

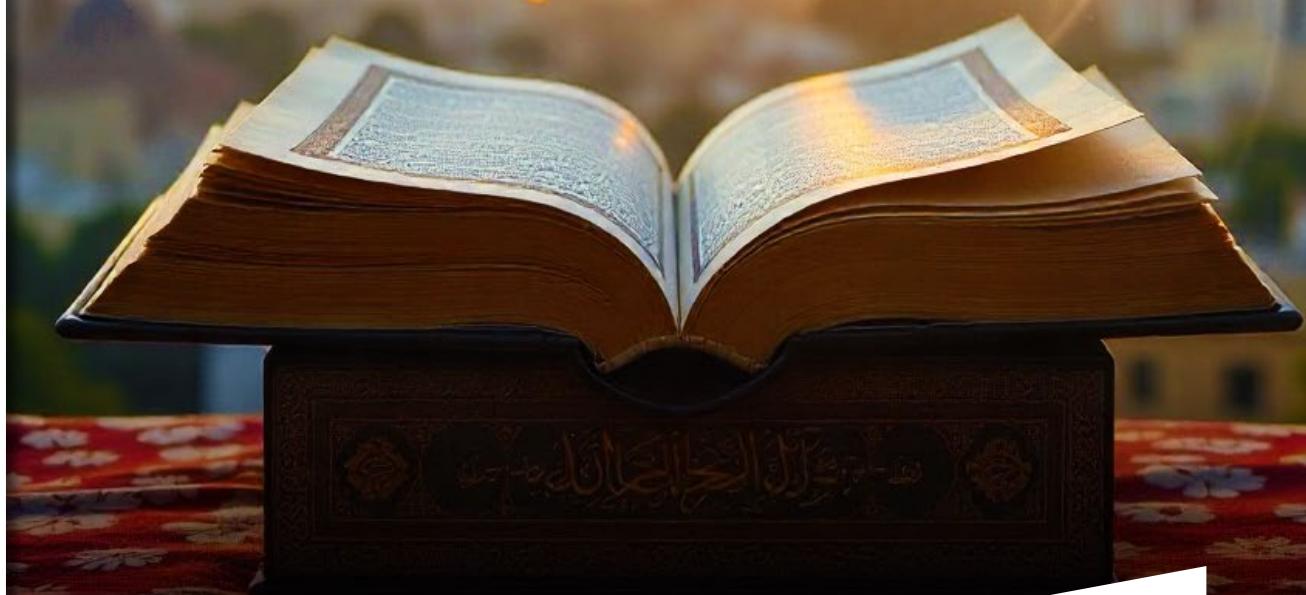
The Intellect

Al Quran
Surah Al-A'raf – Part 3

Al Hadith
Doing Good after Sinning!

The Awakening
Managing our Homes – Last Part
مختصر درس العقيدة
Maulana Abdus Sattar

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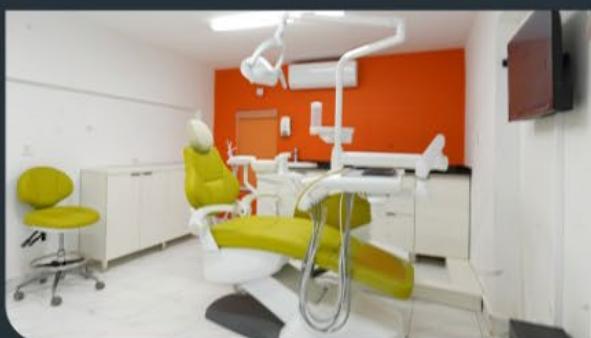
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دَامَتْ بُرَكَاتُهُ



Editorial

Dear Readers,

السلام عليكم ورحمة الله وبركاته

Every organization has a manual / guide or rule book to refer to. Every project has Terms of Reference – a foundational document that outlines the project's purpose and scope and assigns responsibilities.

If our temporal, human endeavors are so well-defined and well-structured, is it possible to believe that our entire existence in this world, our purpose, our ends wouldn't have been spelt out by our Creator?

Our manual of life is the Holy Qur'an – a book, supplemented by the teachings of the Prophet ﷺ, that leaves nothing essential out of its scope. It addresses from the common to the greatest matters that face humans and carves out a way of life which, if followed diligently, leads to eternal bliss.

But what if, on the Day of Judgment when faced with our failings, we realize that we never really understood or even opened our manual properly?! Would we have any excuses?

We spend, on average, sixteen years on acquiring our worldly education; how much time do we spend on engaging with the Qur'an and striving to apply its teachings to our life?

Our Cover Story outlines an intriguing tale of love for the Qur'an and a life spent in memorizing its each and every word.

And since small, regular steps lead to big results eventually, in *Action Alerts*, we include memorization tips from someone who has committed the entire thirtieth Juz of the Qur'an to memory.

This issue of *The Intellect* includes an interesting conversation between myself and the respected spouse of Mufti Taqi Usmani Sb دامت برآمدگی in our Special Feature section. The exchange contains invaluable advice, especially for women.

In *UlulAlbab*, Dr. Asad Zaman Sb opines in "Bridging the Divide: Teaching Islamically in a Secular World – The Muslim Teacher's Amanah":

,

The problem is not that we teach Western ideas — these can be valuable to understand and engage with. The problem is that we teach them uncritically, without exposing the worldview that produced them. As a result, our students unconsciously absorb the message that the Islamic tradition is outdated, while the Western paradigm is modern, scientific, and superior.

This crisis is not a failure of individual teachers but a systemic inheritance — a result of centuries of colonization, imitation, and intellectual dependency. Yet, recognizing it is the first step towards reclaiming our role as moral and spiritual guides, not mere transmitters of information.

Undoubtedly, the impact of colonization remains deeply entrenched in all aspects of our lives, shaping our societies and impacting our culture. We see its manifestations not only in our language, but also in our education, festivities and even how we view and adopt science and technology. This, when Islam and the Western paradigm, that embraces materialism and secularism, are poles apart!

In *Memoirs*, we continue with Mufti Taqi Usmani Sb's باحت کا life journey...

This time the episode is themed around a very interesting account of his Umrah sojourn by sea in 1963. The descriptions of his yearning for the *Haramain* and his adventurous commute are very engaging:

It is night time, and our ship is rocking in the lap of the waves. Outside the ship, nothing is visible except darkness. Darkness has mingled the earth and the sky together in such a way that distinguishing between the sea and the sky is not only difficult, it is impossible. (The truth is that the manner in which the Noble Qur'an, in Surah Nūr, has mentioned the sea waves during impenetrable darkness, it is not possible to truly appreciate the full depth of that description without actually seeing the darkness of the sea.) I am lying semi-reclined in my room, speaking to those mixed imaginations that dominated my heart and mind all day ... and with this thought, my entire existence has become a verdant garden: that every passing minute is bringing me closer to that great and beloved land of which the imagination has sketched countless pictures in my mind since who knows when. Love for each and every particle of that land, the longing for its sights, and the desire to prostrate, with one's very eyes, upon each and every twist and turn of that land, are something ingrained in the nature of a Muslim

Turn to *Memoirs* to enjoy the rest.

We wish all our readers the most blissful Ramadan, full of Barakah and Nur.

May Allah  accept all our *Ibadaat* and supplications, especially our *du'as* for the emancipation of our brethren in Gaza. Ameen

Du'as,

Zawjah Farid

The Meanings of the Quran

Surah Al-A'raf Part 3 (The Heights)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرِبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ﴿٣١﴾

O children of 'Adam, take on your adornment at every mosque.¹⁰ Eat and drink and do not be extravagant. Surely, He does not like the extravagant. [31]

قُلْ مَنْ حَرَمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيَّبَاتِ مِنَ الرِّزْقِ قُلْ هِيَ لِلَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا

خَالِصَةٌ يَوْمَ الْقِيَامَةِ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿٣٢﴾

Say, "Who has prohibited the adornment Allah has brought forth for His servants, and the wholesome things of sustenance?" Say, "They are for the believers during this worldly life (though shared by others), while they are purely for them on the day of Resurrection.¹¹ This is how We elaborate the verses for people who understand." [32]

قُلْ إِنَّمَا حَرَّمَ رَبِّ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْإِثْمَ وَالْبَغْيُ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٣٣﴾

Say, "My Lord has prohibited only the shameful acts, whether open or secret, and (every) sinful act, and unjust aggression, and that you associate with Allah anything for which He has not sent any authority, and that you attribute to Allah anything about which you do not have sure knowledge. [33]

وَلِكُلِّ أُمَّةٍ أَجَلٌ فَإِذَا جَاءَ أَجَلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ ﴿٣٤﴾

For every people there is an appointed time. So, when their appointed time will come, they cannot be late for a moment, nor will they get ahead. [34]

يَا بَنِي آدَمَ إِمَّا يَأْتِيَنَّكُمْ رُسُلٌ مِّنْكُمْ يَقُصُّونَ عَلَيْكُمْ آيَاتِيٰ فَمَنِ اتَّقَى وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْرَثُونَ ﴿٣٥﴾

O children of 'Adam, if messengers from among you come to you conveying My verses to you, then, those who fear Allah and correct themselves will have no fear, nor shall they grieve. [35]

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٣٦﴾

Those who reject Our verses and stand arrogant against them, - they are the inmates of the Fire. There they shall live forever. [36]

فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَبَ بِآيَاتِهِ أُولَئِكَ يَنَالُهُمْ نَصِيبُهُمْ مِّنَ الْكِتَابِ حَتَّىٰ إِذَا جَاءَهُمْ رُسُلُنَا يَتَوَفَّهُمْ قَالُوا أَيْنَ مَا كُنْتُمْ تَدْعُونَ مِنْ دُونِ اللَّهِ قَالُوا ضَلَّوْا عَنَّا وَشَرِدُوا عَلَى أَنفُسِهِمْ أَنْهُمْ كَانُوا كَافِرِينَ ﴿٣٧﴾

So, who is more unjust than the one who coins a lie against Allah or rejects His signs? They shall receive their share from that (sustenance) which is written (for them in their destiny) until, when Our envoys (angels) shall come to them to take their souls away, they (the angels) will say, "Where are those (so-called gods) whom you used to invoke besides Allah?" They (the unbelievers) will say, "They all have vanished from us", and they shall testify against themselves that they were unbelievers. [37]

قَالَ ادْخُلُوا فِي أُمَّمٍ قَدْ خَلَتْ مِنْ قَبْلِكُمْ مَنِ الْجِنِّ وَالْإِنْسِ فِي النَّارِ كُلُّمَا دَخَلْتُ أُمَّةً لَعَنَّتْ أَخْتَهَا حَتَّىٰ إِذَا ادَّارُكُوا فِيهَا جَمِيعًا قَالَتْ أُخْرَاهُمْ لِأُولَاهُمْ رَبَّنَا هُوَلَاءِ أَضْلَلُونَا فَآتِهِمْ عَذَابًا ضِعْفًا مِّنَ النَّارِ قَالَ لِكُلِّ ضِعْفٍ وَلِكُنْ لَا تَعْلَمُونَ ﴿٣٨﴾

He (Allah) will say, "Enter the Fire along with the peoples who passed before you from the Jinn and the human beings." Whenever a group will enter it, they will curse their fellows, until when all of them will have joined each other in it, the latter ones will say about the former ones¹² "Our Lord, they misguided us; so, give them a double punishment of the Fire." He will say, "For each there is a double,¹³ but you do not know." [38]

وَقَالَتْ أُولَاهُمْ لِأُخْرَاهُمْ فَمَا كَانَ لَكُمْ عَلَيْنَا مِنْ فَضْلٍ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْسِبُونَ ﴿٣٩﴾

The former ones will say to the latter ones, "So, you have no privilege against us.¹⁴ Now, taste the punishment for what you have been earning." [39]

إِنَّ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا لَا تُفَتَّحُ لَهُمْ أَبْوَابُ السَّمَاءِ وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّىٰ يَلْجَعُوا إِلَيْنَا الْجَمَلُ فِي سَمِّ الْخِيَاطِ وَكَذَلِكَ نَجْزِي الْمُجْرِمِينَ ﴿٤٠﴾

Surely, those who have rejected Our signs and stood arrogant against them, the gates of the heavens shall not be opened for them, and they shall not enter Paradise unless a camel passes through the eye of a needle.¹⁵ This is how We recompense the sinners. [40]

