

hypocrites. So, *paan*-spitted roads, throwing empty crisps' packets out the car window and crossing the red light (even when there is no car on the other side) cannot be hallmarks of Muslim citizens.

- Obtaining unemployment allowance in foreign countries, when in fact you are very much employed, is obviously *haram*.
- Insulting another Muslim, especially publicly, even if he is in the wrong, is *haram*. Thus, when people walk up to others in a crowded mosque to loudly 'instruct' them in how to pray correctly is a major no-no. One can always guide the other in a polite manner, privately. On the other hand, a Muslim who leaves another Muslim helpless at a place where he is being insulted or humiliated will himself be left unaided by Allah ﷻ when he needs help most.
- Letting your kids travel at half-rates when they are overage is *haram*. So is trying to pass through unnoticed at an airline counter with excess baggage which must be paid for. In fact, asking the airline staff, if they are unauthorized, for a favor by letting you through without paying is a sin bigger than the first. This amounts to taking a *haram* advantage. (How many times do people gloat at their cleverness at such instances!)
- Ownership of any and everything has to be clearly established between very close relatives e.g. father and son, husband and wife, brothers, sisters etc. In a joint business, everyone's specific shares and rights must be clearly spelt out and written down; the same goes for a house being jointly constructed; a husband and wife must lucidly know who owns what at home. The Holy Prophet ﷺ thus instructed us to live like brothers but to carry out dealings like strangers.
- Soliciting charity for a cause from someone in a manner where the person is forced to give it under pressure and due to shame is *haram* e.g. if someone starts collecting charity in a gathering and everyone starts contributing, there might be people in the crowd who do not wish or intend to give it but are forced to contribute - being embarrassed to be labeled as misers for a social cause. Thus, charity collected from such unwilling people is *haram* for the collector.

- Worldly acquisitions and competing for an abundance of these is a focal point of human lives today. To understand the limits a Muslim can go to with regards worldly 'adornments', Maulana Ashraf Ali Thanvi ﷺ, cites the example of the construction of a house. (This example can then be extrapolated to other matters related to worldly acquisitions and pursuits).

He ﷺ thus opines that a house is constructed for one of four reasons: a) *Rihaish* / basic accommodation for survival against the elements i.e. a refuge where a person is safe from the sun and heat, rain and cold etc. So even a shack can serve this purpose. Building a house for such a reason is obviously allowed in Islam; b) *Aasaish* / comfort i.e. the intention is not just to build a place of shelter but also one that is comfortable to live in e.g. rain may pour down through a ramshackle hut or it may become hot in scorching summers. Thus, cementing the house so that it becomes comfortable is also allowed; c) *Aaraish* / decor – your house is cemented but is not pleasing to your eyes and you don't feel good when you enter it. Thus, painting and decorating the house for the sole purpose that it might appease you and that you feel good at its pleasant outlook is also allowed in Islam; d) *Numaish* / showing off – if your abode provides you shelter, is comfortable and pleasing to your eyes, yet you want to add things to it to show off your wealth, taste and standing in the society to others, then this form is forbidden and *haram* in Islam; any décor or add-ons displayed with such an intention would be counted as impermissible too

The take away from all these points is that Islam is not the name of rituals and ceremonies – it is an all-encompassing creed and our ignorance of its tenants related to day-to-day life and routine activities will not hold water as an excuse on the Day of Judgment. We will be held accountable for what we deem as just casual communications.

So the next time you have your eyes on your cousin's favorite book and you borrow it with the intention of never returning it, remember that Allah's ﷻ eyes are on you and He knows the hidden agenda lurking around in your heart!



SINCE  1974



Zaiby Jewellers

SADDAR

Beautiful,
masterful
design never
goes out of
fashion

Zaibunnisa Street, Saddar, Karachi Tel: 021-35215455, 35677786
Email: zaiby.jeweller@gmail.com



PARUS PLASTIC (Pvt) Limited.

Phone: +92 21 32593162, 0324 2266627, 0331 00PARUS (0072787)
 E-mail: trade.enq@parusplastic.com | Website: www.parusplastic.com
 Customer Feedback: cus.feedback@parusplastic.com

MANUFACTURER OF

- Kitchen Ware
- Bathroom Ware
- House Hold
- Food & Other Packagings

From the Wisdom
of *lqbal*...

مسلمان کا زوال

اگرچہ زر بھی جہاں میں ہے قاضی الحاجات
جو فتر سے ہے میسر، تو نگری سے نہیں
اگر جوان ہوں مری قوم کے جور و غیور
قلندری مری کچھ کم سکتداری سے نہیں
سب کچھ اور ہے، تو جس کو خود سمجھتا ہے
زوال بندہ مومن کا بے زری سے نہیں
اگر جہاں میں مرا جوہر آشکار ہوا
قلندری سے ہوا ہے، تو نگری سے نہیں

Though wealth provides for man
What Faqr bestows, no wealth ever can,
If my nation's youth, dignity attains
This Qalandar would no less than Alexander remain,
The reason you, yourself, understand
Bring forth a Momin's decline, no poverty can,
My essence in this world, if ever reveals
It is not by wealth, but by my Qalandari
(Translation by Bint Akram)



Holding on to *Allah's Rope*

By Zawja Asim

The problem begins when we let loose,
From our very hands,
His rope,
For it is the peak of our sojourn,
The two strands of the rope
The metaphors for
The Qur'an and Sunnah.
Never does He want us to go astray,
And letting loose the strands means going off-ward...
I remember on the big day of Dhul Hijjah
A century-and-a-half ago,
Amidst the adult folks!
(Prophet) Muhammad (SAW) said,
Two things, you must hold on to -
The Qur'an and Sunnah -
The gems of our travel
In this duniya!

فروٹس سے نکلا فروٹو!

frooto®

Fruit Juice Drink

میٹگو، اورنج، اپپل اور مکس فروٹ کے ذائقے

Over
30
Years
of
Excellence



Gold Equivalent to the Weight of the Cow!

