

The Intellect

Al Quran
Surah al-An'am - Part 10

Al Hadith
Prophet's liking for Poverty
- Part 2

The Awakening
Discovering the Peace of Heart -
Last Part

*Reflections
upon the Return*



ENTERING INTO A NEW ERA



PAKISTAN'S 1ST
Manufacturing Plant for Lyophilized
BIOLOGICAL (rDNA) PRODUCTS

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



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

J.

FRAGRANCES

zarar

FOR MEN

BLEU



صحت، سہولت اور معیار۔ اب آپ کے ہاتھ میں

ایواوی ٹی ایف بنا سبتی اب 1 کلو کے ایزی اوپن ٹن میں بھی دستیاب

EASY-OPEN TIN



NO HARMFUL TRANS-FATS



Level of Transfat

ایوا VTF بنا سبتی میں ٹرانس فیٹ کی مقدار 1 فیصد تک ہے۔ جبکہ عام بنا سبتی میں ٹرانس فیٹ کی مقدار 20 فیصد تک ہوتی ہے جو کہ دل کے لیے نقصان دہ ہے۔



NEW
1kg
Tin Pack

ایوا
نئے کل کی
نئی دھن



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

Patron

Hazrat Maulana Abdus Sattar رحمۃ اللہ علیہ

Advisory Board

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

Co-editors

Zawjah Farid, Bint Akram

Marketing & Circulation

Nabeel Ahmad Sheikh

Design & Concept



INNOVATION

+92 316 8056 863

azhar@makinnovation.biz

Legal Advisor

Mr. Danial

Printer

wasaprinters@cyber.net.pk

BAITUSSALAM TECH PARK



BAITUSSALAM
—TECH PARK—

We are thrilled to

ANNOUNCE

— that registration for —



FREE IT Courses

IS NOW OPEN

REGISTER NOW



REGISTRATION DATE: 1st JULY TO 31st JULY

WHATSAPP: +92 333 0189367

EMAIL: techpark@baitussalam.org

WEBSITE: baitussalam.org/tech-park

Table of Contents

08 | Editorial

By Zawjah Farid

10 | Al Quran

Surah Al-An'am – Part 10

The Noble Quran Mufti Taqi Usmani حفظه الله

14 | Al Hadith

Prophet's liking for Poverty - Part 2

Maulana Manzoor Naumani رحمه الله

16 | Fatwa Forum

Miscellaneous Queries

Mufti Shafiq Jakura and Mufti M.D. Mangera

17 | The Awakening

Discovering the Peace of Heart - Last Part

Maulana Abdus Sattar Sb دامت برکاتہم

19 | Cover Story

Reflections upon the Return

Bint Akram

Safar dar Safar | 22

A Week in Iran

By Mufti Muhammad Taqi Usmani دامت برکاتہم

Translated by Zawjah Zia

Urban Pangs | 25

Chasing Illusions of Happiness

Rabia Ilyas

A Leaf from the Past | 27

A Chronological Synopsis of the Bani Israel

Umm e Ibrahim

UlulAlbaab | 33

The Rubble of Modernization

Dr Asad Zaman

Special Feature | 35

Memoirs of Hazrat Maulana Mufti Muhammad

Taqi Usmani دامت برکاتہم – Episode 17

Translation by Kaiser Nizamani

Special Feature | 40

Ismail Haniyeh

Muqadas Ghumman

Editorial

Dear Readers,

السلام عليكم ورحمة الله وبركاته

Death is inevitable – no one denies it – not even atheists, who do not even believe in a Creator. And the remembrance of death (and the Hereafter) is one of the most powerful potions to keep one focused on the ‘*Siraat-e-Mustaqeem*’ – the straight path, on track to eternal bliss, as illuminated by the Qur’an and Sunnah.

Our Cover Story is based on a section related to the remembrance of death and afterlife from the epic *Ihya ul Ulum al-din* (The Revival of Religious Sciences) by Imam Al-Ghazali ركنة. The accounts in it are such that jolt one into realizing the flimsiness of our temporal abode and how we must realign our priorities to attain perpetual happiness.

And there are those who have sold the life of this world to attain the bounties of the Hereafter ... the Shuhada who have rendered the air above Palestine fragrant with musk.

One such martyr is Ismail Haniyeh, who gave the ultimate sacrifice – not just of his own life, but also that of a number of his close family members – who declared that the blood of his own children and grandchildren is not more important than that of other Palestinians.

Read more about him in a special piece dedicated to him.

(May Allah ﷻ grant him and the other shuhada a sanctuary under His shade, Ameen).

Elsewhere in the magazine, we’ve included a timeline of sorts related to the Bani Israel – who they are and what, in general, do we know about their past. The write-up also provides a peep into the events concerning more recent history, which gradually led to the establishment of the apartheid state that continues to be a very painful thorn in the heart of the Ummah.

Our Urban Pangs section features a piece, which includes, amongst other things, pointers to a pertinent subject, one that makes the so-called ‘progressives’ instantly draw swords, without even making an effort to understand the intricacies of this nuanced, complex matter: gender roles.

In *Illusions or Happiness*, the writer thus argues that fulfilling the absolutely pivotal role that a woman plays at home, should not be underrated and belittled. The ‘lady of the house’ serves as the backbone of the family... a foundation upon which the edifice of the new generation is built. If the foundation is weak, the structure erected upon it will be likewise, weak and fragile. And vice versa.

The crushing pressure to work and earn upon the modern woman, even in the absence of genuine financial needs, is felt by an increasing number of females, some of whom may not

be as enthusiastic about relinquishing their traditional roles, had it not been for stifling peer pressure, and being labelled as “just homemakers”, especially since they are not afforded the luxury in embracing this ‘greater action’ outside, to relinquish domestic chores expected of them at home (in parallel to their outdoor job responsibilities). Women themselves need to wake up to this reality and make sensible choices. The urge for ‘visible achievements’ must not dilute the indispensable, not-so-noticeable accomplishments that fall in the ambit of a woman’s great responsibility at home.

Is it wise to take up additional, (unneeded) burden, while comprising upon the critical role of the compassionate homemaker? One really wonders.

In *From the Rubble of Modernization* housed in our *UlulAlbab* section, Dr. Asad Zaman talks about how the project of westernization and modernization of the entire world has, amongst other things, racism at its core - the “White Man’s Burden” of bringing ‘enlightenment’ to the world was an accepted notion in the past, evident from the quotes of the likes of Lord Cecil Rhodes, who unashamedly pronounced, (as quoted in the article):

I contend that we are the finest race in the world and that the more of the world we inhabit the better it is for the human race. Just fancy those parts that are at present inhabited by the most despicable specimens of human beings; what an alteration there would be if they were brought under Anglo-Saxon influence.

Far right movements in the western world even today don’t make an effort to hide their “us versus them” mentality – where politicians can’t free themselves of their colonialist mindsets. Hidden in the garb of bringing “democracy” to the whole world, coups are orchestrated, economic strangulation is employed and military might is flagrantly used. Eerie ends such as control over resources lurk in the shadowy background and racist dogmas still captivate the minds of important political figures. It is the West’s way, or the highway – or so they say (and believe).

Let us see what the ultimate Divine plan holds for such imperial hubris and its harbingers.

فتربصوا انا معكم متربصون
“...So wait, we too are waiting.” (Al-Qur’an 9:52)

Wassalam,
Zawjah Farid

Surah
Al-An'am
Part 10

The
Meanings of the
Quran
(The Cattle)



بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

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

وَكَذٰلِكَ نُؤَيِّ بِعُضَا الظَّالِمِيْنَ بِعُضَا بِمَا كَانُوْا يَكْسِبُوْنَ ﴿۱۲۹﴾

Thus We will make some wrongdoers companions of others (in the Hereafter) because of what they used to commit [129]

يَا مَعْشَرَ الْجِيْنِ وَالْاِنْسِ اَلَمْ يَأْتِكُمْ رُسُلٌ مِّنْكُمْ يَقُصُّوْنَ عَلَيْكُمْ اٰيٰتِيْ وَيُنذِرُوْنَكُمْ لِقَاءِ يَوْمِكُمْ هٰذَا ۗ قَالُوْا شَهِدْنَا عَلٰى اَنْفُسِنَا ۗ وَعَرَّتْهُمْ الْحَيٰةُ الدُّنْيَا وَشَهِدُوْا عَلٰى اَنْفُسِهِمْ اَتَّهُمْ كَانُوْا كٰفِرِيْنَ ﴿۱۳۰﴾

“O species of Jinn and mankind, had the messengers not come to you, from among yourselves, who used to relate My verses to you, and used to warn you of the encounter of this your day?” They will say, “We testify against ourselves.” The worldly life had deceived them, and they will testify against themselves that they were disbelievers. [130]

ذٰلِكَ اَنْ لَّمْ يَكُنْ رَّبُّكَ مُهْلِكَ الْقُرٰى بِظُلْمٍ وَّاَهْلٰهَا غٰفِلُوْنَ ﴿۱۳۱﴾

That (Allah sends messengers) is because your Lord is not to destroy any towns on account of any wrongdoing, while their people are unaware. 35 [131]

وَلِكُلِّ دَرَجٰتٍ مِّمَّا عَمِلُوْا ۗ وَمَا رَّبُّكَ بِغٰفِلٍ عَمَّا يَعْمَلُوْنَ ﴿۱۳۲﴾

For all people, there are ranks according to what they did, and your Lord is not unaware of what they do. [132]

وَرَبُّكَ الْغَنِيُّ ذُو الرَّحْمَةِ ۗ اِنْ يَشَآءْ يُذْهِبْكُمْ وَيَسْتَخْلِفْ مِنْۢ بَعْدِكُمْ مَا يَشَآءُ كَمَا اُنشَاَكُمْ مِنْ ذُرِّيَّةٍ قَوْمٍ اٰخَرِيْنَ ﴿۱۳۳﴾

Your Lord is the All-Independent, the Lord of Mercy. If He so wills, He can take you away and cause whomsoever He wills to succeed you, just as He has raised you from progeny of other people. [133]

اِنَّ مَا تُوعَدُوْنَ لَآتٍ ۗ وَمَا اَنْتُمْ بِمُعْجِزِيْنَ ﴿۱۳۴﴾

Surely what you are promised is bound to come, and you cannot frustrate (it). [134]

