

BAKHABAR

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BE AWARE, ALWAYS, EVERYWHERE

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INSIDE STORY

Are you prepared for DEATH?

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DAUGHTER OF AN ORDINARY TRACTOR MECHANIC

Miss TasmeenFatmahas done our community proud by an incredible performance in her diploma engineering course at MANUU. She appeared for 6th and final semester in May 2015, and she is waiting for result and hoping to secure 82 % marks. In the last five semesters, she secured above 80 % marks. The details are as follows:

1. 1st year	703 marks	78 %
2. 3rd semester	761 do	80%
3..4th semester	790 do	83 %
4. 5th semester	827 do	87 %
5 6th semester	waiting for result	

Looking at her excellent performance, the university has offered her to take direct admission through lateral entry in B. Tech in Hyderabad. But, alas, her father cannot afford her expenses. Thanks to IBF through Dr. Mohammad Obaidullahsb who sponsored her education for 3 year for diploma. She is one of the ZERO TO HERO stories we must be proud of. She is in Patna and can be contacted on 9304165943.

Will it be end of road to her?

Are you prepared for DEATH?

I By Imam Al-Qurtubi I

Death is not the absolute end. It is just the discontinuation of unity between the body and soul. It is a change from one state to another and a transition from this present life to that of the hereafter.

The purpose of our existence is the worship of Allah as mentioned in the Book of Allah:

“And I created not the Jinns and Men except that they should worship Me ” Soorah az-Zariyat (51): 56
This life, which we are living, is the testing ground for which there shall be only two consequences, Paradise or Hellfire. Unfortunately more than often we disregard death, as we are so attached to this world and the love of which has been established in our hearts.

“Certainly, they see it as distant, but We see it as near” Soorah al-Ma’arij (70): 6-7

Death only becomes a reality when a close beloved one dies. The heart feels heavy, the eyes shed tears and there is, at that moment, a present fear of death. If we were to spend even a single moment each day thinking about death, it would bring forth many concerns? The greatest being our Hereafter:

”He Who has created death and life, that He may test you, which of you is best in deed.” Al-Mulk (67):21
So we stop and consider what we are doing with our time and where we are heading, and then realize that much of it is wasted in light talk, in laughing, in pursuing that which is not going to benefit our Hereafter.

“This World in comparison with the world to come is just like one of you putting his finger in the sea. Let him consider what it returns with.” (Muslim)
The Prophet Muhammad (sallahu alihi wa-sallam) explained how this world is not even worth the wing of a mosquito! And how small is a mosquito, and then the wing of a mosquito- so what is the worth of the world we run after and are dearly attached to?

The Messenger of Allaah (sallahu alihi wa-sallam) referred to death as ‘the destroyer of desires.’
[Sunan at-Tirmidhi, Ibn Majah]

Because when each one of us remembers the awesome reality of death and what is to follow after that, our present desires and wordy concerns seem so insignificant and futile, and the life of the Hereafter becomes our goal and we become interested in the means to attain that goal.

“But truly the home of the Hereafter is the actual life, if only they knew.” (Soorah al-Ankabut (29):64)
“Live in this world as if you are a stranger or a traveler.” (Saheeh al-Bukhari)

Does a traveler waste his time in gathering that which is of no benefit for his journey? Or does he immediately select that which shall facilitate him to reach his goal? In the same way, we too must get into the good habit of striving to do as much as we can today and everyday, not putting off things for tomorrow, or after exams, or the age of sixty. . !

“If you survive till the evening do not expect to be alive in the morning and if you survive till the morning, do not expect to be alive in the evening. And take from your health for your sickness and from your life for your death.” [Saheeh al-Bukhari vol.8, p.284, no.425]

“And die not except in a state of Islaam” Soorah al-Imran (3):102

So we keep our hearts moistened and alive with remembrance of Allaah, and we remember death in order to remember the Hereafter, and finally we close with a citation from Imaam ash-Shaafi’ee: “O my soul, it is not except a few days patience, As if her extent were a few dreams. O my soul pass quickly on through this world, And leave it, For indeed life lies ahead of it.”

Taken from Paradise and Hell-fire (At-Tadhkirah Fihw Alil Mawta Wal-Akhira)

RAHBAR (Bihar Anjuman's NGO) governing body member, Dr. AsrarulHaque publishes his first book

Title: Pattern of Injuries in Blunt Trauma Abdomen Paperback

by [HaqueMohdAsrarul](#) (Author), [Hussain Munawwar](#) (Author), [Harris Syed Hasan](#) (Author)

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The present work is the culmination of three years of extensive study focusing on Blunt Trauma Abdomen (BTA). In conjunction with the Department of Emergency Services, the work was carried out and which formed the core dissertation work for MD Forensic Medicine. While pursuing cases of Blunt Trauma Abdomen different hue and shades of injury were encountered relational to offending weapon. This study has been able to give authoritative profile of Blunt Trauma Abdomen in broad perspective sweeping within its ambit age, gender, seasonal variation, offending weapon, culprit vehicle, height of fall etc., enabling the author to create a comprehensive portrait of trauma. Armed with this knowledge a graph for morbidity and mortality was plotted. Amazingly, false belief in traumatologists nurtured by the gravity of injury and reciprocal mortality has been quashed. Speed essentially matters in such cases. Providing timely medical aid assisted by high-end technological diagnostic tools lives can be saved despite multiple injuries involving multiplicity of solid organs.



Mohd Asrarul Haque
Munawwar Hussain
Syed Hasan Harris

Pattern of Injuries in Blunt Trauma Abdomen

Conceptualization and Prognostic Facilitator Utilizing High Value Radiological Imaging



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Dr Mohd Asrarul Haque has completed MBBS - currently working as JR-III - and following the dictates of his urge chose Forensic Medicine for Postgraduate (MD) studies. His interest lies primarily in the study of trauma cases with medico legal implications. He has several research publications in reputed journals with high impact factor.



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Jolted by the Earthquakes

I By Sameen Ahmed Khan I

An earthquake (also known as a quake, tremor or temblor) is the perceptible shaking of the surface of the Earth, which can be violent enough to destroy major buildings and kill thousands of people. An earthquake is what happens when two blocks of the earth suddenly slip past one another. The surface where they slip is called the fault or fault plane. The location below the earth's surface where the earthquake starts is called the hypocenter, and the location directly above it on the surface of the earth is called the epicenter. The radius of the Earth is about 6400km. The earth has four major layers: the inner core, outer core, mantle and crust. The crust is the outer layer of the earth. It is a thin layer up to 80km thick. The crust is the solid rock layer upon which we live. There are two different types of crust: continental crust, which carries land, and oceanic crust, which carries water. The mantle is the widest section of the Earth. It has a thickness of approximately 2900km. The mantle is made up of semi-molten rock called magma. In the upper parts of the mantle the rock is hard, but lower down the rock is soft and beginning to melt. The outer core is the layer surrounding the inner core. It is a liquid layer, also made up of iron and nickel. It is still extremely hot, with temperatures similar to the inner core. The inner core is in the centre and is the hottest part of the Earth. It is solid and made up of iron and nickel with temperatures of up to 5500°C. With its immense heat energy, the inner core is like the engine room of the Earth. The crust is like a thin skin which is not uniform and made up of many pieces called plates. These plates are under constant motion. Earthquakes and volcanoes are most likely to occur at or near the plate boundaries.

The size of an earthquake depends on the size of the fault and the amount of slip on the fault. Since the slip is inside the Earth, it cannot be measured directly. The power of an earthquake is measured using a seismometer. A seismometer detects the vibrations caused by an earthquake. It plots these vibrations on a seismograph

The strength, or magnitude, of an earthquake is measured using the Richter magnitude scale, which assigns a magnitude number related to the energy re-

leased by the earthquake.

S. No.	Magnitude	Earthquake Effects	Estimated Number Each Year
1.	2.5 or less	Usually not felt, but can be recorded by seismograph.	900,000
2.	2.5 to 5.4	Often felt, but only causes minor damage.	30,000
3.	5.5 to 6.0	Slight damage to buildings and other structures.	500
4.	6.1 to 6.9	May cause a lot of damage in very populated areas.	100
5.	7.0 to 7.9	Major earthquake. Serious damage.	20
6.	8.0 or greater	Great earthquake. Can totally destroy communities near the epicenter.	One every 5 to 10 years

The earthquakes cause damage to buildings and other permanent structures; landslides and avalanches; fires; Tsunami and floods. Many methods have been devised to predict earthquake but all have failed. Even animals have been kept under observations as they do have some sense in detecting them; but understanding the unusual behavior of animals just before the earthquakes has been inconclusive. The objective of earthquake engineering is to foresee the impact of earthquakes on buildings and other structures and to design such structures to minimize the risk of damage. Existing structures can be modified by seismic retrofitting to improve their resistance to earthquakes.

Earthquakes have been under discussion since ancient times across all cultures. In the Glorious Quran the word used for the earthquake is *Zalzalah* (possible English translations: Earthquake and Convulsion). The word *Zalzalah* occurs explicitly twice in the Holy Quran, that is in the first Ayat of Surah Al-Hajj and the first Ayat of Surah Al-Zalzalah. We shall use the meaning in English by Muhammad Asad (also available from <http://www.islamicity.com/QuranSearch/>):

1. O men! Be conscious of your Sustainer: for, verily the violent convulsion of the Last Hour will be an awesome thing! [Surah Al-Hajj (The Pilgrimage): 22:1]
On the Day when you behold it, every woman that

feeds a child at her breast will utterly forget her nursing, and every woman heavy with child will bring forth her burden [before her time]; and it will seem to thee that all mankind is drunk, although they will not be drunk - but vehement will be [their dread of] God's chastisement.

[Surah Al-Hajj (The Pilgrimage), 22:2]

2. WHEN THE EARTH quakes with her [last] mighty quaking,
and [when] the earth yields up her burdens,
and man cries out, "What has happened to her?" –
on that Day will she recount all her tidings, as thy Sustainer will have inspired her to do!
On that Day will all men come forward, cut off from one another, to be shown their [past] deeds.
And so, he who shall have done an atom's weight of good, shall behold it;
and he who shall have done an atom's weight of evil, shall behold it.

[the complete Surah Al-Zalzalah (The Earthquake), 99:1-8]

The earthquakes and their destructive power are described in several other places in the Holy Quran which include:

3. Those who lived before them did, too, devise many a blasphemy -whereupon God visited with destruction all that they had ever built, [20] [striking] at its very foundations, so that the roof fell in upon them from above [21] and suffering befell them without their having perceived whence it came.
[Surah An-Nahl (The Bee), 16:26]

4. Can, then, they who devise evil schemes ever feel sure that God will not cause the earth to swallow them, [50] or that suffering will not befall them without their perceiving whence [it came]? – [Surah An-Nahl (The Bee), 16:45]

5. Can you, then, ever feel sure that He will not cause a tract of dry land to swallow you up, or let loose upon you a deadly storm-wind, whereupon you would find none to be your protector? [Surah Al-Isra (The Journey by Night), 17:68]

6. For, every one of them, did We take to task for his sin: and so, upon some of them We let loose a deadly storm wind; and some of them were overtaken by a [sudden] blast; and some of them We caused to be swallowed by the earth: and some of

them We caused to drown. And it was not God who wronged them, but it was they who had wronged themselves. [Surah Al-Ankabut (The Spider), 29:40]

7. Or can you ever feel secure that He who is in heaven will not let loose against you a deadly stormwind, whereupon you would come to know how [true] My warning was? [Surah Al-Mulk (Dominion), 67:17]

And, indeed, [many of] those who lived aforetime did give the lie [to My warnings]: and how awesome was My rejection [of them]! [Surah Al-Mulk (Dominion), 67:18]

Earthquakes (so also hurricanes, tornados, typhoons, cyclones, tropical storms, tropical depressions, heavy rains, floods, and other natural disasters) are a form of Divine punishment to deviators of His Commands and ill-doers of His Creation. May Allah Almighty Guide to us to follow the righteous path and save us from what is forbidden, Amen.