Explanatory Notes

- 10) 'Adornment' in this verse refers to garments. According to the belief of the pagan Arabs, it was the exclusive prerogative of some specific tribes, called hums, to make tawaf of Ka'bah with their garments on. All other tribes had to borrow garments from them for this purpose, and if they found none to lend his or her garments, they had to undress themselves and make tawaf fully naked. The absurd plea for this practice was that they could not present themselves before Allah with garments polluted with sins. The present verse condemns this foolish custom, and orders all people to wear their clothes when attending any mosque, including the Sacred Mosque in Makkah.
- 11) The pagans of Arabia had not only prohibited wearing their dress while making tawaf, but they had also prohibited different permissible foods, as mentioned in the previous Surah (6: 138-140). The present verse says that making something lawful or unlawful is the prerogative of Allah alone. Nobody can hold a lawful thing as unlawful. This is the import of the first sentence of the verse. The second sentence in this verse refutes an argument advanced by some pagans. They at times argued that all the lawful and wholesome things are bounties of Allah, as mentioned by the Qur'an. On the other hand, all the pagans are blessed with these divine bounties in abundance, which they are enjoying. According to their reasoning, this shows that Allah is not displeased with the pagans; otherwise He would have withheld such bounties from them. The answer given in the verse is that enjoyment in this world is not a proof of Allah's pleasure and approval unless it continues in the Hereafter too. So, while the enjoyment of the unbelievers is restricted to this world only, the believers are enjoying Allah's bounty here in this world and will continue to enjoy His bounty in the Hereafter as well. In this world, the unbelievers share these bounties with them, but in the Hereafter it will be the believers only who will enjoy them to the exclusion of all others.
- 12) The phrase 'former ones' refers to the predecessors who left a legacy of disbelief and evil deeds for following generations, and 'latter ones' stands for the successors who will try to shift the blame to the 'former ones'.
- 13) The punishment of each group is said to be double, either because of the severity of the punishment of each in its own force, or because each successor has been a predecessor for the next generation.
- 14) After Allah will have decided that the plea of the latter ones will not help them in lightening their punishment, the former ones will reply to them that they cannot enjoy any privilege in the matter of punishment.
- 15) Obviously a camel can never pass through the eye of a needle. Therefore, this is an idiomatic expression indicating the impossibility of their entrance into Paradise.

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

Doing Good after Sinning!

Excerpted from Maulana Manzoor Nauman's *Ma'arif ul Hadith*

(225/85) It is related by Abu Zarr Ghiffari^{رض} that the Messenger^{صلی اللہ علیہ وسالہ وآلہ وسالہ} of Allah said to him: "Wherever you are and in whatever circumstances [alone or in company, at ease or in difficulty], fear Allah [i.e., let piety be your normal habit], and do good deed after every sin - it will annul it, and be kind and cordial in your behaviour towards the creatures of the Lord" (Musnad Ahmad, Tirmidhi and Darami).

Commentary: The essence of piety is the fear of Allah and earnest anxiety for the Hereafter. It is an inner feeling which makes itself manifest in real life through willing observances of the Divine Commands and abstention from what is forbidden. But human nature and the external conditions in which a person lives being what they are, he often goes astray and falls into error in spite of the fear and anxiety [i.e., piety]. As a corrective to it, the Prophet

صلی اللہ علیہ وسالہ وآلہ وسالہ

 has advised, in the above tradition, that if anyone happens to commit a sin or a wrong, he must follow it up with a good and virtuous act. The effulgence of good actions will dispel the gloom of wickedness. In the Qur'an, too, it has been said:

Lo! Good deeds annul ill deeds (Surah Hud, 114)

The third advice given by the Prophet

صلی اللہ علیہ وسالہ وآلہ وسالہ

 to Sayyidna Abu Zarr, here, is that his conduct towards all others ought to be good and friendly. It shows that even after purification from sin through righteousness and abundance of well-doing, good manners and kindly behaviour are needed for felicity in the Afterlife.



Brushing Teeth While Fasting

By Shaykh Yusuf Badat

- Q. Are you allowed to brush your teeth when fasting? If not, how do you get rid of bad breath so people are not uncomfortable around you?
- A. Jazakumullahu Khairan / Thank you for your question. May Almighty Allah accept your fasting.

Brushing the Teeth in General While Fasting

Brushing the teeth during fasting is permissible and an established practice of the Prophet Muhammed ﷺ.

Rabi'ah رضي الله عنه states, "I saw the Prophet ﷺ on countless occasions, brushing his teeth with the siwaak (tooth stick), while he was in the state of fasting" (Tirmidhi).

Abd Al Rahman Ibn Ghanam رضي الله عنه says, "I asked Muadh Ibn Jabal رضي الله عنه, shall I brush my teeth while in the state of fasting?", He replied, "Yes". I asked, "Which time of the day?", He replied, "Throughout the day.", I objected, "The people dislike brushing the teeth during the day and they say the Messenger of Allah said, 'The smell emanating from the mouth of the one fasting is better with Allah than the smell of musk.'" Muadh Ibn Jabal then said, "Subhan Allah, the Prophet ﷺ instructed people to brush the teeth, and it is not from the command of the Prophet that people deliberately leave their mouths dry (and filthy). There is no goodness whatsoever in that but in fact there is bad in it" (Tabraani, Talkhees).

Brushing With Tooth Paste

Brushing the teeth with toothpaste would also be permissible with the condition that, the tooth paste and its remnants are not swallowed. Some contemporary scholars have listed the brushing of the teeth with tooth paste, as a 'makruh' (disliked) action, due to the fact that it is very difficult to avoid the lasting taste that remains after brushing.

Swallowing tooth paste or its taste while in the state of fasting would invalidate the fast.

Ibn Abbas رضي الله عنه and Ikramah رضي الله عنه have stated "The fast is invalidated by what enters the internal stomach cavity." (Bukhari)

My humble suggestions, to rid any offensive odour of the mouth, are one of the following:

Brush your teeth with tooth paste just before the beginning time of the fast, at dawn, after the suhoor (pre-dawn meal).

Use the sunnah siwaak (tooth stick) without tooth paste throughout the day.

Use the toothbrush during the day, with very little tooth paste applied on the toothbrush. Ensure the mouth is rinsed properly thereafter, so no remnants or taste of the paste is swallowed.

The Prophet of Islam, Mohammed ﷺ has stated, "Were it not for the hardship that I would be placing upon my people, I would have ordered them to engage in siwaak for every prayer" (Bukhari and Muslim).

And Allah Knows Best

Fatwa Forum



Managing our Homes – Last Part

Excerpted from the discourses of Maulana Abdus Sattar حفظ الله

Imam Bukhari's رضي الله عنه upbringing

It is recounted that it was on the onset of Imam Bukhari's رضي الله عنه childhood that his father Ismail bin Ibrahim passed away and the complete responsibility of his upbringing came upon his mother Majidah. Imam Bukhari رضي الله عنه also lost his eyesight during his childhood. This was a source of great grief for his mother who was a devout worshiper and extremely devoted to Allah عز وجل;

she made supplication for her son in a state of great anguish and pain. One night she beheld the prophet Ibrahim عليه السلام in her dream, who gave her the glad tidings that Allah عز وجل had accepted her supplication and returned her son's eyesight back to him. His mother then gave him such an upbringing and made arrangements for such a wholesome environment in the home that she is considered the stepping stone in the monumental personality that Imam Bukhari رضي الله عنه



was to become later on in his life. The fact that Imam Bukhari came to be known as the Imam (leader) of the Muhaditheen (those who preserved and compiled the prophetic traditions) and that his compilation of Hadith (known as Sahih Bukhari) is still being benefited from the world over, is a testament to his wholesome upbringing and the pristine environment that his mother established at their home.

Mufti Shafi's thoughts

The honourable Mufti Shafi Usmani has written:

"Typically a man spends most of his time at home, and most of his dealings are with the members of his household; those between a husband and a wife and parents with their child being primary examples. If the conditions of the home are pleasant then this has an effect on everyone, their thoughts and concerns, their manners and mentality, are all developed and affected by virtue of this environment. And God Forbid, if the conditions of the home are disturbed, then in these times of trials, it is very difficult to tend for one's children, to inculcate good manners in them, to educate them properly and to save them from adopting bad habits. The prevailing societies where immodesty and transgressions have become widespread have made this all the more difficult if not impossible."

My friends! The fate of the society and extended family might not be in our hands, but we can definitely do something about our own homes. At the very least, we should take it upon ourselves and strive to correct the affairs within our homes, to make them radiant from within. Through this, such an offspring will emerge from our homes that would become a means for the establishment and upliftment of the society. The youth who will grow up in such households will become an invaluable treasure for their communities and countries and a source of respect for their parents.

A rarefied method of upbringing

The Islamic tradition has seen famous personalities

that have rendered great services for their religion, community, countries and nations. However, what is common between almost all such personalities is the personality that nurtured and created the conditions for the grooming of such stalwarts; she is the primary character of the house, she is none other than the mother. Muslim mothers were so concerned about the upbringing of their children, that from childhood they would take steps to ensure that proper nourishment was received. While physical nourishment came from the milk in her chest, spiritual nourishment came from the utterance of radiant and beautiful supplications. It is related in historic traditions that milking mothers while feeding their newborn with their own milk would simultaneously utter the following words:

*"My Lord full of dignity is enough for me,
There is not in my heart anything but Allah,
The radiance of Muhammad may Allah bless him,
There is no God except Allah."*

The conditions of the homes were such that both the old and the young were accustomed to pleasant conversations, the recitation of the Quran and the utterances of Salaah. The children would also witness their father lying in prostration before Someone at night, and their mothers raising their hands in supplication before some invisible Entity. In this way, these children from their childhood would have Islamic values and faith inculcated into their hearts, souls and lives.

How to proceed

For Allah's sake try to act upon these things in the hope that the states of our homes improve, that a revolution comes about and our domestic lives get a fresh start. Strive to refrain and purify the homes from the four discussed evils and to bring the other four virtuous deeds into our lives, then we can hope from our Lord that, inshaAllah, He will transform our homes.

I pray to Allah that He enables us to act upon what is has been said and heard. Amen.

- Concluded

A Tale of Love for the Qur'an

Sheikh Ali Al-Aamiri's (Imam Masjid, Madina Munawwarah) story of his love and devotion for learning the Holy Qur'an

Translated from Arabic into English by a student of the Qur'an (may Allah reward her)



I do not know how to begin writing this story, which has been wandering in my heart for quite a while. For I did not come to the decision of writing this except after much hesitation - this being my second attempt - since these thoughts (I wish to share) necessitate that I speak about myself and my experience. And speaking about one's soul with what may be perceived as praise is repugnant, even if such praise was not intended. However, I shall

write this story and try to steer clear of such unappealing behaviour, as much as I am able to. Then I shall see whether or not to share it, or whether I shall keep it a prisoner of the notes in my phone. And were it not for that which it contains of lesson, I would not have assigned myself the task of writing it, nor the trouble of striving to beautify its unsightliness.

I began memorizing the Qur'an when I was close to completing 15 years of my life, during

the month of Sha'ban. There was a ritual I used to have, without which I would not be able to memorize. I would sit after the 'Asr prayer in the living room with the door locked, facing the qibla, I wouldn't speak nor was I spoken to. There, I would memorize in half an hour two pages, then I would review my set portion of what I'd previously memorized in another half an hour, and it was a blessed hour indeed. After that, I would pray the Maghrib prayer and go to a Qur'an circle in the Prophet's Masjid^ﷺ and recite to the teacher what I had memorized, as well as what I intended to memorize tomorrow before further revising with one of my fellow classmates. We would take turns in our revision, then I would pray the 'Isha prayer and return to home.

Then my intense fervor for the Qur'an increased, and this passion would continue to grow bit by bit. By the time I memorized two Juz' or three, I began memorizing the two pages which I had obliged upon myself as though they had been revealed at that very moment. Rather, as though they had been revealed regarding me specifically! And it was as if I could feel the longing of the Prophet^ﷺ towards hearing the Qur'an from Jibreel, and I experienced on the days that I had not memorized his^ﷺ sorrow at the intervals of silence the revelation had gone through. For I found within the memorization of new portions of the Qur'an a pleasure that could not be rivalled by all the pleasures of this world, and to culminate this pleasure within myself I would not listen to, nor read, anything from the Qur'an that I had not previously memorized, and would regard it all as revelation yet to be revealed, except those well-known verses which are part of recommended supplications. But despite all this, there were verses that would enter my ears from that which I had not yet memorized, and its melody would resonate within my eardrums...rather it was an even sweeter experience! I heard once Allah's statement, "وَقَلْهَ بِأَرْبَعْ" in Surah Zukhruf, and I burned with such longing towards it, wondering when was

I to finally memorize it? And I once heard the verse,

"رَبِّمَا يُودُ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ" ...ask not of my eagerness towards it!

