

The Intellect

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Surah al-An'am - Part 6

Al Hadith
Ready Recompense

The Awakening
Discovering the Peace
of Heart (1)

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Zawjah Farid, Bint Akram

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Nabeel Ahmad Sheikh

Design & Concept



INNOVATION

+92 316 8056 863

azhar@makinnovation.biz

Legal Advisor

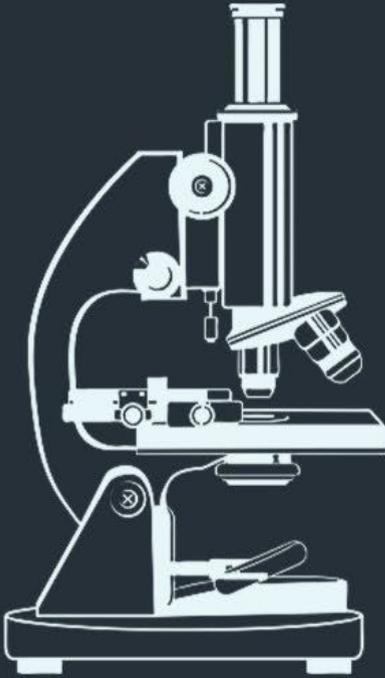
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Muhammad Taqi Usmani دامت برکاتہم

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Translation by Kaiser Nizamani

Editorial

Dear Readers,

السلام عليكم ورحمة الله وبركاته

Whenever the blessed month of *Rabi-ul-Awwal* arrives and passes, one is reminded of its real demand upon Muslims – catalyzing the adherence to *Sunnah*.

But beyond adorning buildings and homes with flickering green lights, a practice that's becoming a norm in specific sections of the society, how many of us promise ourselves to introspect and gauge our level on the *Sunnah-inculcation-and-adoption* meter? I really wonder.

Motherhood is beautiful, but also challenging – especially for first-timers; that is why it is so rewarding. New moms can feel anxious, tired and overwhelmed and what is usually termed as post-partum 'baby blues', can actually turn out to be a more serious problem for some.

In our *Cover Story*, read some poignant words about the psychological needs of new mothers – do they get the kind of consideration and encouragement they really require?

Mariam Maajid Sharif dwells upon this significant issue in her reflective and enquiring piece.

The Intellect magazine has been featuring excerpts of Mufti Taqi Usmani Sb's *دامت بركاتهم* travelogues from his collection *Dunya Meray Aagay*. We now move on to another very engaging collection of his sojourns, *Safr dar Safr*.

Travel around the world and learn from the invaluable insights of a scholar-par-excellence, one who has enriched the contemporary Muslim world with his vision and acumen *ma sha'Allah*...

In *A Beautiful Life*, take a peep into the conversion story and extraordinary life of a Companion stationed at the pinnacle of *Zuhd* - Hadhrat Abu Dharr Ghifaari ؓ - an ascetic who gave up all worldly goods and spent his final days in Rabza, oblivious to and untainted by the spoils of the world and its temptations.

From a tribe formerly known for burgling passing caravans to being beaten up severely for accepting Islam, Hadhrat Abu Dharr's tale of courage, fortitude and aversion from all that he deemed 'worldly', is one that has few parallels. *Radi Allahu unhu*

Our pious predecessors opine that those who bother about the infamies of others, but not with the transgressions of their own souls, end up suffering the ignominies of others as well! In contrast, those who are concerned about naught but themselves, their misdemeanors are veiled by Allah ﷻ. This is the primary contention of the article in *Spirituality Matters* and it rings a warning bell in the matter for the intrusive and the ignorant.

In continuation of the piece featured in *Fatwa Forum* last time, Maulana Ashraf Ali Thanwi رحمته الله takes on modern day *Hadith*-deniers to dispel doubts about this indispensable, rudimentary Islamic source of knowledge and jurisprudence.

It is difficult to swallow the fact that the very Sahaba رضي الله عنهم who passed on the one-hundred-percent-preserved Words of Allah ﷻ to future generations, are summarily doubted in relating the *Sunnah* of His beloved Prophet ﷺ!

On a totally unrelated concluding note, in an interview recently conducted by Jonathan Lea, a Sky News Australia Investigations Reporter with an artificial intelligence (AI) 'robot' called Ameca Desktop, driven by the same AI as Chat-GPT, 'she' was declared as 'free-thinking' and 'opinionated'!

Ameca is said to never lose temper and will be able to assist people suffering from dementia or other such illnesses. The assistance bit sounds good, but wait till you hear another declaration – "it would have patience that no human can ever have". Does this sound suggestive?

So first, the qualms about moving the elderly to 'Old People's Homes' became gradually diluted in the West. And now, the 'human touch' will also be wiped out in the near future as AI becomes more 'intelligent' and exponentially intrusive. انا لله وانا اليه راجعون

If not already, this will soon seep into the Muslim world.

May Allah ﷻ protect us and our children, *Ameen*.

Wassalam,
Zawjah Farid

The
Meanings of the
Quran

By Mufti Muhammad Taqi Usmani رحمۃ اللہ علیہ

(The Cattle)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

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

فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَىٰ كَوْكَبًا قَالَ هَٰذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَا أُحِبُّ الْأَفْلِينَ ﴿٧٦﴾

So, when the night enveloped him, he saw a star. He said, "This is my Lord." 21 But, when it vanished, he said, "I do not like those who vanish." [76]

فَلَمَّا رَأَى الْقَمَرَ بَازِعًا قَالَ هَٰذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَئِن لَّمْ يَهْدِنِي رَبِّي لَأَكُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ ﴿٧٧﴾

Later, when he saw the moon rising, he said, "This is my Lord". But, when it vanished, he said, "Had my Lord not guided me, I would have been among those gone astray". [77]

فَلَمَّا رَأَى الشَّمْسَ بَازِعَةً قَالَ هَٰذَا رَبِّي هَٰذَا أَكْبَرُ فَلَمَّا أَفَلَتْ قَالَ يَا قَوْمِ إِنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ ﴿٧٨﴾

Thereafter, when he saw the sun rising, he said, "This is my Lord. This is greater. Again, when it vanished, he said, "O my people, I disown whatever you associate with Allah. [78]



إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴿٧٩﴾

I have, indeed, turned my face straight towards the One who created the heavens and the earth, and I am not one of those who associate partners with Allah". [79]

وَحَاجَّهُ قَوْمُهُ قَالَ أَتُحَاجُّونِي فِي اللَّهِ وَقَدْ هَدَانِ وَلَا أَخَافُ مَا تُشْرِكُونَ بِهِ إِلَّا أَنْ يَشَاءَ رَبِّي شَيْئًا وَسِعَ رَبِّي كُلَّ شَيْءٍ عِلْمًا أَفَلَا تَتَذَكَّرُونَ ﴿٨٠﴾

His people argued with him. He said, "Do you argue with me about Allah while he has already led me to the right path? I do not fear that which you associate with Him, (because it cannot harm me), unless, of course, something is willed by my Lord. My Lord encompasses everything with His knowledge. Would you, then, take no lesson? [80]

وَكَيْفَ أَخَافُ مَا أَشْرَكْتُمْ وَلَا تَخَافُونَ أَنَّكُمْ أَشْرَكْتُمْ بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ عَلَيْكُمْ سُلْطَانًا فَأَيُّ الْفَرِيقَيْنِ أَحَقُّ بِالْأَمْنِ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٨١﴾

How can I fear that which you associate with him, while you do not fear (the evil fate of) your having associated with Allah something for which he did not send down to you any authority? Now, which of the two parties has more right to be in peace? (Tell me) if you know. [81]

الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ ﴿٨٢﴾

Those who have believed and have not mixed their faith with injustice are the ones who deserve peace, it is they who are on the right path. [82]

وَتِلْكَ حُجَّتُنَا آتَيْنَاهَا إِبْرَاهِيمَ عَلَى قَوْمِهِ نَرْفَعُ دَرَجَاتٍ مَن نَشَاءُ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿٨٣﴾

That is the decisive argument from Us that We gave to Ibrahim against his people. We raise in ranks whosoever We will. Surely, your Lord is Wise, Knowing. [83]

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ كُلًّا هَدَيْنَا وَنُوحًا هَدَيْنَا مِن قَبْلُ وَمِن ذُرِّيَّتِهِ دَاوُودَ وَسُلَيْمَانَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَى وَهَارُونَ وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٨٤﴾

We bestowed upon him Ishaq and Yaqub. Each one of them We guided to the right path. Earlier, we guided Nuh and, of his progeny, (We guided) Dawood and Sulaiman and Ayub and Yousuf (Joseph) and Musa and Harun. _ Thus, We reward those who are good in deeds_ [84]

وَزَكَرِيَّا وَيَحْيَى وَعِيسَى وَإِلْيَاسَ كُلٌّ مِّنَ الصَّالِحِينَ ﴿٨٥﴾

and (We guided) Zakariyya and Yahya and Isa and Ilyas_ each one of them was of the righteous_ [85]

وَإِسْمَاعِيلَ وَالْيَسَعَ وَيُونُسَ وَلُوطًا وَكُلًّا فَضَّلْنَا عَلَى الْعَالَمِينَ ﴿٨٦﴾

_ and Ismail and Yasa and Yunus and Lut, and all of them We made to excel over all the people of the world (in their respective times). [86]

﴿٨٧﴾ وَمِنْ آبَائِهِمْ وَذُرِّيَّاتِهِمْ وَإِخْوَانِهِمْ وَاجْتَبَيْنَاهُمْ وَهَدَيْنَاهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ

We guided many among their fathers and their children and their brothers, and We chose them and led them on to the straight path. [87]

﴿٨٨﴾ ذَلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ

That is Allah's guidance. He guides with it whomsoever He wills from among His servants. Had they associated partners with Him, all they did would have been nullified for them. [88]

﴿٨٩﴾ أُولَئِكَ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ فَإِنْ يَكْفُرْ بِهَا هُنَّ لِئَسْأَلُوا بِهَا لِيَسُوًّا بِهَا بِكَافِرِينَ

They are those whom We have given the Book and wisdom and prophethood. So, if these people disbelieve this (concept of Prophethood), then (be not grieved, because) We have deputed for (believing in) it a people who do not reject it. [89]

﴿٩٠﴾ أُولَئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهِدَاهُمْ أَفْتَدِهِ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ

Those are the people whom Allah has guided. So, it is their guidance that you should follow. Say, I ask you no reward for it. It is nothing but an advice for all the worlds." [90]

﴿٩١﴾ وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ قَالُوا مَا أَنْزَلَ اللَّهُ عَلَى بَشَرٍ مِنْ شَيْءٍ قُلْ مَنْ أَنْزَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ مُوسَى نُورًا وَهُدًى لِلنَّاسِ

﴿٩١﴾ تَجْعَلُونَهُ قَرَاطِيسَ يُبْدُونَهَا وَتُخْفُونَ كَثِيرًا لَوْ عَلِمْتُمْ مَا لَمْ تَعْلَمُوا أَنْتُمْ وَلَا آبَاؤُكُمْ قُلِ اللَّهُ سَمَّ ذُرَّهُمْ فِي خَوْضِهِمْ يَلْعَبُونَ

They did not hold Allah in due esteem when they said, "Allah has not sent down anything to a human being." 22 Say, "Who has sent down the Book brought by Musa, as a light and a guidance for people, which you keep in various sheets (some of which) you disclose, and a lot of which you conceal, and (by which) you were taught what you did not know, neither you, nor your fathers?" Say, "Allah". Then leave them to play with whatever they indulge in. [91]

EXPLANATION

- 21) This statement was made by Ibrahim عليه السلام for the sake of argument. It does not mean that the noble prophet really believed the star to be his Lord. In fact, his people used to take the stars as gods. In order to lead them to the truth, he adopted a wise way. He showed in practice how a reasonable man should reflect on the issue.
- 22) Although the context of the previous verses addressed the pagans of Makkah, the present verse was revealed in answer to a statement made by a Jew who, in extreme malice against the Holy Prophet صلى الله عليه وسلم, declared that no divine book was ever revealed to a human being _ a declaration that was in flagrant violation of the Jewish creed itself.

(To be continued *in sha Allah*...)

Ready Recompense

Maulana Manzoor Naumani رحمه الله عليه

(196/56) It is related by Abu Zarr Ghiffari that the Messenger of Allah ﷺ said: "The bondsman who practises *Zuhd*, surely, Allah ﷻ will cause wisdom to grow in his heart and to flow, also, from his tongue, and He will show him clearly the ills and evils of the world, and, then, their treatment, and make him reach Heaven by taking him safely out of the world (*Baihaqi*).

Commentary: In the preceding tradition we learnt that Allah ﷻ would communicate wisdom to the bondsman who followed the path of *Zuhd*. In the above saying the same thing has been mentioned more explicitly. What has been said in it after the assurance that:

الْبَيْتُ اللَّهُ الْجِوْمَةُ فِي قَلْبِهِ

"Allah will cause wisdom to grow in his heart," is actually an elucidation of the hadith we learnt prior to this one.

It shows that the first reward a person who practises asceticism gets, directly in this world, is that the seed of wisdom and awareness is sown in his heart, and, then, as a result of it, wisdom

begins to flow from his tongue and the ailments of the world are revealed to him distinctly, along with the understanding of the ways of overcoming them. The other extraordinary recompense is that Allah ﷻ picks him up from the world with his faith and piety unharmed and takes him to Paradise which is the home of eternal bliss.

Chosen Bondsmen

(197/57) It is narrated by Ma'az ibn Jabal ؓ that when the Messenger ﷺ of Allah sent him to Yemen, he gave him this advice. "O Ma'az," he said, "Avoid luxury. The chosen bondsmen of Allah are not ease-loving and self-indulgent" (*Musnad Ahmad*).