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Iftaar Party with a Difference



Hajira Khan

Indian School Salalah
Salalah, Sultanate of Oman

The holy month of Ramadan-ul-Mubarak was going on. The little girl, Maryam used to get up for Suhoor (the pre-dawn meal) every morning and join everybody in the meal. But was yet to have her first Siyaam (Fast) as the elders felt she was too young to fast. One fine day, she woke up for Suhoor as usual. She ate more than the usual, with the intention to fast. She also drank a good quantity of water. She also had some Zamzam and made a Dua. She did the Fajar Salaat as usual and slept. When she woke up it was midday!! Usually she used to wake up at nine or ten. But all the same she was very happy. Now, she would be able to fast for the whole day. She went to her neighbour's house for some time. After returning home, she told her parents about it. Her parents felt that it is too late to break the fast!!! They also felt very excited about her fasting. Soon the preparations began for the Roza-Rakhai (also called the Roza Khushai is a function to mark the first fast of a person). The guests were invited; shopping was done for the food and a lot more.

The invitees also included the elder brother of Maryam's father. He was affectionately called Hajji-Abba by Maryam and other kids in the family. Hajji Abba had earlier discouraged Maryam from fasting but now realized that little kids can also fast!!!

When it was time for Iftaar, the guests arrived, with gifts for Maryam. Then after hearing the Maghrib Azan, everybody ended their fast. Hajji Abba gifted Maryam a big note. Maryam was the happiest of them all. She again had some Zamzam. That Ramadan, she kept two more fasts.

This article is based on a true incident.

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JOURNEY TO ISLAM:

Bread for My Soul

JOURNEY TO ISLAM: Bread for My Soul
A Russian Lady Discovers Islam

I By Elena Shromova I

Curiously enough I could never utter the phrase: I don't believe in God. I just couldn't. I felt that I did believe.

"...and then, when Yuri Gagarin came back to the earth, glorious as he was, surrounded by thousands of people who wanted to see the hero of the day, an old babushka came to him and asked :

"My son, have you then seen God in Heavens?"

I still see, as if it were just yesterday, my mother standing in the kitchen telling me this popular story, smiling at me—I was eight or nine years of age—smiling at the simple little old babushka who for sure had no idea that the one who believed in God would never ever be able to become a pioneer or a "komsomolez". Such a shame for the poor!

This is how I grew up. Pioneers, red flags, atheism, father Stalin, father Lenin, endless chain of other "fathers". Easter..well yes, there still was a kind of Easter. We painted eggs and found it very exciting but we were forbidden to tell about it at school (the same reason—the desired title of a pioneer which unless would have been difficult to obtain).

And then everything changed. "Fathers" were "defathered" and the whole country started to search for new idols. Easy money, business, western goods. Freedom, freedom and freedom again. Church slowly gained power, slowly became in. A Mafioso with a gold chain almost dicker than his neck as well as all possible politicians and Mr. president himself didn't fail to attend the church on an appropriate occasion.

Looking for Answers to My Questions

I can only say from that time that this mass church euphoria didn't touch me at all. Well, the façade became more beautiful, more attractive, more fashionable, but it still didn't give answers to the very essential questions. As my logic just refused to accept the idea of God having a son and I didn't see other ways rather than church and Christianity I questioned the whole existence of life after death, the meaning of life, the meaning of myself in this world.

This was probably the time when I unconsciously

started to search for God, I wanted deadly to find answers to my questions. I couldn't live just like that, just exist without any purpose as it seemed to me. At times I had an indescribable fear of death. It was almost a depression.

Other Inspiring Journeys to Islam

- For the First Time I Knew the Truth
- I Finally Made Peace with My Destiny!
- The Logic of the Quran Led Me to Islam
- It Was Like Someone Gave Me Glasses
- Fasting Changed My Life Forever

At these moments I would ask myself again and again, well, suppose you will have a happy life according to the standards: loving husband, lovely children, good job, good friends, and then you die would anything from your whole life have any meaning? Your children and grandchildren will also one day be gone. The Earth, The Cosmos, everything will one day be gone. Why do I live then? Why making efforts? Where is this line of what is right and what is wrong? Why being good? Why being bad? When I look back now, I see so many small things which like parts of a puzzle give now a full picture of my journey.

Curiously enough I could never utter the phrase: I don't believe in God. I just couldn't. I felt that I did believe. Whenever somebody asked me about religion, I would almost panic and depending on a person asking would either say that was a very personal question or I would start a discussion which would practically always end up with even more questions.

The concept that I should believe without questioning didn't satisfy me at all. I couldn't feel anything when my questions stayed unanswered. Now I understand how desperately I wanted to love God then, I wanted to feel and to believe and to be sure and to live in peace.

During my whole five years at the University, I just once came across a bit closer the word "Islam". We had a subject, something like the "History of Religion". One of the textbooks contained the following phrase "...and it is written in the Quran: Kill the disbelievers..." (At-Tawbah 9: 5). I remember I was shocked and I said to myself if I had ever chosen a religion then not Islam. But Allah knows best! After finishing University in Russia I went to continue my studies in Germany, al-hamdulillah!

Finding Logic and Sense in Islam

I come from a very distant part of Russia, the Far East. We are almost the end of the country, the last point before China. Japan, Korea and China are nearer to my native town than Moscow. 10,000 kilometers was my journey to Hanover. 10,000 km to get to know and to love Allah and Islam. Isn't it a wonder? Isn't it a great mercy? Subhan Allah!

"When I look back now, I see so many small things which like parts of a puzzle give now a full picture of my journey."

My first year in Hanover—too busy with my studies, learning German and adjusting myself to a new environment to occupy myself with existential problems. Like a small drop in the sea of busy life, I remember talking to a student from Turkey. He was not really a very religious person, but this is a thing which still fascinates me about Muslims: sometimes even a non-practicing person carries unconsciously a certain feature of a good Muslim, if it is for generosity, hospitality, honesty, or just a firm belief that there is a God, often Forgiving, most Merciful, a belief which seems odd in the western consume obsessed society. So one day we talked about religions and I came up with my usual unanswered questions which almost always blocked the entire further discussion. I just couldn't understand the concept of sin in Christianity. How can a priest forgive a sin? How could he know if I was sincere in my repenting? So I can ac-

tually sin everyday and go to the priest everyday? And if Jesus (peace be upon him) has already died for all of our sins, why not sin?

The student from Turkey was calm and quiet and then said: "In Islam we say that every person is born like a clean sheet of paper. Everything that you do in your life is written down on that sheet and it is up to Allah alone to forgive or not".

I was fascinated. For the first time the discussion didn't have a dead-end, I found an answer to my question. I was so confused before and just a simple phrase made things so clear and logical and free for understanding and feeling.

I bought a book about the life of Prophet Muhammad (peace be upon him) and went to France for a language course.

But at that point I did not go further in learning something else about Islam. I think it was a year later that I fell in love with a Muslim man. I cannot say that it was a very happy relationship. He was not a perfect Muslim, he didn't pray and led a life which unfortunately many young Muslim students lead when they come to western countries. But in spite of this he had something which I didn't have; something very strong inside—a belief in God, a belief in divine script, and no fear of death.

Well, I was a bright and industrious student, a good friend and tried to be a good person, but I always lacked this power, which now, I know, can only come through realizing the existence of God. I saw him fasting in Ramadan, but didn't think much about the meaning. Strangely enough, I first started to search for the meanings when we separated. We didn't understand each other in many aspects and I couldn't stand it any longer. I wanted to leave him but also to understand what was it that didn't function! Was it his religion? His traditions? His upbringing? Or was the problem in me?

"I bought a book about the life of Prophet Muhammad (peace be upon him) and went to France for a language course."

The course was good, the book was even better! I wanted to learn more. That was quite a difficult year

as I got very ill and had to be operated. But in everything is Allah's supreme Wisdom. I was very lonely and I had fear of operation but this was the point where I started to think more and more about God. Al-hamdulillah, everything went fine and somehow I became another person after that. Everything that happened after is just a logical consequence. I think at that point in my heart I was already a Muslim.

A Meeting That Changed My Life

For my studies I had an Italian private teacher for almost a year but through all the problems I lost the contact. So after having recovered I decided to continue my Italian lessons and started to search for a new teacher. One day I picked up a telephone number out of a dozens of offers which one can find on an information desk in a University. I dialed the number and a very nice Italian woman told me that she would be happy to give me lessons and was not very expensive. We arranged a place to meet and then she told me she would be easy to recognize because she was wearing a scarf.

A scarf?! Well, I was surprised, but I thought she was probably an Italian of Arabic origin or something like that. I have never talked to a woman wearing a scarf in my life. I just thought of some of those girls whom I've seen now and then and who seemed to be Europeans wearing scarves. I always thought they were not much educated and that they did all their men wanted them to do. Well, I didn't know much about Islam and had my own westernized ideas of how a woman should present herself.

And then I met Nura, al-hamdulillah. This meeting changed my whole life. I saw this woman, an Italian convert to Islam, very well-educated, intelligent, beautiful, with bright sense of humor and wearing a scarf! She had light, light in her face coming from inside, masha'Allah! My world was changed. I understood how prejudiced I was. We started our lessons, but, to tell the truth, we talked more about Islam than learning Italian, al-hamdulillah!

And then I read the Quran. And I asked myself why didn't I do this before! This should have been the first step.

I was crying of happiness and joy because I

understood at once, from the first pages, this is the truth, this is what I was searching for, this is the answer and the guidance and I don't have to fear any more. These words went directly into my heart and I felt peace. Life has a meaning and I can do a lot to fulfill this meaning, insha'Allah

I remember sitting one day at my work feeling so absolutely and completely happy that when my colleagues had seen me, they would have known I had fallen in love. And I did I fell in love with Allah and Islam and the way of life He prescribed for us. And nothing on this earth can give a person this feeling of complete, incomparable happiness. Only the love for Allah and recognition of His will.

I pray, I wear hijab, I fast in Ramadan and I don't know how I have lived without doing all of this before! What was that sort of a life, full of confusion, fear and loneliness?

Everything comes from Allah, we just need to make a small step in His direction and He will take us in His Great Mercy. I was lonely and He gave me such a nice Ummah, I was ill and He cured my heart and my soul, I was lost and confused and He gave me peace and guidance, my soul had hunger and He gave it bread.