Contributed by G.M. Surriya



There was an orphaned boy in Bani Israel who was so obedient to his mother that he would not perform any task without her prior permission. He reared a cow and spent most of his time in looking after it.

One day, an Angel came in the disguise of a man, and asked the boy whether he intended to sell the cow. The boy asked him what price would he pay for it. The Angel told him the price. It was too low; the boy said that he would let him know after consulting his mother. The mother did not let him sell it so cheaply. The Angel kept coming and increasing the amount and the boy continued to refuse him after due consultation with his mother.

The boy now felt that his mother was not willing to sell the cow and so he bluntly told the Angel that his mother was no more interested in the deal. The Angel got very pleased to hear him say so and

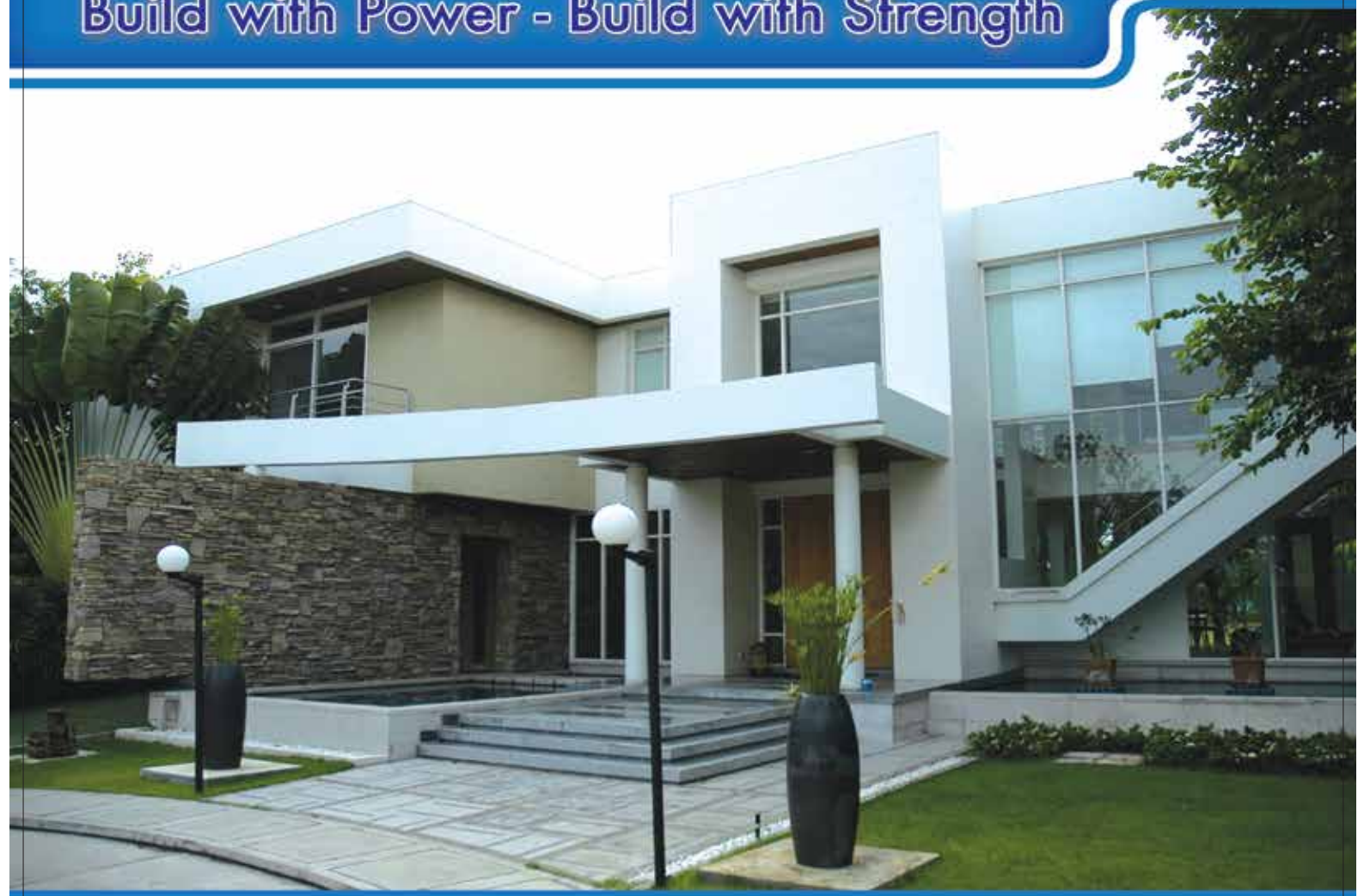
remarked, "You are a fortunate boy; you always consult your mother before doing anything. Very shortly, people would come to buy the cow and they would pay handsomely for it."

It so happened that a there was a murder in Bani Israel and they were ordered to slaughter a special breed of cow in compensation for it. Such a cow was not available elsewhere, except the one this boy had. They, therefore, rushed upon him and he fixed the price in gold equivalent to the weight of this cow.... and they agreed to pay this exorbitant price unhesitatingly!

(*Al-Falah*, February 2014)

[It is said that the boy got such wealth in return for his obedience and respect towards his mother; those who respect and obey their parents get some portion of reward in this world too].

Build with Power - Build with Strength



The only Ordinary Portland Cement produced on **VR-7** Technology



ARIF HABIB
GROUP

Arif Habib Center 23, M.T. Khan Road, Karachi -74000, Pakistan.
Phone: (92-21) 32468231-2, Fax No. (92-21) 32463209
E-mail: info@powercement.com.pk Web: www.powercement.com.pk



مضبوطی، چٹانوں جیسی

The Troubling Toddler

By Syeda Samar Mubashir

Some of the psychologists of our times believe that toddlerhood is an age wherein if you happen to give toddler kids weapons, there is no doubt they would someday end up killing and be killed. We see in our daily lives how two to four year olds try to manipulate their parents, exploit situations and show aggression to get their wishes fulfilled. It is the same human trait, which later in adulthood manifests itself in the form of greater degrees of manipulation and exploitation. Although children often manipulate others, yet they are innocent and unaware of the underlying negativity in the act of manipulation. Whereas, when an adult exploits, s/he does that with full awareness of the phenomenon.

