

THE ORCHARDS OF LOVE

*Inspirational Articles and Eye-Opening Incidents
Illustrating the Fundamental Values of Deen
and the Pristine Teachings of the Sunnah*

VOLUME ONE

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The author, editors and typesetters humbly request your duas for them, their parents, families, Mashaayikh and Asaatizah.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

INTRODUCTION

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين والصلاة والسلام على أشرف الأنبياء والمرسلين سيدنا ومولانا محمد وآله وصحبه أجمعين وبعد

From the entire galaxy of Ambiyaa and Rasuls, the greatest Nabi and Rasul is Rasulullah ﷺ, and from all the ummats, the greatest ummah is the ummah of Rasulullah ﷺ.

In the Mubaarak Hadith, the ummah of Rasulullah ﷺ has been named “Al-Ummatul Marhoomah” (the ummah which has been blessed with Allah’s تَبَارَكَ وَتَعَالَى special and divine mercy).¹

The shari’ah of Rasulullah ﷺ has cancelled the shari’ah of every Nabi, and it is only the shari’ah of Rasulullah ﷺ that will be accepted by Allah تَبَارَكَ وَتَعَالَى till the end of time.

Allah تَبَارَكَ وَتَعَالَى declares in the Quraan Majeed:

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

¹ سنن أبي داود، الرقم: ٤٢٧٨، ورواه ثقات كما في إتخاف الخيرة المهرة للعلامة البوصيري رحمه الله ٩٣/٨

The only religion that is acceptable by Allah تَبَارَكَ وَتَعَالَى is the religion of Islam.²

From this verse of the Quraan Majeed, we conclude that the religion of Islam is complete, perfect and all-comprehensive. It provides man with guidance in all spheres of life, and it is the only solution to end all problems and create peace and happiness in the world.

However, the critical question that arises is, “When the Muslims have the formula to fulfil every need and solve every problem, then why are Muslims facing difficulty in different parts of the world?”

The answer to this question is that the difficulties and hardships are on account of the Muslims not fully adopting Islam and not adhering to the mubaarak way of Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in all departments of life.

The Sahaabah رَضِيَ اللهُ عَنْهُمْ were an embodiment of Islam and reflected the true beauty of Islam wherever they went. Hence, their noble character, just dealings, sublime conduct and beautiful lifestyle was itself an invitation for the kuffaar to accept Islam. Through observing the beauty of Islam in their lives, the kuffaar would feel compelled to accept Islam.

² سورة آل عمران: ١٩

INTRODUCTION

If the ummah once again beautify their lives and character with the mubaarak teachings of Rasulullah ﷺ then the spectacle that was witnessed in the glorious era of the Sahaabah رَضِيَ اللهُ عَنْهُمْ will once again be seen in the world.

Currently, the deeni decline of the ummah is on account of many factors, among which the key factors are: (1) The weakness of Imaan, (2) The disunity of the ummah, (3) The breakdown of hayaa (shame and modesty), (4) The degeneration of Islamic values through adopting the culture and lifestyle of the kuffaar.

Hence, in order to rekindle within the hearts of the ummah the flames of love for Allah تَبَارَكَ وَتَعَالَى, love for deen and the Sunnah, and love for the Muslims, which are the core elements of success in the ummah, the need was felt to commence a series in which these vital aspects would be briefly discussed.

This series commenced under the name “The Orchards of Love”, and articles in this series were posted on the Ihyaaudeen website. This kitaab is mainly a collection of articles from The Orchards of Love series.

This kitaab may be useful for Ulama and students who wish to prepare a lecture, as an effort was made to quote the relevant Aayaat and Ahaadith with each point, together with an inspirational incident so that the lesson will be well illustrated and easily understood.

Similarly, this kitaab is also recommended to be used in the daily home ta'leem as well as in the maktab or madrasah syllabus, as it will assist in instilling the correct Islamic values in the children.

We make dua that Allah تَبَارَكَ وَتَعَالَى accept this kitaab and make it a means of the Sunnah coming alive in the entire ummah.