Al-hamdulillah!

<http://www.onislam.net/english/reading-islam/my-journey-to-islam/contemporary-stories/415025-bread-for-my-soul.html>

THE PROPHET
MUHAMMAD ﷺ

Said:

“A believer is the mirror of another believer and his brother. He should protect his belongings from destruction and save him against backbiting.”

-Al Tirmidi

www.dawatulquran.org

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Journey of the Israa and Miraaj

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The life of the Holy Prophet Mohammad (PBUH: Sallallahu Alayhi wa Sallam, peace and blessings of Allah be upon him) was marked with many events. Two of the most remarkable events were the “Israa” (Night Journey) and Miraaj (Ascension). Israa refers to how one night Allah Almighty took Prophet Muhammad (PBUH) from the Kabah (in Makkah Mukarramah) to Bait Al-Maqdis (the Sacred Mosque of Worship, i.e., Solomon's Temple) in Jerusalem. See the following Ayah (verse) from the Holy Quran:

•*LIMITLESS in His glory is He who transported His servant by night from the Inviolable House of Worship [at Mecca] to the Remote House of Worship [at Jerusalem] - the environs of which We had blessed - so that We might show him some of Our symbols: for, verily, He alone is all-hearing, all-seeing. [Surah Israa (Bani Israil), 17:1]*

The exact date of Israa and Miraaj are not known. Even the exact year is not known. Some sources place it in the first year, or the fifth year or the tenth year, or the twelfth year or the thirteenth year of the prophethood, with varying months and dates. Had the date been of any importance, it would have been prescribed in the Shariah or documented by the rightly guided Caliphs and the Sahabah (may Allah be pleased with them all).

The incident of the Prophet’s journey is very instructive. Before the Prophet (PBUH) took this night journey, the ceiling of the house in which he was staying was opened, and Jibreel (the Archangel Gabriel) descended. Jibreel cut open the chest of Prophet Muhammad (PBUH) and washed that open area with Zamzam water. Then he emptied something from a container into the chest of the Prophet (PBUH) to increase his wisdom as well as the strength of his belief. This was done to prepare the Messenger of Allah Almighty.

Jibreel had brought with him a white animal, called “buraq”, one of the animals of the Jannat (Paradise). Buraq is slightly larger than a donkey and smaller than a mule. The buraq is a very fast animal; the length of the buraq’s stride is the farthest distance its eye can see. Jibreel held the buraq by his ear and told the Prophet to mount it. The Prophet Mohammad and Jibreel rode the buraq to the Sacred Mosque of Worship in Jerusalem. Once there, the Prophet tethered the animal outside the mosque where earlier prophets had tied their mounts. Then the Prophet entered the mosque. In the mosque he found the grand assembly of all the prophets from Adam to Isa (peace be upon them all). Jibreel asked Prophet Mohammad to lead the Salaat (prayer). The Prophet Mohammad offered two Rakah of Salaat as Imam of all the messengers assembled there. This is an indication that the Prophet Mohammad (PBUH) is higher in status than the rest of the messengers of Allah. Hence, he is also called as Imam-e-Ambiya.

Jibreel brought two vessels to the Prophet Mohammad (PBUH), one filled with wine, the other with milk. The Prophet chose the second vessel. Jibreel commented on the Prophet's choice:

“You chose milk in accordance with the purity of your nature. Hence you have received guidance and your followers have too. Had you chosen wine, your followers would have been astray.” [Sahih Bukhari, Book #55 (Prophets), Hadith #607]

The Prophet was then taken to the first level of heaven, which was the first stage of his Ascension. Jibreel asked for the door to be opened for the Prophet, and there stood Adam the first man and prophet. Adam said, “Peace be upon you,” to which the Prophet responded, “And upon you be peace.” Adam then testified that Muhammad was the Prophet of Allah. Adam looked to his right and smiled, and then looked to his left and wept. The Prophet saw two groups of people on either side of Adam, and the ones he smiled at were the believers, while the ones that caused him to weep were unbelievers.

The Prophet was then escorted to the second level of heaven. Jibreel asked for the door to be opened, and there the Prophet saw two cousins, the prophets

Yahya bin Zakariya (John, son of Zechariah) and Isa bin Maryam (Jesus, son of Mary). The Prophet greeted them and they returned the greeting, and then they testified that Muhammad was Allah's Prophet.

On the third level of heaven, the Prophet met Yusuf (Joseph). After an exchange of greetings, Yusuf also testified that Muhammad was Allah's Prophet.

On the fourth level the Prophet met Idrees (Enoch). Both the prophets exchanged greetings, and Idrees testified that Muhammad was the Prophet of Allah.

On the fifth level of heaven the Prophet met Haroon (Aaron), who, like all the previous prophets, exchanged greetings and testified that Muhammad was Allah's Prophet.

On the sixth level of heaven the Prophet met Musa (Moses). After greeting the Prophet and testifying that Muhammad was indeed a Prophet, Musa began to weep. When Musa was asked why he was weeping, he said: "The reason for my tears is that a youth was commissioned as prophet after me, but his followers will enter heaven in greater numbers than mine."

On the seventh level of heaven, the Prophet met Ibraheem (Abraham) resting against Bait Al-Ma'mur, a celestial house of worship which seventy thousand different angels circumambulate every day. The Prophet Ibraheem returned the greeting of his descendant and testified that Muhammad was the Prophet of Allah.

At this point, the Prophet Mohammad was then led up to Sidrat Al-Muntaha, a tree of Paradise. Its leaves were the size of an elephant's ears, and its fruits the size of small pitchers. It was covered by golden moths, and no words can describe its beauty.

The Prophet Mohammad was then brought before Allah the Almighty. Since no human eyes could take in the majesty of Allah, the Prophet could not actually look upon Allah, but he stood in close proximity to Him. Allah informed the Prophet that it was now obligatory for his followers to perform Salaat fifty times a day. The Prophet was then led away by Jibreel. Musa, however, halted the Prophet and asked him what Allah had commanded. "Fifty prayers a day," the Prophet said. Musa advised: "Your followers are not strong enough. Go back to your Lord and

ask Him to make it lighter." The Prophet looked at Jibreel who said, "You may do so if you so desire."

The Prophet returned to Allah and did as he had been advised. Allah reduced the obligatory number of prayers from fifty to ten. Again the Prophet was led away and once again Musa stopped him. Upon hearing that the number had been reduced to ten, he advised the Prophet to ask for another reduction. Allah reduced the number to five. When Musa learned of this, he again advised the Prophet to ask Allah to reduce the number. Musa said: "The Children of Israel were asked to do less, but still they were unable to carry out their duties." The Prophet did not intend to return another time. "I feel ashamed before my Lord," he said. A voice then announced:

"I have enforced My obligation and made it light for My servants. He who prays these five prayers will be rewarded as if he had prayed fifty. What I decree cannot be changed."

During the Miraaj the Holy Prophet was shown certain signs of the heaven and hell.

The Prophet returned to Makkah before dawn, and the next morning he told the people about his miraculous journey and ascension to heaven. The Makkans, of course, scoffed at his claim. Some ran to Abu Bakr and told him, thinking that it would shake his faith in the Prophet. Abu Bakr remarked: "If the Prophet said so it must be true". Abu Bakr later justified his remark which is an inspiration to generations of Muslims till the Day of Judgment. Since he had believed the Prophet was indeed a prophet, one to whom an angel brought revelations from Allah, Lord of the worlds, why should he not also believe the Prophet's account of his travel through space and time? From that day onward, Abu Bakr was called 'Siddeeq' one who believes. The pagan Makkans tried another idea. They quizzed Prophet Mohammad in detail about the journey to the Sacred Mosque in Jerusalem. Allah revealed the looks of the mosque in Jerusalem and then the Prophet described everything in detail, and no one could fault his description. Additionally, the Prophet told the Makkans about a caravan traveling from Jerusalem to Makkah, mentioning the number of camels, their condition, and the time that they would arrive in Makkah. The caravan from Jerusalem appeared exactly when the Holy Prophet said it would, and everyone saw that his description was accurate. But the pagans remained fettered to their disbelief. The

description of the Israa and the Miraaj was a test for both the believers and the nonbelievers.

That same morning Jibreel descended and taught Prophet Mohammad how to perform the five daily Salaat. Following Jibreel's visit, the Muslims began praying five times each day instead of praying morning and evening.

The Holy Prophet (PBUH) was given three things during the Miraaj [Sahih Muslim, Book #1 (Kitab Al-Iman, The Book of Faith), Hadith #329]:

1. Five daily Salaat (prayers) equal to the reward of fifty daily Salaat.

2. Revelation of the last two Ayat (verses) of Surah Al Baqarah:

THE APOSTLE, and the believers with him, believe in what has been bestowed upon him from on high by his Sustainer: they all believe in Allah, and His angels, and His revelations, and His apostles, making no distinction between any of His apostles; and they say:

We have heard, and we pay heed. Grant us Thy forgiveness, O our Sustainer, for with Thee is all journeys' end! [Surah Baqara (The Cow), 2:285]

"Allah does not burden any human being with more than he is well able to bear: in his favour shall be whatever good he does, and against him whatever evil he does.

"O our Sustainer! Take us not to task if we forget or unwittingly do wrong!

"O our Sustainer! Lay not upon us a burden such as Thou didst lay upon those who lived before us! O our Sustainer! Make us not bear burdens which we have no strength to bear!

"And efface Thou our sins, and grant us forgiveness, and bestow Thy mercy upon us! Thou art our Lord Supreme: succour us, then, against people who deny the truth!" [Surah Baqara (The Cow), 2:286]

3. Remission of serious sins for those among his Ummah who associate not anything with Allah.

The first thing points to the significance of the daily five Salaat. The second thing has to do with the tenets of Iman (faith). In the third point, there is the Promise of Allah that the sins of the people from the ummah of Prophet Muhammad would be forgiven

except those who died associating partners with Allah. It means that the believers will not suffer eternal punishment on account of their serious sins, but will instead be pardoned either through taubah (sincere repentance) and istighfaar (seeking the forgiveness of Allah), or after first being punished for their sins. The mushriks (those who assign partners to Allah) will suffer eternal punishment. The third point mentioned above has to do with tauheed (oneness of Allah) and Iman (faith), needs to be understood in precise detail. The very basics of tauheed need to be understood, believed and importantly practiced as prescribed in the Shariah. One may be forgiven or punished for the non-shirk sins; but the ones doing shirk there is the internal fire of hell.

May Allah Guide us to do Salaat regularly and save us from the grave sins of shirk, Amen.