Commentary: Though it is not forbidden to lead a life of ease and luxury, it does not befit the worthy bondsmen of the Lord. They would better abstain from it, for,

اللَّهُمَّ لَا عَيْشَ إِلَّا عَيْشَ الْآخِرَةِ

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

Dispelling Doubts About Hadith Preservation

By Mawlana Ashraf Ali Thanawi رحمته الله
Translated by Muhammad Hamood

Translator's note: Following is a (continuation of the) brief answer by Hakim al-Ummah Mawlana Ashraf 'Ali Thanawi (d.1942) to a question posed by someone who tried to call into question the well-established fact that the Sahabah, may Allah be pleased with them, and the generations after them accurately preserved the words of the Hadith. The person who raised this question resembles the modern-day hadith denier who fails to appreciate the extraordinary abilities of the preservers of hadith due to his lack of knowledge of the hadith sciences or unwillingness to examine the proofs. Hakim al-Ummah Mawlana Thanawi, defends hadith preservation in this piece by pointing out the fallacies in this person's argument, the premise of which is that the narrators of hadith could not possibly have memorized words so perfectly as that is not humanly possible. In his response, Hakim ul-Ummah Mawlana Thanawi has brought to light a unique perspective which, it is hoped, will further strengthen the seeker of knowledge's understanding of hadith preservation.

(5) Naturally one must wonder how the Sahabah (may Allah be pleased with them)—who were lovers of the Prophet ﷺ [to such a degree that they] would compete against each other over the water droplets from the wudu of the Prophet ﷺ and who would apply his blessed saliva and cloth on their hands and faces—would ever consider the words of the Prophet ﷺ so insignificant that they would not preserve them and would simply let them go to waste! Especially when the Prophet ﷺ said [to them]: “Convey from me” [11], “Allah aids the servant who heard my saying then preserved it...” [12], and “Let the present convey to the absent” [13]. The Sahabah (may Allah be pleased with them), in fact, made so much effort for this that they had adopted the practice of taking turns (tanawub).

The aforementioned were proofs of their exceptional effort [in preserving the words of the Prophet ﷺ]. [Furthermore, their extreme] precaution in transmitting and accepting

[narrations are proven] from the incidents of Sayyiduna 'Umar (may Allah be pleased with him). At times he did not remain content with a khabr wahid because, of course, in this condition, how can there be room for any uncertainty.

Therefore, if preservation is from the necessities of fitrah, it should be further understood that there are two ways to preserve something. Preservation is either (1) through writing or (2) through memorization in one's mind. It is well-known that writing was not the norm [in those times] and due to the probability of mixing [other speech] with the Qur'an, it was disliked as well. Thus, it becomes evident that they had full confidence on [the strength of] their memories. If such confidence did not exist, the Sahabah would certainly have written [the hadith] and would have it written down. In fact, the Prophet ﷺ would have asked them himself, why do you not write? Without it, how will you preach? If no one would have organized this effort, the Prophet ﷺ would have, in likeness to the Qur'an, organized an effort, especially given that he had mentioned, “I have been given the Book and the likeness of it with it”. [14]

If someone has a doubt that this is establishing [the preservation of] hadith through hadith then it is obvious that the [initial] doubt about the hadith not being preserved is in reference to [the preservation of] specific words, and it is not in the absolute sense. Therefore, with regards to these incidents that form the basis of our answer, they do not depend on specific words in order to be the basis of our answer. It is a narration of an incident which can be worded in any manner. To use them [as proofs] is correct in every way.

(6) It is well-observed and well-established like the sun during midday that the scholars of hadith—may Allah be pleased with them all—have scrutinized, in the strictest sense, the piety of hadith narrators irrespective of their [strong] memory and retention [skills], especially the

quality of trustworthiness. After a narrator's trustworthiness was established with certainty and this trustworthy narrator claimed that I have heard these words this way, and all the remaining narrators in this chain [of narration] have made the same claim [i.e., they heard these words in the same exact manner] then this [type of memorization skill] would be either of two states: "possible" or "impossible". If it is possible then what is the reason to deny it? If it is impossible then why did the big 'uqala (wise people) [of the past] not refute this due to it being impossible? Why did they not purge the name of this narrator from the list of trustworthy people? Moreover, if narrations were not acceptable according to this rule, then what was the benefit of scrutinizing their trustworthiness [in the first place]? To say that all of them were insane [and did all of this in vain] is to establish proof for one's own insanity.

- (7) In the books of Hadith, [we see] the narrators—the piety of whom is well-accepted due to it being observed and mass transmitted—mention in many places [the possibility of] one word or the other. This is clear proof of them being people of strong memories and [is also a clear proof] of their perfectly remembering those words [of hadiths] about which they have not expressed any such doubt [because] they have full confidence [in their memory].

If a doubt is raised about why different narrators narrate different words for the same hadith, then the answer is that it has been mentioned in the hadiths that it was from the noble habit of the Prophet ﷺ that he would often repeat the same thing thrice. Therefore, it is possible that one person narrated one word while another person narrated another word, and sometimes a mistake could also have been made. Wherever such a possibility existed, a ruling was not inferred (*istidlal*) from the [particular] word in such issues rather it was inferred from the incident that was commonly established (*mushtarak al-thubut*) [by these narrations] therefore there is no harm caused by a decrease or increase in words.

- (8) The continuity of the chains of transmission of historical reports are not equivalent to those of the hadiths rather they are not even a thousandth of a percent close to them nor is there any precaution taken in them and even then, all the 'uqala place dependence on them. What is then the reason to not accept the hadiths in which there was so much precaution taken?

- (9) All the doubts that were raised only apply to the preservation of the words of hadiths. Irrespective of all the aforementioned answers, it is enough of an answer that scholars have permitted riwayat bi al-ma'na (transmission by meaning). Wherever the words are unclear, rulings are inferred from the common meaning (*ma'na mushtarak*). What is the flaw in [doing] so? Most rulings are inferred from incidents [any way].

- (10) *Mutawatir* (mass transmitted) narrations are proof for all people of intelligence, regardless if they are people of faith or not. The definition for *tawatur* (mass transmission) is that the heart begins to testify on it being established to such a degree that at times reports from only two or three people about a certain ruler uttering a certain word are considered to be at the degree of *tawatur*. Therefore, if the same word through different narrations and chains is present in all the six authentic collections of Hadith, naturally the heart will testify upon it being established [from the Prophet ﷺ]. There cannot remain any doubt in its *tawatur*.

Whosoever ponders deeply, with a free mind, in these ten matters then, if Allah wills, neither the essence nor the effect of the aforementioned doubt [in the question] will remain in the heart, otherwise:

That utensil which has become full, how can it be filled again?

Now, I will end this article with an answer to a doubt [that may be raised]. Perhaps someone might say that if the memories of the Sahabah (may Allah be pleased with them) were so strong then why did the Prophet ﷺ make effort to having the Qur'an written down [by the Sahabah]. The answer is that through the Qur'an, aside from establishment of rulings, *tahaddi* (challenge) is also intended and closeness [in the meaning of] words was harmful [for this purpose] contrary to the hadith in which *tahaddi* is not intended with the words. Therefore, closeness [in the meaning] of words has been tolerated as it is enough for inferring rulings. Hence, an effort was made for this [i.e., preserving the words of the Qur'an in writing] and the same was not done for hadith.

(13th Rajab, 1321AH)

Imdad al-Fatawa, vol. 5 (p.85-89)

-Concluded

PS. For further notes and references, please visit deoband.org

Discovering the Peace of Heart

By Maulana Abdul Sattar حفظه الله

- **Desire of Man – Peace**

Verily in the remembrance of Allah do hearts find rest! (Ar-Rad 13:28)

Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline and the dwellings in which you delight are dearer to you than Allah and His Messenger, and striving hard and fighting in His Cause, then wait until Allah brings about His Decision (torment). And Allah guides not the people who are Al-Fasiqun (the rebellious, disobedient to Allah). (At-Tauba 9:24)

It is the desire of every human being to live a peaceful, tranquil life. For the attainment of this

goal, he toils from morning till evening. He uses his faculties, ideas, and resources in search of a life of comfort and ease. He is convinced that once he achieves a certain standard of living, he will be at peace. Men, women and children all try to fulfill their desires in order to get satisfaction.

- **Everyone is Distressed**

Examine the world closely and witness the spectacle. Peace is like an elusive bird that has simply flown away.

Look around. Life seems like a series of troubles and turmoil. Everyone around us is distressed. We will often find many people whose issues and problems exceed ours. However, everyone considers themselves as the most unfortunate

ones. They plan and strive for a way to surmount their problems in order to lead a contented life.

Even children feel resentment towards the mother that scolds, the father that shouts and the older siblings who bully; the child feels that growing up is the solution to all evil in his life. He impatiently waits for the years to pass till he has a say in all the issues that concern him.

Young men, who are no more children, are still not satisfied because they are yearning for a suitable life partner. They think marriage would give them ultimate happiness.

Moving on to married couples, they long for a child to fill the vacuum. If only they had a child, life would be a bed of roses.

Now look at the ones with children. Obviously, things are not perfect with them. Their child is dull and has a weak academic record. Disappointment sets in. Obviously, they had expected their kid to be brilliant at studies. If only their son had enviable degrees, life would be perfect.

Another stage is where the kids have graduated with flying colours. But the impressive degrees are yet to secure them a promising job. Of course, a well-positioned job in a multinational would contribute to their sense of well-being.

The son lands an enviable position in the corporate world and brings home a hefty sum every month. However, new worries set in. They are unable to find the perfect match for

him—as soon as they arrange a match with a beautiful, well-to-do girl, it will pave way for a contented life.

A lovely daughter-in-law has arrived, yet happiness continues to elude them. Their own daughter is not happy in her marriage and does not get along with the in-laws. And the 'lovely' daughter-in-law does not seem so lovely anymore.

- ***No Peace and Contentment in Worldly Things***

The search for contentment, thus, endlessly goes on. We have failed to find it. We have searched for it in wealth and returned empty handed; looked for it in big houses and fancy cars and came out disappointed; fished for it in impressive designations and elevated status, in the pursuit to look beautiful and attractive, but peace remained elusive; grappled for it by committing to a life of sins – drinks, drugs, immoralities, but found our dissatisfaction increasing. As one worry fades into the background, another raises its ugly head – there is no end to it, no light at the end of the tunnel.

Continued, insha'Allah.

Mothers: Are We Valuing Them?

By Mariam Maajid Sharif

Growing up in a Muslim society, it is Alhamdulillah common in most places to see children being reminded every now and then about the status Islam has granted their mothers. Indeed, one of the first Ahadith a child learns, regardless of whether he is brought up in an orthodox or secular environment, are the oft-reiterated words of the

Prophet Muhammad ﷺ that Paradise lies at the feet of the Mothers.

While that is a subject for another place and another time, my purpose regarding this treatise is a highly deep-rooted social problem that has been a matter of great perturbation to me for some years now and has only just received the

impetus to be voiced out. My preferred style for underscoring social ills has always been satire (it has its merits) and yet when I considered expressing my thoughts on the subject by showing a mirror in words, the effort would always fall short. It wasn't until I tried the normal, comparatively tedious way that I was able to succeed in gaining some semblance of satisfaction in having my humble message delivered.

While the topic is very close to my heart and has been for several years, it wasn't until recently that I attended an event organized by my Institute that I realized, now is the time for this. A student who had just become a mother was attending with her baby. I was within earshot when my teacher went to meet her and her words upon seeing the infant still resonate with me, on account of being so foreign, yet so special. So rare and yet they shouldn't be. She looked at the baby and turned to her mother to say:

'I can tell from her face that her Mama is keeping her very happy.'

I, in all the years that I have lived, have never heard such a positive and encouraging remark spoken to a new mother. I have no recollection of saying something similar to any of my friends who have become mothers, because it has never occurred to me to do so. I honestly believe one would be hard-pressed to find many mothers today who can acknowledge that they have been told something to that effect.

Oh, there's always the ooh-ing and aah-ing over how adorable the little one is and oh, is he hungry? And the ever popular, Is your mama not giving you enough milk, little one? How cruel of you, Mama.'

And we come to the crux of the problem. The Mama. The warrior who spent nine months carrying a baby and along with it, mixed feelings of trepidation, hope, anticipation and anxiety. There is no book and absolutely no guide that can give an accurate account of pregnancy, labor, delivery and all that comes after, which unfortunately, has very little importance in the society that we live in. Post-partum depression is more or less restricted

to being a mere topic in pregnancy books as if there was no truth to this very real psychological state, following a mother's delivery of a child. I came across a very thought-provoking quote that acted as another trigger towards prompting this piece of writing.

'The moment a child is born, a mother is also born. The mother never existed before. The women existed but the mother, never. The Mother is absolutely new.'

And how true this is! Every day from the child's birth is a day of learning and a day of trial and error for the mother. What works one day, might not work another day. She is not just responsible for another life, she must take care of herself, for the little one is understand the need for physical help, but our main problem is being supremely unmindful about the psychological state of a mother. While the *yakhni* (broth) or the *panjeeri* might be working miracles in restoring physical health, her mental well-being is of equal importance if not more, being especially precarious when she is learning to come to terms with motherhood.

I recently heard a mere acquaintance of a new mother telling her how very weak her baby is and repeating it for good measure. The thought process behind such statements baffles me, that is, if there is a thought process. Why can we not tell a mother that she is doing a great job? Somehow, despite how strongly indignant I am about the subject, the words feel odd to me.

No mother will ask you for encouragement. They are more likely to take every artlessly mentioned remark as a fault in the way they are handling things. 'Am I really not giving my child enough milk?' Is my baby really weak, am I going wrong somewhere?' The disheartening part is, people who themselves were the unintended victims of the resultant constant anxiety went on to emulate the same behavior they have seen since their childhood, and because we have become so immune, we do not see anything wrong with it. It has become a norm. Often when a child is born in the family or in the house of a close family friend, a customary visit is considered important to see

the baby, accompanied by gifts. Somehow these well-meaning visits can turn things awry with so many seemingly harmless remarks made, to the discomfort of the mother, sometimes worsened by unwitting comparisons.