(Mufti) Zakariyya Makada



OUR BELOVED
CREATOR, ALLAH تَبَارَكَ وَتَعَالَى

تَبَارَكَ وَتَعَالَى ALLAH RECOGNIZING

Allah تَبَارَكَ وَتَعَالَى is the Creator and Sustainer of every creation in the universe. Everything in the universe, whether it be the galaxies, the solar system, the stars, the planets, or the earth and everything it contains, is the creation of Allah تَبَارَكَ وَتَعَالَى.

The one who ponders and reflects over the greatness and beauty of all these creations can well imagine the greatness and beauty of the One who created them!

Allah تَبَارَكَ وَتَعَالَى invites us, in the Quraan Majeed, to ponder and reflect over His creation and thereby recognize His greatness and power. Allah تَبَارَكَ وَتَعَالَى says:

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ لِأُولِي الْأَلْبَابِ ﴿١٦٠﴾ الَّذِينَ يَذْكُرُونَ
اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا
سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ ﴿١٦١﴾

Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for people of understanding. Those who remember Allah while standing or sitting or (lying) on their sides and ponder (and reflect) over the creation of the heavens and the earth, (saying), “Our Rabb, You did not create this without a purpose; exalted

are You (from creating things without a purpose), so protect us from the punishment of the Fire!³

Imaam Shaafi'ee رَحْمَةُ اللَّهِ Proving the Existence of Allah

تَبَارَكَ وَتَعَالَى

It is reported that an atheist once met Imaam Shaafi'ee رَحْمَةُ اللَّهِ and asked him for proof in regard to the existence of the creator, Allah تَبَارَكَ وَتَعَالَى.

Imaam Shaafi'ee رَحْمَةُ اللَّهِ spontaneously answered, “Look at the leaves of the mulberry tree. The colour, taste, smell, composition and properties of every leaf are the same.

“Despite being exactly the same, when consumed by the silk worm, silk is produced. When the bee eats from it, honey is produced. When consumed by the goat, dung is produced and when consumed by the musk deer, musk is produced.

“Only the design of a creator who is eternal and all-powerful could cause so many diverse things to be produced from one substance. Otherwise, logic would demand that the end product of all be the same as the substance which entered all was the same.”⁴

³ سورة آل عمران: ١٩٠-١٩١

⁴ تفسير ابن كثير ١/١٩٧

Imaam Maalik رَحْمَةُ اللَّهِ Proving the Existence of Allah تَبَارَكَ وَتَعَالَى

A person once came to Imaam Maalik رَحْمَةُ اللَّهِ and asked him to present proof for the existence of a creator.

Imaam Maalik رَحْمَةُ اللَّهِ answered, “Look at the face of a person. As small as it may be, every person’s face comprises of eyes, a nose, ears, a tongue, cheeks, gums, etc.

“Despite every face containing the exact same organs, there are no two faces that are exactly the same in appearance and shape. Voices are different, tones are different and limbs are different.

“This uniqueness with which every person is blessed can only be the result of a creator’s design.”⁵

Signs Indicating Towards the Creator

A Bedouin once recited the following couplet:

البعرة تدل على البعير وآثار الأقدام على المسير
فسماء ذات أبراج وأرض ذات فجاج كيف لا تدل على اللطيف الخبير

⁵ عقائد الإسلام: ص ٤٢

When a lump of dung indicates that a camel had passed by and footsteps indicate that a person had passed by,

then how could a sky filled with constellations and an earth crossed with paths not indicate the existence of the Creator who is Most-Gracious and All-Aware?⁶

Hence, after recognizing the power and greatness of Allah تَبَارَكَ وَتَعَالَى, one should ponder and reflect over His deep love for His creation. Despite our disobedience and unworthiness, He still continues to bless us with countless bounties and favours, night and day.

May Allah تَبَارَكَ وَتَعَالَى bless us with the ability to turn to Him and remain obedient to Him at all times.