And I can never forget my awe when I had heard His statement,

"فَعَمِّلْتُ عَلَيْكُمْ أَنْزَلْتُ مَكْمُونَهَا وَأَنْتُمْ لَهَا كَارِهُونَ"

...for by Allah I had relished in its taste! And as well the pronunciation of "مُحَرَّاها" and the ease and effortlessness of "أَأَعْجَمِي".

The deterring verses of promised retribution, and the compelling verses of promised reward.

"إِنَّ الْمُتَقِينَ فِي جَنَّاتٍ وَنَهَرٍ...
فِي مَقْدُودٍ صَدْقٌ عِنْدَ مَلِيكٍ مُقْدَرٍ"
"كُلَّمَا نَضَجَتْ جَلُودُهُمْ"
"يَتَجَرَّعُهُ وَلَا يَكَادُ يَسْيِغُهُ"
and many, many others.

As for my aching yearn for those chapters that I had not yet reached, then none knows its true extent except Allah^ﷻ. I can never forget the way I yearned for Surah Najm, and Surah Qaf, and Surah Dukhan, and Surah Shuraa and its Huroof e Muqata'at, and Surahs Ghafir and Zumar, and Surahs Sad and Saffat, and Surah Yasin, and Surah Ahzaab, and Surah Qasas, and Surah Naml, and I no longer had control over myself or that yearning when I had reached Surah Taha, for I memorized it in a single sitting. And I memorized after it Surah Maryam, and Surah Kahf, and Surah Israa, each of them within a single day, in a single sitting. As a result of these large sprints, I got ahead of my rival in the Qur'an circle, as he was memorizing Surah Anbiya and I was beginning Surah Nahl. When my teacher informed him of my surpassing him, it renewed my feeling of success.

Soon after, Ramadan entered upon us. I wouldn't read within it anything other than the half (of the Qur'an) that I had previously memorized, and I did not pray Taraweeh in the Prophet's Mosque except after they

had reached Surah Israa, all in attempts to preserve that pleasure I received from new memorization. And I memorized Surah Yusuf within a single sitting as well, for how could I have waited until the next day whilst the story had yet to be completed? Likewise, I memorized every story of the Qur'an within a day, and I did not begin the memorization of a surah except with extreme desire towards it, and a renewed sense of longing towards what lay beyond.

Then came the sorrow, such sorrow that it completely washed over me as I concluded my

I came to know of a scholar who would give his ijaza
(chain of transmission going up to the Messenger) to those students who
recited the entire Qur'an to him, so I went to him and sought his permission
to recite and he welcomed me despite his many students.

memorization of Surah Ma'idah and realized that there remained nothing from the Qur'an except three chapters. So I would memorize with such yearn that it resembled misery, like a lover clinging to his beloved, fearing their due separation. But eventually the sorrow became entwined with craving once I reached Surah Baqarah. Here, I purposely slowed down my speed: I would only memorize a page daily, dragging along its ensuing conclusion.

So when the day for the completion of entire Qur'an arrived, three days before the month of Sha'ban - I grieved with severe sorrow. It was one of the most difficult days I have ever endured. I felt on that day as though the Messenger ﷺ himself had passed away, and that the revelation had been severed. I remembered the time Umm Ayman ؓ had roused Abu Bakr ؓ and 'Umar ؓ with her crying when they visited her after the death of the Messenger ﷺ. As she was weeping, they said to her, "What causes you to weep?! What is with Allah is better for His Messenger." So she responded, "I do not cry because I do not know that what is with Allah is better for His

Messenger, but rather I weep for the revelation from the heavens that has stopped."

I then completed my recitation to my teacher, and the people were congratulating me and supplicating for me, but by Allah ﷺ I was so preoccupied with my own sorrow, I do not know what they were saying, nor what they muttered.

I then started my process of review, so I would review 5 ajzaa' every day and mostly even more. On the day of my exam, I began reciting Fatiha after the Fajr prayer, and the

call to prayer for Dhuhr was not announced except that I had read Surah Nas, and my test took place after 'Asr.

I came to know of a scholar who would give his ijaza (chain of transmission going up to the Messenger ﷺ) to those students who recited the entire Qur'an to him, so I went to him and sought his permission to recite and he welcomed me despite his many students. He was an avid and devout worshiper, one who did a lot of dhikr, as well as prayer and fasting. So I started reciting to him. Once, while none of his other students were around, I recited Surah al An'aam to him in a single sitting. I then learned that it is from those chapters that were revealed all at once! Had I known so prior to memorizing it, I would have memorized it all at once!

From those who used to recite to the Shaykh along with me was a man with such beautiful manners, who used to recite in a very low voice. As I was listening to him one day I noticed errors in his recitation, yet the teacher did not stop and correct him. So I asked him about this after they'd completed and they informed

me that this was Nafai's Qalun qiraa'ah. The Shaykh went on to briefly explain to me the meaning of the different modes of recitation.

I swear by the One Who has sent down upon His servant the Book and has not made therein any error, I felt such happiness and enthusiasm gushing forth from my heart, that it removed some of the sorrow from the ending of the memorization. How could it not have? I had learned that there is from the Speech of Allah words which I had not yet memorized, so my memorization of the Qur'an is yet to be completed! I retired that night in happiness and bliss, and I congratulated myself at the remaining words of revelation to be learnt.

Then I learned that there are two different ways to complete one's memorization of the different qiraa'at, either by combining them all in one khatm or separating each. I opted for the latter, for what it contained of longing, joy and awaiting the new qiraa'ah.

I completed the qiraa'ah of Hafs in front my Shaykh in five months, and it was the norm for students to usually finish within eight - reciting on average a rub' a day. But the Shaykh - may Allah ﷺ grant him His Mercy - paid me special attention and granted me time for private sessions.

I then began the qiraa'ah Warsh from Nafi' and I completed it within three months, then Qalun from Nafi' and from it I read Surah al An'aam in a single sitting before the Jumu'ah prayer, and I completed the entire qiraa'ah in two months.

This was due to departing from my high school earlier every Tuesday & Wednesday, before Dhuhr. I used to wait for the Shaykh in front of his door and recite to him as he took his

route to prayer in the Prophet's Mosque ﷺ. As well Thursdays and Fridays [weekend in Saudi Arabia] I would pray with him, and we would go two hours prior for Jumu'ah, and the Prophet's Mosque ﷺ was at close proximity of both our houses and my high school.

The Shaykh informed me that he did not have other than these 3 riwayah. I was then informed of another Shaykh who had a different version of the riwaayah of Hafs, so I went to that Shaykh and kissed him on his head [as a customary sign of respect], but he grabbed my hand and kissed it instead. I quickly kissed his hand and he kissed my head in return! I learned afterwards that this was something he would do with all the Huffaz who would try to kiss his hand.

I then asked him if I could recite to him and he welcomed me to do so. I went on to recite to him and found him a great scholar of fundamentals of Fiqh as well as exegesis, and whatever he read out of the Qur'an that he was able to implement, he would immediately do so. If I read a verse regarding charity he would get up and do so whilst I was still reciting, or after I'd completed. I once read the verse, "And in yourselves (there are signs), do you not see?" so he extended his hand and looked at it, pondering over it and this verse. He would cry often during my recitation.

I still remember the way he wept when I reached the end of Surah al Ma'idah, after which I began reciting Surah al An'aam and his tears did not cease until I completed the Surah. As though Allah ﷺ wanted me to read it in a single sitting and it so happened that on that specific day not a single student (besides myself) had attended.

I swear by the One Who has sent down upon His servant the Book and has not made therein any error, I felt such happiness and enthusiasm gushing forth from my heart, that it removed some of the sorrow from the ending of the memorization.

He explained the meanings of some of the verses I recited and specifically the less common words within them, and through him Allah ﷺ benefited me a great deal. I completed the recitation of the Qur'an with him in five months, and by Allah I wish they

students. They would recite in a day seven pages whilst I would read nine or ten, or more than that if I increased my tone of voice and adorned my recitation. On one occasion I kept on reciting until I had completed Surah al An'aam in a single sitting, and this recurring experience

I completed the 10 qiraah in the city of Makkah, in front of the Ka'bah, altogether within less than 4 years, collecting their respective ijazaat along the way, averaging 4 months per qira'aah.

had been longer, yet still I sat with him many times afterward, always removing my ring and a watch that was gifted to me beforehand (and which I thought was a bit grand), out of respect for the lifestyle of asceticism he led. For the worldly life had no part in his gathering, neither in his speech nor in his appearance.

I came to him one morning and extended to him my greeting, and after I left one of his students caught up to me and said, "Glad tidings, the Shaykh said about you after you left, 'I do not hope for one to be given the position of leading the prayer in the Sacred Mosque for anyone as I hope it for this gentleman.'" And it is not disliked for one to find joy in the praise of someone righteous, for verily Imam Ahmad رضي الله عنه rejoiced in the praise he received from Bishr ibn al Haarith.

After this, my previous Qur'an teacher (whom I completed my memorization with) directed me towards his own teacher, who was from the major scholars of recitation in Madina; his students include many Imams of the two sacred Mosques. He had impeccably beautiful mannerisms, and was truly awe inspiring.

I went to him and sought permission to recite to him as well, he welcomed and granted me permission. I began with the qira'aah of Abi 'Amr al Basri, since I was eager to recite those qira'aat which I had yet to complete. Allah ﷺ placed in the Shaykh's heart fondness towards me, so he gave me precedence over his other

that I would have with Surah An'aam continues to baffle me until this very moment. Because I never intended to do what I did (i.e. complete the whole Surah in a single sitting), it was merely a coincidence. And although intending to recite all of Surah al An'aam specifically in a single rak'ah is considered an innovation in the Hanbali madhab - as more than one of their scholars have mentioned - this experience I had, and shared with three of my teachers as well, is a coincidence that begs contemplation and reflection.

I went on to complete this qira'aah in four months, and I could not find an excuse to delay continuing on to Warsh, so I completed it as well. I then asked if I could combine the recitation of Qalun with ibn Kathir and he allowed me to do so, and then the remaining from the 10 famous qira'aat along with their well-known proper sequence.

I completed the 10 qiraah in the city of Makkah, in front of the Ka'bah, altogether within less than 4 years, collecting their respective ijazaat along the way, averaging 4 months per qira'aah. The Shaykh told me that I was the quickest student to finish with him ever since he began teaching in the Prophet's Mosque 50 years ago, and I would read to him every day after Maghrib, even on Fridays. I would not miss a day except scarcely, and nothing would motivate me but my yearning to learn.

At present - by the Grace of Allah and His Virtue - I strive to complete the recitation of the Qur'an every seven days, each time in a different *qiraa'ah* or *riwaayah*. For by Allah, I do not complete the Qur'an's recitation except that I desire towards reciting it anew once more. When I read a Surah, I do not recite it except with the same emotions I felt at that time I first memorized it. By this I came to truly believe that this Qur'an does not wear from continuous repetition, nor will you ever get bored of its speech and yet, if you keep reciting it, it only increases in beauty.

We ask Allah ﷺ that He does not turn us away from His verses as a result of our sins, and that he does not prohibit from us its blessings due to our shortcomings.

I, by Allah, have not written this story except due to the fact that I am astounded by the one whose aspirations precede him in gathering knowledge of the different sciences, yet he does not memorize the Qur'an, nor does he perfect its memorization. How does he withstand his abstinence?! And how is it that he rushes towards the speech of intellectuals and scholars, scholars who are but men, yet his soul does not inform him that there exist words of Allah, the All Knowing, the All Wise that have been revealed! So he may strive to preserve it within his chest, and he suffices himself with it. How even is he able to withstand not learning it, knowing that there belongs to the Lord of the Heavens and Earth, a Book that has been sent down to us from the sky? What is more astonishing is that he spends his time in worship of Allah ﷺ, and his days praying towards him, all whilst claiming that the love of his Lord has filled his heart, yet not the love of his Words?!

by Allah, I do not complete the Qur'an's recitation except that I desire towards reciting it anew once more. When I read a Surah, I do not recite it except with the same emotions I felt at that time I first memorized it.

And as I say to myself, had I known of a message from my beloved that was in the furthest part of the earth, I would have set off towards it, then shall I not speak of a greater journey towards the Speech of Allah ﷺ ?

And had I known that there belonged to Allah ﷺ a single letter that I did not know of, and I could not reach it except through sacrificing my family and wealth, then I would have willingly traded them, and I seek pardon from Allah ﷺ for my excessive speech and inadequate actions.