قُلْ يَا قَوْمِ اَعْمَلُوْا عَلٰى مَكَانَتِكُمْ اِنِّيْ عٰمِلٌ ۗ فَسَوْفَ تَعْلَمُوْنَ مَنْ تَكُوْنُ لَهُ عٰقِبَةُ الدَّارِ ۗ اِنَّهٗ لَا يُفْلِحُ الظَّالِمُوْنَ ﴿۱۳۵﴾

Say, “O my people, do at your place (whatever you do.) I have to do (in my way). So, you will know for whom is the ultimate abode. Surely, the wrongdoers will not be successful.” [135]

وَجَعَلُوا لِلَّهِ مِمَّا ذَرَأَ مِنَ الْحَرْثِ وَالْأَنْعَامِ نَصِيبًا فَقَالُوا هَذَا لِلَّهِ بِرَعْمِهِمْ وَهَذَا لِشُرَكَائِنَا فَمَا كَانَ لِشُرَكَائِهِمْ
فَلَا يَصِلُ إِلَى اللَّهِ وَمَا كَانَ لِلَّهِ فَهُوَ يَصِلُ إِلَى شُرَكَائِهِمْ سَاءَ مَا يَحْكُمُونَ ﴿١٣٦﴾

They have assigned a portion for Allah from the tillage and the cattle created by Him, and then said, "This is for Allah", so they claim, "And this is for our associate-gods." Then, that which is allocated for their associate-gods never reaches Allah, while that which is allocated for Allah does reach their associate-gods. Evil is what they judge. 36 [136]

وَكَذَلِكَ زَيْنَ لِكَثِيرٍ مِنَ الْمُشْرِكِينَ قَتَلَ أَوْلَادِهِمْ شُرَكَائِهِمْ لِيُزِدُوهُمْ وَلِيَلْبِسُوا عَلَيْهِمْ دِينَهُمْ وَلَوْ شَاءَ اللَّهُ
مَا فَعَلُوهُ فَذَرَّهُمْ وَمَا يُفْتَرُونَ ﴿١٣٧﴾

Similarly, their associate-gods have made the killing of their children 37 seem fair to many mushriks (idolators), so that they may ruin them and may confuse their faith for them. Had Allah so willed, they would not have done that. So, leave them alone with that they fabricate. [137]

وَقَالُوا هَذِهِ أَنْعَامٌ وَحَرْثٌ حِجْرٌ لَا يَطْعَمُهَا إِلَّا مَنْ نَشَاءُ بِرَعْمِهِمْ وَأَنْعَامٌ حُرِّمَتْ ظُهُورُهَا وَأَنْعَامٌ لَا
يَذْكُرُونَ اسْمَ اللَّهِ عَلَيْهَا افْتِرَاءً عَلَيْهِ سَيَجْزِيهِمْ بِمَا كَانُوا يَفْتَرُونَ ﴿١٣٨﴾

They say, "These are prohibited cattle and produce; none can eat them except those whom we wish" – so they claimed – "and there are cattle whose backs are prohibited (for riding or loading)", and there are cattle over which they do not pronounce the name of Allah, - all being fabrications against Him. He will soon punish them for what they have been fabricating. [138]

وَقَالُوا مَا فِي بُطُونِ هَذِهِ الْأَنْعَامِ خَالِصَةٌ لِدُكُورِنَا وَمُحَرَّمٌ عَلَى أَزْوَاجِنَا وَإِنْ يَكُنْ مَيْتَةً فَهُمْ فِيهِ شُرَكَاءُ
وَصَفَّهُمْ إِنَّهُ حَكِيمٌ عَلِيمٌ ﴿١٣٩﴾ سَيَجْزِيهِمْ

They say, "Whatever is in the wombs of these cattle is purely for our males, and forbidden to our wives." If it be born dead, then all of them share in it. 38 Soon, He will punish them for what they attribute. Surely, He is All-Wise, All-Knowing. [139]

قَدْ خَسِرَ الَّذِينَ قَتَلُوا أَوْلَادَهُمْ سَفَهًا بِغَيْرِ عِلْمٍ وَحَرَّمُوا مَا رَزَقَهُمُ اللَّهُ افْتِرَاءً عَلَى اللَّهِ قَدْ ضَلُّوا وَمَا كَانُوا
مُهْتَدِينَ ﴿١٤٠﴾

Losers are those who kill their children foolishly, without knowledge, and hold as prohibited what Allah has provided them, falsely ascribing it to Allah. They have gone astray, and they are not on the right path. [140]

EXPLANATION

- 35) Allah does not subject His servants to punishment for their wrongdoings unless He warns them through His Prophets ﷺ, so that there may be no occasion to complain that they have been destroyed without receiving any guidance from Allah.
- 36) The pagans of Arabia used to dedicate some of their wealth for Allah which used to be spent on the poor and the wayfarers etc. and some portion was allocated for their idols which was given to the caretakers of the temples. The custom was wrong in itself, because the wealth they possessed was admittedly created by none other than Allah, and therefore there was no justification for dedicating it to the idols. But the absurdity of the custom was further aggravated by another practice. The portion allocated to Allah was often used for the service of the idols when they felt a shortage in their funds, while the portion allocated for the idols was held as sacrosanct, never to be touched by any one, so much so that if some part of Allah's portion would have been borrowed for the idols, it would never be returned. It is this custom that has been referred to in this verse.
- 37) The reference is to the cruel custom of killing daughters or burying them alive. The term 'associate- gods' is used here to refer to their leaders or devils who allowed for them the Barbaric custom of killing their daughters. Since they believed these devils were entitled to declare something lawful or unlawful, which is in fact the sole prerogative of Allah Ta'ala, it was tantamount to believing them as Allah's partners in His divinity.
- 38) This verse has described several pagan customs invented about the cattle dedicated to the idols. They had classified such cattle in different categories; each having a particular restriction, as mentioned in the verse. Since they held these restrictions as part of their religion, while no such instruction was given to them by Allah Ta'ala, all these customs have been termed as 'fabrications against Allah'. The verse thus indicates that any custom having no basis in the original sources of revelation, or *Shariah*, and is still held to be a part of the religious duties, is a fabrication against Allah Ta'ala.

(To be continued In sha' Allah...)

Prophet's ﷺ liking for Poverty – Part 2

Maulana Manzoor Naumani رحمه الله عليه

(203/63) It is related by Sayyidah Ayesha رضي الله عنها, "The members of the Prophet's ﷺ household never ate even barley bread to their satisfaction for two consecutive days until he reached the time of his death" (Bukhari and Muslim).

Commentary: The hadith reflects that in Prophet's ﷺ lifetime, it never happened that his family would have eaten even barley bread to their satisfaction for two days consecutively. If they ate a full meal on one day, they would starve on the other.

(204/64) Sa'eed Maqburi narrates on the authority of Abu Hurayrah رضي الله عنه that, once, he [Abu Hurairah] came across some people who had a roasted goat before them. They invited Abu Hurayrah رضي الله عنه to join them but he declined, saying, "[what pleasure can this meal have for me when I know that] the Prophet ﷺ departed from this world without ever having had a full meal of barley bread" (Bukhari).

(206/66) It is narrated about Sayyidah Ayesha رضي الله عنها that she said to Urwah: "My nephew, we the [the members of the Prophet's ﷺ family] [spent our days thus that] sometimes we saw

three successive moons [i.e., tow full months would elapse] and the stove was not lit in our houses. [Urwah relates that upon hearing this, he asked,] "How did you remain alive?" Ayesha رضي الله عنها replied, "[We lived] on dates and water. Indeed, there were a few Ansar neighbours of the Prophet ﷺ who had some cattle. They sent him milk as a gift and he used to give some of it to us also" (Bukhari and Muslim).

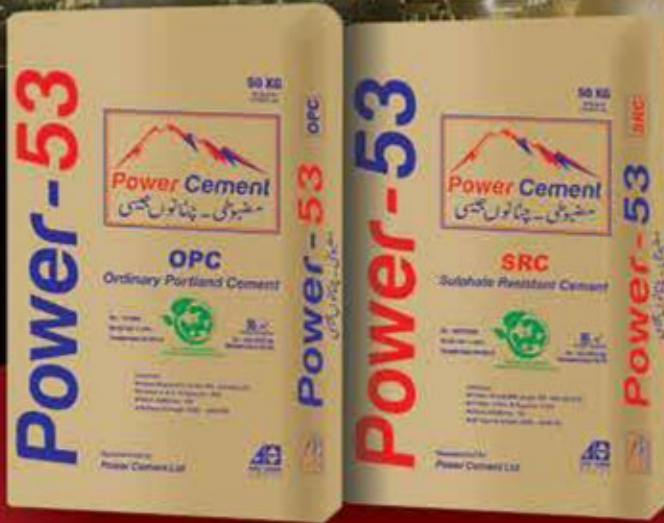
Commentary: They lived in such tight circumstances that the oven was not lit in their houses for two consecutive months. They had nothing in their house to cook, and hence lived on dates, water, and milk sent to them by their Ansar neighbours (Ansar were the Muslims of Madinah who had welcomed the Prophet ﷺ and the Muslim emigrants of Makkah).

- Excerpted from Maulana Manzoor Naumani's رحمته الله عليه "Ma'arif ul Hadith"



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

53
Grade
Cement



Power behind Construction

Power Cement Limited

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



Miscellaneous Queries

Answered by Mufti Shafiq
Jakura and Mufti M.D.
Mangera

Disciplining a Child to Pray

Q) How should we discipline our child if he is not praying?

A) Kindly find below answer to your query by Mufti Ebrahim Salejee Saheb of Isipingo Beach

“Handle it the same way just as you get the child to be punctual in his school work and his attendance at school. Whatever approaches and methods are used to ensure he attends and he does not involve himself in mischief where he would hurt others, like damaging property etc, you should use the same method of disciplining him in order to get him to be punctual in salat.”

And Allah Ta’ala Knows Best.

Money found on the floor

Q) What do we do with money found on the floor?

A) If you feel that someone may pocket it unjustly, then pick it up and find the owner. Otherwise just leave it there.