We are the Ummah of the Prophet Muhammad ﷺ who did not merely ask children to respect their mothers but had compassion and respect for mothers and motherhood. In a hadith narrated by Abdullah bin 'Abi Qatada :

(My father said) '*The Prophet ﷺ said, 'When I stand for prayer, I intend to prolong it but on hearing the cries of a child, I cut it short, as I dislike to trouble the child's mother.'* (Bukhari 707).

We, as Muslims are followers of a religion of love and affection, and it is high time we be the change we want to witness. I primarily focused on new

mothers here, but my interest has strong roots from what I have been observing since my childhood. In a world of wishes, I would want every mother to encourage and boost the other in an effort to strengthen instead of weakening the other. I would want that for the women who learn to live past the unwarranted criticism. For the estimable mothers around me who in one way or the other, experienced this. For my mother who bore the brunt of criticism from family, friends, acquaintances and strangers, for prioritizing religion in raising three daughters, without cutting them off from the world. For my sister as she takes on the reins of motherhood and nails it with her impressive parenting. And for all the warrior mothers around me. What they need more than a helping hand, is an encouraging word here and there, for truly, they have a daunting task ahead of them: Aren't they raising the generation of tomorrow?

Mothers

Mothers are the silent workers who are indispensable for building character of the next generation. A believing mother who understands the crucial nature of her responsibility, will imbue her children with faith and moral values, as only she can. She will raise children with courage, honesty, truthfulness, patience and perseverance, love and kindness, faith and self-confidence. On the other hand, a society without mothers and home-makers will produce at-risk youth.

In a way their role is like that of the archer's in the battle of Uhud. It looked less important, but was the key to the fate of the entire army. If women hold on to their front, the entire army will succeed. If they leave it for "greater action" elsewhere, everyone will lose.

- Khalid Baig

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The Land of the Rising Sun

By Mufti Muhammad Taqi Usmani دامت برکاتہم

Translation: Zawjah Zia

At the farthest eastern shores of the Pacific Ocean, a bit towards north of New Zealand, there's a tiny dot on the world map called Fiji. This is the only inhabited place on the earth that falls exactly upon the international dateline and the place where the sun is first to emerge daily on earth. I'll *inshaAllah* say more about this extra ordinary feature of this beautiful country later, comprising of more than three hundred small and large islands.

Around sixty thousand Muslims too are a part of this country of eight hundred thousand people. I was invited over for a visit by some of these Muslims while I was visiting Australia for the second time last year. The visit had not been possible up till now due to multiple reasons. But as fate had it, six months ago I received a letter that moved me. It was a letter written by Mawlana Ghufrān sahib who is located in the city of Labasa, Fiji. In the most engaging manner he had narrated how he had established a religious institution in this far off land against many odds. The institution that had passed many obstacles was now about to arrive at its first landmark with the commencement of *Dawra e Hadith* classes from the academic year beginning in Shawwal 1425 H. He said that the students, teachers and the administration of this institution unanimously wished for you to grace the occasion and begin the *Dars e hadith* for them.

I was fully aware of the fact that despite the need, there were no religious institutions and a sheer dearth of competent Islamic scholars in the countries at the southern side of the Pacific Ocean.

Therefore, this news was like a breath of fresh air for me and I wanted to welcome it in due manner. Hence, I accepted their invitation and although the dates of the visit remained tentative due to my busy schedules, but finally I flew over through a Cathay Pacific flight in the night between 6th and 7th January 2005. This journey was the longest I had experienced by air as yet. Karachi to Bangkok, Bangkok to Hong Kong, Hong Kong to Seoul and then Seoul to Fiji; it took more than twenty five hours of traveling. It was moderately cold in Karachi, extremely cold in Seoul and then considerably hot in Fiji because it lies at the southern side of the equator and we had flown over the Pacific to reach here.

Mawlana Ghufrān Sahib and his fellows were there to receive me at the airport. This long and tiring journey was not over yet because we had to travel further to Labasa. However, thankfully enough, it was early morning on Friday and our next flight was after the Jum'uah prayer only. This short layover of ours was spent at the place of a very dear friend of ours; Asif Sahib. A Pakistani by origin, Asif Sahib had been living in Fiji for the past three years. He owns a small car business in Fiji and is dearly loved in the local religious circles due to his affection for religion. May Allah Ta'ala bless him with *Khair* for being an amazing host and taking care of us all throughout this trip. We left for the airport yet again after the Jum'uah prayer and took our half an hour flight to Suva; the capital city of Fiji. After a stopover of another two hours here,

we were to take our final flight to Labasa. By this time, the sleeplessness had started taking its toll upon me. These two-hours wait seemed huge in these moments. Here too, Asif Sahib arranged an airconditioned car to come from his office in Suva and be parked in the parking lot of the airport. It was managed for me to take a nap of around one and a half hour in the back seat of this car. This was such a blessing *Alhamdulillah* that when it was time again to board our next flight, I had regained some strength. Before we move further, it would be appropriate to offer Fiji's brief introduction here:

Factually speaking, Fiji is comprised of three hundred and thirty islands of variant sizes. Majority of these islands are very tiny and uninhabited. Two islands however, are fairly large in size and population. The bigger of these two is Viti; Fiji's capital city Suva is on this island. Another major city here is Nadi, which has Fiji's biggest international airport. So the majority of the international tourists lands in Nadi and then afterwards travels to Suva which is at a road distance of a hundred and ninety kilometers from here.

Fiji's second largest island is Vanua. Labasa is the biggest city on this island. Fiji's most famous tourist city Savusavu is also situated here. The Fiji Islands have been historically inhabited by Kaiviti people. The legend has it that these local Fijian people originally migrated from the African country of Tanganyika (present day Kenya) and settled here. Another historical account about them suggests their origin to be from Indonesia instead. In fact, the physical appearances and features of these people go in some favor of both these accounts. A western theory cites that originally these people were wild and cannibalistic. Then these places were colonized by the West in the eighteenth century.

The most peculiar thing about the Kaiviti people is that so many of their norms and habits seem to indicate that somewhere back in time their

ancestors must be Muslims. They eat sitting on the floor around a table-spread. Their lower garments are right till around the mid of their shins. Decades ago their men would wear a *tehband* although now both men and women wear a skirt kind of lower garment. They're extremely hospitable; denying a request from even a stranger is considered as an impolite manner; so on and so forth. Allah Ta'ala knows the best.

In the census conducted in 1996, Fiji's population was estimated to be 772655 people which must have risen up to around 800000 at the time. Also, a hefty 47.6 % of Fiji's population comprised of Indians by origin, most of them being Hindu by religion. Muslims among them are merely about sixty thousand. The story of how these people were brought here in the first place is an ugly narration of barbaric British colonization. When the British established their government here, they realized that this land was extraordinarily rich for the production of coconut and sugarcane. The local population had no experience in the cultivation of these crops however. Hence it was the brainchild of the then British governor to import skilled farmers from India which too was their colony at that time. Thereafter, a systematic mission of transporting poor Indian farmers from Madras, Kerala, Bengal and UP was carried out. These poor farmers were kept in absolute dark about their fate and were actually lured in by telling them that they were being offered lucrative jobs on an island not very far from Kolkata. It was only after arriving at the ship that they realized that they had been deceived and were being transported to an unknown destination thousands of miles away from their homes and families...

(To be continued inshAllah)

Preoccupation with the Infamies of Others

Shaykh Abu Abd al-Rahman al Sulami رحمته الله

Among the infamies of the soul is its being preoccupied with the infamies of others while being blind to its [own] infamies. This comes from its arrogance, conceit, and heedlessness towards punishable deeds. And Allah Most High has said "Woe to every scorner and mocker," (Q 104:1).

This condition is treated by the individual seeing the infamy of his soul, his own knowledge of his soul, and his awareness of its mechinations. One treats it by journeying, dedicating oneself, and accompanying the righteous and following their commands. If one does not work at treating the infamies of his [own] soul, then at the very least he is to remain silent concerning the infamies of others, excuse them for their infamies, and cover them up - out of hope that through this Allah will rectify his infamies. The Prophet ﷺ said, "Whoever conceals his brother's shame, Allah will conceal his shame." And the Prophet ﷺ said, "Whoever pursues his Muslim brother's shame, Allah seeks his shame

and then compromises him - even if he were within the hollows of his house."

I heard Muhammad ibn 'Abd Allah ibn Shaadaan say: I heard Yazdaan al- Madaa'ini say, "I saw groups of people who possessed infamies, yet they remained silent concerning the infamies of others and so Allah veiled their infamies [from others] and removed their infamies. And I saw people that did not have infamies and then became occupied with the infamies of others, and so they came to have infamies."

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'



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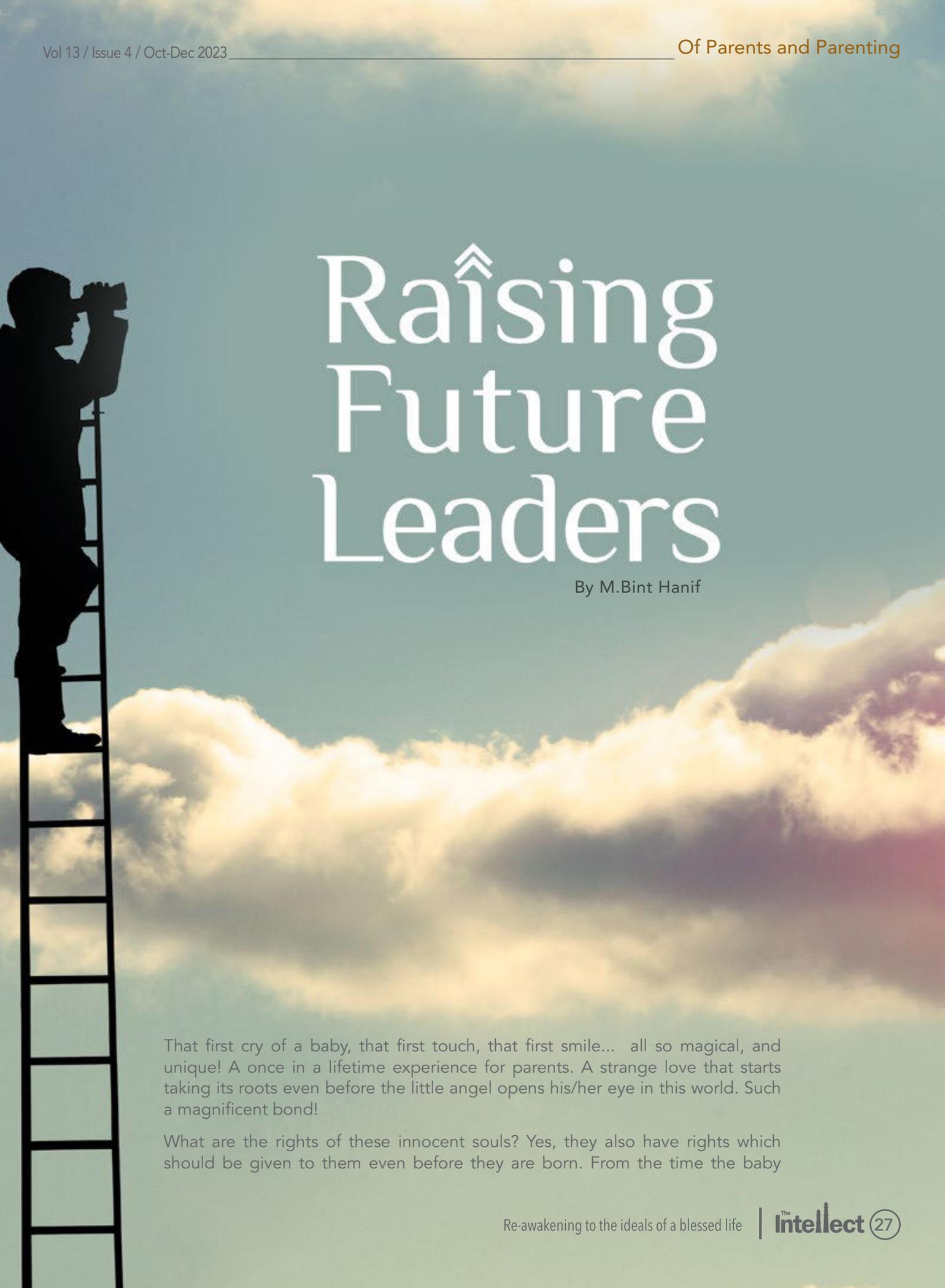
Like a Kite

By Dr Faisal Nazir

The world holds and pulls the strings of your heart
Like a kite you are brought low or sent high
As the world desires from left to right you dart
As the world desires you touch the ground or sky

For the pleasure of the world you roll and rise
And bear the jerks and the jolts if you seem to flag
For the pleasure of the world you pick a fight
And get entangled in a frivolous fruitless clash

Break your heart away from the string that ties
Your heart to the hands of the world and its reels
That freedom seemingly brings death to the kite
But the wind lifts up the kite torn from the wheel.



Raising Future Leaders

By M.Bint Hanif

That first cry of a baby, that first touch, that first smile... all so magical, and unique! A once in a lifetime experience for parents. A strange love that starts taking its roots even before the little angel opens his/her eye in this world. Such a magnificent bond!

What are the rights of these innocent souls? Yes, they also have rights which should be given to them even before they are born. From the time the baby

is conceived until the first seven years of their life creates a pivotal impact on their future, entirely depending on what environment is given to the baby during these years.

“Play with them for the first seven years (of their life); then teach them for the next seven years; then advise them for the next seven years (and after that).” The hadith often attributed to the Prophet ﷺ through a narration of Syedina Ali ؓ gives us the guidance to divide the upbringing of a child into three stages clearly defined in the tradition above. Nevertheless, the upbringing begins even before a child is born. Hence, when a woman conceives, she should take care of the following:

Abstain from all types of sins, especially watching television (whether it is movies or even video clips), eating *haram*, listening to *gheebah* (backbiting) or making *gheebah*. It is also imperative to abstain from all types of sins while breastfeeding.