In the Name of Allah the most Merciful, the especially Merciful, "Say: "In the Bounty of Allah, and in His Mercy - therein let them rejoice." That is better than what they amass." [Yunus: 58]. Allah the Almighty has certainly spoken the truth.

I wrote this account on the night of the khatm of the Qur'an, 29th of Ramadan, 1439 AH, in the Prophet's Mosque ﷺ, behind the chamber of my grandmother Fatima ؓ, (the daughter of the Messenger ﷺ) رضي الله عنها و عن زوجها و أبنائهما و ذرّيّتهما إلى يوم الدين

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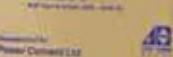
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ARIF HABIB
G R O U P

A WEEK IN IRAN

(Episode 6)

Excerpted from the travelogues of Mufti Taqi Usmani Sb دامت برکاتہم

Translation: Zawjah Zia

So, this is the most probable birth city of Imam Ghazali رحمۃ اللہ علیہ. He was born here in 450 Hijri, got his early education from here and then later on moved to Jarjaan to be in the discipleship of Imam Naseer Ismaili. On his way back to Tabi رحمۃ اللہ علیہ, some highway robbers attacked him and snatched everything from

him, including his notes and documents containing all the knowledge he had gained from Imam Naseer. Imam Ghazali رحمۃ اللہ علیہ pleaded of the robbers to return his notes even if they had to take everything else. Upon this the chief robber inquired as to what was there in these notes; why were those so important?



Imam Ghazali informed him that the notes contained all the knowledge he had gained from Imam Naseer. Upon this, the robber mocked him and made fun of him, saying that how vulnerable is your knowledge that you fear losing it with the loss of your notes!

The robbers returned Imam's notes to him eventually but the robber's remark deeply impacted Imam Ghazali رض and forced him to introspect. Imam Subki رض quotes Imam Ghazali رض:

"Allah عز made that person say those words for the sake of my guidance. Thus after reaching back to Tous, I spent the next three years memorizing everything that was there in those notes so the next time no one is able to rob me off my knowledge like that"

[Tabaqaat Ash Shafaiyya lil Subki]

Allah عز blessed him profusely after that. His name shines in the circles of knowledge till date. Be it the field of teaching or of writing, Allah عز blessed Imam Ghazali رض with the tawfeeq of rejuvenating the Deen of Allah عز with his contributions like very few others.

Nizam ul Mulk acknowledged his worth and hence appointed him for some of the noble offices of the leadership, but eventually he excused himself of all offices and devoted his life to striving on the path of self-purification for the sake of Allah عز. He authored his monumental Ahya Uloom ad Din during these years of his life. Additionally, his valuable work by the name of *Tahafat al Falasafah* serves as a powerful resource debunking the false ideologies based in the Greek philosophy. He left an invaluable treasure of works about *Fiqh*, *Usool al Fiqh*, *Aqeedah*, *Kalaam* and *Tasawwuf*; resources that no student of knowledge today can do without.

Imam Nawawi رض states an amazing

observation about Imam Ghazali رض:

If the pages of knowledge Imam Ghazali رض authored are divided upon the days of his life, one ends up with the conclusion as if he wrote sixteen pages per day all his life.

[Al Ghazali; Shibli Naumani]

Imam Ghazali's رض brother Ahmad Abu al Futuh al Ghazali رض is also a venerable saint of this Ummah. He is authentically quoted about the time of death of Imam Ghazali رض that after the Fajr salah he held his kafan in his hands, rubbed it against his eyes and said, I bow down in the presence of the King.

Then he lay down and passed away just after sunrise.

[Tabaqaat ash Shafaiyya]

We returned back from Tous and took some rest in the hotel Qasr that we were staying in. Some of our fellows informed us that the city of Neyshabur (Nishapur) was only a hundred kilometers from there and the motorway leading to it is a pretty comfortable drive. So we left for Neyshabur after Asr and reached there just around Maghrib.

Neyshabur is a great name in Islamic History. The great personalities in Islamic scholarship hailing from this very city are almost uncountable. Other prominent features this city is famous for worldwide include its amazing climate, natural resources and greenery. Legend has it that people used to eat of a particular kind of the soil in its land named Baq'l; it was so special that it made a presentable gift for the kings. Also, it has been famous for the occurrence of the Turquoise gemstone.

[Aathaar al Bilaad lil Qazweeni]

Amongst the countless names in Islamic scholarship from Neyshabur, the most shining one is of Imam Muslim رض; whose Sahih

al Muslim is the most authentic collection of Hadith after Sahih al Bukhari. Even Imam Bukhari رضي الله عنه used to teach hadith in Neyshabur for a long period of time. Apart from that, certainly mentionable are Imam Hakim رضي الله عنه (Sahib e Mustadrak) and Imam Baihaqi رضي الله عنه (Sahib e Sunan) for Hadith. As for Tafseer ul Quran, we have names like Imam Abu Masoor Tha'alibi رضي الله عنه (Sahib e Tafseer as Tha'alibi wa Fiqh al Lughah) and Imam Wahidi رضي الله عنه (Sahib Asbaab an Nuzool wa Shara Deewan al Mutanabbi). Then in Fiqh we have the venerable name of Imam Al Haramain Al Jiweeni رضي الله عنه, in Tasawwuf Abu al Qasim Qasheeri رضي الله عنه (Sahib ar Risalah al Qasheeriyah), Abu Ali ad Daqqaq رضي الله عنه and Khawajah Fareed ud Din Attaar رضي الله عنه. Not at all the least, among the intellectuals and poets we have the name of Omar Khayyam; all hailing from this great city of Neyshabur.

Before moving to Baghdad, Nizam ul Mulk Tousi رضي الله عنه laid the foundations of Madrassah Nizamiyah in Neyshabur. Madrassah Nizamaiyah of Neshabur was known and well accepted for its academic excellence and studying and teaching here was considered as a great honor among the people of knowledge.

Imam Ghazali رضي الله عنه has taught in the Madrassah Nizamiyah of Baghdad in his earlier time and the also here in the Neyshabur campus in the later part of his life. Imam al Haramain al Jiweeni رضي الله عنه (whose actual name was Abdul Malik bin Abdullah Abu al Ma'aali) was the head of the esteemed teaching faculty here. He was born in Jiween; a suburb of Neyshabur. Later on he stayed in Makkah Mukarramah for four years. He was approached for Fatawa from both sacred cities (Makkah Mukarramah and Madinah Munawwarah) and his Fatawa were accepted in both Harams. Hence, he was known as Imam al Haramain afterwards. Imam Ghazali رضي الله عنه had also been amongst his

disciples earlier in Madrassah Nizamiyah.

(Al Badayah wan Nihayah | Tabaqaat ash Shafaiyyah)

What a pity it is however that this city, worthy of being called Madinah tur Rijaal, no more preserves the reminiscences of these pious elders of this Ummah. Among the luminaries, only the places of Khawajah Fareed ud Din Attar رضي الله عنه and Omar Khayyam have been preserved and maintained.

When we entered Neyshabur it was just about to be time for the Maghrib Salah. Incidentally, the first and nearest place we could stop at for Maghrib salah was the open space adjacent to the tomb of Khawajah Fareed ud Din Attaar رضي الله عنه. The tomb is surrounded by a beautiful garden. So we prayed our Maghrib in the garden and then paid our respects at the tomb.

I remember being taught his book PandNaama at a very young age. Some of his verses have left their permanent mark on my memory and I can never help but remember these whenever I am blessed with the tawfeeq to be at the Multazim:

O Lord/King, forgive our sins

For we are sinners and You are forgiving

You do good and we do bad

Not an hour has passed without sin

With the presence of heart, it did not obey

The runaway slave has reached the doorsteps

He has lost his dignity with disobedience.....

(To be continued, insha'Allah)



Reality

By Bint Ahsan

"Problem"

They attacked us first
They need to be exterminated
They hide criminals among babies
All must be eliminated
Each baby has a potential
To turn into a terrorist
Kill them all, wipe them out
Otherwise they will only persist
In kidnapping our citizens
Children, women and grandmothers
Attacking us on our religious holiday
Shooting our peace festival goers.

"Solution"

We annexed their land
Our settlements are expanding
We use precision guided missiles
That can level any building
But we are the good guys you see
We give a 10 minute warning!
Before leveling a building
Where children may be sleeping
This is a war and war always results
In collateral damage and casualties
But our people are more precious
50% have served the military!!

So we attack them during the day
 We attack them during the night
 We rain bombs during Ramadan
 Perhaps fasting will take away their fight
 We will keep "mowing the lawn"
 Till their existence ceases to be
 For you see we are the good guys
 We want ultimate world peace

Reality

You may try to spin the narrative
 You may try to control the news
 You may try to kill journalists
 Who are broadcasting the truth
 You may kill babies with impunity
 And get weapons from your allies
 You may claim to be human
 You may fill the airwaves with your lies
 But the reality is that you see
 Nobody is buying this anymore
 Thousands of people are on the streets
 Supporting Gaza from their core
 You have already lost when
 You've lost the hearts and minds
 You have literally no support
 Except for the cowards and the blind
 So do whatever you want and know
 You will pay for your crimes
 The world is watching and witnessing
 You've lost the plot this time



The Strict Teacher

By Shaykh Sa'adi ﷺ



Shaykh Sa'adi once came across a teacher in a foreign land who used to teach the Quran to children in a mosque. The teacher's appearance and conduct was very distressing for the people of the area. He always used to wear a sour expression on his face. His anger, most of the time, knew no bounds. Now this was something very troublesome for the parents of the children who were taught by him. The parents disliked him for he used to scold children very harshly. At times, he would not even refrain from slapping a boy or two if they tried being mischievous during lessons.

Soon there was a lot of talk in the town regarding this particular teacher's stern conduct. The concerned authorities also got to know of the notorious reputation he fast acquired, and decided to expel him from the madrassah. Another teacher was hired in his place. The new teacher's disposition was very pleasant indeed. He had a look of wisdom about him, and always wore a smile on his face. He was a silent man, and never dealt harshly with anyone. He was almost angelic in nature when compared to the old teacher. Children, however, took great advantage of their new teacher's politeness. Their mischief now knew no bounds! They would often fight amongst them, hitting each

other with their wooden writing tablets. They became negligent of their studies, and started to spend most of their time playing.

"If the schoolmaster happens to be lenient
The children will play leapfrog in the bazaar"

Two weeks afterwards Shaykh Sa'adi happened to pass near that same mosque where he saw the old teacher whom the people had made glad by reconciliation and had reinstalled in his post. Shaykh was displeased and exclaimed 'La haula wala quwwata illa billah!' and asked why they had again made that devil of a man (referring to the old teacher's severity in attitude) the teacher of little angels. An old man, experienced in the world, who had heard the Shaykh, smiled and said: "Have you not heard the maxim?

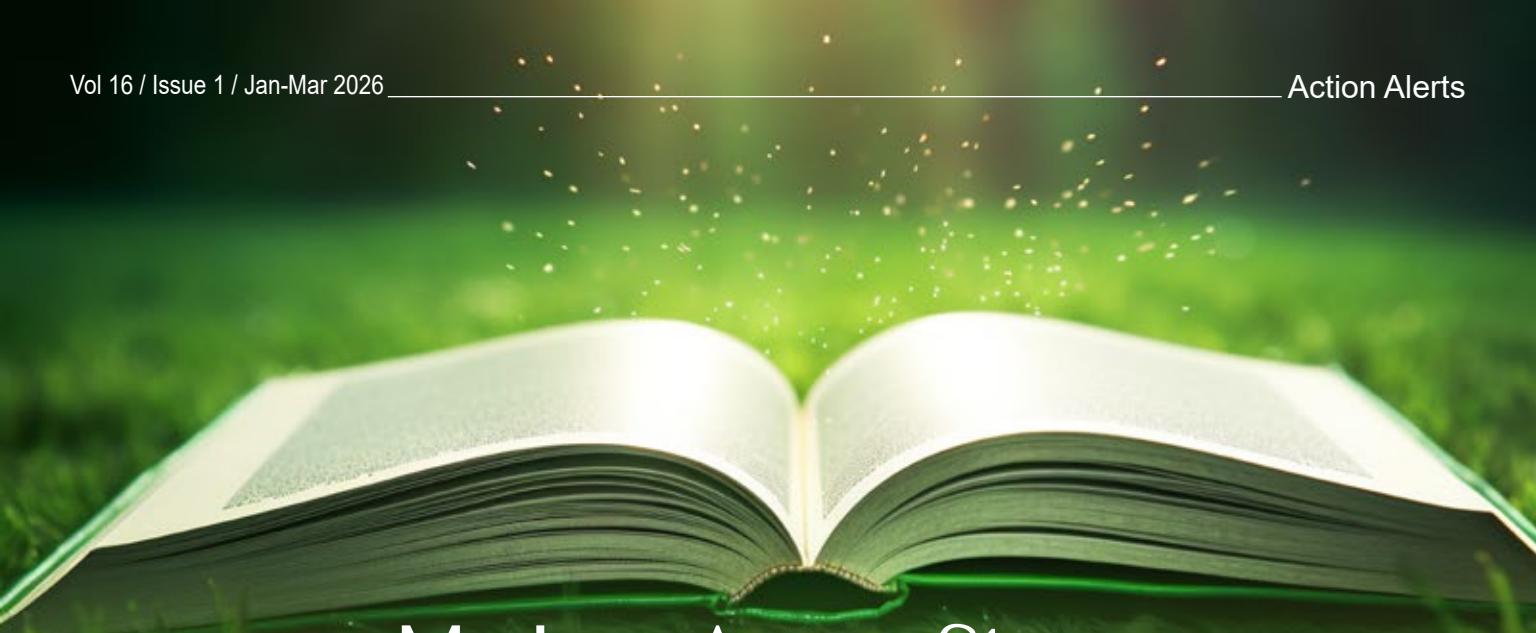
A king placed his son in a school,

Putting in his lap a silver tablet

With this inscription in golden letters:

The severity of a teacher is better than the
love of a father."