If one knows the owner or one feels that the owner will be disturbed by losing the money and the place is such that the money will be taken away without the owner being sought, then one may pick up the money with the sole intention of searching for the owner and returning the wealth.

If the owner cannot be located after investing reasonable effort and time in his search, one may either keep the money in trust or

give
it in

charity on behalf of the owner. (One cannot take the money for personal use, unless one is poor and needy.) However, in the case where it was given to the poor and needy or used by oneself, then if the owner thereafter appears and demands his money, one will be obligated to repay the owner the money.

And Allah Ta’ala Knows Best.

Responding to Salams in emails and SMS

If somebody begins his e-mail or his SMS (text message to a phone) with “Assalamu aleikum”, will it be wajib for the recipient to reply with “wa alaikum salam”?

And what about the sender just writes “Salam” rather than “Assalamu aleikum”, will it be wajib to reply in this case?

A.) It is necessary to reply to a Salaam sent in writing by SMS etc, either by sending a response in writing or by verbalising the response when one receives the message.

And Allah Ta’ala Knows Best.

- Courtesy: albalagh.net

Discovering the Peace of Heart

By Maulana Abdul Sattar حفظه الله

Bonding with Allah ﷻ

At the first instance we must repent sincerely to Allah ﷻ. We must do *Taubah* and seek forgiveness with all our heart. If your *Taubah* is genuine, you will feel relief and coolness within your heart. Contentment will start flowing towards you. The harder the effort towards piety and love of Allah, the greater the satisfaction in your life. So, the starting point is true *Taubah*.

Our hearts must be ready to seek forgiveness for all sins. Usually we are willing to let go of some sins, while holding on to some others. In such a condition, it would be presumptuous on our part to expect true forgiveness or

experience contentment of the heart. In Surah *Taubah*, Allah says,

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... are dearer to you than Allah... (At-Taubah 9:24)

These are some of the things that we hold dear to our hearts and find solace in. We presume our children will be a source of contentment, that a beautiful house will be a source of peace, that a fruitful business or high status in the society will bring inner satisfaction. Allah ﷻ says that there is no harm in harbouring love for worldly things but these must not be dearer

to you than Allah ﷻ .

If worldly pleasures become your ultimate end, if love for material things supersedes love for Allah ﷻ and the Holy Prophet SAW, if your bond with the superficial is greater than your bond with the everlasting, then Allah ﷻ warns you of His wrath that will befall you.

Allah's Wrath

The first manifestation of Allah's wrath is the growing unease and vexation of the heart. And the final punishment will be delivered in the Hereafter.

As He ﷻ mentions in the Holy Quran,

But whosoever turns away from My Reminder, verily for him is a life of hardship, and We shall raise him up blind on the day of Resurrection... (Taha 20:124)

It is clear from this verse that whoever turns a blind eye to the Quran and its teachings will experience a bitter life and a bitter end. His life will be distressing, full of anxiety and stress. This is only the first installment delivered by Allah ﷻ .

Someone asked Hazrat Zunnoon Misri Rehmatullah how he was doing. He replied that everything was going according to his wishes. The other person remarked on the impossibility of that. He was told that everything happens according to Allah's wishes and that he had submitted his wishes to those of his Lord!

Conclusion

Hence, whenever you get upset or distressed in life, remember that relief does not lie in fulfilling desires or achievement of worldly success, in fact relief lies in running towards the Creator for the solution. When someone hits another with an arrow, the latter does not run towards the bow, but towards the one who has the arrows. The bow is just a mean. Whatever comes our way actually comes from Allah ﷻ .

Someone asked Hazrat Musa AS, If the sky is a bow and Allah is aiming the arrows of problems and perils, how can we save ourselves? Hazrat Musa AS replied that *the way to escape is to come under the protection of the One aiming at you.*

Come under Allah's shadow if you want refuge from the problems of life. Connect with Him. Make sincere repentance with the heart. Allah ﷻ loves those who do Taubah just as He loves those who offer Tahajjud, fast, dole out charity. Allah ﷻ says,

...Truly, Allah loves those who turn unto Him in repentance... (Al-Baqarah 2:222)



Reflections upon the Return

By Bint Akram

My mind recreates a scene for me. A literature class full of university students. The teacher reflectively asks, "What do you think is the greatest shock a man can get?" Varied responses are chanted, but the look on the teacher's face is still questioning. Finally, the class gives up. "Death," the teacher placidly affirms. Death, he told his students, was the greatest shock that a man experiences. An end to all worldly experiences. That is death – the final shock. Death puts a lid on everything physical that we are living with in this world. It is the last of all

the physical experiences: "Every person has to taste death, then to Us you are returned," says Allah ﷻ in the noble Qur'an. It is amazing how every person living has to experience this final experience but no one ever has physically returned to narrate what it feels like to pass away from this world to the next.

Death is the most certain of all certainties. Shaykh Abdal Hakim Murad opens his translation of Imam Ghazali's "*kitaab dhikr al maut wa-ma ba'dahu*" (The Remembrance of

Death and the Afterlife), with the maxim of La Rochefoucauld, which reads, "death and the sun are not to be looked at steadily." The Shyakh writes that this maxim is representative of modern man's outlook to the subject of death. The modern, secular worldview attaches a certain distastefulness with the discussion of death. Nevertheless, in religious tradition, the topic of death carries utmost weight because it is the major transitioning between this temporary life and the yet to come eternal life. We find eloquent discussions on the subject of death, and in the study of the lives and death of the righteous, we find solace and comfort in order to come to terms with the death of our own loved ones. The religious discussions on death help us realize that those who left, left at their appointed time, and we, who are left behind, will also follow them as soon as our time comes.

Imam Ghazali's above mentioned book, *kitaab dhikr al-maut...*, is the final book of his magnum opus, *Ihya uloom-al deen* (The Revival of the Religious Sciences). The book itself carries extremely rich and dense discussions on the topics pertaining to death, such as the benefits of remembering death abundantly, the demerits of lengthy hopes and how to get cured of spiritual maladies that make one forget death in this world, the elaboration of the agonies of death, etc.

The book includes profound accounts of the deaths of the righteous, beginning with the death of the noble Prophet ﷺ of Allah. Constantly recounting the deaths of the righteous always helps rejuvenate the hearts, and helps in reinforcing the transience of this life and world. Let us read some excerpts from some faith reviving accounts as narrated by the knowledgeable Imam Ghazali.

When death came to Mu'adh (may God be pleased with him he said, "O Lord God! I used to fear You, but today in You have set my hopes. O Lord God! Truly You know that never have I harboured love for this world

or for a long sojourn therein neither for the flowing of streams or the planting of trees; rather have I loved thirsting in the midday heat, enduring the hours, and joining the crowds around the Divines on my knees in the circle of remembrance." And when the pangs of death mounted up as they had mounted up for no other man, he would open his eyes whenever he awoke from his mortal agonies and say, "O my Lord! Choke me as You will, for by Your glory, You know that my heart loves You."

When Salman drew near to his death he wept. 'What has made you weep?' he was asked, and he replied, 'I do not weep out of regret for losing this world, for the Emissary of God (may God bless him and grant him peace) instructed us that our share of it should be as the travelling-provisions of a rider. And when he had passed away, all that he had left behind was inspected, and its value amounted to little more than ten dirhams.'

When death came to Bilal his wife cried, 'O sorrow!' But he said, 'Rather say, "O rapture!" For tomorrow we shall meet those we love, Muhammad and his company.'

It is said that at the moment of death 'Abd Allah ibn al-Mubarak opened his eyes and laughed, saying, 'For the likes of this, then, let those who would work, work!'

When death came to Ibrahim al-Nakha'i he wept. 'What has made you weep?' he was asked, and he replied, 'I am awaiting a messenger from God who will give me the tidings either of Heaven or of Hell.'

When death came to Ibn al-Munkadir he wept. Upon being asked why, he said, 'By God, I am not weeping over a sin which I know I have committed; rather I fear that I might have done something which I considered trivial but which in God's sight is grave.'

When death came to 'Amir ibn 'Abd al-Qays he wept. 'What has caused you to weep?' he was asked, and he replied, 'I do not weep from fear of death, nor out of greed for this world; rather I weep for the thirsting daytimes and the night vigils in winter which have passed me by.'

When death came to Fudayl he swooned. Then he opened his eyes and said, 'O! How long is the voyage! And O! How scant the provisions!'

And when death came to Ibn al-Mubarak he said to his *mawla* Nasr, 'Lay my head upon the dust. Nasr wept, and when asked why, said, 'I recalled the felicity which once was yours and now [see] you dying impoverished and estranged.' 'Hush,' he said. 'I once prayed God (exalted is He!) to make me live the life of the wealthy and die the death of the poor.' Then he said, 'Rehearse [the Confession of Faith] to me, and do not repeat it unless I speak again.'

Said 'Ata' ibn Yasar, "The devil once appeared before a man on his deathbed and told him that he was saved. However, he retorted, "I am not safe from you yet!"

A man who was weeping on his deathbed was asked why he wept. 'Because of a verse in the Book of God (Exalted is He!), he replied, 'in which He says (Great and Glorious is He!): *God only accepts [good works] from the pious.*

Al-Hasan once came in upon a man who was giving up the ghost, and said, 'To be sure, any matter with a prelude such as this must have an ending to be feared, and any matter with such an end as this must have a prelude to be lived in austerity.'

Said al-Jurayri, 'I was in the presence of al-Junayd at the time of his death agonies. It was a Friday, and the day of Nayrüz. He was reciting the Qur'an, and when he finished I said to him, "Abu'l-Qasim! Shall it be in this state?" And he said, "And who deserves it more than myself, as my scroll has now been folded up?"

Said Ruwaym, 'I was present at the demise of Abu Sa'id al-Kharraz. He was saying:

The yearning of the hearts of the gnostics is
for Remembrance,

and their remembrance of the Secret is at the
time of their intimate communion.

Cups of fate were passed among them,
thus they turned from the world as the
drunkard turns

Their yearnings circulate in an encampment
wherein are the folk of God's love like shining
stars.

Their bodies lie dead on the earth from His
love,

and their spirits pass by night through the
veils towards the sublime.