We have seen a concise description of the Israa and Miraaj. The Holy Prophet was shown certain signs of the heaven (jannah) and hell jahannum, which can be read in the Hadith. We have to overcome the misconceptions about the miracle of Israa and Miraaj. Firstly, the Israa and Miraaj was physical with body (not spiritual; and not in a dream). The other misconception has to do with seeing Allah Almighty. It is clearly evident from the Quran and Hadith that the Holy Prophet did not see Allah Almighty. We quote a few Hadith:

1. Narrated by Hazrat Aisha (PBUH): Whoever claimed that (the Prophet) Muhammad saw his Lord, is committing a great fault, for he only saw Jibreel in his genuine shape in which he was created covering the whole horizon. [Sahih Bukhari, Book #54 (Beginning of Creation), Hadith #457]

2. Narrated Masruq: I said to 'Aisha, "O Mother! Did Prophet Muhammad see his Lord?" Aisha said, "What you have said makes my hair stand on end! Know that if somebody tells you one of the following three things, he is a liar:

a. "Whoever tells you that Muhammad saw his Lord, is a liar." Then Aisha recited the Ayat: '

No human vision can encompass Him, whereas He encompasses all human vision: for He alone is unfathomable, all-aware. [Surah Al-An'am (The Cattle), 6:103]

And it is not given to mortal man that Allah should speak unto him otherwise than through sudden inspiration, or [by a voice, as it were,] from behind a veil, or by sending an apostle to reveal, by His leave, whatever He wills [to reveal]: for, verily, He is exalted, wise. [Surah Al-Shura (The Consultation), 42:51]

b. Aisha further said, “And whoever tells you that the Prophet knows what is going to happen tomorrow, is a liar.” She then recited:

Verily, with Allah alone rests the knowledge of when the Last Hour will come: and He [it is who] sends down rain; and He [alone] knows what is in the wombs: whereas no one knows what he will reap tomorrow, and no one knows in what land he will die, Verily. Allah [alone] is all-knowing, all-aware. [Surah Luqman (The Wise), 31:34]

She added: “And whoever tells you that he concealed (some of Allah's orders), is a liar.” Then she recited:

O APOSTLE! Announce all that has been bestowed from on high upon thee by thy Sustainer: for unless thou doest it fully, thou wilt not have delivered His message [at all]. And Allah will protect thee from [unbelieving] men: behold, Allah does not guide people who refuse to acknowledge the truth. [Surah Al-Ma'idah (The Table Spread), 5:67]

c. Aisha added. “But the Prophet saw Jibreel in his true form twice.” [Sahih Bukhari, Book #60 (Prophetic Commentary on the Quran), Hadith #378]

3. It is narrated on the authority of Abu Dharr: I asked the Messenger of Allah (may peace be upon him): Did you see thy Lord? He said: He is a Light; how could I see Him? [Sahih Muslim, Book #1 (The Book of Faith or Kitab Al-Iman), Hadith #0341]

In the light of the above Ayat and Hadith we have to be conscious that the Holy Prophet did not see Allah, did not have the knowledge of the unseen and did not hide the revelation of Allah. These are the worst accusations against our beloved Prophet.

The Ayat 7-18 in the Surah Najm (The Star) are also related the Miraaj:

4. (7) appearing in the horizon's loftiest part, (8) and then drew near, and came close, (9) until he was but

two bow-lengths away, or even nearer. (10) And thus did [Allah] reveal unto His servant whatever He deemed right to reveal. (11) The [servant's] heart did not give the lie to what he saw: (12) will you, then, contend with him as to what he saw? (13) And, indeed, he saw him a second time (14) by the lote-tree of the farthest limit, (15) near unto the garden of promise. (16) with the lote-tree veiled in a veil of nameless splendour.... (17) [And withal,] the eye did not waver, nor yet did it stray: (18) truly did he see some of the most profound of his Sustainer's symbols. [Surah Najm (The Star), 53:7-18]

Narrated Masruq: I asked Aisha What about His Statement:- “Then he (Jibreel) approached And came closer, And was at a distance Of but two bow-lengths Or (even) nearer?” (Ayat 53:8-9) She replied, “It was Jibreel who used to come to the Prophet in the figure of a man, but on that occasion, he came in his actual and real figure and (he was so huge) that he covered the whole horizon.” [Sahih Bukhari, Book #54 (Beginning of Creation), Hadith #458]

In the above Ayat and the supporting Hadith it is evident that the Holy Prophet saw Jibreel and not Allah Almighty.

There is no authentic date of Israa and Miraaj. Even if the date is proven, it is not permissible to celebrate it in any form. The reason is simple and straightforward: the Prophet (PBUH) and his Sahabah (companions, may Allah be pleased with them all) did not celebrate it. If celebrating it was something that is prescribed in the religion of Islam, the Prophet would have told his ummah about that, either in word or in deed. If any such thing had happened, it would have been well known, and his companions would have transmitted the information to us. They narrated from their Prophet (peace and blessings of Allah be upon him) everything that his ummah needs to know, and they did not neglect any aspect of the religion, rather they were the first ones to do anything good. If celebrating this night had been prescribed in Islam, they would have been the first people to do so. The Prophet (PBUH) was the most sincere of people, and he conveyed the message to the people in full, and he fulfilled the trust. If venerating and celebrating this night were part of the religion of Allah, then the Prophet (PBUH) would have done that and would not have concealed it. Since no such thing happened, it is known that celebrating it and venerating it is not part of Islam at all. Allah has perfected this ummah's religion for it and has com-

pleted His favour upon them, and He condemns those who introduce things into the religion which Allah has not ordained. Allah says in the Holy Quran:

1. Today have I perfected your religious law for you, and have bestowed upon you the full measure of My blessings, and willed that self-surrender unto Me shall be your religion. [portion of Surah Al-Ma'idah (The Repast or The Table Spread), 5:3]

2. Is it that they [who care for no more than this world] believe in forces supposed to have a share in Allah's divinity, which enjoin upon them as a moral law something that Allah has never allowed? Now were it not for [Allah's] decree on the final judgment, all would indeed have been decided between them [in this world]: but, verily, grievous suffering awaits the evildoers [in the life to come]. [Surah Al-Shura (The Consultation), 42:21]

In the saheeh ahaadeeth it is proven that the Messenger of Allaah (PBUH) warned against bidah (innovation) and stated clearly that it is misguidance, so as to show the ummah how serious the matter is and put them off it.

3. Jabir b. Abdullah said: When Allah's Messenger (PUBUH) delivered the sermon he would say: "The best of the speech is embodied in the Book of Allah, and the best of the guidance is the guidance given by Muhammad. And the most evil affairs are their innovations; and every innovation is going astray." [Sahih Muslim, Book #004 (Kitab Al-Salat or The Book of Prayers), Hadith #1885] "And every going astray will be in the Fire." [Al-Nasaa'i]

4. Narrated Abdullah: the Prophet said, "I am your predecessor at the Lake-Fount (Kauthar) and some men amongst you will be brought to me, and when I will try to hand them some water, they will be pulled away from me by force whereupon I will say, 'O Lord, my companions!' then the Almighty will say, 'You do not know what they did after you left, they introduced new things into the religion after you.'" [Sahih Bukhari, Book #88 (Afflictions and the End of the World), Hadith #173]

We all should avoid and condemn such innovations called Shab-e-Miraj (The Night of Journey with the assigned date 27 Rajab) and Shab-e-Baraat

(practiced on 15 Shabaan), as innovations would deprive one from the pond of Kauthar. The Prophet and his Sahabah, the Rightly Guided Caliphs; and Tabi'un (generation which saw the Sahabah and not the Prophet); Tabi' al-Tabi'in (generation which saw the Tabi'un but not the Sahabah), may Allah's blessings be on them all, never did any special prayers or rituals or any kind of such celebrations.

We ask Allah to help us all to understand His religion and adhere to it, to bless us all by making us follow the Sunnah, and to protect us from bidah, for He is the Most Kind and Generous. May Allah bless our Prophet Muhammad, and his family and companions.

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Modi government's stepchild



I By Dr Mohammad Manzoor Alam I

Narendra Modi government has come to power on a plank of “development”, a thriving economy and people’s economic wellbeing. In practice, it has ended up doing just the opposite.

Nobel laureate Amartya Sen says public health and education are the foundations on which development stands. To handle jobs in a vast development enterprise people need different levels of education and training as well as health and fitness to do assigned work efficiently.

The first thing that Modi government has done in this regard is heavily cutting allocation to both health and education. Sen says health and education enable people to earn enough to sustain a flourishing market. A government that de-emphasises these two cannot be development friendly or a champion of market. We will come to health in a later article.

In this column we have earlier discussed the budget cuts on health and education, two stepchildren of Modi government. Here we revisit for a while stepchild number one, education. Funding has been slashed across the board, from primary level to university level and elite institutions like IITs.

The overall education budget has been brought down from Rs. 82, 771 crore to Rs. 69,074 crore, a massive cut from any standards. Under the UPA, the

Plan allocation was hiked by 18.2 percent in 2012-2013 and 8.3 percent in 2013-2014. On the other hand, BJP government has reduced Plan allocation for 2015-2016 by 24.68 percent.

The Sarv Shiksha Abhiyan has been reduced by 22.14 percent, funding for the Mid-day Meal by 16.41 percent, Rashtriya Madhyama Shiksha Abhiyan by 28.7 percent and Rashtriya Uchchatar Shiksha Abhiyan by 48 percent.

Such cuts have been made across the entire spectrum of education and the above is only a brief glimpse. The government’s announcement about creating five new IITs is also surrounded by ambiguity. There is a mismatch between the size of funds required and the quantum of funds allocated.

There is a certain lack of seriousness visible in the choice of persons to lead the HRD ministry, University Grants Commission, Indian Council for Historical Research and allied organisations regulating higher learning. The government’s choice for heading such organisations has gone in favour of a person without any academic background (the HRD minister), “historians” who think myth is history and “scientists” who claim that planes were used by Indians thousands of years ago to fly to other countries, and we had surgeons who could graft elephant’s head on human neck. In a speech before “distinguished” academics the prime minister himself endorsed these views. No wonder, the government is treating education like a stepchild.

Mother' Day, Father's Day ...for us, it's everyday

"And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship," (Surah Luqman, Chapter #31, Verse #14)

"And We have enjoined on man to be dutiful and kind to his parents. His mother bears him with hardship and" (Surah Al-Ahqaf, Chapter #46, Verse #15)

Narrated Abu Huraira: A man came to Allah's Apostle and said, "O Allah's Apostle! Who is more entitled to be treated with the best companionship by me?" The Prophet said, "Your mother." The man said, "Who is next?" The Prophet said, "Your mother." The man further said, "Who is next?" The Prophet said, "Your mother." The man asked for the fourth time, "Who is next?" The Prophet said, "Your father. " (SahihBukhari, Book #73, Hadith #2)

And (remember) when We took a covenant from the Children of Israel, (saying): Worship none but Allah (Alone) and be dutiful and good to parents, and to kindred, and to orphans and Al-Masakeen (the poor), (Tafsir At-Tabaree, Vol. 10, Page 158 (Verse 9:60)) and speak good to people (i.e. enjoin righteousness and forbid evil, and say the truth about Muhammad Peace be upon him), and perform As-Salat (Iqamat-as-Salat), and give Zakat. Then you slid back, except a few of you, while you are backsliders. (Tafsir Al-Qurtubee, Vol. 2, Page 392).
(Surah Al-Baqara, Chapter #2, Verse #83)

It is prescribed for you, when death approaches any of you, if he leaves wealth, that he make a bequest to parents and next of kin, according to reasonable manners. (This is) a duty upon Al-Muttaqoon (the pious - see V.2:2).
(Surah Al-Baqara, Chapter #2, Verse #180)

They ask you (O Muhammad SAW) what they should spend. Say: Whatever you spend of good must be for parents and kindred and orphans and AlMasakin (the poor) and the wayfarers, and whatever you do of good deeds, truly, Allah knows it well.