*Adapted from Richard Burton's translation of
Shaykh Sa'adi's 'Gulistan'*



My Juzz Amma Story: A Millennial's Memorization Streak

By Namra Khurshid

For a very long time, ever since my teenage, I would write my Ramadan resolution prior to the commencement of the holy month each year. One of the bullet points amongst the resolution was to revise the Surahs I had already learnt and to hone memorization of the entire Juzz 30.

To my past self, the goal seemed humongous! *Alhamdulillah*, I completed my Juzz Amma memorization this year. As I now sit writing this, I realize the goal was pushed underneath the graphite scribble of the bullet itself. I am writing 5 tips here about what actually worked for me with the memorization as I now stand in my 30s *Alhamdulillah*.

1) Less is More

The season of motherhood where us millennials stand now is the busiest. Consistent effort with pockets of time does wonders. You have got half an hour post kids breakfast. Use that time to take your Qur'an class. Just half an hour regularly will push you forward than not starting and daydreaming about memorization portion.

2) Quantum Barakah

Somewhere along the responsibilities of motherhood, my worship did not get as much time of the regular *Ibadah* as it used to. The feed, burp and repeat cycle. The daily homeschool routine with a toddler in tow leads to lesser time to actually take on the task itself.

Strengthening my bond with Him is the major reason why I started learning my Qur'an portion. His words are my love. He loves it when we take baby steps towards Him in whatever form.

Once we start taking baby steps towards Him,

He sprints towards us. How beautiful!

Barakah sprouts when we strengthen our connection with Him. Our love for Him increases the love further and it seeps into our daily chores. The chores become *ibadah* and the *ibadah* brings the *barakah* overflow ultimately.

3) Sharpened Grit

Keep your eyes on the prize. You want to learn the Quran so that when Allah ﷺ says start walking up on the day of Akhirah and your destination will be the level where you will stop reciting. *Subhanallah!* Won't we want that prize? Our resilience and grit will help us in achieving this, *Insha Allah*.

4) Don't Talk the Talk unless you Walk the Walk

Don't glamorize and brag about your Quran memorization journey. Not to friends nor on social media. You are not doing it for anyone - you are doing this for Him alone. Once it's completed, celebrate your win with dignity, and cherish it.

5) Modelling Parenthood

One of the things , that has also helped me apart of all the above was the modelled behaviour. I observed the more time, dedication and diligence I put into learning and memorizing the Quran, the more my daughter picked up after me; she too cloned the diligence and savoured the learning time equally. By modelling the correct role in our lives, we also model the kind of behaviour we wish to see in our kids. As what kids see is what kids do.

Trauma at a Traffic Light

By Zawjah Zia



Temperature: 38° C. Time: around noon on a mid-summer day. Place: Lahore, Pakistan.

I have nine things on my 'to-do' list. The steering wheel is literally scorching my fingers. Alhamdulillah, for my niqab, I am being saved from the smoldering sunrays and the burning wind. Just as I steal a glance at the clock to see how I am doing against time, I see the approaching traffic signal turn red. The traffic comes to a halt and so do I.

I decide to use the moments to re-look at the list of chores stuck on the dashboard when a hand appears before my eyes. It belongs to a young girl holding a baby. I readily notice the jewelry on her hand and her clumsily painted

nails. Now I see that her clothes are all right and she's even wearing a bit of make-up, a nose pin and she's casually chewing upon something. The baby, however, is wearing only a tattered shirt and is sound asleep despite the noise around. Accompanying the girl is a young man. Though he seems physically sound, his manner is sluggish and on his face is a miserable expression. They 'demand' money and I fret. I always do when faced with similar situations. These 'new-age' beggars traumatize me really. "What do I do?" I wonder indecisively. I always find myself torn between "....not wanting to return an asking hand empty....." and "....not wanting to be playing a part to encourage beggary....."

whenever faced with the situation at hand.

I must confess that I have faced countless such situations with little clue about the correct way to respond. At times I would give something, at others I would try telling them politely how bad begging was when one is instead able to work and earn a livelihood and at yet other instances, I would do both. It kept on until the time Allah ﷺ blessed me with the tawfeeq to make a wee effort to figure it out for myself. Here is what I found and I hope it helps many like me.

We have to give because...

An average Muslim is well-aware of the importance of 'giving'. It is a basic teaching of our deen as well as one of our natural instincts. How much one acts on this instinct and the knowledge about it would vary from case to case.

Beggars have been mentioned explicitly at a number of places in the Holy Qur'an among the people who deserve to be given (help) to. For example:

"And in their properties there was a right of the *Sa'il* (the beggar who asks) and the *mehruum* (the poor who does not ask others)". [Adh-Dhariyat:19]

Allah ﷺ has mentioned beggars among relatives, orphans, *al-masakin* (the restricted poor) and the wayfarers when listing the people whose rights the *muttiquin* (God-fearing) must fulfill. [Al-Baqarah: 177]

Allah ﷺ says in the Qur'an..."And repulse not the seeker" [Ad-Dhuha:10]. Notable *mufassirin* have explained that the 'seeker' could mean the one seeking knowledge of the deen or the one asking for any other kind of help. Whatever the case, it would in no way be allowed to shun the asker rudely.

From the sunnah of the beloved Prophet ﷺ we find many examples demonstrating the vitality of giving to the one who asks.

Narrated Abu Musa رضي الله عنه: whenever a beggar or a person in need came to the Prophet ﷺ, he would say, "Help and recommend him and you will receive the reward for it....." [Al-Bukhari]

Our beloved Prophet ﷺ was always very kind to beggars, even to the ones who asked rudely of him.

So I learnt that: When a beggar approaches me it would be permissible to...

- Give him/her whatever I can.
- Advise him/her against begging in kind words.
- Refuse him/her in the politest manner possible.

Definition of a 'valid' beggar and warnings to those who beg without need

Our beloved Prophet ﷺ has said, "He who makes a habit of asking from others reaches out for a brand of fire." [Al-Muslim]

And

"When a man is always begging from people, he would meet Allah (in a state) that there would be no flesh on his face." [Al-Bukhari]

And

"It is better for one among you to bring a load of firewood on his back and give charity out of it (and satisfy his own need) and be independent of people, than that he should beg from people, whether they give him anything or refuse him." [Al-Bukhari]

Once a person under debt came to the Prophet ﷺ and begged from him regarding it. The Prophet ﷺ fulfilled his need but also advised that begging was only permissible for three kinds of people:

- 1- The one under debt till the time he pays it off
- 2- The one whose property has been

destroyed by a calamity till the time he gets enough to support his life

3- The one who is genuinely poverty stricken till the time he gets reasonable subsistence; and anyone begging for reasons other than these would then consume what is forbidden.

Allama A'inee رض explains the three categories of begging as:

- 1- Haraam (impermissible); for the one who asks without need and portrays himself as needy to deceive people.
- 2- Makruh (disliked); for the one who asks for what he already has but does not try to hide that he already has it.
- 3- Mubah (only permissible); for the one who is genuinely in need and doesn't have any other way to fulfill his need (e.g. is disabled or restricted in any sense of the meaning). [Commentary: Al-Bukhari]

Confirming what I had learnt is the essence of a fatwa by Dar-ul-ifta, Dar-ul-uloom, Karachi (translation is as follows):

"It would be na-ja'iz (impermissible as per shari'ah) to beg for a person who has one meal and the basic provisions for survival at a point in time or even though he/she doesn't have the food and provisions but has the ability to work for and earn them. Therefore, do not give to a beggar who, according to the above criteria, most probably seems to be an illegitimate one (e.g. he/she is young and healthy and has the ability to work and earn a livelihood) because it won't be ja'iz to do so. However, give as much as you can to the one who most probably seems to be a legitimate beggar according to the above criteria. To the one about whose legitimacy one cannot make out, it would be preferable and not wrong to give." [Fatwa # 70/1487]

So I learnt that: not every beggar on a street is a 'valid' beggar. When a beggar approaches me I have to first try and see if he/she seems

to be a 'valid' beggar because if he/she is not, then by giving him/her I might end up assisting someone in a 'na-ja'iz' act.

This little effort led me to categorize the everyday beggars on the streets into three categories:

- 1- Visibly 'valid' beggars e.g. the physically disabled ones and the very old and weak ones because they cannot possibly go and earn a livelihood. I try and give them whatever I can.
- 2- Beggars about whose 'validity' I cannot be sure. I give them anyways (but preferably with a line of advice against begging without need).
- 3- Visibly 'invalid' beggars e.g. physically sound and healthy men, women and children, beggars in a 'get up' and those begging under the charade of selling trivial items such as ball-points! (All the help I can possibly give them is to buy something from them). Otherwise, I try and refuse them in the politest manner possible.

The precious and worthy act that 'giving' is, it would be imperative to commit it with wisdom. Having said that, being cautious in judging whom to give to, shall encourage us to look harder for the rightfully deserving ones. The times are tough and the trials many. In these times of increasing fitna, the more careful we are, the better it would be. May Allah عز وجل show us the right way, save us from His disobedience in any way and make us His true slaves. Aameen.





Bridging the Divide: Teaching Islamically in a Secular World – The Muslim Teacher's Amanah

By Dr. Asad Zaman

I. The Reality: The Hidden Crisis in Muslim Classrooms

Every sincere Muslim teacher who steps into a modern university classroom feels a quiet tension in the heart. You open the textbook, deliver the syllabus, mark the exams — and yet, a voice within asks: What am I really teaching?

For many, the answer is uncomfortable. Beneath the neutral tone of our lectures lies an unspoken message: that the secular worldview embedded in modern education is the only legitimate way to understand the world. We do

not intend to teach this — but we do.

This is the hidden curriculum — the silent transmission of values and assumptions that shape how our students see reality. Even when we teach “objective” subjects like economics or sociology, we are also, often unknowingly, teaching a philosophy: that religion belongs to the private sphere, that success means material gain, and that moral or spiritual purpose is irrelevant to knowledge.

It is this unseen dimension of teaching that weighs most heavily on the conscience of

Muslim educators. We find ourselves using tools designed by others, conveying ideas framed by others, and measuring success by criteria foreign to our faith. In doing so, we risk cultivating minds that think critically but hearts that no longer feel connected to Allah ﷺ.

The problem is not that we teach Western ideas — these can be valuable to understand and engage with. The problem is that we teach them uncritically, without exposing the worldview that produced them. As a result, our students unconsciously absorb the message that the Islamic tradition is outdated, while the Western paradigm is modern, scientific, and superior.

This crisis is not a failure of individual teachers but a systemic inheritance — a result of centuries of colonization, imitation, and intellectual dependency. Yet recognizing it is the first step toward reclaiming our role as moral and spiritual guides, not mere transmitters of information.

II. The Diagnosis: The Epistemological Divide

Once we recognize the hidden curriculum shaping our classrooms, the next question arises: Where does this conflict come from? Why does teaching Western knowledge, even with good intentions, often feel misaligned with our faith?