Never do they halt save in the vicinity of their
Beloved,

nor are they deflected by touch of misery or
harm'

It was said to al-Junayd that Abu Said al-Kharraz had been in a state of overpowering divine love as he approached death. 'It would not have been a wonder,' he remarked, 'had his spirit flown away from passion [*ishtiyaq*]!'

(From "An exposition of the sayings of a number of the most righteous men among the Companions, the Followers, and the Sufis who came after them" in *The Remembrance of Death and the Afterlife* by Imam Ghazali رحمته الله with an introduction and notes by Shaykh Abdal Hakim Murad)

These excerpts that recount the death of the pious help us reflect upon our condition. Imam Ghazali رحمته الله says in his *Ihya* that the experience of death actually lies beyond language. "That which is possible," he writes, "to say has already been said in the Qur'an, for there is no discourse higher than that of God. And that which cannot be expressed in this world has been summed up by" Allah ﷻ: *I have prepared for My righteous bondsmen that which no eye has seen, no ear heard, and which has never occurred to mortal mind.* This, however, is the station of the righteous. We, living in this day and age, need to reflect as to which category of people we belong to. We need to imagine how the throes of death will come upon us and what would be our condition at the time of our departure from this world. The return is inevitable. It is just a matter of time.

A WEEK IN IRAN

(Episode 1)

Excerpted from the travelogues of Mufti Taqi Usmani Sb دامت برکاتہم

Translation: Zawjah Zia

It is but a strange coincidence indeed that I have been traveling to the ends of the world all over the past twenty five years or so, and yet hadn't ever visited our neighboring country Iran as yet. I had been receiving invitations from several religious circles in Iran over the past ten to twelve years. This had amplified my wish to pay a visit to this land, every nook and corner of which is a memoir of academic, literal and traditional history of Islam.

Zahidaan is the capital city of the Irani section of the Balochistan province. A number of our graduates from Darululoom Karachi are esteemed faculty members at

Darululoom Zahidaan. Amongst them are Maulana Mufti Muhammad Qasim sahib and Maulana Mufti Abdul Qadir sahib Arifi. The chief administrator of this Madrassah, Maulana Abdul Hameed sahib is a prominent and active Aalim and religious figure of Iran. These honorable individuals had been inviting me over for their annual gathering at Darululoom Zahidaan since past many years. Even last year, they had delivered the invite but as Allah ﷻ willed, I was too caught up in some other commitments to go. My respected brother Mufti Rafi Uthmani sahib, the president of Darululoom Karachi,

however, accepted the invite and could manage to go for a week's visit. He toured several places in Iran during the week. I had promised the invitees to try to manage a visit the following year InshaAllah.

We had our ceremony of the Khatam of Bukhari shareef in Darululoom Karachi on 22nd Rajab 1426 AH. Early next morning, I alongside my nephew Mawlana Rasheed Ashraf sahib, Ustadh of hadith at Daululoom, had a flight to Iran transiting through Dubai. We landed at the modern Tehran International Airport at around 10:30 AM. This huge state of the art airport had been inaugurated recently and is at a distance of some forty kilometers from Tehran city.

Mawlana Mufti Muhammad Qasim sahib and Mawlana Abdul Qadir Arifi sahib were at the airport to receive us. Along with them were Ustadh of hadith at darululoom Zahidaan, Mawlan Abdur Rahman Muhibbi, Mawlana Abdul Haadi sahib of Tehran, Mawlana Ubaidullah Moosa Zaada sahib and many others. Another graduate of Darululoom Karachi, Mawlana Muhammad Ishaq Irani is the president of the Department of *Taqreeb bayn al Madahib* in Tehran. The administrator of this department, Ayatullah Muhammad Ali Taskheeri, is acquainted with me through *Majma al Fiqh al Islami and Majlis ash Shar'ai*, however, I could not meet him on this trip as he was traveling. Mawlana Ishaq Irani sahib got informed about our arrival a bit late so he couldn't make it to the airport, but he was waiting to welcome us as we reached Lala Hotel where we were to stay.

Lala hotel was once Intercontinental. It was probably named after the revolution, Lala being the name of a flower.

We rested for a while and then after Asr, we were invited at his home by Mohandas

Paimaan Farozash sahib, who was an elected member of the Parliament from Zahidaan. He had arranged a gathering of notable personalities of the city so they could meet me. We needed to reach there by Maghrib.

Tehran is a beautiful city and is one of the prominent cities of the developing countries. On our way to Paimaan Farozash sahib's place, we could see that the city was radiant and modern.

After Maghrib prayers, a considerable number of personalities of Tehran from the *Ahl e Sunnah* had gathered at the venue. Dr Jalaal Jalali Zaada is a prominent Kurd leader and former member of the parliament. He gave a small welcome speech for us during which he also hinted towards the fact that the Muslims of Iran largely feel disconnected and somewhat ignored by the *Ulema* and Muslim leaders outside Iran. In my speech in his response, I admitted the misgivings on our part and tried to offer a brief insight into my plan of action for the betterment of the current situation of the Muslim *Ummah*. I was speaking in Arabic and Mawlana Muhammad Qasim sahib was translating it into Persian along the way.

Mawlana Abdul Haadi is a graduate of Darululoom Zahidaan and is a student of Mawlana Muhammad Qasim sahib. He was currently pursuing his doctorate degree from the University of Tehran. He very kindly acted as our guide throughout this trip. May Allah reward him abundantly for everything that he did to keep us comfortable and well looked after. The dinner that night was at his place, where we got a chance to meet interesting people. We returned to our hotel quite late at night.

The next day we were to travel to Isfahaan and Qum. Isfahaan is at a distance of around

four hundred kilometers from Iran. We set off right after Fajr without even having breakfast. A carpeted motorway runs from Tehran to Isfahaan and it offers all modern facilities of a motorway. A hundred kilometers away from Tehran, just short of Qum city, there is a beautiful motorway rest area by the name of Mehtab restaurant. We had our breakfast there and then continued our journey to Isfahaan.

Almost midway, we passed by the city of Qashaan. This most probably is the city where the author of the famous book *Badai' as Sanai'*, Allamah Ala'uddin Qashaani was born. His final resting place is in Halb and I have spoken about it in my other travelogue about Syria.

Traveling by road for long distances is always quite tiresome for me. This is why I try to avoid it as much as possible. But I was really keen to see Isfahaan; the road was excellent and our hosts had arranged a comfortable ride too. We therefore reached Isfahaan by noon, Alhamdulillah. It is the third largest city of Iran after Tehran and Mashhad. Although it's a beautiful city, I was interested in its historical value more than its scenic beauty. Several giants of knowledge have risen from this land including *Muhadditheen* like Hafidh ibn Mandah (رحمته الله) and Imam Abu Nuaim Isfahaani (رحمته الله), the author of *Hulyatal Awliyaa* – a book that is cherished as a treasure when it comes to biographies of the pious elders of our Deen. From amongst the *Mufasssireen*, this land boasts of Imam Raaghib Isfahaani (رحمته الله) whose book *Mufradaat al Quran* is an authority in *Lughaat al Quran*. Among the literary giants, there are names like Abul Farj Isfahaani whose book *Al Aaghaani* is an encyclopedia of Arabic literature. The founder of the literalist school of thought Imam Dawud

Zaahiri (رحمته الله) was also from Isfahaan. The name of Abu Bakr ibn Fawarrak (رحمته الله) is mentionable for *Aqeedah* and *Kalaam*, the author of the famous *Mushkil ul Hadith*.

So many literary personalities hailed from Isfahaan, that Allamah Yaqoot Hamwi (رحمته الله) even wrote:

Isfahaan has always stood out for the finesse of its climate and environment. The land is free from any pests and insects and the food and fruit doesn't rot here for long periods of time. Even the dead bodies in the graves here do not decompose for long periods of time.

And Allah (ﷻ) knows the best.

(To be continued, *insha'Allah*)



Chasing illusions or happiness?

By Rabia Ilyas

The world we live in is full of fabricated fantasies, so-called celebrations, and mindless persuasions. Whether it is goals or important events in life, everyone is blindly chasing senseless standards set by society and social media platforms. From choosing careers to celebrating occasions and success, everything has been materialised to the extent that it has lost its meaning.

Take the example of Nikah, one of the most important events of a person's life; it has been made into such a grand affair that it takes years to plan it and millions to afford it. A so-called complete package of weddings means bridal showers, musical nights, designer dresses, a top notch makeup artist, destination functions, mesmerising photo shoots, and lavish honeymoon trips, to name a few. But can all these festivities build a stronger bond between the newlywed couple? Can these celebrations overcome the upcoming challenges of a married life?

Nikah is the most beautiful and pure relationship created by our Creator. Allah ﷻ says in the Quran (30:21): And of His Signs is that He has created mates for you from your own kind that you may find peace in them and He has set between you love and mercy. Surely there are Signs in this for those who reflect. Finding peace, starting a family and

building a home where the heart resides are the true goals of marriage. The beautiful essence of this pure relationship, however, has been perishing with every passing day, as the minds of youth have been coloured by the trends they see on social media and the way so-called celebrities and influencers celebrate their weddings.

The cornerstones of society are women. They are the artists who add color to the future generations' blank canvases. If women understand their value, responsibilities, and what true success and pleasure are, they have the power to revolutionise society, by choosing not to pursue the delusional happiness propagated by corporate culture in an effort to increase profits. Women are so much more than just spending their lives dreaming about luxuries and fancy events, dresses and jewelry etc. In today's era, every media platform is championing women's liberation, and girls are becoming successful professionals as engineers, doctors and administrators.

Today's women are tirelessly working nine to five and six days a week to prove their competency and to materialise their dreams; staying indoors and taking care of a house is considered never-ending and unpaid work. It is seldom heard or seen that a girl is aiming to become a competent homemaker, a

supportive wife, and a selfless mother. While careers can be pursued in accordance with the commands of our Deen, the utilization of education should not only be limited to and measured through the lens of earning an income. Its importance can also be seen in nurturing a family with wise and seasoned homemakers.