(Surah Al-Baqara, Chapter #2, Verse #215)

Worship Allah and join none with Him in worship, and do good to parents, kinsfolk, orphans, Al-Masakin (the poor), the neighbour who is near of kin, the neighbour who is a stranger, the companion by your side, the wayfarer (you meet), and those (slaves) whom your right hands possess. Verily, Allah does not like such as are proud and boastful;
(Surah An-Nisa, Chapter #4, Verse #36)

Say (O Muhammad SAW): "Come, I will recite what your Lord has prohibited you from: Join not anything in worship with Him; be good and dutiful to your parents; kill not your children because of poverty - We provide sustenance for you and for them; come not near to Al-Fawahish (shameful sins, illegal sexual intercourse, etc.) whether committed openly or secretly, and kill not anyone whom Allah has forbidden, except for a just cause (according to Islamic law). This He has commanded you that you may understand.
(Surah Al-Anaam, Chapter #6, Verse #151)

And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honour.
(Surah Al-Isra, Chapter #17, Verse #23)

And We have enjoined on man to be good and dutiful to his parents, but if they strive to make you join with Me (in worship) anything (as a partner) of which you have no knowledge, then obey them not. Unto Me is your return, and I shall tell you what you used to do.
(Surah Al-Ankaboot, Chapter #29, Verse #8)

And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years give thanks to Me and to your parents, unto Me is the final destination.
(Surah Luqman, Chapter #31, Verse #14)

" NOT IN THE NAME OF GOD "

By Yusra Shaikh AIR'ing

This poem is based on the Peshawar attack which took place on 16th Dec 2014
(Link:<http://time.com/3646246/peshawar-pakistan-taliban-students-school-attack/>)

I feel like it's become a trend nowadays where self-proclaimed religious groups do terrorist activities in the name of religion & God. Don't even know if they are actually Muslims or under-cover agents (latter looks more likely). But am writing this Poem taking the media into consideration that, even if it was a deviated Muslim, the act is not part of Islam. This poem actually hits home for me. And just like it's one's responsibility to defend one's family, one's honour, in the same way, I feel like it's my moral obligation to defend my religion in the most civil and peaceful way possible. To summarize a bit, this poem is written from a young boy's point of view who has suffered a lot due to the attack and he's addressing his attackers and informing them about the correct Islam. And since this poem is written from a boy's point of view, I hope it relates to the youth.

It was just another Tuesday,
Nothing special, nothing great,
Started off as just another day,
Ended off with a disturbed fate.
Was sitting in class, it was the third lecture,
A loud blast and lots of screaming,
Within seconds the whole scene turned into a different picture,
Now crouched beneath my desk I lay silently weeping.
I saw my friend under another desk,
Shaking with fear, his face so red,
Could clearly hear the sound of footsteps,
As I saw those big black boots I will never forget.
"In the name of God", you screamed out loud,
The sound of cries, the smell of blood and burning flesh,
As you mercilessly fired multiple bullet rounds,
I acted dead when you came upon me to check.
I open my eyes as I realize I'm sitting on my bed,
It's been so many days but I still can't get over it,
That scene is engraved in my head,
But "In the name of God" is what I just can't forget.
My religion is peace,
My God never wants innocent's bloodshed,
Clearly you didn't believe in this,
If you would then you would never hurt innocents.
My God tells me to treat everyone equally,
To even escort an enemy to safety,
To not hurt a bird or animal or even a tree,
And to choose for others what I choose for me.
I thought we come from the same place,
I thought you believed in peace too, but obviously you did not,
You were a completely different case,

Under the skin of a human was a monstrous bigot.
You praised God as you did deeds of the devil,
This won't take you to Paradise you're only falling deeper in hell,
Being under some sort of satanic spell,
All you really care about is your agenda and your cartel.
You make a mockery of the verses and scriptures,
It's not about a particular attire and few Arabic words,
This faith is much much deeper,
Unlike yours which is broken and blurred.
Patience and tolerance is what makes a true believer,
Cause no harm to your family, friends and even your neighbors,
Feed the hungry even if it's just one supper,
Treat the orphan in a respectful and righteous manner.
People are of two kinds,
Either brothers in faith or equals in humanity,
You cannot interpret without having the context in mind.
You will be answerable for all your criminality.
Knowledge is placed on such a high pedestal,
That even the first word revealed was 'Read',
So how can this religion command you to kill,
You could get the answer yourself if you actually bother to read.
Killing young blood is only done by cowards,
By low self-esteem weak little men,
Whatever your justification murder will always be murder,
Forget about Muslim you're not even human.

Zeroing on Olives

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The olives, like the dates, holds great value in ancient and modern cultures. The dove holding an olive branch in its mouth has become a universal symbol of peace. It is said to have originated in the story of Prophet Noah (peace be upon him). The dove appeared as a sign that the flood, which had been sent as a punishment, would abate. Let us have a closer look at this familiar fruit whose tree is known as the Blessed Tree. The botanical name of olive is *Olea Europaea* Linn. In Arabic the olive is known as Zaith and in Quran it is referred as Al-Zaitun. We shall note the names in several other languages: Olive (English, French and German), Zaitun (Arabic Persian, Hindi, Urdu and several Indian languages), Oliva (Russian, Latin and Italian), Olivo (Spanish), Elia (Greek), Zayit (Hebrew) and so on.

The olive tree has a rich history. The ancients knew these virtues, and olive oil became a key to their religious and political ceremonies, from the temples of Ra in Egypt where lamps burned olive oil, to the temple of Solomon, where kings were anointed with oil based ointments. The olive was a native to Asia Minor and spread from Iran, Syria and Palestine to the rest of the Mediterranean basin 6,000 years ago. It is among the oldest known cultivated trees in the world—being grown before the written language was invented. Olives have been found in Egyptian tombs from 2000 years BC. The olive trees on the Mount of Olives in Jerusalem are reputed to be over 2000 years old, still relative newcomers considering the long domestication of the olive.

The olive tree grows to less than 10 metres high. It is an evergreen tree with leaves that are pale green above and silvery below. The bark is pale grey and the flowers are numerous, small and creamy-white in color. Olives are cultivated through grafting, the method routinely used to propagate fruit trees. The stem or bud of one plant is joined to the stem or bud of another to form a new plant. It can take more than five years for a tree to start producing fruit.

The trees can be harvested annually and continue to produce fruits until they become very old and hollow. The fruit of the tree is a drupe with fleshy fruit and a hard seed. The oval-shaped olives are approximately 2 to 3 cm long. Olives go through a number of growth stages. They start out as a green fruit, which turns yellowish, then, reddish and finally black as they ripen. An olive contains 10-40% oil by weight. Though olive fruits are very nutritious it is not usually eaten due to its metallic taste. Olives are usually consumed in the form of pickles and preserved in salt or vinegar solutions. One can find an astounding array of olives from green and black varieties to stuffed ones in the market stores. One can also find a variety of olive oils in the market. Olive oil is produced through a process known as crushing and pressing. While machines have taken over most of the work, traditional methods of extracting oil are still in use. Different methods of crushing and pressing are used to extract olive oil. Types of olive oil include:

- Extra virgin considered the best, least processed, comprising the oil from the first pressing of the olives.
- Virgin - from the second pressing.
- Pure - undergoes some processing, such as filtering and refining.
- Extra light - undergoes considerable processing and only retains a very mild olive flavour.

Health benefits of olives:

- Traditionally, olives have been viewed as a very healthy food. Beside providing energy, they compose of significant amounts of plant-derived anti-oxidants, minerals, phyto-sterols, and vitamins.
- Olives are a moderate source of calories; 100 grams of fruits provide just 115 calories. Their calorie content basically comes from fats. Nonetheless, the fruit composes healthy fat in the form of monounsaturated fatty acids. Mediterranean diet, which is rich in monounsaturated fatty acids help to prevent coronary artery disease and strokes by favoring healthy blood lipid profile.
- Olive fruit contains tyrosol phenolic compounds such as oleuropein and oleocanthal. These

Olives (*Olea europaea*), ripe, canned, (small to extra large)**Nutritional value per 100 g.**

Source: United States Department of Agriculture (USDA)
 National Nutrient Data Base,
<http://www.ars.usda.gov/nutrientdata>

Principle	Nutrient Value	Percentage of RDA
Energy	115 Kcal	5.75%
Carbohydrates	6.26 g	5%
Protein	0.84 g	1.5%
Total Fat	10.68 g	50%
Cholesterol	0 mg	0%
Dietary Fiber	3.2 g	8%

VITAMINS

Folates	0 µg	0%
Niacin	0.037 mg	<1%
Pantothenic acid	0.015 mg	<1%
Pyridoxine	0.009 mg	0%
Riboflavin	0 mg	0%
Thiamin	0.003 mg	0%
Vitamin A	403 IU	13.5%
Vitamin C	0.9	1%
Vitamin E	1.65 mg	11%
Vitamin K	1.4 µg	1%

ELECTROLYTES

Sodium	735 mg	49%
Potassium	8 mg	17%

MINERALS

Calcium	88 mg	9%
Copper	0.251 mg	28%
Iron	3.30 mg	41%
Magnesium	4 mg	1%
Manganese	0.020 mg	1%
Phosphorus	3 mg	<1%
Selenium	0.9 µg	1.5%
Zinc	0.22 mg	2%

PHYTO-NUTRIENTS

Carotene-β	237 µg	--
Crypto-xanthin-β	9 µg	--
Lutein-zeaxanthin	510 µg	--
Phytosterols	221 mg	--

LIPIDS (Fatty Acids)

Total saturated	1.415 g	--
Total Mono-unsaturated	7.888 g	--
Total Poly-unsaturated	0.911 g	--

RDA: Reference Daily Intake or Recommended Daily Intake, which is considered sufficient to meet the dietary requirements of most individuals.

•Studies suggest that oleocanthal has ibuprofen like anti-inflammatory activities. Mediterranean diet that uses olive and its oil may be responsible in part for the lower incidences of coronary artery disease.

•Olive contains a good amount of vitamin E. 100g cured, and canned fruits provide 1.65mg (11% of daily requirement) of α-tocopherol. Vitamin E is a powerful lipid soluble antioxidant, required for maintaining the integrity of cell membrane of mucus membranes and skin by protecting it from harmful oxygen-free radicals.

•In addition, the fruits contain good amounts of minerals like calcium, copper, iron, manganese, and zinc. Further, they are small sources of B-complex vitamins.

•Oil expressed from these fruits is recognized as one of the healthiest edible oils since it contains less saturated fat, and composes linoleic (omega-6) and linolenic acid (omega-3) essential fatty acids at the recommended 8:1 ratio.