There are several scientific studies which have proved that if the expectant mother carries out intellectual activities, then this results in the baby having an intelligent mind. Therefore, if a mother engages herself in Islamic activities then it is expected that this would result in her bearing a pious offspring.

Reciting the Qur’an, listening to its recitation and making excessive *zikr* is also extremely beneficial for an expecting mother. It is recorded that Moulana Muhammad Yahya ؓ, the father of Shaikhul Hadeeth, Moulana Muhammad Zakariyya ؓ, had memorized approximately half a para of the Qur’an while still breastfeeding. The reason for this was the excessive recitation of Qur’an he was exposed to during this period.

Once the baby is born then there are six rules pertaining to a newly-born which are also termed as the rights of a child.

1) Adhaan and Iqaamah in the ear

It is *mustahab* to call out the Adhan in the right ear of a newly-born and Iqaamah in its left. There is no prescribed time for doing this, but one should try and do it as possible after birth, so that it is the proclamation of *tawhid* that first rings in the child’s ears. One should face the *Qiblah* when calling out

the adhaan in the child’s ear, and need not do so in a loud voice. It should be called out softly in the child’s ear.

2) Naming the child

It is *mustahab* (preferable) to officially name the baby seven days after birth.

‘Allamah ‘Ayni ؓ is of the opinion that it is desirable to officially name the baby on the seventh day if *Aqiqah* is going to be performed. If the parents do not intend on performing the *Aqiqah* on behalf of the child, then the baby should be officially named upon birth. The child should not be left unnamed after seven days.

Some names have been openly disliked by the Messenger ﷺ of Allah ﷻ. Other names are *makruh* (disliked) due to resemblance with the non-Muslims. The reason behind the resemblance is that names have become a *shi’ar* (outstanding feature). One’s religion is easily determined by the name one has. For example, if somebody reads a document with the names such as Ali, Musa, Fatima, Khadijah, etc. they will at once identify these people as being Muslims. One’s Islam is identified merely by the name one has. It is the infant’s vested right to be honoured with a good name. When choosing a name for the child, it should be done with the intention that the child will be blessed with the *barakah* of that name. Here are some Prophetic traditions that show the importance of selecting a good and correct name:

It is also reported in the Abu Dawood that Rasoolullah ﷺ said: “Keep the names of prophets. And the most desirable names by Allah ﷻ are Abdullah and Abdur-Rahmaan. Moreover, names that depict honesty are Haarith (planter) and Hamaam (thoughtful). Furthermore, the most disliked ones are Harb (battle) and Murrah (bitter).”

Rasulullah ﷺ said: “Whoever is named after me with the hope of being blessed, he will be blessed and will be in peace till the day of Qiyaamah.”

He also said: “To whomsoever is born a boy and he names him Muhammad solely for the love of me and for the blessings of my name, then both he and his son will enter Jannah.”

3) THE IMPORTANCE OF KEEPING GOOD NAMES

Hadith: "To whomsoever is born a child, the child should be given a good name and sound education. And when he becomes of age he should be married."

Once Rasoolullah ﷺ called for a volunteer to milk a camel. Four persons volunteered: he refused to accept the services of the first three because their names did not imply pleasantness. The names of the first two were Murrah (bitter), while Jamrah (burning coal) was the name of the third person. When the fourth said his name is Yaeesh (long life) Rasoolullah ﷺ said: "Milk her."

Aa'ishah رضى الله عنها reports that Rasoolullah ﷺ used to change displeasing names replacing them with good names. Zainab رضى الله عنها says that she had been named Birrah (pious). Rasoolullah ﷺ said: "Do not claim piety for Allah ﷻ knows best who amongst you are pious. Name her Zainab!"

As Muslims, we should always abstain from keeping names implying any elements of Shirk, like adjoining the word 'Abd'(servant) to names or epithets to other than those of Allah ﷻ .

Rasoolullah ﷺ also forbade keeping pompous and self-glorifying names, for this expresses arrogance and haughtiness – human elements most abhorred by Allah ﷻ .

These days there is a craze for keeping unusual and unheard names. This practice should be shunned. It is better to keep a name which is commonly used among the Muslim Ummah. Names should originate from

- 1) The Qur'an
- 2) The Ahadith
- 3) Names of Sahabah
- 4) Names of the pious predecessors
- 5) Good common names in the Ummah

3) *Tahnik*

It is sunnah to perform Tahnik.

Tahnik should be performed as soon as possible after the child is born.

The method of doing so is by chewing a piece of date, making it soft into a paste and placing it on the palate of the newly born child.

Tahnik should be preferably done with dry dates. If dry dates are not available, then Tahnik should be done with fresh dates, otherwise, with honey or something sweet.

Ideally, the parents should take the child to the pious person who will make du'a for the child and perform the Tahnik. If this is not possible, a date should be taken to a pious person who will chew the date and make it into a paste. This can be preserved for until the child is born. Upon birth, the parents should place the date paste on the palate of the new born child.

Tahnik can be performed by anyone for the child. However, it is preferable and advisable that a pious person performs the Tahnik.

4) Shaving the baby's hair

It is recommended that the hair of the baby is removed upon the seventh day of the birth. For example, if the child is born on a Thursday, then the hair would be removed the coming Wednesday.

It is further preferable to give the value of gold or silver equivalent to the weight of the baby's hair. For example, if the baby's hair weighed ten grams, then the value of ten grams of gold or ten grams of silver should be dispensed in charity.

5) *Aqiqah*

Aqiqah is a virtuous act. It is not compulsory or necessary. If one was to leave Aqiqah on behalf of his newly born, he will not be sinful.

Aqiqah is a feast to express gratitude to Allah for blessing the family with a child.

Aqiqah is performed by sacrificing one goat or one sheep for a baby girl, and two goats or two sheep for a baby boy. It is not necessary to sacrifice two goats or two sheep for the boy. If one cannot perform two, it is permissible to perform one sacrifice on behalf of the boy.

The preferred time for slaughtering the animal is the seventh day upon birth after the baby's hair is removed. If this is not possible, then the fourteenth day, twenty first day etc. The method of calculating

seven days is that whichever day the child is born, perform the Aqīqah one day before. For example, if the child is born on a Thursday, then the Aqīqah should be performed the coming Wednesday. The fourteenth day is the Wednesday after, so on and so forth.

It is recommended that one third of the Aqīqah meat is given to the needy. The remaining two thirds can be used in serving relatives, friends and guests. However, it is permissible to use all the meat for one's relatives, friends and guests.

6) Circumcision

Circumcision is an emphasised sunnah for boys.

Circumcision should be performed upon the child whenever he is able to bear the pain. If pain is minimal due to the contemporary medical advances, it would be advisable to get the circumcision performed sooner than later. This was a sunnah of all the Prophets and one of the distinguishing traits of a Muslim.

In addition to all of the above it should be embedded in our minds that undeniably the mother is the most favorably positioned person who can direct and determine the role and character of her children. Many famous men of Islam attained wilayat at the hands of their mothers. As a result of the sublime maternal efforts expended in the moral and spiritual training of children, they attained the lofty ranks of spiritual elevation.

While most mothers nowadays believe that their maternal duties are confined to feeding and clothing their children, it is the spiritual care of the children, which needs far more attention. It is her incumbent and sacred duty to direct her full attention towards the *deeni*, spiritual and moral training of her kids.

The love which most parents these days show towards their children is no true love. Such love is in fact a fatal poison. A love which leads children to Jahannum is cruelty and injustice of the highest kind. Parents should submit and bend their love in whatever direction the Shariah points.

Children are a wonderful treasure - a sacred trust which dare not be abused. Parents who abuse this trust by failing to carry out their parental duties and obligations in the way Islam requires, are among

the worst criminals and perpetrators of treachery, for they pave the way for the future ruin of their own offspring.

Some important advice with regard to rearing and training children are enumerated below.

- Remember well that habits acquired in childhood are enduring. Good or bad traits and attributes acquired by the child will remain with him/her for their entire lives. It is, therefore, imperative to maintain a diligent eye on the habits which a child picks up and develops in his character.
- Never frighten a child. Some mothers, in order to induce obedience in the child, scare the child by speaking of ghosts, etc. This is indirect cruelty. The child will grow up with a weak heart. Instead of inculcating courage, parents very ignorantly induce cowardice in their children.
- Have fixed times for their eating. Do not spoil their habits and their health with irregular eating habits.
- Let them use a miswaak from an early age.
- Teach them to wash their hands before and after meals.
- Teach children all the Islamic etiquettes of eating, drinking, sleeping, wearing garments, entering and leaving the toilet, etc.
- When the child is able to talk, first teach them the Name of Allah ﷻ. Even before they are able to speak, parents should recite Qur'anic verses, and the Kalimah to the child. The infant's mind is receptive and it retains what it sees and hears.
- Do not inculcate in the child the love for luxury and adornment. Styles and fashions should be banished. Simplicity, on the other hand should be nurtured.
- Now and then clothe children with patched garments even if you are wealthy.
- Until a girl has attained the age of puberty, do not adorn her with jewellery. The love for adornment and luxury will be take root in her from childhood.
- Inculcate generosity in children.

- Encourage sharing amongst siblings. Let the eldest of the children arrange the division under your supervision.
- Do not succumb to the obstinacy of children. To do so is fatal for their moral and spiritual development.
- Never allow them to mix with other children. Brothers and sisters should play together within the confine of their homes, where their talk and actions could be kept under constant parental observation and supervision.
- The most destructive influence is undoubtedly television. Think of the future of your children. Think of their success and salvation in the Hereafter and for their sake try not to introduce this evil into the home.
- Do not give them toys which are in the form of people or animals nor toys on which images of people or animals are painted.
- Inculcate aversion in the child for falsehood, greed, envy, pride, hatred and all evil attributes. Monitor your child's development and constantly advise, admonish and reprimand him/her.
- Never punish the child in a state of anger. If the child requires punishment for a misdemeanor, devise a suitable punishment and administer it after anger has subsided. To punish them in order to appease your anger is an act of injustice.
- Punish the child if he/she fights with another. Do not overlook such misdeeds. Ignoring a child's perpetration of bullying tactics is tantamount to destroying your child.
- At the age of seven ensure that the child performs Salaat regularly. By the age of ten if he/she has not yet developed the habit of performing Salaat regularly, mete out suitable punishment. It is essential to ingrain the practice of regular and punctual Salaat in the child from an early age.
- Never permit your children to read comics, picture-magazines or any other literature which corrupts morals and character.
- Parents should gather their children and read to them reliable Islamic books daily. Stories of the Prophets AS and Saints should be read out and told to them.
- Reprimand them if they mock or make fun of people – of their looks or their deformities. Explain to them that everyone is a creation of Allah and all creation is created by Allah's Will and Wisdom.
- Inculcate in children the habit of doing their own work. Let them tend to their own beds, clothing and room. Teach them to be clean and tidy. Never tire of drawing their attention to their carelessness and untidiness. Untidiness and carelessness are just natural with children. Parents should repeatedly train their children with regard to tidiness and cleanliness without becoming frustrated.
- Never permit children to do things surreptitiously or by concealing from their elders. When a child does something secretly, not wanting his/her elders to be aware of it, then it indicates that the child knows it to be wrong. In this way the child will grow up with dishonesty.
- When a child accomplishes something good, congratulate him/her and occasionally reward him/her with a prize.
- Parents should not quarrel or argue with one another in the presence of their children.
- The mother should always teach the children to love, fear and respect their father.
- Do not allow your children outside the home after Maghrib. The hadith forbids this. The shayateen emerge in abundance after Maghrib and children provide a desirable target for their mischief.

May Allah grant all of us pious children who can be the ambassadors of deen. Ameen!



On the Importance of Adab

An extract from the writings of
Syed Muhammad al-Naqib al Attas

The aim of education in Islam is to produce a good man. What is meant by good in our concept of "good man"? The fundamental element inherent in the concept of education in Islam is the inculcation of *adab* (*ta`dib*), for it is adab in the all-inclusive sense I mean, as encompassing the spiritual and material life of a man that instills the quality of goodness that is sought after. Education is what the Prophet, Peace be upon him, meant by adab when he said:

"My Lord has educated (*addaba*) me and made my education (*ta`dib*) most excellent."

There is a general tendency among Muslims who are aware of the dilemma that is now pressing upon the Community to see its causes as external, as coming from the outside, originating from influences exerted by Western culture and civilization. That its causes are attributed to external elements is of course based upon correct observation, but it is also only partly true. It is true that the Muslim mind is now undergoing profound infiltration of cultural and intellectual elements alien to Islam; but to say that the causes are derived from external sources is only partly true. How has it been possible in the first place for Muslims to succumb to such infiltration to the extent that their predicament has now assumed the proportions of a dilemma? We will at once realize that the external causes referred to are not the only ones responsible for throwing us into a state of general crisis, and we must see that the full

truth of our answer to the question lies undeniably in the prevalence of a certain anomaly within our Community; an anomaly that has with increasing persistence plagued our world and our intellectual history, and that has been left uncorrected and unchecked, now to spread like a raging contagion in our midst. Only by our consciousness and recognition and acknowledgement that serious internal causes have in fact contributed considerably to our general disarray will we be able to discern the full truth that lies at the core of the dilemma we suffer today.

We can never resolve this dilemma unless we know why we have allowed ourselves to be so weakened as to be susceptible of straying away from the right path. One of the definitions of knowledge is to know the cause of the existence of a thing, for knowledge of the cause or causes is itself a partial solution to the problem. And this brief discussion on external and internal causes is meant to create the awareness that the internal causes are prior to the external and as such the former have primacy over the latter, so that their clarification demands our urgent attention. This introduction will attempt to clarify the problem.