Men and women are both needed and expected to play their roles in upbringing a happy family. If no woman desires to marry a man who is not financially capable and responsible for his family, then how can a woman expect to be accepted by not adding any value to her family? The most precious input she can give to her family is her love, care, time and effort to make her house a peaceful place to live in. Watching a fairytale movie and living a family life are ideas that are poles apart. A girl who has been dreaming all her life about a fairy tale wedding and hardly thinks about and foresees her responsibilities after marriage cannot easily accept and adjust to the real-life liabilities of a house. The fantasy of living a fairy tale breaks into pieces once she realises that she has a family to take care of and a home to manage and relationships to abide by. From doing dishes to making food, it then feels like watching a horror movie.

A home needs a skilled manager to run it, just as a state requires capable administrators to operate it. Neglected and broken homes do not require professionals but caring mothers and wives. Thus, parents need to prepare their daughters to take on the responsibility of a house and family after marriage, as well as provide them with education. Women should not be oblivious to their commitment once they have chosen to get married. A family to support shouldn't be seen as a burden, and

a house to manage shouldn't be seen as a shackle. A family and a home are the biggest blessings and protections.

Hence, we as teachers, parents, speakers, scholars and influencers should honour and promote the important role of homemaking and nurturing a family as much as we glorify successful women professionals. Hazrat Khadija رضي الله عنها is exemplified as a successful entrepreneur to support our career goals. Her role and sacrifices as a selfless wife and devoted mother, despite being an independent woman should also be highlighted. Can there be greater contributions from women than gifting the Ummah with a daughter like Hazrat Fatima رضي الله عنها, a scholar like Imam Bukhari and a warrior like Hazrat Ali رضي الله عنه?

Women are forerunners of change. Therefore, as women, our goals in life—and marriage in particular—must be in line with Islamic principles. The lives of social media influencers and celebrities should not be used as benchmarks for a happy married life. The lives of Hazrat Ayesha رضي الله عنها and Hazrat Fatima رضي الله عنها should serve as models when it comes to celebrating occasions and living married lives. Our concept of happiness ought to go beyond these petty illusions. Be a trend-setter instead of just following trends mindlessly. The new fashion should be simplicity; supporting one's family should be recognised as the greatest service one can provide to society.



A CHRONOLOGICAL SYNOPSIS OF THE “BANI ISRAEL”: Who are they & what do we know about their Past, Present & Future (in the light of Islamic traditions)?

By Umm-e Ibrahim

Disclaimer: The following list of some key historical and current events pertaining to the Bani Israel is not an all-inclusive, thorough rendering of events – rather, it gives a general overview to the uninitiated in gaining a basic understanding of the historical perspective leading up to current events.

THE PAST

- Ibrahim عليه السلام belonged to Ur, a major Sumerian city located in Mesopotamia, present-day Iraq.
- After the incident of the fire of Namrud, Ibrahim عليه السلام migrated to Canaan in Syria. (Earlier, Ash-Shaam / Syria included Lebanon, Jordan and Palestine in addition to modern-day Syria)
- Ibrahim عليه السلام had two sons: Ismael عليه السلام and Ishaq عليه السلام. The latter's son, Yaqub عليه السلام, had twelve sons
- “Israel” is another name for Yaqub عليه السلام. “Isra” means Abd (slave), and “Eel” refers to Allah ﷻ in Hebrew. It is thus the equivalent of Abd Allah (the slave/servant of Allah) in Arabic
- “Bani Israel”, therefore, refers to Yaqub's عليه السلام twelve sons and their progeny: the children / lineage of Yaqub عليه السلام
- Yusuf عليه السلام was one of the twelve sons of Yaqub عليه السلام and after he was sold into Egypt and later attained a powerful position there, he invited his parents and brothers to settle in Egypt – the Bani Israel thus left their native Ash-Shaam for Al-Misr for many generations to come
- Over a period of time, the Pharaohs became the rulers of Egypt, and the Bani Israel, being non-natives, were treated as outsiders, so much so, that by the time of Musa عليه السلام, they had become slaves with unimaginable cruelty meted out to them by the ruling Pharaoh (probably Ramses II)
- After the Pharaoh and his army drowned through Divine decree, Musa عليه السلام was instructed to take his nation back to Palestine in Ash-Shaam, rather than returning to Egypt. (This is referred to as the Exodus in history)
- The Bani Israel had escaped physical slavery, but they had not yet come out of mental slavery. After the great miracle of the parting of the sea, when they passed by a people engrossed in idolatry, the Bani Israel asked for an idol to worship! Not only that, they refused to accept the commandments of the Torah, citing them too difficult to follow; some of them made a calf of gold and began to worship it; they desisted from fighting the Amalekites to reclaim their ancestral land, as commanded by Alla ﷻ, (and as a punishment for this refusal were lost in the Sinai peninsula for forty years) and despite the miracles of the Mann,

Salwa and sprouting forth of twelve separate springs for their twelve tribes, the Bani Israel kept being ungrateful and disobeying their Lord ﷺ

- After the passing away of Musa ﷺ and Harun ﷺ in the Sinai desert, Yusha ﷺ became a Prophet and he led them to victory against the Amalekites.
- A number of Prophets came to guide them (including Daud ﷺ, Sulaiman ﷺ, Zakkariya ﷺ, Yahya ﷺ and eventually Isa ﷺ). But, very few amongst the Bani Israel would obey them and most would rebel against and defy the Messengers time and again. They even resorted to killing some Prophets!
- Over time, Bani Israel's skirmishes continued with not only the Amalekites but also other polytheistic nations with eventually Daud ﷺ killing Jalut (Goliath), who was a formidable leader of the former.
- After Daud ﷺ, his son Sulaiman ﷺ became a Prophet and the ruler of a magnificent kingdom. At his demise, the Bani Israel were divided into two kingdoms: the Northern Kingdom called Israel and the Southern Kingdom called Judah (later Judea)
- The history of the Bani Israel then follows the familiar pattern of rejecting the teachings of the Prophets sent forth for their guidance.

With severe transgressions, came stark reprisals!

- In 587 BC, Nebuchadnezzar, a Babylonian King burned down the "Temple of Solomon" – many of the Bani Israel were

killed and many more were taken captives to Babylonia, 500 miles away!

- Then, with transitory self-reformation, came reprieve...Cyrus, the king of Persia brought down the Babylonian Empire in 539 BC and allowed the Bani Israel to return to Jerusalem and rebuild their Temple. This second Temple was completed in 515 BC
- With gradual influence of the Greeks, there began a decline in their values again, so much so that when Isa ﷺ was sent to guide them to the right path, they accused him of blasphemy and requested the death sentence for him from the local Roman governor – Pontius Pilate.
- The transgressions of the Bani Israel began to peak after the ascension of Isa ﷺ to the Heavens, till the time when, in response to a revolt, the Roman emperor Titus attacked them and destroyed the Second Temple. It is said that he killed 133,000 Jews in a single day!
- The "Second Temple of Solomon" thus, remains in this state of ruin since more than 2000 years and the Zionists amongst the Jews aspire to rebuild it (be it at the cost of Masjid Al-Aqsa!)

THE PRESENT

Below is a snapshot of recent history related to the Bani Israel (referred to as the Jewish people now) leading up to current times:

- 1897-Theodor Herzl, an Austro-Hungarian journalist and lawyer, publishes a paper envisioning a 'Jewish state' - Zionism is born.

(Zionism is more of a political and

nationalist movement now, rather a religious one. Point to remember: not all Jews are Zionists – in fact, many of the former strongly disagree with the latter. Also, many secular Zionists are Ashkenazi Jews, rather than Sephardic, who are said to be originally from the Bani Israel)

- World War 1 – Palestine comes under “British Mandate” after fall of the Ottoman Empire.
- 1917 – British support for the establishment of a national home for the Jewish people in Palestine (initially proposed in Africa) is cemented in the Balfour Declaration – proposed by Arthur James Balfour, British Foreign Secretary in a letter to Walter Rothschild
- 1947 – Under the UN Partition Plan, Palestine is divided into a Jewish and Arab state
- 1948 – Israel declares independence; 700,000 Palestinians are evicted in the ‘Nakba’ (the catastrophe) and first Arab-Israeli war takes place. (The edifice of an apartheid state is raised upon the false and ridiculous slogan of “a land without people for a people without land”; the famous Jewish scholar, Ilan Pappé, remarks about this outlandish claim: Most Zionists don’t believe that God exists, but they do believe that He promised them Palestine).
- 1967 – Israel’s “Six-day war” with Arab countries – the West Bank is taken from Jordan, Golan Heights from Syria and the Sinai Peninsula from Egypt. Gaza also comes under Israeli control
- 1973 – The Yom Kippur war – Egypt and Syria try to take back the Sinai Peninsula and Golan Heights
- 1978 – Camp David accords (under Egypt’s Anwar Sadat, who is assassinated in 1981)
- 1979 – The Sinai Peninsula is returned to Egypt
- 1987 – The 1st Intifada (Palestinian uprising)
- 1988 – Jordan surrenders its claim on the West Bank and East Jerusalem (which houses Bait-ul-Muqaddas)
- 1993 – Oslo accords – The Palestinian Authority is created to administer the Gaza Strip & West Bank
- 2000 – 2nd Intifada (uprising), after Ariel Sharon’s visit to Bait-ul-Muqaddas
- 2002 – Israel begins to build the West Bank Barrier (aptly referred to as the Apartheid Wall)
- 2006 – Hamas defeats Fatah in Gaza and Hezbollah fights Israel
- 2008 – Israel attacks the Gaza Strip
- 2014 – Israel invades the Gaza Strip
- 2017 – USA’s President Trump recognizes Jerusalem as the capital of Israel (moves embassy from Tel Aviv) and the US unilaterally accepts Israel’s sovereignty over Golan Heights in 2019
- 2020 – Arab countries begin to normalize ties with Israel
- 2023 – Hamas launches attack on Israel
- Ongoing – the illegal occupying force

perpetrates a genocide of immeasurable proportions upon Gaza – purposefully and arbitrarily killing, maiming and starving an entire helpless population.

THE FUTURE

It is no secret that this armed to the teeth, illegal thorn in the heart of the Middle East aspires to create “Greater Israel” – (the whole world saw Israel’s Prime Minister, Benjamin Netanyahu, wave a map of Israel sans Palestine at the UN) – the master plan of which purportedly includes parts of Egypt, the whole of Jordan and Syria, major parts of Iraq, Southern Turkey and even Northern Hijaz.