These days there are many families where the toddler rules the whole family (and you find such families both in the East and the West; no distinctions as such!). This is an age in which the children are going through a very troubling phase, and tend to create extremely stressful environment for the family members. If we let loose of the children during these ages, there are

chances that they would grow up to become trouble makers in the society, God forbid.

There are numerous dimensions of this phase and there are a number of solutions we need in order to deal with toddlers so they do not grow up to be selfish and overweening. One dimension is that of 'choice'. Giving too many choices to young children is the worst thing a parent can do for them. One does not even realize how the child perceives this action and then later how he turns it around to get desired behavior from his elders. This action of giving choices or seeking suggestions begins at a very basic level like, "*Which pair of shoes do you want*



to wear?", "Which towel; yellow or blue?", "Which dress do you want to wear?", "Do you want rice or bread?" "Do you want cheese pizza or a plain one?", "Do you want to go out with us or not?" and so on. These 'suggestions' put the toddler 'in charge of the parents' and gradually the child gains confidence to exercise their choice in every single matter; even those where parents would not want then to have their say. If unstoppable and untamed, this toddler child grows up to demand whatever they want by throwing tantrums, showing anger, displaying worst behavior in public to humiliate his parents just for the sake of getting his desire fulfilled. Very quickly this young kid turns into a pleasure and desire seeking individual who has no concern for the people around him, and continues to seek his own whims and desires.

Young kids have absolutely no idea why they are choosing, be it the yellow towel instead of the blue one, or a cheese pizza instead of the plain one. You would notice that often they demand something to eat but when they find the taste not so good, they refuse to eat it. So we are mistaken when we think that we ought to 'ask' kids. Ask someone who knows, not someone who has been in the world but for the last twenty-four to forty-two months. Be parents to your kids rather than letting them become your parents. They do not know what is good or bad for them, so do not be led away by

their whims and desires. As a counter argument you would hear some mothers, or even fathers say, "You don't know our kid, he is so dominating. He would not listen. He would go hungry the whole night if you don't give him pizza instead of *daal-roti*," or, "our kid rejected all the shoes in shoe shop. We don't know which brand we should choose for him," or, "He doesn't like yellow color. He rejects all his yellow dresses," or, "He doesn't like to get a shower," etc. The answer to all this is that as long as you think and tell them that they are dominating, they would continue to be so. Be firm and say that them that they may go hungry but would not get a pizza! You would find them back lurking around you within an hour or so and asking for the *daal* you have made for dinner. Children are very smart and they know whether their parents' 'no' really means no or if it means 'cry, yell, throw a tantrum and you will get it.'

I am not an expert on parenting and I am only beginning to learn about raising children, but I have learnt from parents that there are a few considerations that can help us as parents to raise our children to become respectful and grateful:

- Mean it (when you give a command, mean it!)
- Don't use your authority voice too often; for example, 'don't tell him to play with blocks when he is playing with balls,' just to show authority
- Be firm but be polite
- Teach your child to seek permission for taking things which do not belong to him. This tells children that everything does not belong to them and they are not in charge of everybody.

And lastly, remember as Sheikh Nuh رحمته عليه says, "Someone is always in control of a situation, and if it is the child, it is the worse for parents and child alike...How many a parent gave their child everything it wanted, counting on its eternal gratitude, only to find that their ill-bred child later had no use for them either; while those who disciplined their child for Allah found their efforts rewarded in this world and the next." (*Sea Without Shore*, p. 265.)

Cell-Phone Parenting

By Nida Moughal



When I was a kid, all I wanted to do was spend time outside my home, playing with my wandering friends; or, as in my sister's case, she wanted every kind of doll. We were such innocent children; we had real toys to play with.

But kids these days! Oh boy.

A two year old who hasn't yet started talking knows how to download a game from PlayStore. A four year old knows how to open up Whatsapp, record a voice note and send it to a particular contact; these kids know how to pose for a selfie!

POSING! DOWNLOADING! MESSAGING. Everything.

Call them spoilt or just plain smart. With super-observant kids around you, there's nearly zero percent privacy. They see you punch in your password once and they auto-save it in their tiny little heads to hack your phone later. Siri is probably tired of silly questions and weird non-existent words. But it's not like the kids came with instructions to do such things, they are being secretly taught.

Wondering how? Let us ask ourselves.

A little baby cries, you flash the screen at him and he is rapidly fascinated with the lights. Okay, so he knows there's this little device that shows beautiful colors and makes wonderful sounds. A toddler cries, you play a poem on your phone for him, or show him a cartoon character and say "ye dekho baby". Now that baby knows that this device not only has color and sound but also characters.

You go to an event, see an adorable little munchkin, open up your Snapchat, hold the baby and go like "aww look at the camera babyyy". Now the baby knows that this thing also captures pictures. Next, he probably notices you pout and copies you later.

IMAGINE! Babies with lovable smiles only pout now, because that's what they see around them. So you see, it's only us who have normalized the use of gadgets for them from a very early age. To be honest, this cannot be all bad though; these kids will grow up to be extremely tech-savvy and will probably be helping us fix phone and laptop bugs. But who knows, maybe in a few years a welcome baby gift will be an iPhone!

**FIRE &
RESCUE**

SAFETY

**FIXED
SYSTEMS**

Alhamdulillah!

Honor. Pride. Passion!
For the past 50 years, the

HASEEN HABIB

name has stood for
excellence in fire protection
technology and education.
Our passion for fire safety has
never, and will never, diminish.

To our customers, partners,
employees, and well-wishers
who have partnered
with us in this mission:
thank you.