At its heart lies a clash of epistemologies — two fundamentally different ways of understanding what knowledge is, and what it is for.

Modern Western epistemology divides knowledge into two realms.

The first concerns the external world — what can be observed, measured, and tested. This domain is treated as “objective,” universally valid, and morally neutral.

The second concerns the inner world — values, meaning, and spirituality — regarded as “subjective,” personal, and irrelevant to scientific inquiry.

This dualism separates facts from values, body from soul, and Dunya from Akhirah. It claims to describe the world as it is, while denying any

higher purpose or moral orientation. The result is a vision of knowledge stripped of guidance — a map without direction, a mirror without light.

By contrast, Islamic epistemology unites knowledge and purpose.

Revelation teaches that knowledge is never neutral; it always moves the heart toward or away from Allah ﷺ. The Prophet ﷺ distinguished between two types of knowledge:

- ‘Ilm Nāfi’ (Beneficial Knowledge): that which draws us closer to Allah ﷺ, builds character, and serves humanity.
- ‘Ilm Ghayr Nāfi’ (Useless or Harmful Knowledge): that which distracts, deceives, or distances us from the truth.

This is not a classification by subject, but by effect and intention. A physicist, sociologist, or economist can all pursue beneficial knowledge — if their goal is to seek Allah’s ﷺ pleasure and serve His creation. Conversely, even a scholar of the Qur'an may fall into non-beneficial knowledge if the pursuit becomes self-serving or divorced from action.

Here lies the true divide. The Western tradition asks: *What can we know?*

The Islamic tradition asks: *What should we know — and why?*

When Muslim teachers adopt secular frameworks uncritically, they inherit not just theories but an entire philosophy of knowing that sidelines revelation. Reconnecting our teaching to ‘ilm nāfi’ means restoring knowledge to its rightful place — as a path to truth, service, and salvation.

III. The Transformation: Reclaiming Teaching as a Sacred Trust

Once we see that the crisis of education is not merely technical but spiritual, a natural question follows: *What does it mean to teach as a Muslim?*

Teaching, in the Islamic view, is not a profession — it is an **amanah**, a sacred trust. The teacher holds in his or her hands the most precious resource of the Ummah: the hearts and minds

of its youth. To teach, therefore, is to shape destinies. Every word, every silence, and every attitude in the classroom leaves an imprint that extends far beyond this world.

Modern systems often reduce teaching to content delivery — ticking syllabi, meeting deadlines, assigning grades. But in the Islamic tradition, the teacher's task goes much deeper. The Prophet ﷺ did not merely inform; he transformed. He taught with the heart, not just the tongue. His lessons reached souls, not only minds.

When a teacher enters the classroom with this consciousness — that each student is an amanah from Allah ﷺ — the atmosphere of learning itself changes. The goal is no longer the transfer of data but the formation of character. The educator becomes a mentor, a moral compass, and a mirror in which students can see what it means to live for a higher purpose.

This transformation begins not with curriculum reform, but with intention (niyyah). A teacher who teaches for a paycheck transmits the values of the market; a teacher who teaches for Allah ﷺ transmits the light of revelation. The Prophet ﷺ taught that actions are judged by intentions — and this applies as much to teaching as to prayer.

Thus, before reforming our institutions, we must reform ourselves. Our niyyah must be to cultivate *Ilm Nāfi'* — knowledge that benefits, uplifts, and brings both teacher and student closer to Allah ﷺ. When that intention is set right, even within the walls of a secular classroom, the act of teaching becomes *'ibādah* — an act of worship.

It is here, in this quiet revolution of the heart, that real educational reform begins.

IV. The Framework: Four Practical Steps for Muslim Educators

Recognizing the problem is only half the task; the greater challenge is to act. Many Muslim teachers feel trapped within secular institutions — aware of the tension, yet unsure how to change anything without losing credibility or employment. The good news is

that transformation does not require tearing down systems overnight. It begins with small, deliberate shifts in orientation and practice.

Below are four steps — simple in form, profound in effect — that can help every Muslim educator begin reclaiming the purpose of teaching.

1. Change the Intention (Niyah)

Every renewal begins with sincerity. Before entering the classroom, pause to ask: Why am I teaching?

Is it to fulfill a contract, to earn a salary, or to serve Allah ﷺ through guiding others?

When the teacher's intention becomes an act of worship, the classroom transforms. Begin each course by reminding yourself — and your students — that knowledge is not for prestige or profit, but for service to creation and success in the Akhirah.

Invite students to share in this purpose. Encourage them to see learning as a way to fulfill their role as *khalifah* — stewards of the world, accountable to Allah ﷺ. A single shift in intention can reorient the entire learning journey.

2. Teach as an Outsider

We cannot reform what we uncritically absorb. Western theories should be taught as perspectives, not truths. Make explicit that these ideas emerged from specific historical and ideological contexts.

Encourage students to analyze — not memorize — such material. Ask:

- Who benefits from this theory?
- What moral assumptions does it contain?
- Where does it diverge from Islamic values?

This approach does not reject Western knowledge; it situates it. It trains students to engage critically, not submissively — to study the world while staying grounded in their faith.

3. Change the Framework

Every subject rests upon an invisible worldview. Reveal it. Economics, for instance, often assumes that humans exist to maximize pleasure

and profit. Islam teaches the opposite: that true success lies in justice, compassion, and service. Expose these contrasts. Encourage comparison between secular paradigms and Qur'anic principles. In doing so, you help students see that Islam is not a footnote to modernity — it is a complete and superior framework for understanding reality.

4. Create Actionable Knowledge

Knowledge that does not lead to action remains sterile. Replace purely theoretical assignments with projects that serve the community, alleviate hardship, or solve real problems.

Let students experience knowledge as 'amal — applied for good. Encourage them to use modern tools, even technologies like AI, with ethical consciousness: to heal, uplift, and serve, not to exploit or distract.

When knowledge becomes linked with action, students rediscover its meaning. They see that learning, in Islam, is not an academic exercise but a moral journey.

Through these four steps — intention, critical distance, worldview transformation, and actionable learning — the Muslim teacher begins to realign both teaching and learning with the light of revelation. Change begins not from the top, but from within the heart and the classroom.

V. The Hope: Building a New Educational Paradigm

It is easy to feel alone in this struggle — to imagine that one teacher's efforts cannot matter in a system so vast, so entrenched. But history reminds us that transformation often begins with a few hearts awakened by conviction.

Across the Muslim world, a quiet movement is taking shape. Teachers, scholars, and institutions are beginning to question inherited assumptions and rediscover the Prophetic vision of education — one that joins intellect with spirit, knowledge with purpose, and learning with service.

This is not a call to reject modern knowledge,

but to re-anchor it in revelation. The goal is not to Islamize textbooks by sprinkling verses and hadith across secular theories, but to rebuild disciplines from the ground up — starting with the understanding that truth is one, and that all genuine knowledge leads to Allah ﷺ.

When a single teacher changes their intention, a classroom changes. When many do so, a generation begins to think differently. Reform, therefore, does not wait for ministries or committees; it begins in the lived practice of those who teach.

Every lecture that links knowledge to purpose becomes an act of da'wah. Every student who learns to connect their discipline with service to humanity becomes an agent of change. Step by step, the mirage of borrowed systems gives way to the wellspring of our own heritage.

The long-term vision is nothing less than a revival of the Islamic intellectual tradition — a return to the Qur'anic conception of knowledge as light, mercy, and guidance. Projects like those inspired by Imam al-Ghazālī رحمه الله عليه show how revelation can once again become the foundation of human understanding.

As Muslim educators, we carry this trust. The reform of the Ummah begins not in parliaments or conferences, but in classrooms — in the everyday encounters between teacher and student where hearts are opened and minds are shaped. And so, we end as we began — with humility before Allah ﷺ, asking for clarity, sincerity, and strength in the path of teaching

May Allah ﷺ enable us to be among those who teach for His sake, convey truth with humility, and awaken a generation that seeks knowledge as a path to nearness, justice, and eternal success.

اللَّهُمَّ أَرِنَا الْحَقَّ حَقًا وَارْزُقْنَا اتِّبَاعَهُ، وَأَرِنَا الْبَاطِلَ بَاطِلًا وَارْزُقْنَا اجْتِنَابَهُ.

O Allah, show us the truth as truth and grant us the strength to follow it, and show us falsehood as falsehood and grant us the courage to avoid it.



Memoirs of Hazrat Mufti Taqi Usmani

دامت برکاتہم

(Episode 22) Translation: Kaiser Nizamani



Until now our respected father ﷺ had been residing in our house at Lasbela House. Our two elder brothers, respected Muhammad Rađi ﷺ and respected Muhammad Wali Rāzi (may Allah grant him a long life), were residing with him, while we were living in Dār al-‘Ulūm Sharāfi, and we only had the opportunity to come home on holidays. The administrative responsibilities of Dār al-‘Ulūm really required that our respected father ﷺ also reside in Dār al-‘Ulūm, but his various engagements in the city did not allow this. In the end, at our insistence, he made the decision to move to Dār al-‘Ulūm, and two further rooms with a tiled roof were built adjacent to the two rooms — built by the late Ḥāfiḍ Kabīr al-Dīn Ṣāḥib — in which we were staying. Finally, on 4 April 1963, corresponding to 9 Dhū al-Qa’dah 1382 AH, our parents left the house at Lasbela House and moved to Dār al-‘Ulūm. (This date is recorded in my diary of 1961). Our joy at this knew no bounds, because after living away from our parents for six years, we were now getting the opportunity to live permanently in their cool shade. In addition,

the blessing of being able to benefit from our respected father ﷺ at all times had also become available to us.

The season of Ḥajj was near, so shortly after moving here, our respected father ﷺ, along with our respected mother and our elder brother Muhammad Rađi Ṣāḥib (may Allah have mercy on them both), set out for Ḥajj. During our parents' journey, for some time once again there was that same loneliness! However, together with my teaching, iftā-related and writing services at Dār al-‘Ulūm, I was also preparing for the Intermediate examination, so I became absorbed in that.

Sea Journey for Umrah, 1963

The heart of every Muslim remains ever-desiring to visit the Haramayn Sharīfayn. However, especially after reading the events of the Noble Messenger's ﷺ life and Sunnah in the year of Dawrat al-Hadith, this desire had turned into a burning yearning. Although, by the grace and favour of Allah Most High, in my childhood I had already attained the good fortune of performing

Hajj with our respected father ﷺ, at that time my age was only eight years, so apart from a few indistinct impressions (which I have mentioned earlier), I remembered nothing, nor did I have enough awareness then to be able, to any degree, sense the spiritual and historical importance of those sacred places. Thus, every year when people would go for Hajj, feelings of envy and longing would well up in my heart, and I would, in imagination alone, see them enjoying spiritual blessings from the various sacred places, and I would pray that Allah Most High bestow this treasure upon me as well. It was during this time (Muharram 1382 AH, corresponding to June 1962) that my elder sister (respected 'Atīqa Khatūn (may Allah grant her a long life)), whom we call Āpā Bī, returned from Hajj, so I composed these verses:

مبارک تم کو آپا یا! بڑی دولتِ ملیٰ تم کو
جو ہر نعمت سے بڑھ کر ہے، وہی نعمتِ ملیٰ تم کو
مبارک ہو دیدارِ مصطفیٰ کو دیکھ کر آنا
خدا کی رحمتوں سے دامنِ امید بھر لانا
تمہارے یہ قدم بیت خدا کے گرد گھوے ہیں
انہوں نے وادیٰ بھٹا کے سفرگزیے بھی چوئے ہیں
مچھے تو رشک آتا ہے تمہاری ان گاہوں پر
جو سجدہ کر کے آئی ہیں نبی کی سجدہ گاہوں پر
اللی اپنے آسی پر تو یہ احسان فرمدا دے
کہ اُس کو اک دفعہ پھر وادیٰ بھٹا میں پہنچا دے

Congratulations Āpā Bī! A great treasure you received,

Above every other blessing, that blessing you received,

Congratulations on returning from visiting the abode of Mustafa,

On returning with the lap of hope filled with God's mercies,

These feet of yours have circled the House of God,

They have also kissed the stones of the valley of Bathā,

I truly envy these eyes of yours,

Which have come back after prostrating upon the places where the Prophet prostrated

O Allah! Bestow this favour upon this one who is hopeful of You

Return him to the valley of Bathā once more

I wished, and also had hope from the mercy of Allah (the Glorious and Most High), that He would certainly grant this huge favour to this unworthy slave of His. But outwardly, there were no means of this happening. My respected father, along with my respected mother and brother Muhammad Rađī (may Allah have mercy on them all) departed for Hajj in 1963. Regarding this, I found the following note in my diary dated 14 May 1963, corresponding to 3rd Muharram 1383 AH:

"The night rings 2 am, and in this tranquil silence I am picturing the blissful events which today brought in its fold. This morning, first my second paper (of Intermediate) was completed very satisfactorily. The time from evening to 10 pm passed with great difficulty, because today my parents were to return from the abode of the beloved ﷺ. Their plane arrived at 11 pm, and my parents had reached home by 1 am. Listening to the enchanting tales from the abode of the beloved, the heart remained lost in those enticing scenes for hours, from where the life-giving rays of peace and tranquility had dawned upon humanity."