Only Allah ﷻ knows whether it will succeed in its nefarious plans or not.

So, is Israel a crumbling apartheid state, lashing out violently as its end becomes near?

Or an Occupation that will further extend its tentacles throughout the region? WaAllahu Aalam

But to catch a glimpse of what their future stance (even if far) will lead them to, one can refer to a few Ahadeeth-e-Mubarika that mention the position that the Jewish people will take in general in the turn of events that mark The End of Times (and its associated repercussions).

[One must note here that Allah ﷻ mentions in the Holy Qur’an that not all Ahl-e-Kitab (People of the Book: the Jews and the Christians) are alike. Therefore, traditions that refer to them imply their condition “Min-Haysul-Qaum”, referring to their overall behavior – otherwise, there were many amongst them in earlier eras (and even now), who accept the Haqq (Truth) and repent and revert to it.

And many, who though remain deprived of reversion, do choose to remain on the right side of history at least.

Also, Allah ﷻ has no use for meting out punishments to a people who don’t warrant it (by constant unrepentant transgressions). Rather, He is Al-Muqsit, Al-Adl & Al-Hakam – the most fair and just, the equitable and redresser. Therefore, what comes upon a people is a direct consequence of what they send forth of their actions]

It is a known fact that the Messiah for the Jews, Isaؑ, came and ascended but they refused to accept him and his teachings. They are thus, misguidedly, still awaiting their (false) Messiah, who will be none other than the Dajjal – the ultimate liar.

In contrast, Isaؑ, would descend amongst the Muslims while they would be praying with Imam Mahdi in Damascus and together they would fight against their adversaries – the Jews, along with their false Messiah, Dajjal

- Anas bin Malik ؓ reported that Allah’s Messenger ﷺ said:

The Dajjal would be followed by seventy thousand Jews of Isfahan wearing Persian shawls (Sahih Muslim)

- A Hadith in Riyadh us Saliheen (#1808) says:

Every disbeliever who will find his (Isa’s AS) breath will die, and his breath will reach as far as he will be able to see. He will then search for Dajjal, until he will catch hold of him at the gate of Ludd and will kill him.

- Similarly, a Hadith in Tirmidhi mentions:

Isa bin Maryam will kill the Dajjal at the gate of Ludd

(Ludd is located 40 km to the North West of Jerusalem. Israel made a huge international airport here in 1960 - the Ben Gurion Airport)

- Another Hadith mentions:

The last hour will not come unless the Muslims will fight against the Jews and the Muslims would kill them until the Jews would hide themselves behind a stone or tree and a stone or tree will say: Muslim, o the servant of Allah, there is a Jew behind me, come and kill him; but the tree Gharqad would not say it, for it is the tree of the Jews (Sahih Muslim)

(The Gharqad tree is reportedly widely planted in Israel)

- A long Hadith (in Sahih Muslim) related by the Companion Tamim Ad-Dari رضي الله عنه shows the close connection that the current precincts of Israel have with the coming of the Dajjal.

It mentions Tamim Ad-Dari's رضي الله عنه encounter, after being lost at sea, with a being who claimed to be the Dajjal (imprisoned in an island) and he explains that Dajjal asked him (and his companions) three pertinent questions connected to occurrences that would indicate his imminent arrival:

- 1) *Do the date-palm trees of Baysan bear fruit?*
- 2) *Is there water in the lake of Tabariyyah?*
- 3) *Is there water in the spring of Zughr and do people irrigate their land / grow crops with it?*

(The questions thus show, that probably the Baysan becoming barren and the Tabariyyah & Zughr drying up would be a prelude to the coming of the Dajjal)

All of these are related in one way or another to the state of Israel:

- 1) It took Baysan from Jordan in 1948 (When the famous historian Allama Hamvi visited Baysan in 626 Hijri, he remarked that there were hardly two gardens of date palms left in the area)
- 2) Lake Tabariyyah is located in the North East of Israel, near its border with Jordan (and the disturbing decrease in the level of its water is a theme covered by a number of documentaries)
- 3) The spring of Zughr is located to the East of the Dead Sea in Israel

It is but natural to feel utterly despondent and disheartened at the events taking place in Palestine and to feel the burning humiliation at the indolence of the "helpless" Ummah watching the 'show' of the elimination of their brethren from the sidelines – may Allah ﷻ forgive us – but there will come a day, insha'Allah, when the true believers will definitely have the last laugh.

والعاقبة للمتقين



Tree Plantation Campaign

Every **Tree Counts**,
You can **Contribute**
to this cause by
Donating a Plant
or **Donating an**
Amount



**For More
Details**
0300-0513561
0301-2403816

**#BAITUSSALAM
GOES GREEN**

From the Rubble of Modernization: Choosing our own Paths to Progress

By Dr. Azad Zaman

(Originally published in The Jakarta Post)

Pride resulting from global dominance and spectacular scientific and technological developments led Europeans to believe that the West was the most advanced and developed of all societies.

Other societies were primitive and underdeveloped. As these other societies matured and grew, they would follow the same stages that were followed by the West and eventually become like modern Western societies. Many European thinkers such as Comte and Hegel described the stages in growth from a primitive society to a modern one in a "logical" sequence. The enterprise of colonizing the non-European world was painted in bright terms as being part of the "white man's burden" of bringing enlightenment, good governance, science, technology and other

benefits of Western civilization to the rest of the world. Until the 1960s modernization theorists -- such as Parsons and Rostow -- echoed these sentiments and regarded Westernization as a desirable and inevitable process for the rest of the world. In this article, we discuss some of the difficulties which led to substantial reconsideration of these naive views. Current views (for example, Development as Freedom by Amartya Sen) are much more complex and diverse, and generally more respectful of other ancient civilizations in the world.

The first problem with Western theories of progress is the deeply racist worldview embedded within them. The Dred-Scott decision in the United States declared that blacks were "beings of an inferior order, and altogether unfit to associate with the white



race, either in social or political relations, and so far inferior that they had no rights which the white man was bound to respect". Australian aborigines were hunted like animals by the British.

Lord Cecil Rhodes declared that "I contend that we are the finest race in the world and that the more of the world we inhabit the better it is for the human race. Just fancy those parts that are at present inhabited by the most despicable specimens of human beings; what an alteration there would be if they were brought under Anglo-Saxon influence"

He became the richest man in the world at the time by fully exploiting those "despicable specimens of human beings" in the British colonies. While explicit and open racism has largely been abandoned in modern times, remnants of these racist views still persist. There is debate at the highest levels in the United States as to whether or not Muslims can self-govern. Nobel Prize winner Watson has suggested that differences in development levels may be explained by genetic endowments. Harvard professor Bell maintains that non-white races have lower IQ than whites.

A second problem with modernization theories is that it has become abundantly clear that high sounding moral ideas have served as a cover for very low and despicable purposes. In *King Leopold's Ghost*, Adam Hochschild documents the extremely cruel, oppressive and exploitative treatment meted out to Africans which resulted in the death of four to eight million in the Belgian Congo alone.

In the name of bringing them the benefits of European civilization, King Leopold's officials used extremely harsh methods to force the locals to collect rubber. To teach the locals Western work ethics, the Belgians took wives and children hostage and kept them in subhuman conditions until their African husbands fulfilled their quotas. Soldiers would torture, chop off hands or kill the inhabitants if they faltered in their work.

Similar policies are also currently in operation. According to testimony of high-placed officials such as Paul O'Neill, Alan Greenspan and Henry Kissinger, the Iraq War was planned for the control of the vast oil resources of Iraq. However, the White House vehemently denies this view, and alleges high motives, e.g., the desire to bring democracy to Iraq.

A third problem with modernization theories is that they have failed to deliver results. All across the world, "structural adjustment programs" (SAPs) were designed and implemented by expert economists to help improve economic performance. Even proponents from IMF and the World Bank now widely acknowledge that these policies have been failures. Critics, including Nobel Laureate Stiglitz, claim that these SAPs are a major cause of poverty all over the world.

Under General Pinochet, the Chilean economy was turned into a laboratory experiment in free market economics by the "Chicago boys".

Greedy Western financiers eager to get high returns by investing in East Asian Tigers, forced financial liberalization on Indonesia and others, which directly led to the financial crisis. In the aftermath, conveniently blamed on corruption and weaknesses in the Tiger economies, Indonesia was forced to take austerity measures, sell off valuable assets at fire-sale prices, and generally protect the interests of foreign investors at the cost of the domestic economy.

Trust, cooperation, harmony, tolerance and compassion are more vital to the good life than washing machines and refrigerators. These values are learned within loving and functional families, and reinforced by teachers with character who inspire students to excellence in moral conduct.

We need to recognize, value and promote our traditional cultural strengths, and resist the temptation to trade them away for the empty glitter and glamor of the West.

Memoirs of Hazrat Mufti Taqi Usmani

دامت برکاتہم

Translation: Kaiser Nizamani

Since this was the end of the first academic year after the Darul Ulm moved to Sharafi Goth, our respected father رحمۃ اللہ علیہ organized a three-day annual gathering from 15th to 17th Shaban 1377 AH (7th to 9th March 1958). I found some notes about this gathering in my diary, and upon reading them, some other memories came to mind, which, Insh Allah, will not be devoid of benefit.

Hadhrat Mawlana Athar Ali رحمۃ اللہ علیہ, Hadhrat Mawlana Shams al-Haq Afghani رحمۃ اللہ علیہ, and Hadhrat Mawlana Sayyid Muhammad Yusuf Binnori رحمۃ اللہ علیہ were especially invited to this gathering. Other prominent scholars from across the country were also present. Two former prime ministers of Pakistan, respected Chaudhary Muhammad Ali and Ismail Ibrahim Chundrigar, were also invited. On the first day, Hadhrat Mawlana Athar Ali delivered a speech, followed by a speech from the late Mr. Chundrigar. Thereafter, the foundation stone of the mosque was laid. The first session on the second day was presided over by the former Prime Minister of Pakistan, Chaudhary Muhammad Ali. In this session, one of our fellow students from Malaysia, Bin Yamin, and I were asked to deliver speeches in Arabic. I had written a rough and broken speech, which I showed to my Syrian teacher, Ustadh Ahmad al-Ahmad. He made the necessary corrections

and transformed it into a meaningful speech. I then memorized it. Ustadh Ahmad al-Ahmad also had me practice its delivery. As a result of this practice, when I delivered the memorized speech, it appeared as though I was speaking extemporaneously. I was not even fifteen years old at the time, so the audience, particularly Mr. Chaudhary Muhammad Ali, greatly encouraged me.