HASEEN HABIB

Trading (Pvt.) Limited

Leading the Way in Total Fire Protection & Safety

111 SAFETY (723 389)

www.haseenhabib.com



The Real Purpose of Education

By Khalid Baig

Education - like democracy, free markets, freedom of the press, and "universal human rights" - is one of those subjects whose virtue is considered self-evident. So is the superiority of the industrially advanced countries in attaining them. Consequently, any package that arrives with one of these magic labels on it, automatically qualifies for the "green channel" at our entry ports. No questions asked. This uncritical acceptance has severely crippled our discussion of all these vital topics. For example in education most of our discussion centers around literacy statistics and the need to have so many graduates, masters, Phds, and so many professionals - engineers, doctors, etc.- in a given country based on the standards in the industrially advanced countries. The central

issue of curriculum, and even more fundamental issue of the purpose of education normally do not attract our attention; they have already been decided by the "advanced" countries for us and our job is only to follow in their footsteps to achieve their level of progress.

Indeed they have. In the "first" world, education has become an extension of the capitalist system. Its purpose is to provide qualified workforce for its machinery of production and eager consumers for its products. Stated in a more polished form, the purpose of education is to provide for the economic prosperity of a country. Similarly on a personal level today the purpose of education is to be able to earn a respectable living.

While earning *halal* living and providing for the economic well being of a country are certainly important Islamic goals as well, the linking of education to financial goals is extremely unfortunate. It turns the centers of learning into mere vocational centers in their outlook and spirit. It degrades education and through it the society.

To bring home the pivotal but forgotten role of education we need to recall that there is a fundamental difference between human beings and animals. Instincts and physical needs alone can bring ants, bees, or herds of beasts together to live in a perfectly functioning animal society. Human beings do not function that way. They are not constrained by nature to follow only those ways that are necessary for the harmonious operation of their society. If they are to form a viable, thriving society, they must chose to do so. What drives that choice is the sharing of common goals, beliefs, values and outlook on life. Without a common framework binding its members, a human society cannot continue to exist; it will disintegrate and be absorbed by other societies. Further, the society must ensure that the common ground will continue to hold from generation to generation. This is the real purpose of education. The education system of a society produces the citizens and leaders needed for the smooth operation of that society, now and into the future. Its state of health or sickness translates directly into the health or sickness of the society that it is meant to serve.

Today we find many internal problems - corruption, injustice, oppression, crippling poverty - everywhere we turn in the Muslim world. If we think about it, we may realize that most of these problems are man-made. Which is another way of saying that they are largely traceable, directly or indirectly, to the education system that produced the people who perpetuate the problems. The rulers who sell out to foreign powers and subjugate their people; the bureaucrats who enforce laws based on injustice; the generals who wage war against their own people; the businessmen who exploit and cheat; the journalists who lie, sensationalize, and promote indecencies, they are all educated people, in many cases "highly" educated people. Their education was meant to prepare them for the roles they are playing in real life. And it has, although in a very unexpected way!

The problem plagues all layers of society. Why are Muslim communities in the grip of so much materialism today? What should we expect when

our entire education system is preaching the gospel of materialism? Why have we effectively relegated Islam to a small inconsequential quarter in our public life? Because that is precisely where our secular education system has put it. Why in our behavior toward each other we see so little display of Islamic manners and morals? Because our imported education system is devoid of all moral training. Why our societies are sick? Because our education system is sick.

This is the real *crisis* of education. Before we got into this mess by importing from the Colonial powers what was current and popular, education in our societies was always the means of nurturing the human being. Moral training, *tarbiya*, was always an inalienable part of it. The *ustaz*, (teacher), was not just a lecturer or mere professional, but a mentor and moral guide. We remembered the *hadith* then, "*No father has given a greater gift to his children than good moral training.*" [Tirmidhi]. Our education system was informed by this hadith. Our *darul-ulooms* still maintain that tradition but the number of students who pass through their gates is minuscule compared to the secular schools.

In the U.S. and Europe, the schools were started by the church. Later as forces of capitalism overtook them, they molded them into their image. Moral training was a casualty of that takeover. But capitalism and their political economy did need people trained to work under these systems. So citizenship training was retained as an important, though diminishing, component of the curriculum - a religion-free subset of the moral training it displaced. Whatever civility we see here is largely a result of that leftover component. The imported versions in the Muslim countries, though, had even that component filtered out. And the results are visible.

We can solve our problem once we realize our mistakes. The first purpose of our education system must be to produce qualified citizens and leaders for the Islamic society. *Tarbiya*, real Islamic moral training, must be an integral part of it. This must be the *soul* of our education, not a ceremonial husk. All plans for improving our education will be totally useless unless they are based on a full understanding of this key fact. This requires revamping our curricula, rewriting our textbooks, retraining our teachers, and realizing that we must do all this ourselves. We do have a rich history of doing it. Are we finally willing to turn to our own in-house treasures to redo education the way it should always have been?

The Only Way for the West to Lead

By Syed Abul Hasan Ali Nadwi رحمته الله

It is a strange and incomprehensible paradox that Europe which is vigorously pulsating with life and replete with its good things, which leads the bulk of the civilized world, which has unmasked the Universe, harnessed matter and energy to its service and is literally a stranger to a static and inactive life is guided by a religious system, which though it preaches humanism, believes in the existence of an intermediary between man and his Creator, and according to which, in the Crucifixion of Christ lay the salvation of the entire human race, and thus subscribes to the principle of Vicarious Atonement, a dogma which by belittling the values of action and effort and their necessity ultimately leads man to depend upon others and whittles down his will and activity, initiative and capability. To cap it all, the representatives of this religion acted for a long time as barriers between the inquisitive ambitious, dynamic people of Europe and the realms of knowledge and reason. Deviations from the theories advanced by the commentators of the Bible and from the teachings of the clergy, were considered heretical. Persons who in the light of their own commonsense, observations and experience gave vent to their opinion in any way different from those of the said commentators or the clergy were persecuted so cruelly as to remain unparalleled in the history of any other religion.