⁶ نور الأنوار: ص ١٧٣

IMAAM ABU HANIFAH رَحْمَةُ اللَّهِ AND THE THREE QUESTIONS OF THE ROMAN EMPEROR

The Emperor of the Romans once sent a large amount of wealth to the Khalifah of the Muslims. Before dispatching his representative with the wealth, the Emperor commanded him to pose three questions to the Ulama of the Muslims.

The Roman representative, as instructed, posed the three questions to the Ulama but they were unable to give him satisfactory answers.

At that time, Imaam Abu Hanifah رَحْمَةُ اللَّهِ was still a young boy and he happened to be present with his father.

When he saw that the Ulama were unable to adequately answer the three questions, he approached the Khalifah and asked him for permission to respond to the challenge of the Romans.

The Khalifah granted him permission and he turned to the Roman representative who was seated at a raised pulpit and asked, “Will you be posing the questions?”

When the representative replied in the affirmative, Imaam Abu Hanifah رَحْمَةُ اللَّهِ said, “In that case, you should descend to the floor so that I can be seated at the pulpit.”

The representative complied and climbed down, allowing the young Imaam Abu Hanifah رَحْمَةُ اللَّهِ to ascend.

The Roman representative then put forth his first question, “What was in existence before Allah?”

Imaam Abu Hanifah رَحْمَةُ اللَّهِ replied by likewise asking a question, “Do you know mathematics?” The representative replied, “Yes.”

Imaam Abu Hanifah رَحْمَةُ اللَّهِ continued, “What precedes the number ‘one?’” The representative replied, “One is the first number; there is nothing before it.”

Imaam Abu Hanifah رَحْمَةُ اللَّهِ then concluded his answer explaining, “If there is nothing before the figurative number one, how can there be anything before the actual One (Allah تَبَارَكَ وَتَعَالَى)?”

The representative then posed the second question. He asked, “In which direction is Allah facing?”

Once again, Imaam Abu Hanifah رَحْمَةُ اللَّهِ answered by posing a question of his own, “When you light a lamp, in which direction does the light shine?” The representative replied, “The light shines equally in all four directions.”

Imaam Abu Hanifah رَحْمَةُ اللَّهِ explained, “If a light that can be lit and extinguished is not restricted and limited by direction, how can the light of the Creator of the heavens and earth, which is eternal and overpowering, ever be restricted and limited by direction?”

The representative then asked his third and final question, “What is Allah doing?”

Imaam Abu Hanifah رَحْمَةُ اللَّهِ answered, “He has brought down a disbeliever such as yourself from the pulpit and raised a believer such as myself from the ground.”

Imaam Abu Hanifah رَحْمَةُ اللَّهِ had correctly and efficiently answered all three questions and the Roman representative admitted defeat and departed.⁷

The Discussion of Imaam Abu Hanifah رَحْمَةُ اللَّهِ with a Group of Atheists

A group of atheists once approached Imaam Abu Hanifah رَحْمَةُ اللَّهِ with the sinister intention of murdering him.

On noticing them, Imaam Abu Hanifah رَحْمَةُ اللَّهِ decided to engage them in dialogue and so asked them:

“If a person had to claim that he saw a ship which had neither a captain nor sailors to steer and navigate it, sailing through the waves of the ocean in a perfectly straight line, loading goods on one shore and offloading them on another shore, all on its own without a person to oversee and control it, what would you say?”

⁷ المناقب للموفق ص ١٧٦، الأشباه والنظائر: ص ١٥٤

The group immediately exclaimed, “Such a phenomenon is so illogical that no intelligent person would accept it as possible!”

Imaam Abu Hanifah رَحْمَةُ اللَّهِ responded saying, “What has then happened to your intelligence? When you accept that one single ship cannot sail and operate without sailors aboard, then how do you accept that the entire universe can function and operate without Allah تَبَارَكَ وَتَعَالَى to control it?”

The entire group was astonished at this line of reasoning and immediately repented and accepted Islam at the hands of Imaam Abu Hanifah رَحْمَةُ اللَّهِ.⁸

THE DEBATE BETWEEN HAZRAT EBRAHIM عَلَيْهِ السَّلَام AND NAMROOD

Namrood was an oppressive, tyrant king who had claimed that he was god and commanded the people to worship him.