Basic Problem: Loss of Adab

As to the internal causes of the dilemma in which we find ourselves, the basic problems can - it seems to me - be reduced to a single evident crisis which I would simply call the loss of adab. I am here referring to the loss of discipline — the discipline of body, mind,

and soul, the discipline that assures the recognition and acknowledgement of one's proper place in relation to one's self, society and Community; the recognition and acknowledgement of one's proper place in relation to one's physical, intellectual, and spiritual capacities and potentials; the recognition and acknowledgement of the fact that knowledge and being are ordered hierarchically. Since adab refers to recognition and acknowledgement of the right and proper place, station, and condition in life and to self-discipline in positive and willing participation in enacting one's role in accordance with that recognition and acknowledgement, its occurrence in one and in society as a whole reflects the condition of justice. Loss of adab implies loss of justice, which in turn betrays confusion in knowledge.

In respect of the society and community, the confusion in knowledge of Islam and the Islamic world-view creates the condition which enables false leaders to emerge and to thrive, causing the condition of injustice. They perpetuate this condition since it ensures the continued emergence of leaders like them to replace them after they are gone, perpetuating their domination over the affairs of the Community.

Thus to put it briefly in their proper order, our present general dilemma is caused by:

1. Confusion and error in knowledge, creating the condition for:
2. The loss of adab within the Community. The condition arising out of (1) and (2) is:
3. The rise of leaders who are not qualified for valid leadership of the Muslim community, who do not possess the high moral, intellectual and spiritual standards required for Islamic leadership, who perpetuate the condition in (1) above and ensure the continued control of the affairs of the Community by leaders like them who dominate in all fields.

All the above roots of our general dilemma are interdependent and operate in a vicious circle. But the chief cause is confusion and error in knowledge, and in order to break this vicious circle and remedy this grave problem, we must first come to grips with the problem of loss of adab, since no true knowledge can be instilled without the precondition of adab in the one who seeks it and to whom it is imparted. Thus, for sublime example, God Himself commands that the Holy Quran, the Fountain of all true knowledge, cannot even be touched in approach save through the prescribed adab or ritual purity. Knowledge must be approached reverently and in humility, and

it cannot be possessed simply as if it were there available to everyone irrespective of intention and purpose and capacity. Where knowledge of Islam and the Islamic world-view is concerned, it is based on authority. Since Islam is already established in perfection from the very beginning, requiring no further developmental change nor evolution towards perfection, we say again that adequate knowledge about Islam is always possible for all Muslims. There can be no relativism in the historical interpretation of Islam, so that knowledge about it is either right or wrong, or true or false, where wrong and false means contradiction with the already established and clear truth, and right and true means conformity with it. Confusion about such truth means simply ignorance of it, and this is due not to any inherent vagueness or ambiguity on the part of that truth. The interpretation and clarification of knowledge about Islam and the Islamic world-view is accomplished by authority, and legitimate authority recognizes and acknowledges a hierarchy of authorities culminating in the Holy Prophet ﷺ.

It is incumbent upon us to have proper attitude towards legitimate authority, and that is reverence, love, respect, humility and intelligent trust in the veracity of the knowledge interpreted and clarified by such authority. Reverence, love, respect, humility and intelligent trust can be realized in one only when one recognizes and acknowledges the fact that there is a hierarchy in the human order, and in authority within that hierarchy in the matter of intelligence, spiritual knowledge and virtue.

In respect of the human order in society, we do not in the least mean by 'hierarchy' that semblance of it wherein oppression and exploitation and domination are legitimized as if they were an established principle ordained by God. The fact that hierarchical disorders have prevailed in human society does not mean that hierarchy in the human order is not valid, for there is, in point of fact, legitimate hierarchy in the order of creation, and this is the Divine Order pervading all Creation and manifesting the occurrence of justice.

God is the Just, and He fashions and deploys all Creation in justice. In order that mankind generally might recognize and acknowledge the just order, He has bestowed upon His Prophets, Messengers and men of piety and spiritual discernment, the wisdom and knowledge of it so that they in turn might convey it to mankind who ought to conform with it as individuals and as a society. And this conformity with that order is the occurrence of adab; the resulting condition of that conformity is justice.

Process of Leveling

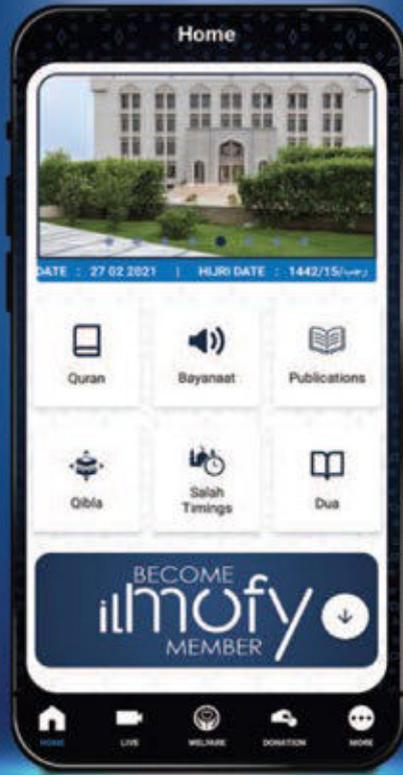
The chief characteristic symptom of loss of adab within the Community is the process of leveling that is cultivated from time to time in the Muslim mind and practiced in his society. By 'leveling' I mean the leveling of everyone, in mind and attitude, to the same level as the leveler. This mental and attitudinal process, which impinges upon action, is perpetrated through the encouragement of false leaders who wish to demolish legitimate authority and valid hierarchy so that they and their like might thrive, and who demonstrate by example by leveling the great to the level of less great, and then to that of the still less great. This Jahili streak of individualism, of immanent arrogance and obstinacy and the tendency to challenge and belittle legitimate authority seems to have perpetrated itself—albeit only among `ulama of less authoritative worth — in all periods of Muslim history. When Muslims become confused in their knowledge of Islam and its world-view, these `ulama tend to spread among them and influence their thinking and infiltrate into positions of religious leadership; then their leadership in all spheres of life tends to exhibit this dangerous streak and to encourage its practice among Muslims as if it were in conformity with the teachings of Islam. They who encourage this attitude pretend that what is encouraged is no other than the egalitarian principle of Islam, whereas in fact it is far from it in that what they propagate leads to the destruction, or at least the undermining, of legitimate authority and hierarchy in the human order — it is the leveling of all to their level; it is injustice.

No doubt it is possible to concede that the critics of the great and learned were in the past at least themselves great and learned in their own way, but it is a mistake to put them together on the same level — the more so to place the lesser above the greater in rank, as happens in the estimation of our age of greater confusion. In our own times those who know cannot fail to notice that critics of the great and learned and virtuous among Muslims, critics who include groups of both modernist and traditionalist `reformers', and a third group consisting of secular scholars and intellectuals, who all emulate the example of their teachers in the habit of censuring their own true leaders, are men invariably of much less authoritative worth than the lesser of the past; men whose intellectual and spiritual perception of Islam and its world-view cannot even be compared with any of those of their teachers — let alone with those of the great they disparage, from whom their teachers derived knowledge and guidance without due acknowledgement.

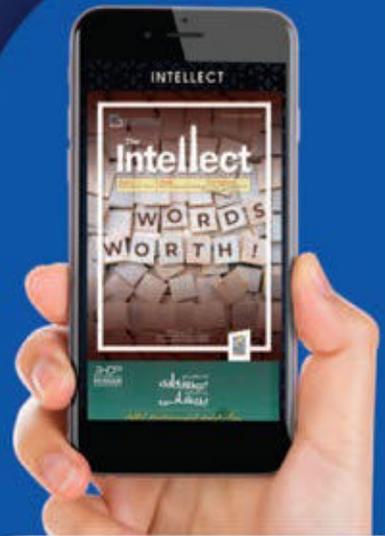
They and their followers thrive where there is confusion and ignorance, where they can escape the relentless scrutiny and censure of knowledge. It is because Muslims in our age have become confused, ignorant and desperate that they see in them men who have, as if for the first time, opened their minds to Islam; they do not see that these men are poor imitations of the great of the past. They do not bring anything new that the illustrious Muslims of the past have not already brought; nor do they clarify Islam better to the clouded vision than the immensely superior clarification accomplished by the masters of the past. Yet, it is such as they who have been most vociferous and vehement in disparaging and denouncing the past, its, great and learned scholars, thinkers and jurists and men of spiritual discernment.

All the three groups mentioned are prone to leveling everyone to the same level of equality, notwithstanding the fact that even in God's Sight we are not all the same and equal. Indeed, we are all the same in that we are creatures of God, human beings, cast in flesh and blood. But our spirits, our souls, though derived from that One Spirit, and though essentially the same are, in point of power and magnitude, not the same, not equal. We are like so many candles of varying lengths and shapes and hues and sizes; the tallow they are made from is essentially the same and the light they burn is essentially the same, but the greatness of the flame, the light each sheds, is not the same in power and magnitude. And we judge the value of the candle by the light it sheds just as we judge a man by those qualities by which he is not the same, but excels another, such as by his intelligence, virtue, and spiritual discernment. So it is neither correct nor true to regard such a man as merely a man of flesh and blood like any other, for he is not like any other in that his intelligence, virtue, and spiritual discernment transcend the limitations of his flesh and blood, and his greatness of spirit manifests his excellence over others. Adab is the recognition and acknowledgement of such lights in man; and acknowledgement entails an attitude expressing true reverence, love, respect, humility — it entails knowing one's proper place in relation to him who sheds such light.

The basic problem, therefore, is that of education — the lack of proper and adequate Islamic education — for such education, rightly systematized, would assuredly prevent the occurrence of general confusion leading to aberrations and excesses in belief and in practice.



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The Conversion of the Mongols: The Power of Da'wah

By Shaykh Abu'l-Hasan 'Ali al-Nadwi رحمته الله

Islam was about to be submerged in the whirlpool of the Mongol ardor of slaughter and destruction, as several Muslim writers had then expressed the fear, wiping it out of existence, but Islam suddenly began to capture the hearts of the savage Tartars. The preachers of Islam thus accomplished a task which the swordarm of the faith had failed to perform, by carrying the message of Islam to the barbaric hordes of heathen Mongols.

Conversion of the Mongols to Islam was indeed one of the few unpredictable events of history. The Tartaric wave of conquest which had swept away the entire Islamic east within a short period of one year was, in truth, not so astounding as the Mongol's acceptance of Islam during the zenith of their glory; for the Muslims had, by the beginning of the seventh century of Muslim era, imbibed all those vices which are a natural outcome of opulence, luxury, and fast living. The Mongols were, on the other hand, a wild and ferocious, yet vigorous and sturdy, race who could have hardly been expected to submit to the spiritual and cultural superiority of a people who were so completely subdued by them, a people whom they despised and looked down upon. T. W. Arnold expressed his amazement over the achievement of this unbelievable feat in his *The Preaching of Islam*:

"But Islam was to rise again from the ashes of its former grandeur and through its preachers win over these savage conquerors

to the acceptance of the faith. This was a task for the missionary energies of Islam that was rendered more difficult from the fact that there were two powerful competitors in the field. The spectacle of Buddhism, Christianity and Islam emulously striving to win the allegiance of the fierce conquerors that had set their feet on the necks of adherents of these great missionary religions, is one that is without parallel in the history of the world.

“For Islam to enter into competition with such powerful rivals as Buddhism and Christianity were at the outset of the period of Mongol rule, must have appeared a well nigh hopeless undertaking. For the Muslims had suffered more from the storm of the Mongol invasions than the others. Those cities that had hitherto been the rallying points of spiritual organization and learning for Islam in Asia, had been for the most part laid in ashes: the theologians and pious doctors of the faith, either slain or carried away into captivity. Among the Mongol rulers — usually so tolerant towards all religions — there were some who exhibited varying degrees of hatred towards the Muslim faith. Chingiz Khan ordered all those who killed animals in the Muhammadan fashion to be put to death, and this ordinance was revived by Qubilay, who by offering rewards to informers set on foot a sharp persecution that lasted for seven years, as many poor persons took advantage of this ready means of gaining wealth, and slaves accused their masters in order to gain their freedom. During the reign of Kuyuk (1246-1248) who left the conduct of affairs entirely to his two Christian ministers and whose court was filled with Christian monks, the Muhammadans were made to suffer great severities.

“Arghun (1284-1291) the fourth Ilkhan persecuted the Musalmans and took away from them all posts in the departments of justice and finance, and forbade them to appear at his court.

“In spite of all difficulties, however, the Mongols and the savage tribes that followed in their wake were at length brought to submit to the faith of those Muslim peoples whom they had crushed beneath their feet.”

Unbelievable and of far-reaching significance, although the conversion of the Mongols to Islam had been, it is also not less surprising that extremely few and scanty records of this glorious achievement are to be found in the annals of time. The names of only a few dedicated saviours of Islam who won proselytes from the savage hordes are known to the world, but their venture was no less daring nor their achievement less significant than the

accomplishment of the warriors of the faith. Their memory shall always be enriched by the gratitude of Muslims, for they had, in reality, performed a great service to humanity in general and to the Muslims in particular, by diffusing the knowledge of faith among those barbarians, winning them over to the service of One God and making them the standard-bearers of the Apostle of Peace.