In course of time Europe rose against bigotry, narrow-mindedness and folly of, and the uncalled-for persecutions by the Church and broke all chains and shackles, which had made it a captive, and thus advanced materialistically to an extent unknown in history. Great strides were made in the field of civilization, literature and social sciences. The efforts, unnecessary in quite a few cases, exhausted Europe mentally and physically. She lost that balance which is the mainspring of the genuine well-being of man, and imposed upon her that extremism in attitude and materialism in outlook, which with the passage of time has become her ethos and second nature. The Church has even today a sway over many a Western country and by and large a European's attitude towards religion is divorced from all reason and commonsense, yet in matters relating to civilization and culture he acts quite independently of it. This contradiction between belief and action is the essential feature of every step, which he takes towards progress, and of every facet of his way of living.

Apart from this contradiction, the fact that Europe remained a stranger to Islam, a religion with unadulterated monotheism as its basis and having clear-cut beliefs, distinguished for its limpidity, practicability, dynamism, self-confidence and respect for human endeavor, has been an event of

tragic significance, the poignancy of which history can never forget. In the scale of values of this religious system, individual's effort and action occupy a very high place, so much so, that according to its cardinal articles of Faith, they are the basis of reward or retribution, both in this life and the Hereafter. According to it life is but a bridge to cross over to the next world; thus inducing a man to develop the qualities of manliness, high-thinking and noble-mindedness. Europe remained oblivious to the Apostle of this divine message about whom the Qur'an in its inimitable and majestic style, has said that he is "the Prophet who can neither read nor write, whom they will find described in 'Torah and the Gospel' (which are) with them. He will enjoin on them that which is right and forbid them that which is wrong. He will make lawful for them all the good things and prohibit for them only the foul, and he will relieve them of their burden and the fetters that they used to wear."

Crusades, and in their wake, the clergy, and the missionaries and those European authors who neither had a bent for research nor possessed religious values, were mainly responsible for keeping Europe estranged from and antagonistic to Islam and its Prophet. They have presented both the Prophet and his Message in shockingly hideous colors as a result of which astonishingly false and baseless talks have gained currency about them. The dark hallow created round them by such stories, proverbs and sayings, assiduously propagated for generations, prevented Europe from paying her tribute of love for them and acknowledging their greatness. Instances of such malignancy can be easily picked out from any book written on them or cognate subjects during the Middle Ages or even long afterwards. Even today many a zealous Western author refers to and repeats these accusations though with novel techniques and from new angles.

There has been yet another important reason for this antagonism Europe saw Islam mainly through the Turks. Whenever there was occasion for Europe to ponder over Islam, the Ottomans were before her as its accredited and sole representatives on the continent. She did not look at Islam from a detached, independent and objective point of view. To her it was the religion professed by the Ottoman Turks who often attacked the Continent and occupied large slices of her land. They undoubtedly committed some mistakes and on occasions behaved unjustly and violently. All these blurred the vision and acted as hindrances in the way of the making of a balanced and sane appraisal of Islam. Such an appraisal, needless to say, could only be made by direct and unbiased study of the subject.

Europe's estrangement from Islam has had a very deep and far-reaching effect on the pace of history and civilization and on the development of human society. Had Europe or any of her important nations accepted Islam and sponsored its message, not only the Continent but the entire world would have been quite different from what it is today; life would not have been so utterly meaningless, nor would have religion and morality been so helpless and ineffective as they are today. Civilization would not have been speeding headlong towards destruction, and the East would not have been, as it is today, a free field for extermination, exploitation, extortion and oppression.

The world suffers from a void which has remained unfilled for centuries, a void caused by the absence of a nation strong in every respect --faith, morals and dealings, believing in and propagating the true and final divine message and thus facing the problems of the world boldly, leading humanity to its rightful destiny. Such a nation is required to be outstanding in current culture, genius, creative capacity, to be replete with energy and happiness,

and to be a personification of action and effort. A nation with these qualities alone can divert the world from evil to virtue, from destructiveness to construction and from chaos to order.

The Turks led by the House of Ottomans could fill up this void in world leadership. Indeed, they performed this function in the East in the fifteenth century. They led the then Islamic world infusing into it a new life, impulse and energy. They could not, however, play this role in Europe mainly because of their backwardness in the spheres of modern sciences, organization, invention and genuine progress, as well as their continuous preoccupation with the task of repelling invasions of European nations, involving them in an endless series of wars. They could not lead Europe during Renaissance, which gave birth to a new order. As a result of the above mentioned factors, the Turks were outstripped by other nations of Europe and the vacuum is still waiting to be filled up by a nation, oriental or occidental, which may combine in itself faith and knowledge, insight into the potentialities of soul force and matter and integrate the eternal heavenly message, its all-pervading truth, with reason, knowledge and progressive outlook, the plethora of modern resources with holy objectives and thus attain the results vouched by the heavenly religions of which Islam is the last and the most perfect representative. Only such a nation can be the real leader and guide of the world, and fill up the vacuum; it alone can change the course of

history, command the world to move in a new channel and forge a new path by bestowing upon the despondent humanity, bent upon committing hari-kari a new lease of life, and thus pull it away from the very brink of the abyss of death towards which it is inexorably heading fast with rocket-like speed.

This would call for a daring revolution, a revolution before which all others brought about by the great revolutionaries and leaders of freedom and progress in the world turn insignificant. It calls for revolutionary change in the attitude of the entire nations, a perilous leap involving tremendous sacrifice, from one way of life to another, from one order of things to a new order and from one faith to another.

... This leap alone can, by giving the right direction to one's material power and political supremacy, make them the real leader of and the example for humanity as promised by Allah in the following verses of the Holy Qur'an:

"And we wished to be Gracious to those who were being depressed in the land, to make them leaders (in Faith) and make them heirs."

"And we appointed from among them leaders, giving Guidance under Our Command, so long as they persevered with patience and continued to have faith in our signs."

- Excerpted from 'Speaking Plainly to the West'

“

"Ironically, the universities have trained hundreds of thousands of graduates for jobs that soon will not exist. They have trained people to maintain a structure that cannot be maintained. The elite as well as those equipped with narrow, specialized vocational skills, know only how to feed the beast until it dies. Once it is dead, they will be helpless. Don't expect them to save us. They do not even know how to ask the questions, And when it all collapses, when our rotten financial system with its trillions in worthless assets implode and our imperial wars end in humiliation and defeat, the power elite will be exposed as being as helpless, and as self-deluded, as the rest of us."