Every part of the blessed tree of olive is fully utilized as the medicinal and cosmetic uses are many: the fruits are eaten or used to produce olive oil; the leaves possess medicinal value; and the wood of the tree is highly valued for carpentry work. The Prophet Muhammad (may the peace and blessings of Allah be upon him) is reported to have said: Take oil of olive and massage with it – it is a blessed tree. Olive oil is applied to the skin as it brightens the complexion, softens the skin. It is used in the treatment of eczema and several other skin ailments. The olive oil is extremely nutritious as it is rich in anti-oxidants and the vitamins E, A, D and K. It is useful in balancing the fats and lowering the cholesterol and controlling the blood pressure. Olive oil also relates to the maintenance of a healthy digestive system.

compounds are responsible for its bitter and pungent taste. Oleocanthal, oleuropein, and its derivative hydroxytyrosol are nature's most powerful anti-oxidants. Together with vitamin E and carotenoids, they play a vital role fighting against cancer, inflammation, coronary artery disease, degenerative nerve diseases, diabetes, etc.

The smoke-less burning of olive oil is a peculiar feature, which produces a bright light. The Qur'an stresses the importance of the olive on several occasions. This luminescent property of olive oil is powerfully illustrated in the following parable in the

• Allah is the Light of the heavens and the earth. The parable of His light is, as it were, that of a niche containing a lamp; the lamp is [enclosed] in glass, the glass [shining] like a radiant star: [a lamp] lit from a blessed tree - an olive-tree that is neither of the east nor of the west the oil whereof [is so bright that it] would well-nigh give light [of itself] even though fire had not touched it: light upon light! God guides unto His light him that wills [to be guided]; and [to this end] God propounds parables unto men, since God [alone] has full knowledge of all things.

[Surah Al-Nur (The Light), 24:35]

The olive is mentioned in six other Ayah of the Holy Quran:

1. And He it is who has caused waters to come down from the sky; and by this means have We brought forth all living growth, and out of this have We brought forth verdure. Out of this do We bring forth close-growing grain; and out of the spathe of the palm tree, dates in thick clusters; and gardens of vines, and the olive tree, and the pomegranate: [all] so alike, and yet so different! Behold their fruit when it comes to fruition and ripens! Verily, in all this there are messages indeed for people who will believe! [Surah Al-An'am (The Cattle or The Livestock), 6:99]

2. For it is He who has brought into being gardens- [both] the cultivated ones and those growing wild - and the date-palm, and fields bearing multiform produce, and the olive tree, and the pomegranate: [all] resembling one another and yet so different! Eat of their fruit when it comes to fruition, and give [unto the poor] their due on harvest day. And do not waste [God's bounties]: verily, He does not love the wasteful! [Surah Al-An'am (The Cattle or The Livestock), 6:141]

3. [and] by virtue thereof He causes crops to grow for you, and olive trees, and date palms, and grapes, and all [other] kinds of fruit: in this, behold, there is a message indeed for people who think! [Surah Al-Nahl (The Bee), 16:11]

4. as well as a tree that issues from [the lands adjoining] Mount Sinai, [8] yielding oil and relish for all to eat. [Surah Al-Mu'minun (The Believers), 23:20]

5. and olive trees and date-palms, [Surah 'Abasa (He Frowned), 80:29]

6. CONSIDER the fig and the olive, [Al-Tin (The Fig), 95:1]

The olive tree, one of the blessings of the plant kingdom, not only has nutritional, medicinal and cosmetic value, but also fulfils a religious function as a sign. Since the time of Prophet Adam, the olive has been said to represent those seeking God.

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Ram's birthplace Ayodhya is in Pakistan, says book



The bricks brought over from all over India for constructing the Ram temple in Ayodhya of Uttar Pradesh (Photo credit - PTI)

I By Mohammed Shafeeq I

Hyderabad, 08 May 2015: Ayodhya, the birthplace of Hindu warrior-god Ram, is in Pakistan, claims a book by a top Muslim leader.

Ayodhya in Faizabad district of Uttar Pradesh is not the original city by the same name as it was inhabited by human beings only in 7th century BC while Rama is believed to have been born 18 million years ago, says "Facts of Ayodhya Episode" authored by Abdul Rahim Quraishi, assistant general secretary of the All India Muslim Personal Law Board (AIM-PLB).

Quoting research papers of Jassu Ram and other archaeologists of the Archaeological Survey of India (ASI), the book reveals that there were two Ayodhyas - one which was built by King Raghu, great grandfather of Ram, and the second built by Ram himself.

"Jassu Ram in 'Ancient Geography of the Ramayana' says that both Ayodhyas are in Dera Ismail Khan district of Pakistan's North West Frontier Province (now Khyber Pakhtunkhwa)," says Quraishi, also president of Majlis Tameer-e-Millat, a socio-religious organization.

Quraishi, a key figure in the committee constituted

by the AIMPLB to fight the Babri Masjid case, said Ayodhya in Faizabad district was known as Saket in 7th century BC.

In all probability, Hindus in 11th century CE gave the name of Ayodhya to the town. They also gave names connected with Ram Katha to various areas of the town.

The writer says that if the present Ayodhya was the birthplace of Ram, it would have been mentioned in Ramayana of Tulsidas, who penned the epic in 1574 CE in Ayodhya. Tulsidas wrote Ramayana during the time of Mughal emperor Akbar, the grandson of Babar.

"If Babri Masjid was constructed by demolishing a temple, he would have mentioned this," Quraishi told IANS.

He believes all these evidences may be produced during the hearing of the case in the Supreme Court, where the AIMPLB has challenged the 2010 verdict of the Allahbad High Court on the Babri Masjid title suit.

The Urdu version of the 82-year-old leader's book has hit the stands. The English translation is expected to be published soon.

Quraishi pointed out that the excavations undertaken by Banaras Hindu University and ASI and those on the orders of Allahbad High Court found nothing to prove that a temple existed there. There was no objection by Hindus when Babri Masjid was constructed in 1528.

He referred to a 1855 incident in which 'bairagies' (Hindu ascetics) returned Babri Masjid to Muslims after occupying it for some days.

It was in 1885 that a Mahant filed a suit for permission to construct a temple on chabutra or platform in the outer courtyard of the Babri Masjid claiming it to be the birthplace of Ram.

The sub-judge of Faizabad, Pandit Hari Kishan, on Dec 24, 1885, refused to give permission. Neither Mahant Dharam Das in his plaint stated nor sub-judge, a Hindu Pandit, remarked that Babar built the mosque at a sacred place of Hindus.

The author said the Allahbad High Court decided the Babri Masjid title suit on the basis of belief. "The findings of the three-judge bench are patently wrong. In 1855, the Hindus of Ayodhya did not believe that the Babri Masjid stood on Ram Janmasthan."

The book has dealt in detail with developments leading to the night of December 22, 1949, when idols of Ram and other gods were planted in Babri Masjid.

Quoting extensively from the orders of various courts, reports of commissions and books, Quraishi has written in detail how the conspiracy was hatched by the Hindu Mahasbha and implemented by K.K.K. Nayar, the then deputy commissioner-cum-district magistrate.

The Babri Masjid was demolished by a mob of Hindu zealots on December 6, 1992, and a makeshift shrine was constructed on its debris.

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(IANS)

<http://www.indiatomorrow.net/eng/rams-birthplace-ayodhya-is-in-pakistan-says-book>

Hi Little Fairy

Hajira Khan
Indian School Salalah
Salalah, Sultanate of Oman



Hi little fairy
I like your tiny wings
Hi little fairy
I like your tiny shoes
Hi little fairy
I like your golden hair
Hi little fair
I like your tiny dress
Hi little fairy
I love you so much!!!

Renew Your Life

I By Sheikh Mohammed al-Ghazali I

Before every new morning, God exhorts people to renew their lives with the break of dawn

Often, when we want to start a new page in our life, we tie such a wish to some favorable circumstances in the unknown future, a turnabout in our career, or a special date or event.

This postponement is accompanied by the belief that power will come to us at that time to invigorate us after a period of indolence and reawaken hope after despair.

But this is merely an illusion; renewal of life springs, above all, from within the self.

When life is faced with purpose and insight, there is little danger of succumbing to one's surrounding circumstances, no matter how bitter they may be.

Rather than being swept along by their currents, one would benefit from them, retaining one's real self in the face of them, just as flower seeds buried under heaps of earth cleave their way up to the light where they release their refreshing fragrance.

They transform the soil and muddy water into joyful colors and pleasant scents; we can do the same if we take control of our time and preserve our freedom of action while confronting adverse conditions. We are able to fulfill much without waiting for external help.

Don't Postpone Your Life-Renewing Plan

Help is given to those who are walking their way towards the truth. By harnessing hidden internal powers, buried faculties, and limited or trifling opportunities, man can build himself anew.

There is no time to linger. Help is given to those who are walking their way towards the truth, but the power of running or climbing will not be showered on those who are crippled with inaction. That is impossible. Do not hinge the building of your life on some chance that may or may not break forth from the unknown. This will not bring you anything good.

The present days you have in your hands, the soul within you, and the smiling or frowning circumstances around you are the foundations from which your future emerges. Prophet Muhammad (peace be upon him) said: "Allah spreads out His Hand at night to accept the repentance of those who sinned during the day, and He spreads out His Hand by day to accept the repentance of those who sinned during the night." (Muslim)

Every postponement of a life-renewing plan through which you get yourself on the right track only prolongs the dark period you want to deliver yourself from, and keeps you defeated and powerless in front of temptations and carelessness. It can even drag you down a steeper slope, and here lies the calamity.

"The day and night are two mounts. Ride them well to the hereafter. Beware of procrastination (of repentance), for death comes suddenly. Do not be deluded by the Forbearance of Allah; Paradise and Hellfire are closer to you than your shoelace." (Ibn Ady)

Then Prophet Muhammad recited:

{Whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it.} (Al-Zalzalah 99: 7-8)

It is important to rearrange your life from time to time, to look critically into its different corners to dig out the defects and failures, and create a short and long-term scheme to eliminate them.

Every few days, you look into the chaos of your desk drawer and tidy up the scattered scraps, messy books, and useless papers. You put everything in its proper place and throw the meaningless things into the trash.

The rooms of your house become messy by the end of the day, and so busy hands go up and down, here and there, to clean the dirty furniture, dump any waste into the bin, and restore everything to order and beauty.

Does our life not deserve such an effort?

Does it not deserve to have its affairs examined from time to time to see if there are any problems that need solving, or any sins weighing it down that need purifying?

It deserves to have its profits and losses considered after every stage forged through this life journey, and to be restored to equilibrium and stability whenever it is shaken by crises or conflicts.

Daily New Hope

at that peaceful time every one of us can renew his life and rebuild himself anew. More than any other creature, humans need to delve deeply within and explore themselves in order to protect their private and public lives from disease and disunion. Their moral and mental structure rarely remains intact and concrete with sharp collisions against desires and temptations.

If left to destructive forces, morality and sensibility will inevitably be ruined, like the spilled beads of a necklace whose string has broken.

{...one whose heart We have made heedless of Our Remembrance, one who follows his own lusts and whose affair (deeds) has become broken up.} (Al-Kahf 18: 28)

Hence, continuous work is necessary to organize and accurately monitor oneself.