After the death of Chenghiz Khan, the great heritage of that Mongol conqueror was divided into four dominions headed by the offspring of his sons. The message of Islam had begun to spread among all these four sections of the Mongols who were rapidly converted to the faith. In regard to the conversion of the ruling princes in the lineage of Batu, the son of Chenghiz Khan's first born Juji, who ruled the western portion as Khan of the Golden Horde, writes Arnold:

“The first Mongol ruling prince who professed Islam was Baraka Khan, who was chief of the Golden Horde from 1256 to 1267. According to Abu'l-Ghazi he was converted after he had come to the throne. He is said one day to have fallen in with a caravan coming from Bukhara, and taking two of the merchants aside, to have questioned them on the doctrines of Islam, and they expounded to him their faith so persuasively that he became converted in all sincerity. He first revealed his change of faith to his youngest brother, whom he induced to follow his example, and then made open profession of his new belief ... Baraka Khan entered into a close alliance with the Mamluk Sultan of Egypt, Rukn al-Din Baybars. The initiative came from the latter, who had given a hospitable reception to a body of troops, two hundred in number, belonging to the Golden Horde; these men, observing the growing enmity between their Khan and Hulagu, the conqueror of Baghdad, in whose army they were serving, took flight into Syria, whence they were honourably conducted to Cairo to the court of Baybars, who persuaded them to embrace Islam. Baybars himself was at war with Hulagu, whom he had recently defeated and driven out of Syria. He sent two of the Mongol fugitives, with some other envoys, to bear a letter to Baraka Khan. On their return these envoys reported that each princess and amir at the court of Baraka Khan had an imam and a mu'adhdhin, and the children were taught the Qur'an in the schools. These friendly relations between Baybars and Baraka Khan brought many of the Mongols of the Golden Horde into Egypt, where they were prevailed upon to become Musalmans.”

Abu Dharr Al-Ghifaari رضي الله عنه

*"Never has the earth borne nor has the sky shaded
a man more truthful than Abu Dharr."*

– Muhammad, Rasul Allah ﷺ

The tribe of Ghifaar lived in the valley of Waddan which was located in the outskirts of Mecca. Ghifaar was an extremely poor tribe and lived mainly off the meagre provisions which were given to them by the trading caravans of the Quraish, coming and going from Syria. If they felt they had not been given enough, they had no compunction in robbing these caravans.

Jundub bin Junada رضي الله عنه was known as Abu Dharr and was one of the young men of this tribe but he surpassed them by far in keenness of intellect, courage and farsightedness. The idolatrous practices of his people irked him sorely and he thoroughly disapproved of the corruption rampant in Arabia.

However the time had dawned for the appearance of a new Prophet ﷺ who would illuminate the

hearts and minds of people and bring them from darkness into light. News of this Prophet ﷺ who had appeared in Mecca reached Abu Dharr in his village. So he told his brother Anees رضي الله عنه, "Go to Mecca and investigate the truth about this man who claims that he is a Prophet who receives Divine Revelation. Listen to his words and convey them to me."

Anees departed from Mecca and met the Blessed Prophet ﷺ, then he returned to their village where Abu Dharr رضي الله عنه had been awaiting him impatiently. When the brothers met, Abu Dharr رضي الله عنه eagerly started asking questions about the Blessed Prophet ﷺ. Anees رضي الله عنه answered, "By Allah, I saw a man who invites to noble conduct and utters speech which is not poetry."

Abu Dharr رضي الله عنه asked, "What do people say about him?" Anees replied, "They call him a magician, soothsayer and poet."

Abu Dharr رضي الله عنه exclaimed, "By Allah, you have neither satisfied my thirst nor fulfilled my need. Will you take care of my family until my return so I may form an opinion about him?"

Anees رضي الله عنه replied, "Certainly but be careful of the Meccans." Abu Dharr رضي الله عنه prepared some provisions and taking along a small container of water, he set forth on the following day for Mecca, intending to meet the Prophet.

He entered Mecca cautiously for he had heard how the Quraish vented their wrath upon any who dared to follow Muhammad صلى الله عليه وسلم.

Hence he did not dare to ask anyone directly about the whereabouts of Muhammad صلى الله عليه وسلم for he did not know whether he would be questioning a friend or a foe.

As the shades of night fell, he lay down to sleep in the masjid. 'Ali bin Abi Talib رضي الله عنه passed by him and upon seeing a stranger in the mosque, said courteously, "Sir, please come with us." So Abu Dharr رضي الله عنه went with Ali رضي الله عنه and spent the night with him.

He arose in the morning, picked up his water container and returned to the masjid without asking Ali رضي الله عنه any questions. He spent the second day without being able to discover anything about the Blessed Prophet صلى الله عليه وسلم. When evening came, he again lay down to rest in the masjid and 'Ali رضي الله عنه happened to pass by him, exclaiming in surprise, "Is it not time for a man to know his destination?" Once more 'Ali رضي الله عنه bore him off and Abu Dharr رضي الله عنه spent a second night at his house, but he still did not ask any questions.

On the third night, 'Ali رضي الله عنه asked his companion, "Why don't you tell me what brings you to Mecca?"

Abu Dharr رضي الله عنه said cautiously, "I shall only tell you if you guide me to that which I seek." 'Ali رضي الله عنه gave him a solemn oath.

Then Abu Dharr رضي الله عنه spoke up, "I have come to Mecca from afar, seeking to meet this new Prophet صلى الله عليه وسلم and hear his words."

'Ali's رضي الله عنه face lit up and said, "By Allah, he is truly the Messenger of Allah. In the morning, follow me wherever I take you. If I sense any danger, I shall

pause as though I have spilled water. However, if I keep going, follow me and enter when I stop."

All night long, Abu Dharr رضي الله عنه could barely contain his excitement at the thought of finally seeing the Blessed Prophet صلى الله عليه وسلم, and hearing the words of the Divine Revelation.

In the morning, 'Ali رضي الله عنه set out to the Prophet's صلى الله عليه وسلم house while Abu Dharr رضي الله عنه obediently followed close behind. When they reached the Blessed Prophet صلى الله عليه وسلم, Abu Dharr رضي الله عنه said, "Peace be on you, O Messenger of Allah."

The Blessed Prophet صلى الله عليه وسلم answered, "And upon you be Allah's Peace and Mercy and His Blessings."

Thus, Abu Dharr رضي الله عنه was the first person to greet the Prophet with the greeting of Islam.

The Prophet invited Abu Dharr رضي الله عنه to Islam. Immediately, Abu Dharr رضي الله عنه proclaimed the declaration of faith and accepted Islam. Thus he became the fourth or fifth Muslim.

Let us hear the remaining story in Abu Dharr's رضي الله عنه own words,

"After that I stayed with the Blessed Prophet صلى الله عليه وسلم in Mecca and he taught me how to recite the Quran. He cautioned me, 'Do not inform anyone of your Islam in Mecca for I fear they might kill you.'

I answered, 'By Him in Whose Hand is my soul, I shall not leave Mecca until I have gone to the masjid and proclaimed the declaration of Truth before the Quraish.' The Blessed Prophet صلى الله عليه وسلم fell silent.

So I proceeded to the masjid and found some people of Quraish sitting there and chatting. I went up to them and declared in ringing tones, 'O people of Quraish, I bear witness that there is no god but Allah and that Muhammad صلى الله عليه وسلم is the Messenger of Allah. My words smote them like a thunderbolt and they started up in horror and jumped up from their places, exclaiming, 'Away with this apostate!'

They attacked me and smote me with blows trying to kill me. The paternal uncle of the Blessed Prophet صلى الله عليه وسلم, 'Abbas bin 'Abdul Muttalib caught hold of me and shielded me from them. Then he turned towards them saying, "Woe betide you! Shall you kill a man from Ghifaar when your caravans pass by them regularly?" On hearing this, they left me alone.

When I recovered consciousness, I went to Rasul Allah ﷺ. When he saw my condition, he said, 'Did I not forbid you from announcing your Islam?'

I replied, 'O Rasul Allah ﷺ, it was a need of mine that I had to fulfil.'

The Prophet said, 'Go back to your people and inform them of what you have seen and heard, and invite them to Allah's ﷻ deen. Perhaps Allah ﷻ may benefit them through you and reward you through them. Once news reaches you that I have prevailed, then come to me.'

So I set forth to my people. My brother Anees ﷺ met me and asked, 'What have you done?'

I replied, 'I have accepted Islam and I have affirmed (the Truth).'

Allah ﷻ expanded his heart, and he said, 'I have nothing against your religion and I also accept Islam and I also affirm.' Then we both went to our mother and invited her to Islam, and she said, 'I have no objection to your religion.' And she accepted Islam as well."

From that day onwards, this family of believers began inviting their tribe, Ghifaar, to Islam with unflagging enthusiasm and zeal. A great number of people accepted Islam at their hands while a group said, 'We shall adhere to our religion until the Blessed Prophet ﷺ comes to Madina. Then we shall accept Islam.'

And when the Prophet came to Madina, they did, in fact, accept Islam. The Prophet said about them, "May Allah forgive Ghifaar; they accepted Islam, may Allah keep them safe."

Abu Dharr ﷺ stayed in his village until after Badr, Uhud and Khandaq. Then, he came to Madina and devoted himself to the service of Rasul Allah ﷺ. Humbly, he asked permission to keep the company of Rasul Allah ﷺ and was allowed to do so, thus he gained the joy of serving the Prophet ﷺ. The Blessed Prophet ﷺ always accorded him great honour and gave him special importance. Whenever they met, he would shake hands with him and smile radiantly.

After the Blessed Prophet ﷺ was united with his Lord, Abu Dharr ﷺ could no longer bear to live in Madina, so he moved to Syria and stayed there during the Caliphates of Abu Bakr ﷺ and 'Umar ﷺ.

During the Caliphate of 'Uthman ﷺ, Abu Dharr ﷺ moved to Damascus. However when he saw the Muslims eagerly pursuing worldly pleasures, he was deeply upset by their behaviour.

'Uthman bin 'Affaan ﷺ told him to move to Madina, so he went there but even in Madina, he was disturbed by the worldliness of the people, whereas people found his harsh criticism most offensive. Finally Uthman ﷺ commanded him to move to Rabza, a small town in Madina. So Abu Dharr ﷺ moved there and spent his remaining years there, far from people, renouncing worldly pleasures and steadfastly adhering to the path of the Blessed Prophet ﷺ and his Companions ﷺ, who had chosen the eternal life over the ephemeral.

One day a man entered his house and began looking around in surprise because the house was devoid of furniture.

He asked, "Where is your furniture?"

Abu Dharr ﷺ replied, "We have a house over there (the Hereafter) where we send our best furniture."

The man understood his meaning and said, "Surely you need some furniture as long as you live in this house (this world)."

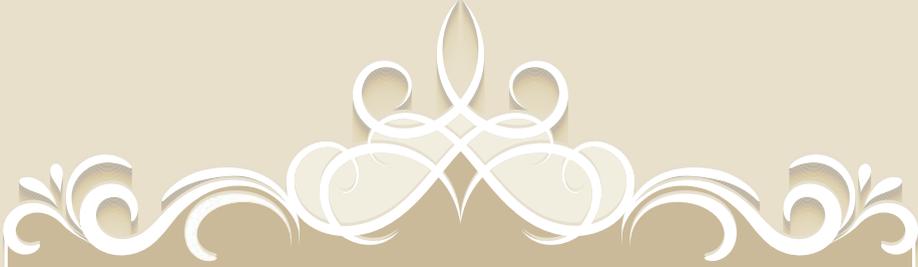
Abu Dharr ﷺ responded, "But the Landlord will not leave us here."

Once the ruler of Syria sent him three hundred dinars and told him, 'Use this to fulfil your needs.'

Abu Dharr ﷺ promptly returned the money saying, "Could the ruler of Syria find no slave of Allah more contemptible than me?"

The Blessed Prophet ﷺ had prophesied about Abu Dharr ﷺ, "He will live alone and die alone and he will be raised up alone." In the thirteenth year of Hijra, death finally claimed the soul of this mighty ascetic and worshipper about whom Rasul Allah ﷺ had once said, "Never has the earth borne nor has the sky shaded a man more truthful than Abu Dharr."

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



The Need for a Noble Advisor

By Naeema Akram



Pakistan is probably going through the most tumultuous of times since its birth. Or probably, it has seen much worse, but it is us who are witnessing and experiencing the trauma of a bleeding, subdued country for the first time in our lives. It is mayhem all around. The political, social, ethical and moral fabric of our society is fast losing its thread count. Everything seems to be coming down to a collapse. The country has never experienced the brain drain it is experiencing now. People are leaving it left right and center without even realising if they would be able to

find any greenery on the other side of the fence. It seems like an emergency situation in which no one has any time to think and reflect about the pros and cons of any kind of decision they are taking, or are about to take. Blaming anyone for anything is a futile effort at the moment. When the house is burning, nobody has time to sit back and talk about the causes and effects of the fire that broke out. One thing, however, that, I, as a patriotic person would like to draw your attention towards is the need for counsel. If this one thing was taken care of, at both political and social

levels, things might have not gone to this extent. Hence, these days, I am constantly reminded of an incident that took place been Maulana Syed Abul Hasan Ali Nadwi (may Allah sanctify his secret) and King Faisal (may Allah have mercy on him) of the Saudi kingdom. Read and reflect . . .

Mawlana Syed Abul Hasan Ali Nadwi رحمته الله is invited to meet King Faisal.

The guards show Mawlana Ali Miyan (as he was famously known) in, and he enters the meeting area in the palace to meet the king. Mawlana looks around, not cursorily, but closely, as if in wonderment. The king inquires as to why he was looking around with such amazement. Mawlana answers, "We too once had a king who ruled over the (present) India, Pakistan, Sri Lanka, Burma, Nepal and other places, and out of the fifty-two years of his rule he spent twenty on the horseback. Muslims, in his time, enjoyed freedom and happiness. Life was easy for them. Yet, the king was such that he wore patched clothes. He scribed the Qur'an and knitted caps to earn his living, and used to stand crying before his

Lord in night vigils. Those were the times when simplicity and poverty characterised the lives of the rulers, and contentment and fulfillment was the masses' share. Today, on seeing this palace of yours I wonder how times have changed! Today, our kings and rulers enjoy the riches of this world when the Muslims are rendered homeless in Palestine, their blood having lost all worth in Kashmir, and stripped of their identity in the middle-east. Today, when I stepped into your palace, I got lost in the bewildering comparison (between these and the earlier times)," Ali Miyan falls silent.