”

Chris Hedges, *Empire of Illusion: The End of Literacy and the Triumph of Spectacle*

Baitussalam Publications

All **Baitussalaam Publications** magazines are published under the guidance of Islamic scholars and make a great read for every **household**

“

The Intellect: 1 Year Rs.700

Radiance: 1 Year Rs. 720

Fahmedeen: 1 Year Rs.520

Mujallatussalam: 1 Year Rs.220



Add: 30-C, Basement 2nd Comm. Street, Phase-4, D.H.A., Karachi, Pakistan

Order now Baitussalam Publications delivered right to your door step

Please Contact : +92 314 2981344, +92 332 8278537, +92 21 35313274,

+ 9 2 - 2 1 - 1 1 1 - 2 9 8 - 1 1 1

W W W . B A I T U S S A L A M . O R G



Motherhood and Economic Development

By Dr. Asad Zaman

At a conference some time ago, a striking and novel metaphor was introduced by a speaker, Ms Roshni Kumari. She suggested that we need to nourish and sustain development in the same way that a mother nourishes and sustains a child. Where others see a wobble and a fall, the mother sees and praises a first step.

Building on strengths rather than carping on weaknesses is an essential element of the nurturing process. The motherhood theory of growth offers us radically different policy menus from those currently in use. Take corruption for example. Our standard methods for controlling corruption involve creating a 'National Accountability Bureau', transparency, emphasizing audits, creating hotlines for reporting bribes, and other mechanisms for catching and punishing corrupt behaviour. However, the motherhood theory suggests that we should focus on finding and encouraging good behaviour. If we can recognize and reward the single honest person (or just one honest act) from among hundreds of dishonest ones, others will be inspired to emulate.

Research from many different fields shows that providing positive feedback for good behaviour works better than punishing bad behaviour.

Naming and shaming the guilty can have many types of adverse consequences. These include creating resistance to change, and also leading others to think of more creative ways to engage in corruption without getting caught.

We are all fond of finding faults with Pakistan. The media is especially helpful in picking up all the incidents of terrorism, violence, hatred and atrocities — the more striking the incident, the more publicity it receives. The fact that this is highly counterproductive is rarely noted. Publicity helps the terrorists to achieve their goals, creating fear and protective responses far out of proportion to the incident. Although it may be hard to implement, a news blackout would frustrate the terrorists, whose primary target is not children and the innocent, but rather to frighten the nation.

Because of the excessive focus on flaws, initial responses to the question of 'does Pakistan have any strengths' often tends to be negative. It is only upon reflection that we realize our many blessings. Many visitors to Pakistan have expressed surprise at the warmth and hospitality they've experienced here. Many research studies show that Pakistanis, on the whole, are very generous; charity as a percentage of income is very high. Internal response to numerous disasters has been very good. Pakistan has survived many economic crises mainly because of strong social networks available

to many members. There are many ways that we could choose to leverage these strengths, once we recognize them. Currently, a few extremists who benefit from divisions and strife are working unopposed. Well-designed campaigns for national harmony and inter-faith unity would find fertile ground. Not only is this a dire need, but there is ample historical precedent for successful efforts in this direction.

Recognizing and building on strengths would lead to many developments in unexplored directions. We could capitalize on our strong milk production to introduce cheese and other high value-added exportables. Our unique friendship with Turkey, which has an advanced olive oil industry, could be used to substantially develop our own primitive one. A major obstacle to the implementation of creative homegrown solutions is the top-down institutional structure and mindset inherited from colonial times. An analogue of the American Revolution, which created a dynamic democracy, is still needed in Pakistan. Instead of war, we need a radical paradigm shift, to devolve power to the people, instead of the provinces. If we dare to trust our people, they are capable of creating rapid and revolutionary changes.

Community driven development and citizen engagement is now receiving recognition as a game-changer in the growth process. In Pakistan, we are very fortunate to have many organizations which operate at grassroots level, to strengthen and empower communities. We actually have vast amounts of social capital. We can create rapid change by trusting our communities as partners in the development process, as this will create a hundred thousand engines of growth.

Throughout the ages, mothers have inspired ordinary children to extraordinary achievements. Our journalists, literati and other influential people can create change by projecting high ideals, instead of depressing weaknesses. We are fortunate to have many talented people who can build on our heritage of inspiring literature. Our challenge is to channel these energies to produce powerful visions which can change our destiny.





The Bait-us-Salam Youth Club

For Girls (BYCG)

By Zohra Noushin Ahmed

I have been lucky enough to be associated with Bait us Salam since the past one year, and during this time I have seen and met different women

from varied backgrounds who have all come together in the search for knowledge of Islam.

During our time together as students of the *Deen*, we have shared laughter and tears, worries and happiness with each other; we have provided each other emotional support and been there for each other in different situations of life. The bond that we have developed after coming to Bait us Salam is deep, built on mutual love and respect and a hunger for a deeper understanding of Al-Islam.

There was, however, one common worry that ran through all the women – especially those who were mothers – regardless of ethnicity or cultural



differences. They worried for their children; especially their daughters. It is a reflection of the times that most children of Muslim households are very far away from the deen, with their parents struggling to inculcate in them at least a little respect and understanding of the religion. Unfortunately, teenage years are such that even the most understanding of parents sometimes struggle to communicate with their children; unable to bridge the psychological gap that yawns like a crevice between the older generation and the new.

Even if the elders of the family are religiously inclined, it is highly unlikely that the same can be said about the teenagers in the same family; such are the cracks in our society. As far as they are concerned, religion is relegated to jaded aunties with no life, who love to overwhelm others by their ill-timed lectures and claims to piety; or for their mothers, who need a break from the daily toil of the housework. Islam, for most teenagers in Pakistan, is something to consider when one is old, with no other option with regards to socializing or keeping oneself busy. Very rarely will teenagers or adolescents talk about religion, unless they are moaning about Islamiyat exams.