Before every new morning, God exhorts people to renew their lives with the break of dawn, having rested their bodies after a day's labor and upon rising from their beds to face a new day. At that decisive time they can think over their stumbles, falls, and sins; at that peaceful time every one of us can renew his life and rebuild himself anew with the shining rays of light, hope, and new beginnings, guided by the "Voice of Truth" calling out everywhere to restore the wandering and revive the weary. Prophet Muhammad said:

"Our Lord (Blessed and Exalted is He) descends every night to the nearest heaven (to our world), when only the last third of the night remains, and says, 'Is there any seeker of My Favor that I may give to him? Is there any supplicant that I may answer him? Is there any asker of forgiveness that I may forgive him?' This continues until the break of dawn." (Al-Bukhari)

And

"The nearest a slave can be to his Lord is during the middle of the night." (At-Tirmidhi)

If you can be among those who remember God during that special time of closeness to Him, be among them. It is the time when night goes and morning comes, and out of the debris of the near or distant past you can rise to build your future.

Do not be discouraged by your countless sins. Even if they are as much as the ocean foam, God will not mind forgiving them all for you as long as you turn to Him repentantly and hurry your steps for His Mercy and Pardon. Past ingratitude should be no barrier to sincere repentance.

{Say: "O My servants who have transgressed against themselves (by sinning), do not despair of Allah's Mercy. Indeed, Allah forgives all sins. Indeed, it is He Who is Oft-Forgiving, Most Merciful. And return in repentance to your Lord and submit to Him."} (Az-Zumar 39: 53-54)

In a sacred hadith (Revelation from God in the Prophet's words):

"Allah says: "O son of Adam, as long as you call upon Me and put your hope in Me, I will forgive whatever you have done, and I will not mind.

O son of Adam, even if your sins were to reach the clouds of the sky, then you were to seek My Forgiveness, I would forgive you, and I will not mind.

O son of Adam, if you were to come to me with an earth-full of sins, and you were to meet Me not associating anything with Me, I will come to you with an earth-full of forgiveness." (At-Tirmidhi)

These and similar Words of God revive hope to a deadened will and stir up a dull and somewhat ashamed person with a determination to resume walking towards God and renew life after a bad, passive past.

Source>><http://www.quran-al-mubeen.com/renew-your-life.html>

The Power and Ethics of Supplication

Ameen - May You Have Likewise

I By Suzana Nabil Saad I

{I respond to the invocation of the supplicant when he calls upon Me. So let them respond to Me [by obedience] and believe in Me that they may be [rightly] guided.} (Quran 2:186)

Du'aa is part and parcel of every Muslim's life. Not only does it please our Lord and save us from arrogance, its goodness extends to our well-being.

{And your Lord said: 'Invoke Me I will respond to your (invocation).}

Verily, those who scorn My worship [i.e. do not invoke Me, and do not believe in My Oneness], they will surely enter Hell in humiliation!'} (40:60)

Du'aa is part and parcel of every Muslim's life. Not only does it please our Lord and save us from arrogance, its goodness extends to our well-being; as Allah responds to our wishes and concerns.

The Power of Supplication (Du'aa)

Islamic Ethics of Supplication

- Why a Supplication Remains Unanswered?
- Supplication for Guidance
- Influence of Du'a' on Qadar
- Can Converts Make Dua for non-Muslims?
- Don't Make Bad Dua - True Story

The Prophets (peace be upon them all) were pioneers in comprehending the significance and power of du'aain a believer's life.

They went through tremendous hardships and trials in their da'wah(calling) to the worship of Allah; and were met with atrocities and falsified accusations. In those moments, they would call to Allah for guidance and strength.

Prophet Moses (peace be upon him) invoked Allah to help him in his confrontation with the

Pharaoh of Egypt who was known for his vengeance. He did not back off but rather turned to Allah in a du'aa for strength and direction: {O my Lord! Open for me my chest (grant me self-confidence, contentment, and boldness). And ease my task for me; and make loose the knot (the defect) from my tongue, (remove the incorrectness of my speech) that they understand my speech.} (20:25-8)

Prophet Ayyub (peace be upon him) was tried with numerous hardships in his offspring, health and wealth. However, instead of complaining he turned to Allah: {Verily distress has seized me and You are the Most Merciful of all those who show mercy.} (21:83)

Prophet Sulaiman (peace be upon him) was aware that Allah alone was the Sustainer and Provider so he supplicated Allah for a kingdom that would never be surpassed; humbly asking Him for forgiveness:

{He said, "My Lord! Forgive me, and bestow upon me a kingdom such as shall not belong to any other after me. Verily, You are the Bestower.}(38:35)

Supplications in Ease & Hardship

A believer is tested with ease and hardship throughout his life...

If this life was only ease, there would not be any yearning for an afterlife or any motivation to work for it. Allah is all merciful and does not make it all hardship too. A believer is tested with ease and hardship throughout his life; and gratefully praises his Lord at times of ease and humbly asks for patience through hardship.

Prophet Muhammad (peace be upon him) said in his beautiful hadith: "Indeed amazing are the affairs of a believer! They are all for his benefit. If he is granted ease of living he is thankful; and this is best for him. And if he is

afflicted with a hardship, he perseveres; and this is best for him."(Muslim)

Ameen, May You Have Likewise

Supplicating not only for oneself but for others as well is reaching yet a higher level of ihsan(excellence) in manners. Others' well-being and happiness becomes one's concern too.

The reward for this is surpassing. Not only is it rewarding to one's soul, moreover Allah appoints an Angel that will pray for you to have exactly the same that you asked for the person/people in concern.

The Prophet (peace be upon him) said:"The similitude of believers in regard to mutual love, affection, and fellow-feeling is that of one body; when any limb of it aches, the whole body aches, because of sleeplessness and fever." (Muslim)

The figure of speech in this hadith is amazing. Muslims are akin to "one" person. If any part of his/her body aches the whole body aches because of the pain. That is how we should be as Muslims, if one of us is in distress then the whole Ummah should be in distress and the latter should find means to alleviate the former.

Ethics of Making Du'aa

1. Supplication should start with, "Bismillah... In the name of Allah, Praise is to Allah, and Peace and Blessings of Allah be upon the Messenger of Allah and should end with (Peace and Blessing be upon the Messenger of Allah)."

2. Supplication should be performed secretly and with a present (sincere) heart. Allah said: {Invoke your Rabb (Cherisher and Sustainer) with humility and in secret, He likes not the aggressors.} (7:55)

3. Supplicate Allah with humility and express

your need of Him. He said: {Verily, they used to hasten on to do good deeds, and they used to call on Us with hope and fear, and used to humble themselves before us.} (21:90)

4. Insist to Allah in your supplication by repeating it many times.

5. Invoke Allah by His Names and Attributes. He said: {And (all) the Most Beautiful Names belong to Allah, so call on Him by them.} (7:180)

6. Supplicate Allah by mentioning the righteous deeds you have done. Narrated Abdullah ibn Umar, that he heard Allah's Messenger, saying:

"Three men, amongst those who became before you set out until night came and they reached a cave, so they entered it. A rock slithered down from a mountain and blocked the entrance of the cave. They said:"Nothing will save you from this except that you supplicate to Allah by mentioning the righteous deeds you have done, etc."(Al-Bukhari)

7. Admit your sins during your supplication. Allah said: {Dha-n-Nun (Jonah), when he went off in anger, and imagined that We shall not punish him. But he cried through the darkness (saying): La ilahaila Anta (none has the right to be worshiped but You) Glorified be You, Truly, I have been of the wrongdoers.} (21:87)

8. Repeat each sentence of your supplication three times. From the longhadith narrated by Ibn Mas'ud, and when the Prophet finished his Salat, he raised his voice and supplicated on them and when he supplicated, he supplicated three times...."

9. Face the Qiblah (Makkah) during your supplication. Narrated Abdullah ibn Zaid:

“Allah’s Messenger went out to his praying place to offer the Salat of Istisqa(rain) He invoked Allah for rain and then faced the Qiblah and turned his upper garment inside out.”(Al-Bukhari)

10. Raise your hands while supplicating Allah as in the hadith of Abu Musa: when the Prophet had finished from the battle of Hunain, he said:“The Prophet asked for water, performed ablution and then raised his hands saying 'O Allah forgive Ubaid Abi Amir.” (Al-Bukhari)

11. Be in the state of purity during your supplication. (See the previous hadith)

12. When making supplication for others, start with yourself first then include others. Allah said about Noah: {My Rabb (Cherisher and Sustainer) forgive me and my parents and him who enters my home as a believer, and all the believing men and women..} (71:28)

13. Do not be aggressive when you are supplicating Allah, such as asking Him to make you a prophet and you know there will not be a prophet after Muhammad (peace be upon him) or make you live forever and you know everyone will die.

14. Remember to include your parents in your supplication (if they are Muslims only or they died on Islam, but if they are alive and they are nonbelievers, you cannot supplicate Allah to have mercy on them or forgive their sins, you are only allowed to ask Allah to guide them to the right path “Islam”).

15. Be patient. Do not expect an immediate response from Allah although this could happen. But if it does not, then you should be patient and continue supplicating Allah until you see the results. Narrated Abu Hurairah: Allah’s Messenger said:“The invocation of anyone of you is responded to by Allah if he does not show impatience by saying; 'I invoked Allah

but my request has not been granted.””(Al-Bukhari)

What if My Du’aa is Still Not Being Answered?

Prophet Muhammad said:“There is no Muslim who calls upon Allah with words in which there is no sin or severing of family ties but Allah will give him one of three things: either He will answer his prayer soon, or He will store it up for him in the Hereafter, or He will remove something bad from him that is equivalent to what he is asking for.”

They said:“Then we should make a great amount of du’aa.”

He said: “Allah is greater.” (At-Tirmidhi)

Words of Wisdom

It was said to Ibrahim ibn Adham: “Why is it that we supplicate and receive no response?”

He said:“Because you know Allah but you do not obey Him, and you know the Messenger but you do not follow his Sunnah, and you know the Quran but you do not act in accordance with it, and you eat from the blessings of Allah but you do not give thanks for them, and you know Paradise but you do not seek it, and you know Hell but you do not flee from it, and you know the shaytan but you do not fight him rather you agree with him, and you know death but you do not prepare for it, and you have buried the dead but you do not learn a lesson from that, and you ignore your own faults and are preoccupied with other people’s faults.”

Works Cited:

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"We Must Be Careful. It Can Happen To Us As Well."