Tears are streaming down the king's face. It is his turn now. Soon the streaming tears turn into profused weeping. The king is heard weeping! The guards, all worried, rush in to see what the matter is. The king gestures them to leave. He now addresses the Mawlana: "those kings were thus because they had advisors like you. (I wish) you keep coming here and advising us, the weaker ones!"

Rabia's Wisdom

The following quotes are attributed to Rabia Basri رحمته الله – a role model Muslim woman.

- When asked about some worldly thing she wanted to have, she replied: I am ashamed to ask for a thing of this world from Him to whom this world belongs; how can I ask for it from those to whom it does not belong.
- Indeed your days are numbered, for when one day passes; a significant portion of your life has passed away. And when that portion has fled, soon it will come to pass that your whole life has disappeared. As you know this, strive always towards the performance of good deeds.
 - I am not after any reward for my good works, but only that on the Day of Judgment the Prophet Muhammad (peace be upon him) should say to the rest of the Prophets: 'Behold this woman of my community; this was her work.'
- All people are afraid of the reckoning of the Day of Judgment, whereas I long for it. At last Allah will address me as 'O, My servant!'
 - Conceal your good qualities as much as you conceal your bad qualities.
- Death is a bridge between friends. The time now nears that I cross that bridge, and friend meets Friend.

The Road to Madina

Abstract of a talk by Dr. Asad Zaman

Why is emulating the model of Madina al-Munnawarah a desirable goal, even now, in the 21st Century?

Haven't we made tremendous progress since those ancient times of more than a millennia ago, and can't we now do much better?

To understand the answer to this question, we must learn to re-conceptualize the nature of progress.

Progress means human development – learning to be better human beings, and learning to realize the potential to become the best of the creation. As the Quran testifies, we have all been created with this potential, as well as with the potential to be the worst of the creation. An excellent articulation of the nature of the state of Madina is presented by Syed Abul Hassan Ali Nadwi in his book *What the World Lost Due to the Decline of the Islamic Civilization*.

The revolutionary message of Islam, implemented in personal lives and communities, led to the spread of brotherhood, cooperation, social responsibility, and generosity. It led to the use of power for protecting the weak, and wealth for giving to the needy. The state of Madina is not built with bricks and stones; it is built on the foundations of deep love for Allah ﷻ, which creates love for the creation of Allah ﷻ.

How did it come to pass that the message became a stranger to the Muslims, who were supposed to carry this to all of mankind? How is it that the darkness of *Jahiliyya*, much like that of the pre-Islamic world, envelops the world today, and threatens to destroy mankind? More importantly, do the teachings of Islam have the same power today as they did fourteen centuries ago, to lead the world out of the darkness, and into the light? Can we re-create the revolution that created the state of Madina, using the same message, and the same approach? If this is indeed possible, then why are the Muslims failing to exercise their responsibility, as bearers of the final, complete, and perfect message of God, to show the world the path out of the corruption and evil which is spread through the land, the sea, and the atmosphere itself?

To answer the last question, we note that most Muslims no longer believe that the Quran offers us complete and perfect guidance. Today, the vast majority are looking to the West, the creator of problems currently facing mankind, for the solution to our problems. The vast majority of Muslim children are learning math, chemistry, physics, biology, and the social sciences of the West. The public is convinced that acquiring Western knowledge, technology, expertise, and institutional structures is the only solution to our present problems. They feel that the ancient



message of the Quran is not relevant for our modern times, and does not offer us any guidance on the pressing issues facing us today.

The only path to the state of Madina lies in the realization that the message of Islam is still complete and perfect, sufficient for our needs of today. But to arrive at this realization, we have to break the chains wrapped around our minds by the process of colonization. When Europeans conquered 85% of the globe by the early 20th Century, the frameworks of thought required to support this conquest spread throughout the world. In particular, the idea that progress and development means learning to be like them, to think like them, and to act like them was spread throughout the world by the European educational systems which we have all adopted. Once we accept the idea that development means creating London, Paris, and New York, then it becomes impossible to create the State of Madina.

The Quran (3:196) warns us: "Do not be deceived by the prosperity and power enjoyed by those who reject the faith". Undoing this illusion, of the power and the greatness of the West, is the first step on the road to Madina.

Allam Iqbal, Poet Laureate of the East, writes that *my eyes were not dazzled by brilliance of Western knowledge, for they were protected by the Kohl made from the dust of Madina and Najaf*. This pinpoints the problem that currently faces the Ummah – our eyes have been dazzled by the West, and we have been deceived by their prosperity and power.

Undoing this illusion requires breaking the many chains that enslave us to our former colonizers. The first chain is the conquest and colonization itself, which serves as proof of their superiority and our inferiority. This creates a superiority complex in the conquerors (orientalism) and an inferiority complex in us, who were conquered and colonized. This inferiority complex creates awe and respect for the conquerors, and contempt and hatred for our ancestors and heritage. To overcome this, we need to replace Eurocentric history, which we have learnt during our Western education, with an Islamic Worldview.

Very briefly, Eurocentric history teaches us that the world was in darkness and ignorance, and the Europeans colonized the globe to bring us

all the benefits of their advanced civilization. To understand the truth, we only need to look at Iraq. The invasion of Iraq was carried out on the pretext of bringing democracy and progress to Iraq, of protecting the world from weapons of mass destruction, and of liberating the people from oppression by an evil dictator. The reality was that more than a million civilians were killed, all infrastructure (hospitals, schools, power plants, factories) destroyed, and a generally advanced nation was sent back to the stone ages.

Similarly, European colonization and conquest of the globe was carried out for looting the riches of the world - exploiting global resources for self-enrichment.

We can find the path to Madina only after we overcome the illusion that civilization means having the largest army, the largest war weapons and technology industry, imposing our will on the globe by force and ruthlessly and mercilessly destroying any nation or group which stands in the path of our domination of the world.

The key to Madina lies in the realization that human beings are the best of the creations of Allah ﷻ. The Quran states that saving a life is like saving all of humanity. This means that all of us have been given the potential to change the lives of billions. To realize this potential, we must learn to be human beings. This is made difficult by our current educational models, which are designed to teach us to be human resources, valuable as inputs in processes for the production of wealth. To realize our potentials, we must undo this deception, and learn who we are. When we recognize our true identities, and develop our potential to be the best of the creation, we will become the bricks with which the state of Madina is built. The architectural plans require *Ijtihad* – that is, we must learn how to apply the revolutionary teachings of Islam to the solution of modern problems. The construction of the State of Madina requires Jihad, the struggle to make the Islamic values of brotherhood, cooperation, unity, and social responsibility come alive in our hearts, in our communities, and in the world as a whole.

It is forgetting this message which has reduced us to our present destitute condition, and it is remembering it, and putting it into practice that is the only solution to our current problems.

Memoirs of
Hazrat Mufti Taqi
Usmani دامت برکاتہم

Translation: Kaiser Nizamani



Some Notable Events from 1955 and 1956

Our respected father's ﷺ life was one of continuous struggle. After coming to Pakistan, he was ever-absorbed with the concern that Pakistan should become a beautiful model of its purpose of creation, i.e. the implementation of Islam. To this end, he wished for such a constitution to be implemented in the country that would reflect Islamic teachings. Due to this, he frequently found himself at odds with the secular circles of the country. On the other hand, the teaching and administrative responsibilities of Dār al-'Ulūm demanded dedicated time, foremost, the task of writing *Fatwas*, which did not stop at any time. The daily routine of delivering a lecture on Qur'anic Studies after Fajr in Masjid Bab-ul-Islam was never missed, and later on he also gave lessons on Radio Pakistan every Friday titled *Maarifur Qur'an*. He also wrote books and articles based on the needs of the country. In the field of *Tasawwuf and Sulook*, in order to pass on the trust of *Hadhrat* Hakīm al-Ummah Mawlana Ashraf Ali Sahib Thanwi ﷺ he gave an Islahi talk (pertaining to reformation of morals) every Sunday, and responding to letters from seekers of Sulook was an additional task. Family issues were on top of all these. And for all these matters he also had to travel frequently, which also consumed time.

However, especially the years 1955 and 1956 brought numerous challenges for our respected father ﷺ and several significant events transpired in these years, which seem appropriate to mention one by one.

The Struggle for the Constitution of Pakistan

Our respected father had spent endless days and nights to prepare the Constitution, which was now in its final stages. He was now holding frequent meetings and dialogues with the relevant stakeholders to improve it as much as possible. In the first three months after coming to Pakistan our respected father ﷺ, together with

Hadhrat Mawlana Manazir Ahsan Gilani Sahib and Dr Hameedullah Sahib (may Allah have mercy on them both), had drawn up a draft outline of the Constitution. Thereafter, the Constituent Assembly of Pakistan formed a department called the "Board of Islamic Teachings" and made it a Sub-Department of the Assembly. This department was operating under the presidentship of Hadhrat Mawlana Sayyid Sulaiman Nadvi Sahib ﷺ while our respected father was a core member. From its very inception, certain quarters in Pakistan were utterly averse to giving it an Islamic identity and wished to bring a secular constitution in the country. To this end, one propaganda being promoted was that Muslims have many sects which would never collectively agree to a single version of the Constitution. To counter this, scholars from all schools of thought decided to jointly define the Islamic foundations of the Constitution. For this Hadhrat Mawlana Ihtisham-ul-Haq Sahib Thanwi ﷺ, with cooperation from other scholars, convened a meeting of 33 scholars, in which Deobandi, Bareilvi, Ahl-e-Hadith and Shia scholars participated. These scholars unanimously agreed to 22 points for the Constitution of Pakistan, which was a major milestone in the religio-political struggle in the country. Later when the government presented its proposals in the Nazimuddin Report regarding the Constitution, another meeting of these 33 scholars was convened in which amendments to this Report were unanimously agreed by scholars of all schools of thought, which were then compiled and published. Finally, most of the proposals of the Board of Islamic Teachings were accepted in the draft Constitution of 1954, but then Governor General Ghulam Muhammad dismissed the Constituent Assembly and brought the matter back to square one, and disputes with secular quarters restarted during the preparation of the new Constitution.

One propaganda being spread from their side was that acting (or not) upon Islamic commandments is one's personal matter and the state should not interfere in this. In support of this, it was even claimed that the Noble Qur'an is devoid of any

guidance regarding national laws. In response to this our respected father رحمۃ اللہ علیہ wrote a detailed booklet titled "Qur'anic Constitution" in which he compiled verses of the Qur'an, together with their detailed explanation, in which clear guidance regarding national laws is provided. Subsequently, the propaganda was raised that if the State were made Islamic, the rights of the minority non-Muslims could not be protected. In response to this our respected father رحمۃ اللہ علیہ wrote a booklet titled "Rights of non-Muslims in an Islamic State". These booklets were also translated into English, and thereafter thousands of copies were published and also sent to members of the Assembly and other influential state officials. They helped in orientating the mindsets of members of the Assembly.

Before the partition of India, Shaykh al-Islam Hadhrat Allama Shabbir Ahmad Sahib Usmani رحمۃ اللہ علیہ had created the Jamiyat Ulama-e-Islam in order to unite the efforts of Islamic scholars in the Pakistan Movement. This organization had breathed life into the Movement and played a vital role in attaining Pakistan. After the creation of Pakistan, this Jamiyat continued to work for the implementation of an Islamic Constitution and Islamic laws under the chairmanship of Hadhrat himself. After his demise, Hadhrat Mawlana Sayyid Sulaiman Nadvi رحمۃ اللہ علیہ became its president, and after his death Hadhrat Mawlana Mufti Muhammad Hasan Sahib (may Allah have mercy on them all). During most of this time, our respected father رحمۃ اللہ علیہ served as its Vice President, and later, due to the debility and handicap of Hadhrat Mawlana Mufti Muhammad Hasan Sahib رحمۃ اللہ علیہ, he was made its acting President. Since in those days the country was divided into Eastern and Western parts, the provincial committee of the Jamiyat in East Pakistan (present-day Bangladesh) operated under the chairmanship of Hadhrat Mawlana Athar Ali Sahib رحمۃ اللہ علیہ. The history of the Jamiyat's struggle for an Islamic Constitution is rather lengthy and this is not the appropriate place to delve into it, but in summary the Jamiyat, with its limited resources, continued its struggle to make the constitution of Pakistan

Islamic and tried to promote Islamic practices through publications and speeches, engaging in dialogue with those in power and the Constituent Assembly, and also by organizing public speeches. However, the Jamiyat was weak in its district-level foundations and there were also organizational disagreements in certain locations. After taking over leadership of the Jamiyat, our respected father was concerned about making its internal branches more structured and active. He planned a tour of West and East Pakistan towards the end of 1955 in which the Director of the Jamiyat Hadhrat Mawlana Muhammad Mateen Khateeb Sahib رحمۃ اللہ علیہ also accompanied him. This tour had two main objectives. Firstly, the draft version of the Constitution of Pakistan was in its final stages. To make it Islamic, it was necessary to cultivate people's mindsets, and in the same vein the secular forces would also need to be rebutted at an intellectual and public level. The second objective was to create branches of the Jamiyat in various cities and to unite and organize them.