I am happy and relieved to say that the Bait us Salam Youth Club for Girls (BYCG) is like a light at the end of a dark tunnel, a haven for both parents and Muslim teenagers, as it acts as a much-needed platform towards mutual understanding. Parents no longer have to feel at a loss for ideas with regards to bringing their young adults closer to the Deen; and teenage Muslim girls no longer have to feel as if no one understands them and that they are all alone.

Led by young energetic Muslim women, the BYCG aims to provide teenage and adolescent Muslim girls with a platform to achieve their potential in accordance with the Islamic Shari'ah and Sunnah. It includes numerous significant features, such as

day-long workshops on various topics of interest; youth counseling sessions with dedicated experts specializing in youth-related issues who offer their advice to both the youth and the parents; motivational speakers that will groom the participants to identify their strengths in order to reach their fullest potential both as contributing members of society and as practicing *Muslimas*; along with various short courses aiming to provide the participants with a deeper understanding in specific areas of Islam.

The Bait us Salam Youth Club for Girls (BYCG) thus, is the society everyone was desperately in need of, and it is finally here to bridge the long-present gap between Muslim parents and their teenage daughters; and create a much awaited connection between Deen and *Duniya*.

What are you waiting for? Enroll your daughter(s) in this program now! Join us in creating a fun, learning experience; aimed at succeeding both in the world and in the eyes of Allah ﷻ.

You can call **0323-2970320** for more information.

Cozy, Comfy Beds

By Bint e Zahid

It was a simple encounter...but to my soul, it served as a lifeline. And then nothing remained the same. Beginning to drench oneself in the realisation and ecstasy of Allah's ﷻ blessings and His remembrance, a novice lover finds that he has to forsake many an ardent interest which actually are an expense to the spirit...giving up music, movies, anger, donning *Hijab*, sporting a beard... hey, you name it. But once our will derives strength to express submissiveness to Allah ﷻ, now even if someone comes and says that they'll grant us all that's in the world for going back and just listening to a single verse of a single song, then too *Insha'Allah*, it won't make us revert to all that filth.

However, some nine, ten years in the brewing, I would say I'm yet not a good Muslim in the least. Yes, life changed indeed, but still, an immense lot needs to be set right and for that, I know I need to keep repenting to the All-Merciful. And one thing that makes me the most remorseful is something

that is still and continues to be an uphill struggle for me, a task that I have to do daily but yet very grudgingly (may Allah Subhanahu forgive me), that is to leave my cozy, comfy bed in the middle of the night to make the *tahajjud* prayers.

I'm very well acquainted with how simply amazing is the very experience of offering night prayers. Let me relate it through an example: once when I was back from Hajj, I used to find myself habitually mesmerised and lost in the thoughts of watching the Ka'aba, performing Tawaf, drinking Zamzam and so on. Although I had left my two very young toddlers behind me and being back with them was evidently remarkable, but yet the thoughts of pilgrimage used to keep me in a trance. And then I used to pray the *tahajjud* in my house, and used to enjoy the sweet whispers with my Lord so much, and would think that this time is so special that even if I lived to perform Hajj every year, I doubt I would be able to reproduce the charm of the immense

feeling of love that showers upon my soul at this time of night. I felt as if all the heaven's inhabitants were celebrating joyously with my spirits.

Yet I wonder that why getting up at night takes such a toll on me although *Alhamdulillah* I'm seldom, if ever, of the lazy sort who keeps trying to sneak out some time for rest. I really believe in keeping myself in a struggle, trying to max out on my limited time on this earth, and thus I am also mostly found guilty of not having been able to do as much as could have been possible. And so almost every night I remind myself: "Our Lord, most Exalted, most High, comes down to the lowest heaven during the last third of each night and announces (reassuringly): Whoever makes *Du'a*, I shall answer it. Whoever asks (for something *Hala*) I shall grant it; and whoever seeks forgiveness, I shall forgive him." (Bukhari)

If somebody is to grant a favour onto us, we will not let any time go to waste, lest that fair chance slips through our hands. They can call us at any odd or even time and without even giving it a second thought, there we will be, all prim and prepared. However, when it is the Lord of all the Lords calling out to us, what happens then? Either forgoing our sleep and abandoning our warm beds is too arduous a task for us or perhaps we are not aware of Allah's ﷻ might, whether He can even dispense our affairs just right, *Nauzubillah*.

Nonetheless, surely everyone of us wants to live a pure life. We all wish to purify ourselves and make our lives free of sins and mistakes, so we could meet our Allah ﷻ without sins. So those who observe and enjoy night prayers are the people who work hard in this course. It is about them that Allah ﷻ says: "They used to sleep but a little of the night, And in the hours before dawn they would ask forgiveness." (51:17-18)

"Their limbs do forsake their beds of sleep, while they call on their Lord, in fear and hope.." (32: 16)

So standing long in prayer, reading not just the short Surahs but the longer ones too, is the practice of the pious. They love making their conversations with Allah longer, deeper and more meaningful. Hudhaifa رضي الله عنه said: "I prayed with the Prophet صلى الله عليه وسلم one night. He started with Al-Baqarah, so I thought that he will make *ruku* after that. Then he started An-Nisaa and recited it. Then he started Aal-e-Imran and recited it. He would recite slowly..." (Muslim)

These times in night can also be spent in *dhikr*

(remembrance of Allah), *tadabbur* (reflection), meditation and recitation of the Holy Quran. The devout servants, conscious of their sins, will continue to beseech Allah ﷻ during their prostrations. They will continue to engage in a heart talk with Him. Allah ﷻ loves to hear from us. So the believers beg Him to keep them away from misfortunes in this world and in the Afterlife. They ask Allah ﷻ to make them patient and steadfast in Islam, overlooking their shortcomings, periods of neglect and laziness.

Apart from securing Allah's ﷻ pleasure, praying *Salatul-Layl* also increases one's livelihood, as well as one passes easily through *Sakaraat* (the grueling pain a dying person suffers at the time of death) and finds happiness in *Barzakh* (the spiritual world where the departed souls stay either in happiness or misery, until the Day of Resurrection). It is another great Sunnah that keeps one physically fit, drives the Satan away as well as protects one from enemies.