In the next session, Hadhrat Mawlana Muhammad Yusuf Binnori رحمۃ اللہ علیہ delivered a speech, and there is one thing from that speech that I remember to this day. While discussing the vastness of the Arabic language, Hadhrat gave the example of racehorses. He mentioned that in a race, the first ten horses each have a different name in Arabic. The horse that comes first is called سابق (*Sābiq*), the second is called مصلی (*Muṣallī*), the third مسلّی (*Musallī*) or مجلّی (*Mujallī*), the fourth تالی (*Tālī*), the fifth مُرتاح (*Murtāh*), the sixth عاطف (*Āṭif*), the seventh حفّظی (*ifṣiy*), the eighth مؤمل (*Mu'mal*), the ninth لطیم (*Laṭīm*) and the tenth سُکّیت (*Sukayt*). The audience was astonished by the fluency with which Hadhrat listed these names. Hadhrat mentioned these names without any prior preparation, merely to demonstrate the richness of the Arabic language, but the way the audience listened with amazement and admiration made me think – may Allah forgive

me – that this was a good way to impress the audience. So I memorized not only these names from Tha'labī's "Fiqh al-Lughah" but also several other similar terms. For example, I memorized the various Arabic terms for different stages of sleep and used them to impress audiences in different gatherings, and to instill awe among students while teaching literature. Later, when I realized that this was pure ostentation (*riyā*), I sought Allah's forgiveness and deliberately forgot all those words, so much so that when I was writing this incident today, I could not remember some of the above names, so I referred to "Fiqh al-Lughah" to write them down.

The morning session of the third day of the gathering was presided over by Hadhrat Mawlana Athar Ali رحمته الله. Another student was supposed to deliver a speech, but he was absent. Out of the blue, Hadhrat Mawlana Muhammad Matn Khatb announced my name. I was quite taken aback, and faced the dilemma of whether to repeat the exact same speech I delivered the previous day, which would expose the fact that it had been memorized by rote, or to deliver an extemporaneous speech, which I did not have the ability to do. To resolve this quandary, I began my speech with the following words:

أمرت أن أعيد كلمتي التي ألقيتها بالأمس، وليست ذاكرتي قوية،
”و لكنني أحاول أن أعرضها عليكم كما كانت“

Meaning: "I have been commanded to repeat the speech I delivered yesterday. My memory is not very strong, but I will try to present it as it was presented yesterday".

My elders, especially Mawlana Zafar Ahmad Ansari, found these words very amusing. Somehow, I managed to save face. The final session was presided over by Hadhrat Mawlana Shams al-Haq Afghani رحمته الله, and in that session, my elder brother Hadhrat Mawlana Mufti Muhammad Rafi رحمته الله delivered a speech on the subject of compilation of Fiqh. It was a well-prepared speech, and the elders appreciated it greatly. The gathering concluded with the Dastr Bandi ceremony after Maghrib. (Dastr Bandi is

a ceremony in which certificates of completion are conferred upon graduating students of a madrasa. An elder also ties a turban around the graduating student's head during this ceremony – Translator)

We spent our holidays at home. I was afflicted with typhoid for most of Ramadan, and when the new academic year began after Eid on 15th Shawwal 1377 AH, corresponding to 5th May 1958, we were assigned to study Mishkt, Jallayn and Shar Aqid. Mishkt was taught by Hadhrat Mufti Rashd Ahmad رحمته الله, Jalalayn by Hadhrat Mawlana Akbar Ali رحمته الله, and Shar Aqid, followed by Hun amdiyyah, by Hadhrat Mawlana Qri Riayatullah رحمته الله.

While I am so indebted to all my teachers that I can never repay them in my entire life, the greatest favours upon me were from Hadhrat Mawlana Sahban Mahmud رحمته الله during my early education, and from Hadhrat Mufti Rashd Ahmad رحمته الله in the higher grades. Allah Most High had bestowed upon Hadhrat Mufti Rashd Ahmad رحمته الله a distinct passion for research. If ever Hadhrat had any doubts about even the minutest of matters, he would not rest until he had thoroughly investigated it. What was especially notable was that he would also involve his students in such investigations, which transferred this zeal for research to them as well. During Hadhrat's lessons, in addition to the assigned book and subject, students would also acquire a wealth of research-based knowledge. Among the lessons we studied under him, the most important was Mishkt, and because it was our first formal study of Hadith, we were very enthusiastic about it. Instead of delivering unnecessary long-winded lectures, Hadhrat would correct the student's reading of the Hadith text, give a clear explanation of its meaning, and present a carefully sifted summary of the related discussions in a way that made it easy to memorize. Additionally, he would explain pertinent points related to Naw (Arabic grammar), arf (Arabic morphology), Fiqh (Islamic jurisprudence) and Usl al-Fiqh (principles of Islamic jurisprudence). If, during the lesson or as

a result of a student's question, something arose that needed investigation, he would immediately assign it to a student to look up in a specific book. This practice not only familiarized the students with non-curricular books but also taught them how to effectively benefit from such works.

During the lesson, Hadhrat would often share scholarly or literary anecdotes, a few of which have come to mind now.

I first heard this incident from Hadhrat that Abu al-Ala Maarri, a famous poet from Syria known for his atheistic thoughts, raised an objection in a poem about the cutting off of a thief's hand. His argument was that if someone cuts off another person's hand, the blood money (diyat) is five hundred dinars of gold, but if someone steals one-fourth of a dinar, then (according to the madhhab of Imam Malik) their hand is cut off. So, in one case, a hand is worth five hundred dinars, and in another case, it is cut off for one-fourth of a dinar. He expressed this in his poem:

يَدٌ بِخَمْسِ مِئَةٍ مِنْ عَسَجِدٍ عُقِلَتْ
فَمَا بِهَا قُطِعَتْ فِي رُبْعِ دِينَارٍ

"The blood money of a hand is five hundred pieces of gold (dinars). Then why is it cut off for (stealing) just one-fourth of a dinar?"

In response, Imam Shafi رحمته الله replied in verse:

هُنَاكَ مَظْلُومَةٌ غَالَتْ بِقِيمَتِهَا
وَهُنَا ظَلَمْتَ، هَانَتْ عَلَى الْبَارِي

"There, the hand was oppressed, so it was highly valued. Here, it is the hand of an oppressor, so it is worthless in the eyes of Allah."

Abu al-Fath Busti also replied in verse:

عِزُّ الْأَمَانَةِ أَغْلَاهَا، وَأَرْخَصَهَا
ذُلُّ الْخِيَانَةِ، فَافْهَمْ حِكْمَةَ الْبَارِي

"The honour of trust elevated its value, while the disgrace of treachery made it worthless. So understand the wisdom of Allah Most High."

Once, Hadhrat said: "Consider the ughra (Minor Premise) "الْغَلْطُ غَلْطٌ" (A mistake is a mistake) where its Kubra (Major Premise) is "وَالْغَلْطُ صَحِيحٌ" (The mistake is correct). The conclusion drawn is: "الْغَلْطُ صَحِيحٌ" (The mistake is correct), which is incorrect despite being the logical outcome of the first form (Shak al-Awwal)". Then he explained: "In this case, the middle term is not being repeated because in the ughra, "غَلْطٌ" refers to the meaning of the word, while in the Kubra, by "الْغَلْطُ", the word itself is meant, not its meaning. Thus, there is no middle term to be dropped in order to reach a conclusion."

Once, he asked us to explain the meaning of this couplet

هست استثنای مثبت منفي و از عکس عکس
شد "عَلِيّ عَشْرَةٌ إِلَّا تَوَالِي" پنج تا

Translation:

Exception from an affirmative is negative, and the reverse holds true

Thus, "I owe ten except a series of exceptions" results in five

I somehow managed to understand the first part of the couplet, which means that if an exception is made from an affirmative statement, the exception is negative, and if an exception is made from a negative statement, the exception is affirmative. However, the meaning of the second line was not clear. Hadhrat then explained that " " means that if a person, while confessing, says:

لِفُلَانٍ عَلِيّ عَشْرَةٌ دِرَاهِمٍ، إِلَّا تِسْعَةَ، إِلَّا
ثَمَانِيَةَ، إِلَّا سَبْعَةَ، إِلَّا سِتَّةَ، إِلَّا خَمْسَةَ، إِلَّا
"أَرْبَعَةَ، إِلَّا ثَلَاثَةَ، إِلَّا اثْنَيْنِ، إِلَّا وَاحِدًا"

"I owe so-and-so ten Dirhams except nine, except eight, except seven, except six, except five, except four, except three, except two, except one", it means he owes five dirhams, as each successive exception negates the preceding number, leaving five.

Once, Hadhrat was explaining the importance

of the principle “الأهمّ فالأهمّ” (“the most important first”) in the teaching and propagation of Dn and religious activities. He mentioned that one of the reasons for the massacre of Muslims during the Tartar invasion was that, instead of uniting to face this great tribulation that had befallen the Muslim world, the Muslims were caught up in internal disputes and were engaged in debates over minor subsidiary issues. Hadhrat said that a poet made a fitting observation on this matter:

جب چلی بغداد میں تاتار کی تیغ نیام
مفتیانِ شرع میں جاری تھی اک جنگِ کلام
ایک کہتا تھا کہ کوا ثابت و سالم حلال
دوسرا کہتا کہ کالی چونچ سے تا دم حرام
اُس زمانے کے مؤرخ نے جو دیکھا تو کہا
مفتیان را مژدہ! کار ملت بیضا تمام

While the Tartars brandished their swords in Baghdad

The Muftis of Shariah were busy in a war of words

One said, “The crow is entirely Halal”

The other said, “From its black beak to tail, it is Haram”

When the historian of that time witnessed this, he said

“Congratulations to the Muftis! The matter of the Muslim Ummah is finished.”