The method of Rasoolullaah's teaching was as unique as he himself was. He never discouraged Muslims from asking reasonable questions. Rather, he used to encourage them by commenting that sensible queries are the gateway to learning. Due to such encouragement, many students used to ask him questions. Once, a Muslim visited the noble Prophet and

Qur'aan: "The death you try to flee from will certainly overtake you. Then you will be returned to the One who knows the visible and the unseen and He will tell you everything you have done (in this world).(2)

Related with the above-quoted Aayat and Hadees, let me tell you an interesting story,



requested him: "Ya Rasoolallaah! Tell us who is the wisest and most far-sighted among us?" He replied: "He who believes that life in this world is temporary, remembers death a lot, and focuses more on the preparation for the afterlife is the wisest amongst us."(1) Describing the fact that we can't escape death, Ahllaahsays in the noble

which is obviously described in a metaphorical way. It goes on to say that once upon a time, a father was on a fun trip with his wife and children. On the way, he saw a stranger standing on the roadside requesting for a lift. Strangely, his head was covered. So, the father asked him: Who are you? The stranger lifted his cover and

replied: "I am your wealth." The father and his family felt very happy and they invited him to hop in. Then, the vehicle resumed its journey until the father met another stranger on the road requesting for a lift. Mysteriously, his head was also covered. So, the father asked him: "Who are you?" The stranger replied: "I am the high position and power you have always wanted and loved. The father and his family felt delighted and they asked him also to join them. Now, taking the wealth and high position, they resumed their fun trip. After a distance, the father noticed another stranger just like the earlier two ones. He pulled over and asked him; "Who are you?" The stranger replied: "I am your desires." Meeting him on the way, the joy of the entire family knew no boundaries. On their pleading, this stranger also joined in. After a while, the father noticed another stranger, with his head similarly covered, he pulled over and asked him: "Who are you?" The stranger replied: "I am Islaam, your Deen and religion." Suddenly, the father felt uneasy. He looked at his family. They all seemed sad and sullen. Looking at Islaam, the images of halaal and haraam, prayer and fasting, hijaab and traditional clothes, no-TV and no-movie flashed in their mind. Influenced by the sad faces of his family members, the father told the stranger (i.e. Islaam): "Don't worry! Other travelers are also on the way. One of them will definitely take you." He softly but frankly told further: "Now excuse us, next time I will definitely take you with us." Thus, having left this stranger behind, they resumed their fun trip.

And out of nowhere, something appeared in the middle of the road. It was a checkpoint with a big STOP sign. The children saw the inspector walking towards their father and whispering something to him: "Your time is up so come with me", said the checkpoint officer. The father was shocked with fear and couldn't utter a word. When, he left the car alone, the officer asked him: "Why are you alone? Where is Islam, your religion and Deen? I need him with you. Is he not with you?" The father answered: "No, I left him on the way, not too far back. So if you can let me go back, I can bring him quickly." The checkpoint officer rebuked him: "You are not al-

lowed to go back, your trip has ended and returning is impossible now." But the father kept pleading: "But, but, I have brought every other thing with me, money, position, my car, my wife, and my children and on and on." The checkpoint officer told him: "They will neither benefit you nor will they protect you in front of Allaah, not even a bit! And you will leave all of this here only. None of them will help you, except for Islaam, your religion, the one which you left back on the road." So the father asked: "Who are you exactly?" The checkpoint officer said: "I am your death, the one which you were heedless of and didn't take into account in your trip!" The father looked at his vehicle. He found his wife, taking control of it and continuing the trip with all of its passengers but him. And none of them stayed with him, and none of them helped him in any way.

Allaah warns us: "Say: If your father, your sons, your brothers, your wives, your tribes, the property you have acquired, the business in which you fear a decline, and the homes you love, are dearer to you than Allaah and His Rasool...then wait until Allaah shall fulfill His decree. He does not guide the evil-doers." (3) Allaah further says: "Every soul shall taste death: you shall get your full rewards only on the Day of Judgment. Whoever is distanced from the Hell and is admitted to Paradise shall surely succeed. The life of this world is nothing but an insipid and illusionary pleasure." (4)

Under the light of such Qur'aanic Verses and Ahaadees, the religious scholars warn us that we are in this world on an "employment visa" which is neither extendable nor is it transferable. Ironically, its expiry date is not known as well. Therefore, wisdom and reason dictate that we must always be ready for the departure. Otherwise we may land up in the same trouble, where the above-mentioned "unprepared" father landed in this beautiful and soul stirring story. May Allaah persuade us to spend this life in the shade of Islaam and may He protect us from such a bad demise, Aameen Yaa Rabbal 'Aalameen,

Haafiz Syed Abdul Aziz Quadri.

When Exams Attack:

6 Tips to Revamp Your Revision

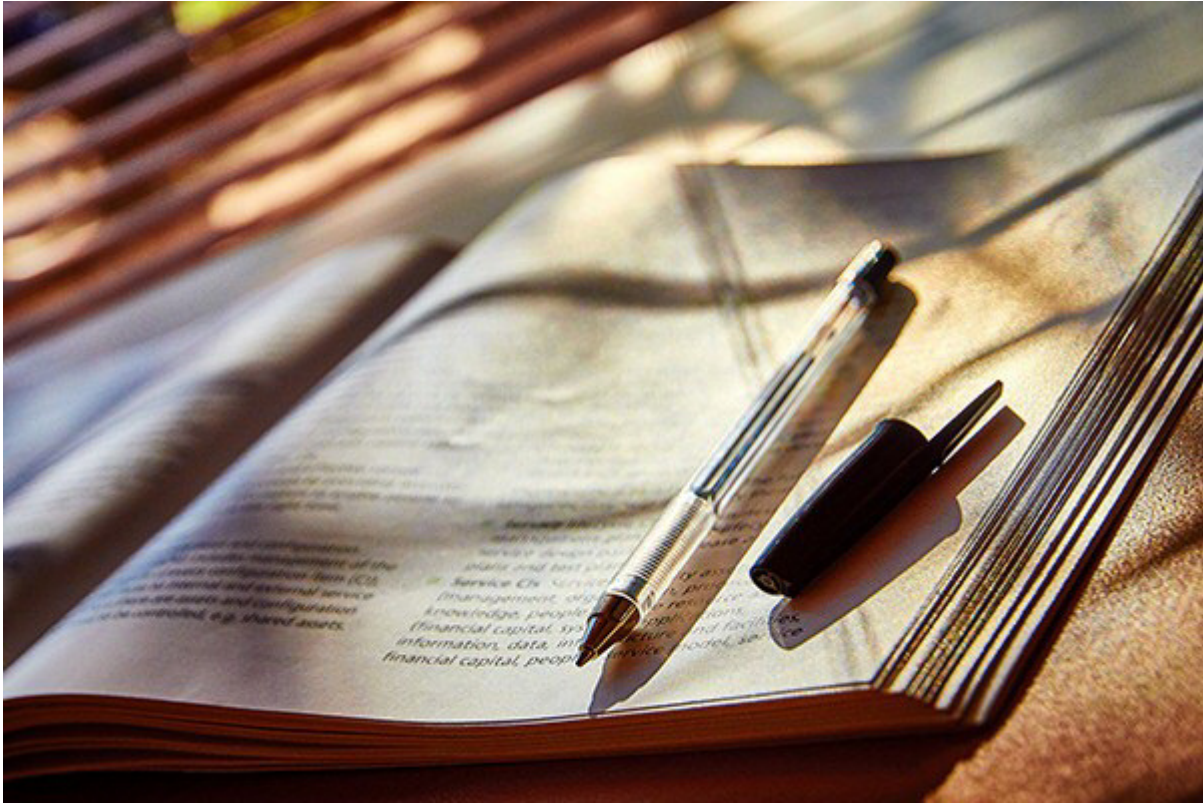


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Exams are just around the corner for many students. Many of us have a number of panic attacks around this time of year, every year. The guilt of procrastination and piles of books that have yet to be read looms over us.¹ Memories of ploughing through hours of dreary revision sessions are often hidden away somewhere in the back of our minds.

While we may lose confidence in our abilities and question if we can even go through with exams, it is important to remind ourselves of Allah's words in Surat Al-Baqarah:

"Allah does not charge a soul except [with that within] its capacity..." [Qur'an: Chapter 2, Verse 286]¹

Allah has given us this capacity, so we must use this knowledge to instill confidence in ourselves and go ahead with our revision. Sometimes, it is neces-

sary to think about our previous study tactics to see how we can improve and start taking advantage of our abilities.

Revisit your study techniques

In my last five years at medical school, I have learnt to be versatile in my learning. I used to be a "read, make notes, and memorise" type of person. However, as you progress through academic life, you may find that you have more to learn and less time to read. Thus, to become more productive in studying, finding an efficient approach is necessary.

Also, without keeping the mind interested, it becomes increasingly difficult to remain fully focused. The more you enjoy the way you are revising, the more you are likely to remember the content you have covered.

Again this year, some exams will take place during

Ramadan. Be keen to make the most of the month by being creative and productive with your revision, and trying alternative study strategies.

Here is a list of 6 tips to help you tackle this revision season:

1. Be an early bird

Revision has a tendency to cause sleeping patterns to go out of sync and nocturnal studying to commence. However, try your best to avoid this as it leads to an unhealthy sleeping pattern, which leads to no good. It is narrated that the Prophet made dua for our ummah, saying:

“O Allah, bless my nation in their early mornings (i.e., what they do early in the morning).” [Ibn Majah]

The mind is able to focus better on tasks in the morning, especially since social distractions are eliminated, as most people are still asleep. Also, a good night's sleep is essential to maintain a healthy mind and body. So, before commencing studies, make it a habit to sleep well and wake early for Fajr.

2. Draw word maps

Start by placing a broad term in the middle of a piece of paper or whiteboard. Brainstorm everything you know about that topic. Once you are done, you will have a number of stems that branch from this central term.

Then repeat the process by placing one of these branches as your central focus and jotting down everything you know about that particular topic or phrase. Interlink different branches to help you link up different ideas within the same subject.

This is a particularly good way to summarise what you have learnt at the end of a day of revision.

3. Use sticky notes

Place sticky notes with words, questions, and phrases around your house where you will come across them. Leave them everywhere, from your lap-top, to your bedside table, to your mirror. Then each time you come across one, answer the question or explain the written term.

This will allow you to recall information when you are least expecting to do so, allowing you to evaluate what you genuinely remember and what you still need to work on. Also, the more you recall, the more likely you are to remember what you have revised.

4. Organise a quiz night

Group revision can be a great way to relax and revise at the same time. Produce a set of questions and get into teams to compete against each other. Make it fun by having prizes for the winners, which could include chocolates or stationery if you like. Other games can also be played, such as pictogram, hang-man, or your own crosswords. Make sure you keep it all linked to your exam topics and related content. If there are concepts which one person is stronger in than others, it would be the perfect situation to get some explanations and clarifications for topics you haven't yet mastered.

5. Text smart

It is true that the closer our exams get, the more we procrastinate. For many of us, we would rather talk to our friends and forget the mounting pile of books we have left to read.

You can have the best of both worlds, by making a pact with your friends to send a fact related to your subject with each text message being sent. This way you can keep your mind actively learning while outside of your revision sessions.

6. Answer 10 questions before bed

Make a set of question flashcards. Before going to bed, test yourself on 5-10 questions that should cover things you have not mastered yet. On the days that you have only managed to do little revision, this is a quick way to add some in before your day ends. The same flashcards can be used during your commute or when you are waiting for your dinner to be made. The key is to continuously test yourself to get yourself comfortable with the concept of questions and answering them accurately.

I hope my tips are of help to all the students out there. Do not forget to continuously make dua for yourself and your peers. And if any one has any other study tips, please share them with us in the comments section!

About Aishah Iqbal: Based in London, Aishah is a medical student, due to complete her studies next year insh'Allah. Aside from her studies, she likes to blog on anything related to personal development including productivity, fitness and health. Connect with her through her blog grains and gains
Source: <http://productivemuslim.com/when-exams-attack/#ixzz3aHrNCmDY>