(Note: I used to write my diary in my boyhood years, not so much for recording events as for improving my writing skills. So, it should not be surprising if the writing appears lacking in refinement and maturity).

And in the next day's diary entry it is written:

"Today, I remained lost in imagination the whole day, roaming around in those spring-bringing valleys of peace and tranquility where, fourteen hundred years ago, the guardians of mankind had raised the beacon of morally refined living. Today I saw myself in the life-giving bosom of the land of Hijaz. The eyes of my imagination were kissing those gardens of date palms in whose dense and cool shade a crying mankind drank the Water of Life of justice and equity. At times I would gaze upon those swords under whose shade that light was born which later went on to illuminate the East and the West, and at times I would look towards those soul-inspiring gatherings whose "lamp-smoke" established the imprints of the greatest way of life upon this universe. A most unusual state of ecstasy and rapture would come

over me, but upon returning to the world of existence, that melody of imagination would turn into the night-cry that the merciless tempests of time have produced in the heart of every Muslim whose heart has not become numbed:

اے خاصہ خاصانِ رسول! وقتِ دعا ہے
امت پر تری آکے بھبھ، وقت پڑا ہے
جو دین بڑی شان سے نکلا ہتا، طن سے
پر دلیں میں وہ آج عذریبِ الغربا ہے"

O the most elect among the elect Messengers! It is time for supplication

A strange time has come upon your Ummah
The Dīn which had spread out from its homeland
with great splendour

Has today become, in foreign lands, the most
estranged of the estranged

In this way, the desire to visit the Haramayn Sharīfayn was growing in my heart, and my state of imagination is manifest from this emotional writing from my teenage years. But there was no apparent way for this desire to be fulfilled quickly. However, on returning from Hajj, my respected father ﷺ said something that lit new lamps of hope. He said that the owner of the Pan-Islamic Steamship Company had offered him that when their ships, after bringing the pilgrims back from Jeddah to Karachi, return from Karachi to Jeddah to bring other pilgrims, they go back almost empty. On that occasion, if anyone wishes to go for 'Umrah, they are prepared to take them for a nominal fare. (As far as I remember, this fare was only ninety rupees.)

When our respected father ﷺ mentioned this offer at home, our happiness knew no bounds. It seemed that what I had been imagining just a day ago, perhaps the time for them to take practical shape had come. Accordingly, I and my elder brother, respected Muhammad Wali Rāzi, immediately resolved to take advantage of this opportunity. However, I did not have a passport at the time, and in those days getting an international passport was an extremely difficult task. And one also had to obtain permission for foreign travel from

the State Bank. In short, many stages lay ahead. To get approval from the police headquarters, I spent days on end in its veranda from morning until evening. I would go to the veranda in the morning and begin pleading with the police officers and would spend the day bearing their indifference, and, at times, even their rebukes. After passing many days in this way, I finally obtained the NOC (No Objection Certificate) from there. Then began the rounds to the passport office. After a week of wearing out the floors of various offices on McLeod Road (present-day Chandigarh Road), all the stages were completed by the grace and favour of Allah Most High, and on 17 Muharram 1383H, corresponding to 10 June 1963, I boarded the Safina-e-Hujjāj together with my elder brother, respected Muhammad Wali Rāzi Shāhīb (may Allah preserve him).

This ship was about ten floors high and was equivalent to an entire city. Since it was going to Jeddah to bring pilgrims back, at that time it was almost empty of passengers, and we were given a comfortable first-class cabin in which we two brothers and one other gentleman were travelling. The captain of the ship, due to his connection to our respected father ﷺ, was very kind to us. When we reached our cabin, shortly thereafter another officer of the ship suddenly came in and asked, "Who is Muhammad Taqi Usmani?" When I told him, he said, "My name is Rashīd; I am the chief engineer of the ship, and I was reading your book on birth control when I was informed that you are on this ship, so I came to meet you." In this way, with both the major responsible officers of the ship — the captain and the chief engineer — acquaintance was established, and on their account the entire crew remained our friend throughout the journey. They showed us everything from the bridge to the engine room, and they explained to us all the secrets and intricacies of running the ship, and even placed the steering wheel in our hands for a short while.

The reality is that the indescribable feeling of ever-increasing excitement and eagerness one felt during a sea journey to the Haramayn Sharīfayn cannot be imagined in today's air travel. I had written brief reminiscences in the form of a diary

every day of this journey. Sadly, when I took out that diary now, I found that ink has spread on many of its pages such that reading it is difficult. But some pages can be read. In the diary of the day of departure (10 June 1963), this entry was written:

"Sitting in the Safinah-e-Hujjāj, I am amazed, contemplating the limitless powers of my Master through which, in one week, He has set a human, more insignificant than a particle of dust, moving toward that destination whose attainment he had not even imagined a few days ago. Our ship is advancing, tearing through the chest of the tumultuous waves, and from the sound of the waves crashing against it, a dream-inducing melody is being created. The moon of the eighteenth night has just risen from the eastern horizon, and it has made the rising waves shine as though they were molten silver."

The next day's note is recorded as follows:

"It is night time, and our ship is rocking in the lap of the waves. Outside the ship, nothing is visible except darkness. Darkness has mingled the earth and the sky together in such a way that distinguishing between the sea and the sky is not only difficult, it is impossible. (The truth is that the manner in which the Noble Qur'an, in Surah Nūr, has mentioned the sea waves during impenetrable darkness, it is not possible to truly appreciate the full depth of that description without actually seeing the darkness of the sea.) I am lying semi-reclined in my room, speaking to those mixed imaginations that dominated my heart and mind all day ... and with this thought, my entire existence has become a verdant garden: that every passing minute is bringing me closer to that great and beloved land of which the imagination has sketched countless pictures in my mind since who knows when. Love for each and every particle of that land, the longing for its sights, and the desire to prostrate, with one's very eyes, upon each and every twist and turn of that land, are something ingrained in the nature of a Muslim."

As I have mentioned earlier, the Safina-e-Hujjaj was such a large ship that it looked like an entire

city. On the other hand, we were undertaking this journey in the month of June, when the sea is at its peak. Thus, when waves like mountains would rise up, the ship would appear, in comparison to them, like an insignificant straw. In the hall (mess) where we would have our breakfast in the morning, the sea was visible on both sides, and we would see this scene daily: on our right, the sea would be visible far into the distance with the sky appearing at its furthest edge; then, as the ship passed over a wave, it would begin to rise to the right, as a result of which the far-spreading sea would begin to recede, and in a few moments the entire sea would disappear from the right side and begin appearing on the left side, and on the right side only the middle part of the sky would be visible; then gradually the sea would begin to disappear from the left side, and a line of the sea would emerge below the sky on the right, and in a few moments, the sea would reappear.

On the fifth day of the journey, our ship reached the coast of Aden. The port of Aden was not such that a ship this large could be docked at it, so it dropped anchor at some distance from the coast. It had to stay there for one day, and we got permission to go to the coast. Thus, we climbed down from the ship via a rope ladder and boarded a boat that took us to the shore. This shore was called "Steamer Point," around which there was also a small population, but the actual city, which was called "Crater," was quite far from there. So from there we boarded a taxi and, passing through an intermediate neighbourhood or city (whose name was probably Ma'lāh) on the way, we reached Crater. On the way we also had the opportunity to visit a mosque by the name of Masjid Abān. There was a grave next to it, and the mosque had been named after the one buried there. At that time, we thought that this was perhaps the name of a Companion. Later, from a piece of writing of our respected father رض which he wrote regarding his 'Umrah journey of 1382 AH (and, inshā'Allāh, is being published in the collection of his travelogues), it was learned that this grave is that of Hadhrat Ḥakam bin Abān bin 'Uthmān, who was a venerable elder of the

second century Hijri, and from whom Hadhrat Imām Ahmad bin Ḥanbal رض has taken aḥādīth.

(However, this servant of Allah could not find, after a cursory search, Hakam bin Abān bin Uthman among the teachers of Imam Ahmad Bin Hanbal (may Allah have mercy on him), and neither could I find the name Hakam among any sons of Abān (the son of Hadhrat Uthman). It is possible that he was the grandson of some other elder named Uthman, other than the Caliph Hadhrat Uthman رض).

The Imām of that mosque, Shaykh Muṭahhar al-Ghurbānī, who was a scholar and a man of writings, also informed our respected father رض that this mosque was established in the time of the Holy Prophet صلی اللہ علیہ وسالہ وآلہ وسالہ, and that when Hadhrat ‘Alī رض came to Yemen, he prayed here twice.

In any case, after sightseeing in Aden, our ship once again set off towards its destination. In my diary of the next day, it is written:

“As Jeddah draws nearer, the heartbeats are becoming faster. At this moment we are only 180 miles from Jeddah, and, inshā’Allāh, tomorrow at twelve o’clock we will reach that destination whose very thought turns the mind into a fragrant garden. Today the ship has turned its course towards the north-west. To the west is the continent of Africa, and to the east the charming mountains of Yemen and Saudi Arabia delight the eyes. Just today we had a detailed viewing of the control room and the engine.”

And the diary of the next day (17 June) is written thus:

“Today our ship-of-hopes reached that shore which leads towards a life-giving valley of peace and tranquility. From half-past-twelve itself, we could make out the hazy mountains of the Arabian Peninsula on the right-hand side. From the morning, with every moment, the heartbeats were increasing, until the buildings of Jeddah appeared on the horizon and each minute became hard to pass; but the Divine Will had decreed another test of patience. The ship remained anchored at some

distance from the port for approximately three-quarters of an hour, and only after a most trying wait did it move forward. According to the ship’s time, by about two o’clock we had disembarked at the port of Jeddah. We left our luggage at the place of one of the associates of our respected father رض, respected Ashraf Saroji Ṣāḥib... Now the heart wanted that we reach Makkah Mukarramah as quickly as possible, but considering a night’s stay necessary, I put off the heart’s desire until tomorrow.”

Actually, before going to Makkah Mukarramah, some legal processing was necessary which could only happen the next morning. May Allah Most High grant Ashraf Saroji Ṣāḥib the best recompense; he was among the devotees of our respected father رض, and he had opened his house for those coming for Ḥajj and ‘Umrah; he had arrived at the port to receive us as well, and our stay was also at his house. When we went to a nearby mosque for prayer, while prostrating, the heart was overflowing with joy and gratitude with the realization that the Ka’bah, facing which we have been prostrating until now, remained only 54 kilometers away from here.

On the way back from prayer, we passed through a roofed bazaar, where people had set up stalls and were selling olives placed in a tray, with their oil spread out in the tray. I had never seen olives before, nor until then had I had the chance to taste them. At that moment, their appearance seemed to me somewhat like small gulāb jāmuns, placed soaked in syrup. With this thought, I eagerly put one into my mouth, assuming it would be some sweet fruit, but after putting it in my mouth, completely contrary to my expectation, when its bitter and sharp taste reached the tongue and palate, it became difficult to chew it and swallow it, and I was greatly astonished: is the olive, whose praises I had heard so often, like this? But what then happened was that during that very stay in Ḥijāz, when, following others, I began to eat a little of it now and then, gradually I began to find enjoyment in that same bitter and sharp taste, and now it has become one of my favourite foods. The

lesson learned was that when a person begins to act upon some of the commands of the Sharī'ah, they too at first seem bitter, but if a person, using courage and steadfastness, gradually makes himself accustomed to them, then they become so beloved that one finds no peace without them.