I also first learned from Hadhrat that the difference between “” (was, with a sukun on the) and “” (wasa, with a fata on the) is that the former (i.e. “”) can refer to any point between two extremes, while “” specifically refers to the exact midpoint between two extremes. This is why there is a famous saying about the of : -- meaning that when the of is skin (still), the word becomes mutaarrik (moves), i.e. any point between two extremes can be called . And when it is mutaarrik (moves), the word becomes skin (still), i.e., only the exact center-point can be called . If anything

deviates even slightly from the exact mid-point, it cannot be called .

We also heard these wise verses, composed by someone, from Hadhrat multiple times:

بزرگے رفت بخواب در فکرے
دید دنیا بہ صورتِ بکرے
!کرد از وے سوال: ”اے دلبر
”بکر چونی بہ ایں ہمہ شویر؟
گفت: ”یک حرف با تو گویم راست
کہ مرا آنکہ بود مرد نہ خواست
وانکہ نامرد بود خواست مرا
زیں بکارت ہمیں بجاست مرا

Meaning:

“A pious man once saw the world in a dream, appearing as a virgin. He asked her: “You have so many husbands. How come you are still unmarried?” She replied: “The reason is that real men did not desire me, and those who desired me were not real men. That is why I am still unmarried.”

I once recited these verses to my Syrian friend Dr. Abdus Sattar Abu Ghuddah and also explained their meaning to him. He liked them very much, and since he also composes poetry himself, he translated them into Arabic as follows:

رأيت في النوم دنيا وقد بقيت
عذراء، مع أنها زوج لأجبال
فقلت: ما السر؟ قالت: إن من طلبوا
صنفان ما غيرا ما كان من حالي
ذو عنة، عرضت عنه أنا
وذو الفحولة، عني راغب سالي

It was also from Hadhrat that I first heard the

two couplets, which I later saw inscribed on the blessed Rawdah of the Noble Messenger , and they remain inscribed there to this day. Hadhrat mentioned that these two couplets were first recited by a Bedouin at the blessed Rawdah and were later written on the pillars of the grill:

يا خيرَ من دُفنت في الترابِ أعظمه
 ،فطاب من طيبهنّ القاع والأكم
 نفسي الفداء لقبرٍ أنت ساكنه
 ،فيه العفاف، وفيه الجود والكرم

In short, Hadhrat Mawlana Mufti Rashīd Ahmad رحمته الله would narrate many similar points and amusing anecdotes during the lessons, which would not only engage us students but also increase our knowledge.

It was during this time that Hadhrat Mufti Rashīd Ahmad رحمته الله trained both my elder brother رحمته الله and me in extracting jurisprudential rulings from books of *Fiqh*. Hadhrat would present us with a mas'ala (jurisprudential question) and instruct us to extract the relevant ruling from Radd al-Mutr. On the first day, Hadhrat asked: "If a woman marries without her *Wali*'s permission and outside her Kufu, what is the ruling?" I submitted: "Hadhrat! We have read this issue in the books that the marriage takes place but remains suspended until the *Wali* grants his consent." Hadhrat replied: "That is why I am asking you to find the ruling in *Shāmi*." When I referred to Radd al-Mutar, I discovered that the well-known ruling of Imam Abu Hanifah رحمته الله is the same, but according to the narration of Hadhrat Hasan Bin Ziyad رحمته الله, the marriage does not take place at all, and the *Muta'akhirn* (later scholars) have given the Fatwa according to this.

In this manner, Hadhrat introduced us to non-curricular books of *Fiqh*, and also trained us in extracting rulings from them.

The affection and care of these respected teachers gradually lessened the feeling of being away from home. Still, throughout the week, I would eagerly look forward to Thursdays, as we would return home on Thursday evenings. We would depart from Dr al-Ulm near Asr and reach home around Isha time, and after spending one day and one night with our parents and brothers, we would return. I had a love for books from the beginning, and the favours and affection of my teachers further increased it. At the same time, at home, a sizable collection of books from my respected father's رحمته الله personal library was at hand. Thus, on Thursday or Friday, during whatever time remained after meeting my family, I would enter my respected father's personal library, pick up each book, flip through its pages to see what topic it was on, and who had authored it. And after reading enough of it to familiarize myself with its contents, I would return it to its place. If, during the process, a book sparked my interest, I would study it more thoroughly. As a result, I had memorized the location of each book, and whenever I needed to research a particular issue, I would easily locate the relevant book. Additionally, I would eagerly browse through the weekly and monthly magazines that would come to my respected father رحمته الله, and would select articles of interest from them, and read them whenever I got the opportunity.

(To be continued, *insha'Allah*)



Ismail Haniyeh

By Muqadas Ghumman

Revisiting history can be painful. Almost every difficult day of the Ummah causes a pause. One wonders, one questions - often without an answer. Flipping through the pages of Sha'ab-e-Abi Talib, the rumors of the Shahadah of RasoolAllah ﷺ at Uhud, the tragic Shahadah of Hamza ؓ, Ja'afar ؓ, Khubaib ؓ, and the assassinations of Omar, Osman and Ali ؓ. One feels stung by the grievous assassinations of the grandson ؓ of the Prophet ﷺ and the torture of Imam Ahmad bin Hanbal. And then one wakes up to the news of assassination of Ismail Haniyeh, the political leader of Hamas and a close lieutenant of Sheikh Ahmad Yasin who founded that movement. . Utter state of shock and despair.

The words of Allah's book shine as our guide and consolation: "Do not call them dead. They are alive!" Tragic scenes like Omar ؓ's Shahadah begin to play out in one's mind. One can imagine Omar ؓ lying in a pool of blood in Masjid-e-Nabwi. One has to thank Allah for a sense of history and strengthening

our hearts with historic events before reading such news. It would have been a hopeless day if the Book of Allah and, in that light, the events of history hadn't been our guide.

The people of Palestine have not just read the Qur'an, they have imbibed it and lived by it. They haven't just flipped through the pages of history, they have internalized it and gained strength from it. The events of history offer so much in lessons and learning!

Ismail Haniyeh did not just recite the verses of the Quran. His various recordings of Qur'anic recitation bear witness to him being a staunch believer, a true faithful. He stood true to his promise with Allah Subhanahu wa-Ta'ala (*Tauba*: 111). He traded off everything he had for Allah's pleasure - his home and country, his safety and security, his business and wealth, even his children until he was himself crowned with Shahadah. His was, in sha Allah, "a trade most successful."

Ismael Haniyeh was a man of flawless faith, patience and wisdom. He was an asset to the

entire Ummah. His exit at a time when his wisdom and foresight were most needed is an irreparable loss. Even so, we bow in all humility to the Superior Will of Allah Subhanahu wa-Ta'ala. Nothing happens without His Will and none can plan better than Him. In-Sha Allah, Ismail Haniyeh's Shahadah will open many doors of truth for the Ummah. The light he has lit with his blood will never grow dim. It will inspire many more to work for Allah's Deen. It will keep up the flame of Jihad ever higher, ever brighter. Resistance will live on, for lofty ideas and ideals are immortal. They never die.

We love Ismail Haniyeh for Allah's sake. We grieve for him for the same noble reason. His life, courage and confidence carry lessons to guide the posterity. His love for Palestine and its brave people and our love for him are inseparable. No enemy can take these away.

Haniyeh Shaheed lost his loved ones, including sons and grandchildren, without shedding a tear. He took it in stride - only thanked Allah and went on to serve the ummah. He truly did believe that all belonged to Allah and to him it must return. He knew that freedom had a price. He also knew from the pages of Islamic history, the price is first paid at home. Prophet Muhammad ﷺ sent off his own beloved daughter, son in law (Othman) and beloved cousin Ja'ffar ؓ for the first hijrah with the oppressed Muslims of Mecca. Abu Bakr ؓ warned his son that he would have killed him if he had seen him during the battle of Uhud. Abd Allah ibn Ubayy's son (who was a true Muslim) wished to kill his own father. The horrors of Israel's brutality terrified Haniyeh's grandchildren, just like the other children of Gaza. They cried and pleaded to flee the war, to be with their grandfather. Yet, to Haniyeh, his family was no higher than the rest. To him all Palestinian martyrs were his children. He believed he was one among the many and

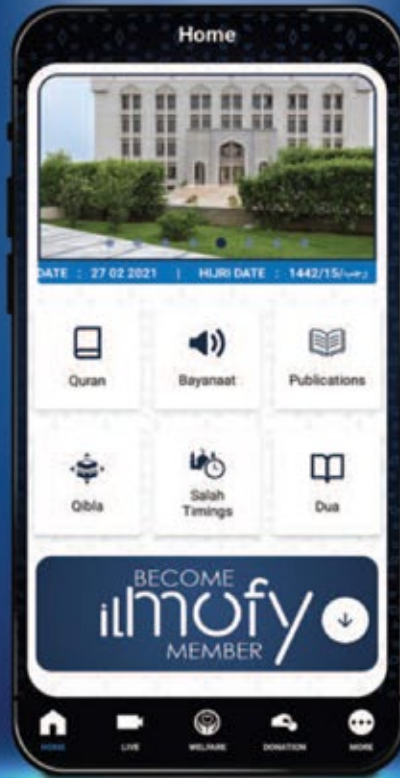
was ever ready, like them, to pay that price.

Ismail Haniyeh believed: "Through the blood of the martyrs and the pain of the injured, we derive hope, we build the future, we win freedom for our people, for our nation." He lived up to his belief in letter and spirit:

خدا رحمت کند این عاشقان پاک طینت را

May Allah accept the sacrifice of Ismael Haniyeh. May it be the harbinger of "the drowning of Israel in the sands of Gaza." May the Almighty compensate the Ummah in full measure for the loss of that Prince among men. He was truly one of those who are the salt of the earth





AT A DISTANCE OF ONE CLICK!



ALL MAGAZINES OF BAITUSSALAM PUBLICATIONS

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



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

FURTHERMORE, YOU WILL FIND IN THIS APP:

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

The City Tiles
 BAITUSSALAM
LYMPIAD'24
 CELEBRATING THE SPIRIT OF UNITY

MARK YOUR
CALENDARS

7TH - 16TH
NOVEMBER 2024



TITLE



The City Tiles

DIAMOND



Perfect

PLATINUM



GOLD