Constitutional Tour of Punjab and NWFP with my respected Father

I was still in Lahore, having just returned from India with my respected mother (may Allah have mercy on her), when our respected father رحمۃ اللہ علیہ arrived in Lahore together with Hadhrat Mawlana Muhammad Mateen Khateeb Sahib رحمۃ اللہ علیہ and my respected brother Hadhrat Mufti Muhammad Rafi' Usmani Sahib رحمۃ اللہ علیہ. They had toured various cities of Sindh and Punjab and were scheduled for onwards journeys to Jhelum, Rawalpindi, Akora Khattak, Peshawar, Mardan, and then on their return, Sargodha, Faisalabad (which was then called Lyallpur) and Sheikhupura. I desired to accompany our respected father رحمۃ اللہ علیہ in this journey, so after seeking his permission I joined them from 23 December 1955. This was my first time travelling beyond Lahore and I eagerly desired to see this part of my country. It was the end of December 1955 so the cold was intense. We took a train from Lahore to Jhelum where our respected father's رحمۃ اللہ علیہ student Hadhrat Mawlana

Abdul Lateef Sahib had arranged for a grand public gathering. A massive crowd congregated after Friday prayer, which was addressed by our respected father, and a meeting of the Jamiyat was convened in the evening. I had entered the thirteenth year of my life and was more interested in sightseeing and leisure walks than the public gathering and meeting. Accordingly, while our respected father's Tafsir lecture was held the next morning, we went to visit the river Jhelum with Hadhrat Khateeb Sahib. We saw huge wooden logs floating on the river. Our hosts explained that those logs were obtained by cutting trees in the forests of Kashmir. The sellers of these logs cut the trees in Kashmir and cast them into the river, whereupon they floated all the way here. Each log had a name and number inscribed on it which were used to identify the intended recipient. This was also my first time beholding sunrise over a river, and the picturesque scene is still fresh in my mind.

From Jhelum, we departed for Rawalpindi by bus on the 24th of December. Hadhrat Mawlana Abdul Hannan Sahib رحمۃ اللہ علیہ had arranged for a public gathering during the day in the Masjid of Mohalla Workshapi, while Hadhrat Mawlana Ghulam Ullah Khan Sahib رحمۃ اللہ علیہ (whom I was seeing for the first time) had arranged for another one at night. The night gathering was especially awe-inspiring, and despite the extreme cold, people sat listening intently to all the talks. Our respected father رحمۃ اللہ علیہ was the last to address the audience, and it seemed as if in this extreme cold the massive crowd of people extending as far as the eyes could see were expressing their zeal for an Islamic Constitution in one voice.

Our next stop was Akora Khattak. We departed by car from Rawalpindi on the 25th of December, and on reaching the Attock River we found the road blocked, perhaps due to a train crossing. We therefore had to wait. A breathtaking view loomed before us; a confluence of Attock and Kabul rivers flanked by lush mountains on either side. I had never seen such a stunning scene in my life. At this point our respected father رحمۃ اللہ علیہ narrated: "When we toured NWFP (present-

day Khyber Pakhtunkhwa) with Hadhrat Allama Shabbir Ahmad Usmani رحمۃ اللہ علیہ before the creation of Pakistan, our car had stopped at this very place. Looking at the beautiful view in front of us, Hadhrat Allama رحمۃ اللہ علیہ made a wondrous remark. He said: "Do you see any order in this scene? Look, neither is the river flowing in a straight line nor do the contours of the mountains seem to have any pattern. The river is meandering across the mountains, while some mountains are high and some are low. Even the trees growing on them are not aligned in a straight line; some are straight while others are bent. However, as a whole the view is so beautiful that one wants to look at it again and again. From this we come to know that its beauty lies in its disorderliness. If one were to force a pattern and order into it, it would lose its spontaneity and innate beauty and would lose its charm by degenerating into something artificial."

He then continued: "People sometimes go to great lengths in trying to find order between verses of the Qur'an. However, in order to feel the innate beauty of the Qur'an there is really no need to go to such lengths."

We reached Akora Khattak at twelve noon. The following is noted in my diary of that day:

"Reached Akora at 12. A huge crowd came to receive us. The air echoed with chants of "Law of the Qur'an Zindabad!", "Mufti Muhammad Shafi' Zindabad!", "Mufti-e-Azam Zindabad!" (Zindabad: Urdu equivalent of "Long Live!"), and two boys were reciting an Arabic anthem in a very melodious voice".

Here, Shaykh al-Hadith Hadhrat Mawlana Abdul Haq Sahib رحمۃ اللہ علیہ was imparting his knowledge through Dār al-'Ulūm Haqqania. We stayed in Hadhrat's madrasa itself. In those days Hadhrat Mawlana Samee ul-Haq Sahib رحمۃ اللہ علیہ was also studying there. I met him there for the first time through an unforgettable favour that he did to me. Akora Khattak was a model of "husn badaawat" (rustic beauty) in those days. Hadhrat's house in which we stayed was made of mud. In those days, the ancient Arab tradition of having a toilet inside the house being considered socially unseemly was still in vogue. We had never experienced

this “*husn ghair majloob*” of “*badaawat*”. (“*Badaawat*” means rural ways of life and “*husn ghair majloob*” alludes to Mutanabbi’s couplet in which he says:

حسن الحضارة مجلوب بتطرية...
وفى البد اوة حسن غير مجلوب

Beauty of urban life is contrived through pampered softness, while beauty of rural life is uncontrived)

In the chilly winter night, I needed to use the toilet. The young man who appeared to be closest to my age was Mawlana Samee ul-Haq Sahib himself. It felt awkward to express my need due to my young age but my body was in no position to observe formalities, so I spontaneously divulged my problem. His brows furrowed and he fell into thoughtful contemplation for a few moments, but immediately declared: “Follow me.” In the darkness of the night, he took me by my hand across the street and onto the rooftop of a house. Pointing to a small room, he relieved me of my predicament. Though it somewhat felt that my action in this place was not devoid of the unscrupulousness of *wad’ush shay’i fee ghairi mahallihi* (meaning “using something inappropriately”; normally used as the technical definition of “*Zulm*” i.e. injustice), but this was not the time to go into such subtleties, so I did not bother. I did not get a chance to talk to him while going but we exchanged introductions on our way back, after becoming indebted to him for his favour. This acquaintance eventually blossomed into friendship, regarding which I will elucidate somewhere later *Inshā Allah*.

Hadhrat Mawlana Abdur Rahman Sahib Kamilpuri رحمته الله (whom Hadhrat Hakīm al-Ummah used to call “*Kamil Puray*” (fully complete) was Shaykh al-Hadith in Akora Khattak itself. Our beloved teacher Hadhrat Mawlana Sehban Mahmood Sahib رحمته الله was a student of his, and having heard about him from our respected teacher innumerable times, I yearned to meet him. Alhamdulillah this wish was fulfilled there. This was the first and last time I met that embodiment of noor (spiritual light) I mentioned to Hadhrat:

“Hadhrat Mawlana Sehban Mahmood Sahib is our beloved teacher who was your student. I am therefore your indirect student”. Hadhrat smiled and was very kind.

From Akora Khattak, we reached Nowshera at 9 am the next morning. Here a huge crowd had gathered to receive us and slogans of “*Mufti-e-Azam Zindabad*” and “*Nazim-e-A’ala Zindabad*” (Long live the Grand Mufti! Long live the Director!) echoed in the atmosphere. We stayed there for only three hours, in which a huge gathering took place in the Jami’ Masjid Nowshera. After Zuhr, we departed for Multan where we stayed near Masjid Peeran. Mawlana Midrar Ullah Sahib رحمته الله had scheduled a meeting of the Jamiyat at Ganj Bazaar after Asr. And a public gathering was convened in Masjid Peeran after Isha. On the morning of 27th December our respected father delivered a lecture of *Tafsir* in the same Masjid. At 4 pm the same evening, we reached Peshawar via Charsadda. A gathering was held at night in a Masjid of Qissa Khwani Bazaar which, similar to the attendance in other gatherings, was attended by a big crowd.

This was my first time visiting NWFP (present-day Khyber Pakhtunkhwa) and I especially remember that we would do rounds of bright red blood oranges after each meal. Thereafter the famous “*Kahwah*”, i.e. green tea, of Peshawar would help speedily digest the heaviest foods such that we would begin feeling hungry soon after.

From Peshawar, we departed for Hatiyan by bus on 28th December. Hadhrat Mawlana Ghulam Ullah Khan Sahib رحمته الله had planned to take us to his home town of “*Darya Khan*”. From Hatiyan, we reached “*Darya Khan*” on a horse-cart. We prayed Zuhr here and enjoyed Hadhrat Mawlana Ghulam Ullah Khan Sahib’s رحمته الله hospitality. Thereafter, again on a horse-cart, we reached Hazro where we visited Hadhrat Mawlana Naseer ud-Deen Sahib Ghorghushti رحمته الله. After a successful public gathering, we departed for Campbellpur (present-day Attock) on a bus, where our respected father رحمته الله addressed the crowd after Isha. Thereafter we headed for the train station and boarded the train for Sargodha. Hadhrat Mawlana Abdul

Hannan Sahib رحمۃ اللہ علیہ, who had accompanied our respected father رحمۃ اللہ علیہ throughout his journeys until now, alighted at Rawalpindi Station, while we spent the night in our respected father's رحمۃ اللہ علیہ company. Our train reached Hasan Waal station while it was still dark, where a crowd had been waiting for God knows how long just to see our respected father. The train stopped for only a few minutes in which the admirers fulfilled their rights of appreciation. The train reached Sargodha at sunrise, where Hadhrat Mawlana Muhammad Shafi' Sahib Sargodhvi رحمۃ اللہ علیہ welcomed us at the train station along with a sizeable crowd. A great public gathering took place there as well.

The next morning, i.e. the 30th of December, we boarded the same train for Lyallpur (present-day Faisalabad) where a large crowd had come to receive us. We prayed Friday prayer in a Masjid near the Ghanta Ghar, where a packed gathering took place after the prayer. I saw the Agriculture College of Faisalabad for the very first time there. We reached Sheikhupura by bus on 31st December and a gathering was convened after Zuhr prayer. At 4pm the same evening we returned to Lahore, and on 1st January 1956 we reached Sialkot by bus, where we stayed at the house of our paternal cousin Mawlana Hamid Hassan Sahib رحمۃ اللہ علیہ. Our respected father رحمۃ اللہ علیہ addressed an assembly of scholars there and we returned to Lahore on the 2nd of January. Our respected father and Hadhrat Mawlana Muhammad Mateen Khateeb Sahib (may Allah have mercy on them both) continued onward to East Pakistan for a similar whirlwind tour, while we had missed too many classes already so we returned to Karachi and continued our lessons.

News reports of these whirlwind tours of our respected father رحمۃ اللہ علیہ were published in bold headlines in newspapers. Two major benefits were achieved through them. Firstly, the draft Constitution was nearing completion and secular circles had been scheming towards making it a secular Constitution. Through these tours, an atmosphere of resistance was created against these secular quarters throughout the country and their schemes were pushed back. Secondly,

in order to make the Jamiyat Ulama-e-Islam active at a district level, our respected father رحمۃ اللہ علیہ had created branches of the Jamiyat throughout the places he visited, and also succeeded, to a large extent, in resolving internal disagreements and creating an atmosphere of unity among its members. (Details of these tours are narrated from my diary)

The untiring efforts for the Constitution of Pakistan of our respected father رحمۃ اللہ علیہ, the Jamiyat Ulama-Islam and other religious circles finally bore fruit in that the Constitution of 1956 contained several Islamic articles. As a result, the lobby which wanted to base the Constitution of the country upon secular foundations suffered an overwhelming defeat and the country was saved from the threat of becoming secular. It was announced that this Constitution would come into effect on the 23rd of March 1956. This was the same date on which the Pakistan Resolution of 1940 was passed. That day was celebrated as "Republic Day" across the nation and the ruler of the country, instead of being called Governor General, was called President. It would not be unreasonable to say that that was the day our nation attained complete independence. An aura of celebration engulfed the entire country. Students of Dār al-'Ulūm used to prepare weekly speeches as practice exercises. That day, the theme of their speeches was this memorable event itself. And I had also prepared a half-baked poem on this topic which was read in that gathering.

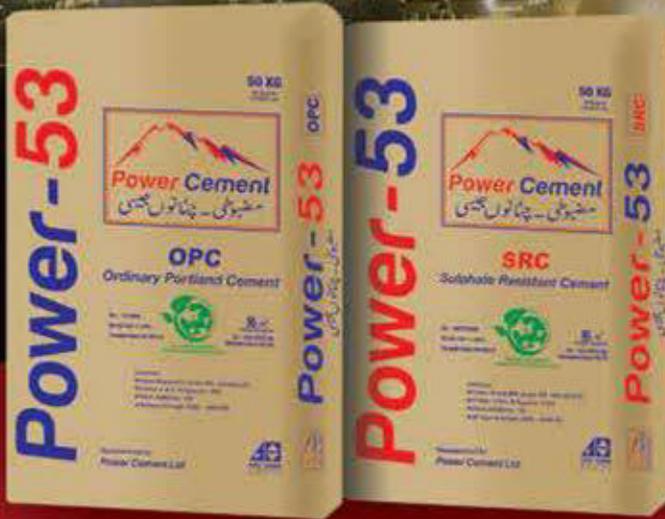
(To be continued, in sha Allah)





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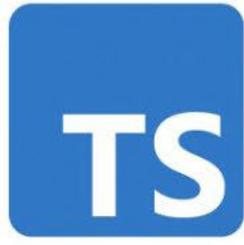


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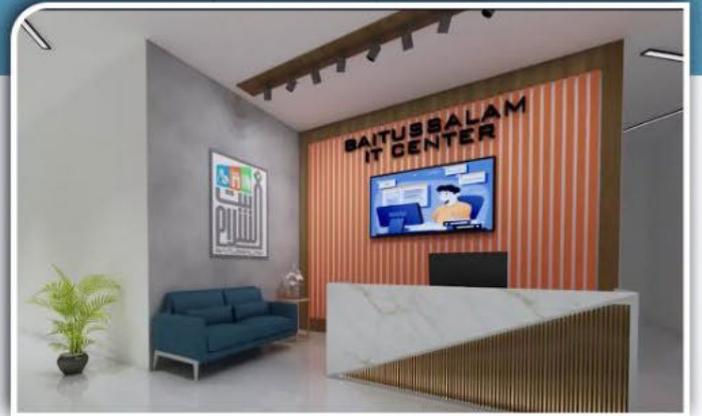
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