In any case, what I remember about that night is that the humid heat was so intense that the sweat would not dry up despite sitting in front of the fan. In spite of enjoying the hospitality of Ashraf Sarozi Sahib, the heart wished the night to melt away in moments and for us to somehow reach Makkah Mukarramah. The night passed agonizingly slowly, and the next morning by around eight we reached the taxi stand, where taxis charged the fare per passenger. We took a cab which soon left Jeddah and got onto the road leading to Makkah Mukarramah. The present-day highway had not been built by then, and the road was narrow but smooth. Shortly, mountains loomed into the view on the right and left, and tear-moistened eyes could gaze upon those mountains and tracks which at some time would have kissed the feet of the leader of the two worlds ﷺ and his gallantly devoted Companions. We were silently gazing at these rocky deserts, lost in imaginations of the past, when "Shumasi" arrived. Our respected father had told us that this is the new name of "Hudaibiyyah". Nowadays the highway from Jeddah to Makkah Mukarramah passes at a distance from this place, but in those days the road passed right through Hudaibiyyah itself. Thus, when we reached here, images from the Noble Messenger's ﷺ journey of Hudaibiyyah flashed through my mind one after the other. The arrival of the leader of the two worlds ﷺ for Umrah; his she-camel refusing to advance upon reaching here; sending Hadhrat Uthman ؓ to Makkah Mukarramah for dialog with the people of Quraysh; rumours of his martyrdom; the leader of the two worlds ﷺ taking the pledge (Bay'ah) from the Noble Companions ؓ that in case war became necessary, they would all gallantly lay their lives on the line; then the arrival of the delegations of Quraysh, and peace talks; preparation of the

treaty with lenient conditions; the arrival of Hadhrat Abu Jandal ؓ, and his being returned in accordance with the terms of the treaty; the passion and fervor of the Companions ؓ; and finally the Noble Qur'an declaring the treaty a "Fath Mubīn" (manifest victory). The sacred land at which all these events took place was right before our eyes. The boundaries of the Haram were beginning at a short distance from here, with two pillars erected on either side of the road to demarcate it. A mosque was built right under the shade of these pillars, about which it is popularly believed that during his stay at Hudaibiyyah, the noble leader of the two worlds ﷺ would come to this place to pray so that the prayers could be performed within the precincts of the Haram, and narrations of the Sirah (Prophetic biography) also support this.

(To be continued, *insha'Allah*)



Insights From The Travel Experiences of Mrs. Mufti Taqi Usmani SB دامت برکاتہم & Some Words of Advice for Ladies

**Excerpts from an informal conversation between
Zawjah Farid & Mufti Sb's دامت برکاتہم respected spouse**

السلامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

(Q): By the grace of Allah ﷺ, we are fortunate enough to benefit from your company and valuable guidance once again.

Please begin by enlightening us about some of your travel experiences and any observations you made during your trips, so that we can gain from your insights.

(A): وَعَلَيْكُمْ، أَسْلَامٌ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

Alhamdulillah, I have had the opportunity to travel with Mufti Sahib countless times, and have made some interesting observations that can be employed to learn and improve things locally and can be communicated to people at the helm of affairs to bring about an upgradation in our indigenous infrastructure and facilities.

(Q): *Ma sha'Allah* - Please share some of your observations with our readers.

(A): I've noticed that in many Western destinations, like Switzerland and London, when you take a walk early in the morning, around dawn, shops start opening, business activities commence and the wheel of daily life's hustle bustle begins to turn.

On the contrary, here in Karachi, shops do not open before 12 noon! Even though in non-Muslim countries, there is obviously no overall concession for Fajr/prayers, etc., yet, the residents take full advantage of the natural light provided by Allah ﷺ.

In Bosnia, when I got the opportunity to go out with my family at around Maghrib time, we found that all the retail outlets were being closed down by the shop owners at around 7 pm, although there were queues of customers waiting outside!

In Pakistan, buyers / customers keep pouring in late into the night and the shopkeepers' zeal for earning and making profit doesn't dwindle despite the late hours. And we as Muslims are aware of the verses of the Holy Quran stipulating the night for rest and the day for work, yet, in most of our urban centers, we do the opposite.

Another thing that is common in most foreign countries is a proper system of garbage disposal: there are garbage collection bins / trash cans placed at regular intervals, with labels such as "glass", "metal", "paper", etc. for easy recycling. And the public makes sure to dispose off things in relevant bins, rather than just heedlessly throwing them about.

The situation is very different here.

Recently, I had to visit a relative's house in Karachi, and we were forced to park our car quite far away from their apartment building as there was so much garbage leading up to the gate that one could traverse it only by foot; our car couldn't cross it! And the icing on the cake is that all this litter is said to be thrown by the residents of the flats themselves! The government can get garbage bins placed at different locales, but throwing trash inside them is the citizens' duty, not the government's.

Many years ago, I used to frequent a nearby market for different chores. Recently, when I happened to pass by it, I was aghast to see that the empty space in the center of the market was piled up with garbage, flies hovering all over it.

The local shopkeepers could've easily turned the plot into a tidy park or at least placed some benches in it, where women and children could rest and relax a bit while shopping. And it is quite amazing that these shopkeepers don't realize that the loss of all this accumulating trash is their own: who would want to shop

around a pile of rubbish?!

Another example is the post-sacrifice period during Eid ul Azha. One notices seemingly welleducated people throw all the refuse in theirstreets, instead of putting it in a trash bag and disposing it off at designated spots.

Similarly, people throw wrappers etc. out of their cars, although we Muslims should display the best civic sense and maintain excellent standards of cleanliness, as our religion declares cleanliness to be half of faith.

A simple garbage bag in one's car can solve this problem: anything that children or elders eat, drink or use while commuting, its wrappers and bottles etc. can be disposed off in it.

There are also areas where the government needs to take up better responsibility, for example, the maintenance and repair of the drainage system.

We see in Karachi's annual monsoon rains that water stagnates at multiple localities and it takes many hours for people to reach their homes. Keener attention at the planning phase would not have allowed this issue to arise in the first place.

Here in Dar ul Uloom Korangi, despite heavy torrential rains, not a single drop of water accumulates on the roads or inside homes – all of it goes into the drains and gratings on the edges of the walkways. There are even many soak pits in Dar ul Uloom where provision has been made for rainwater to go into the depths of the earth like in a well. So, despite heavy rain, work and daily routines aren't impacted.

(Q): That's remarkable! While travelling, when Mufti Sahib is busy with his official engagements, what routine do you follow?

(A): Usually Mufti Sahib is engaged throughout the day. He leaves in the morning and I do not sleep after Fajr but recite the Qur'an, continue my Mamoolaat like Munajat e Maqbool, Manzil, Yasin Sharif etc. and offer Ishraq and Chasht Nawafil.

After lunch, I take some rest and if we need to go somewhere in the evening, I take my books along. Often, local women come to meet me and they request for brief sermons or advice and they also ask many questions.

(Q): What subjects do the questions mostly relate to?

(A): I am often asked about suggestions related to the Tarbiyah of children. Another frequent query is about ways of improving the relationship between mother and daughter-in-laws.

I always tell them that when your daughter-in-law moves in, shower her with so much love that she begins to consider herself as a daughter of the house, not a daughter-in-law. She shouldn't feel as if she has left her parent's home.

Tell yourself in advance that you will have to bear some things with patience. And if you need to explain something to her, do it calmly and with compassion. Show her how things are done at your

home. Gradually, you'll see that your daughter-in-law would come to appreciate your thoughtfulness and gentleness and behave in kind.

On the other hand, the daughter-in-law should also consider her new abode as her own home and should treat her mother-in-law like her own mother and respect her. If there's anything she doesn't understand, she should ask her. This will make the latter happy. She should also express her feelings and mention that 'I am your daughter and you are akin to my mother, please point out any mistakes that I make, as I need your guidance and prayers'.

(Q): Please also give some guidance regarding the tarbiyyah of children.

(A): The mind of a child is like a mirror or a clean slate. It is very easy for children to memorize short Surahs and daily supplications. So, these things should be taught from an early age. Also, mothers should instruct them about ablution, prayer, cleanliness and purity and inculcate the habit of placing things at their proper place from

the very beginning so as not to render their rooms and homes messy and disorganized.

Explain things to children with kindness, love and with appropriate elucidation. Merely instructing that such and such act is obligatory is not enough.

If the mother follows Sunnah aamaal throughout the day, the child will follow suit and will develop not only an interest in them but also enthusiasm for emulating his mother.

(Q): When Mufti Sahib and you are not travelling, what is your general daily routine here in Pakistan?

(A): After Fajr, Mufti Sahib and I complete our morning mamoolaat and we recite Manzil and Yaseen Sharif (including Surah Fateha 41 times between the Sunnah and Fard of Fajr) and blow it on Zamzam water. Then we drink from this jar throughout the day. At seven o'clock, we have breakfast together.

Mufti Sb then goes to the Madrassah for teaching Sahih of Bukhari. He returns by around nine o'clock and rests for an hour. Then he goes back to the office of the madrassah to perform administrative work.

During this time, I give out instructions to my helper about daily household chores and then continue my Qur'an recitation and mamoolaat.

Mufti Sahib returns around two or three o'clock, has his lunch and takes a nap.

From Asr to Maghrib, he recites his Tasbeehaat etc. at home and from Maghrib to Isha, he retires to his study for his reading and writings.

After Isha, all family members gather together, and Mufti Sahib reads an excerpt from a book followed by discussion and Q&A on it. (For example, these days he is reading Mufti Shafi Sb's ﷺ book "Dil Ki Dunya").

(Q): Please give us some general advice as well. What are some things we can do to become better Mominas?

(A): I will insha'Allah mention some things that I hold close to my heart and consider very important for everyone.

We all need to:

- Avoid hatred, jealousy, ingratitude and the urge to surpass each other in worldly affairs.
- Beautify our environment by planting more trees. This is a Sadqa-e-Jaria.
- Value time and avoid wasting it on screens and mobile phones.
- Keep our tongues moist with the Zikr of Allah ﷺ and frequent Istighfar. Do zikr at all times: whether you are walking, sitting, standing or lying down and with or without ablution.
- In the morning, supplicate to Allah ﷺ for granting the Taufeeq to remain busy in useful and righteous endeavors throughout the day. And before going off to sleep at night, think about each and every inadvertent transgression or sin that happened during the day and seek forgiveness for it. If not in Arabic, then supplicate in Urdu and ask Allah Almighty to forgive you before you sleep.
- Whenever you exit your house or are travelling somewhere, perform ablution before leaving so that you are able to read the Holy Quran and offer Nafl prayers while you commute. If nothing else, keep reciting Tasbeehaat and making supplications. In this manner, you would be able to complete your mamoolat despite not being home and you will also be protected from the effects of Satan. Similarly, when you sit on a plane, perform ablution beforehand and keep yourself busy with the remembrance of Allah ﷺ. This makes the journey tranquil and you wouldn't even notice the passage of time.
- Consciously recall and think about each and every blessing of Allah ﷺ and remain grateful for it. Gratitude increases blessings and ingratitude leads to a decline in blessings.

May Allah Almighty grant us all the ability and Taufeeq to act upon what is good and refrain from what is bad, Ameen.

Jazakillah u khairan kathira for giving us the opportunity to benefit from such valuable advice.





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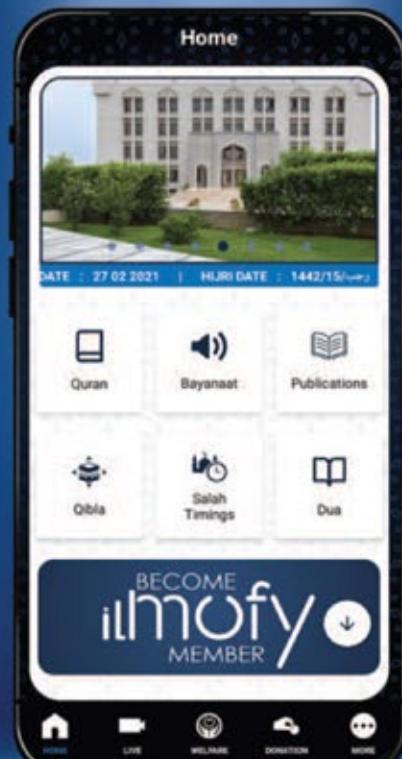
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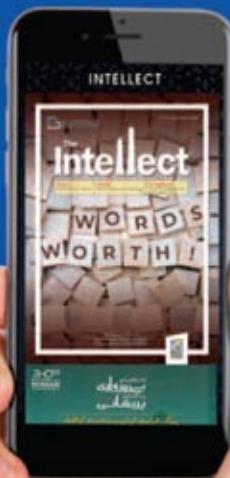
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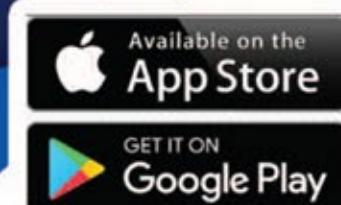


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