Well, someone might be thinking that even getting up for Fajr is not easy for us, so how can we train ourselves for getting up even before that. However, getting up for the night prayer or getting up for Fajr, both almost take the same amount of effort, and by performing *tahajjud* (even if getting up just thirty or twenty minutes before the time of Fajr), one can easily stay up until the time of fajr prayer and be sure of not having missed their *fardh* too.

Tips to perform the night prayer

Here are some ways we can give ourselves better odds of succeeding in performing *Salatul-Layl*, and thus be amongst the recipients of its infinite blessings:

- **Seeking *Ikhlāas* (sincerity)**

Allah ﷻ only helps those who are sincere in their hearts as our Prophet (sallAllahu alayhe wassalam) said: "If you are truthful with Allah, then Allah will deliver to you what you wish for." (An-Nasai)

So seek *ikhlaas* by resolutely determining within yourself that I will get up for the night prayer and will stand in front of my Lord to gain His vast favours.

- **Taking Daytime Nap**

Taking a nap before or after *dhuhr* Salah will release the stress and thus enable one to get up in the night to pray. Some offices in the West have even started this practice of making their

workers take a rest for a little while, for this will help them to work with greater efficiency for the rest of the time.

- **Avoiding Excessive Eating**

Too much food or drink is one of the main reasons of making one lazy and careless of *Qiyaam al-Layl*. Surely less food and less sleep together are the golden rule of thumb.

- **Shunning Sins**

Even after the alarm goes out, we comfortably remain in our beds, at times not even having heard it! Actually, it is due to our sins during the day that Allah ﷻ makes us go into a deep sleep for He does not want to see and bless such a person at that celebrated a time. So one should stay away from sins because they will prevent one from night prayer and from reaping its blessings. Also, the heart should be free from excessive worldly interests and from malice towards others.

- **Striving Against Oneself**

The Prophet ﷺ said: "When a man from my *Ummah* gets up to pray at night, striving against his own self to get up and purify himself, there are knots on him. When he washes his hands in *Wudhu*, one knot is undone. When he washes his face, another knot is undone. When he wipes his head another knot is undone. When he washes his feet, another knot is undone. Then Allah says to those who are veiled (in the unseen): 'Look at this slave of Mine, he is striving against his own self and asking of Me. Whatever My slave asks of Me shall be his.'" (*Ahmad*)

And striving against oneself is only possible through a servant's utmost obedience and love for his Allah ﷻ.

- **Being Mindful of *Qiyaam al-Layl*'s Virtues**

Knowing the rewards and intrinsic worth of performing the night prayer produces the desire to perform it. We should read an article or a book highlighting its prestige, not just once but frequently, so to keep ourselves keyed up and energized for it. In this regard, parents should also encourage their children. Being in the company of pious people or a spouse can also help indeed.

Abu Hurayrah رضي الله عنه reported that Allah's Messenger ﷺ said: "May Allah have mercy on a man who wakes up at night, prays, and wakes his wife to

pray; and if she refuses, he sprinkles water on her face. And may Allah have mercy on a woman who wakes up at night, prays, and wakes her husband to pray; and if he refuses, she sprinkles water on his face." (*Abu Dawood*)

- **Sleeping According to the Sunnah**

One should sleep early in accordance with our Prophet's (sallAllahu alayhe wassalam) Sunnah which is a very healthy habit as well. We should perform ablution before sleeping, clean the bed and lie on the right side. Then we should recite the *Adhkaar* (supplications) prescribed in the Sunnah before going to bed, amongst them are reciting the last verses of Surah al-Baqarah, Ayat ul-Kursi and Surah-e-Mulk. Also, recite Surah al-Falaq, Surah an-Naas and Surah Ikhlaas, blow in the palms and wipe as much of the body as possible, starting from the head, face and then the front of the body doing it three times. (*Bukhari, Muslim*)

- **Rebuking Ourselves for not Praying *Qiyaam Al-Layl***

Allah ﷻ has placed abundant spiritual benefits and rewards for the believers in *Qiyaam al-Layl*. Let's look within ourselves, contemplating on how direly we need Allah's ﷻ help, and then, rebuke ourselves, if we miss this great opportunity of achieving Allah's ﷻ pleasure.

At night, the sincere servants, alone with their Lord, plead about their situation, asking Allah ﷻ of His infinite mercy. It's a sure chance to befriend our Lord ﷻ, something that many dream about but is attained only by a blessed few. So the next time we find it hard to forsake our cosy, comfy beds, we can think of the comfortable bedding in the graves that praying *Salatul-Layl* will endow us with.

And can I count on the favours of your kindness to remember seeking forgiveness for me and all Muslims when you are blessed with such enchanting hours with your Lord? I'd love to seek for you too. So first, let's pray for each other, that may we never find ourselves guilty (neither here, nor in the Hereafter) of having missed such magnificent opportunities. *Ameen*.

(Originally published in *Aljumuah*, USA)



The BURGER SHACK



**SHACK
SHROOM**
SINGLE RS. 250
DOUBLE RS. 350

**SHACK
FULL HOUSE**
SINGLE RS. 280
DOUBLE RS. 380

**SHACK CHILI
CON CARNE**
SINGLE RS. 280
DOUBLE RS. 380

**SHACK
SMOKE HOUSE**
SINGLE RS. 280
DOUBLE RS. 380

**SHACK
ORIGINAL**
SINGLE RS. 230
DOUBLE RS. 330

Shop no. 3 & 4, 16C Lane 9 Sehr Commercial Phase 7
021-35845981 - 021-35845982

WWW.THEBURGERSHACK.ORG



**meat
one**

The Meat Experts



Wholesome



Fresh Always



Trimmed Meat



Cashback Guarantee



FROM STORE-TO-DOOR! CALL NOW
11-11-MEAT-1

ALSHAHEER
FOODS

Online Orders
www.meatone.net