When Hazrat Ebrahim عَلَيْهِ السَّلَام went to Namrood and invited him to the oneness of Allah تَبَارَكَ وَتَعَالَى, Namrood, due to his pride and obstinacy, did not accept and asked Hazrat Ebrahim عَلَيْهِ السَّلَام what his Rabb could do.

Hazrat Ebrahim عَلَيْهِ السَّلَام said to Namrood, “Allah تَبَارَكَ وَتَعَالَى is that Being who gives life and causes death.” Namrood, not understanding the reality of giving life and causing death, foolishly responded by saying, “I am also capable of giving life and causing death!”

In order to prove his claim, he then called for two people who had been given the death sentence and instructed that one be executed and the other be set free and allowed to live.

Namrood failed to comprehend that the reality of giving life to a lifeless thing means instilling the soul within it and bringing it from a state of non-existence into a state of existence.

Similarly, he failed to understand that causing death to a living being means removing the soul from the body (despite all the limbs still remaining intact).

Seeing that this line of reasoning could not penetrate the dense skull of Namrood, Hazrat Ebrahim عَلَيْهِ السَّلَامُ decided to change the style of debate and presented the following argument.

He said, “My Allah is the one who causes the sun to rise from the east and set in the west. O Namrood! If you claim to be god, then why don’t you try to reverse the cycle and cause the sun to rise from the west and set in the east?”

This argument was such that Namrood was unable to answer it and was left dumbfounded and speechless.

In this way, in the arena of debate, Hazrat Ebrahim عَلَيْهِ السَّلَامُ defeated Namrood and proved that Allah تَبَارَكَ وَتَعَالَى alone has power over all things and Allah تَبَارَكَ وَتَعَالَى alone is worthy of worship.⁹

⁹ البداية والنهاية: ٣٤٢/١-٣٤٤، قصص القرآن: ١/١

ALLAH تَبَارَكَ وَتَعَالَى - THE SOLE SUSTAINER OF THE ENTIRE CREATION

On one occasion, during the time of Rasulullah ﷺ, a group of Sahaabah رَضِيَ اللَّهُ عَنْهُمْ from the tribe of Banu Al-Ash'ar traveled from Yemen to Madinah Munawwarah for the purpose of hijrah.

Upon reaching the blessed city of Madinah Munawwarah, they had found that their food provisions which they had brought along were depleted. Hence, they decided to send one of their companions to Rasulullah ﷺ to request him to make arrangements for their meals.

However, when their companion reached the door of the mubaarak residence of Rasulullah ﷺ, he heard Rasulullah ﷺ reciting the following verse of the Quraan Majeed:

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلٌّ فِي كِتَابٍ مُبِينٍ ﴿١٠﴾

There is no creature on earth whose sustenance is not undertaken by Allah. He knows its permanent and its temporary place. Everything is (pre-destined) in a clear book.¹⁰

¹⁰ سورة هود: ٦

Hearing this verse of the Quraan Majeed, their companion thought to himself, “What is the need to present our request to Rasulallah ﷺ when Allah تَبَارَكَ وَتَعَالَى Himself has taken the responsibility to provide sustenance for the entire creation?”

He said to himself, “We, the people of the Banu Al-Ash’ar, are not lower than animals in the sight of Allah تَبَارَكَ وَتَعَالَى. (Hence, Allah تَبَارَكَ وَتَعَالَى, the Most Gracious and Merciful, will certainly provide sustenance for us.)”

With this thought in his mind, he did not present the request of his people to Rasulallah ﷺ. Instead, he immediately turned from the door and went back to his people.

Upon returning to his people, he addressed them saying, “O my friends! Rejoice, for the help of Allah will soon come to you!” His Ash’ari companions understood his statement to mean that he had conveyed their message to Rasulallah ﷺ, and that Rasulallah ﷺ would soon make arrangements for their meals.

Subsequently, they saw two men coming towards them, carrying a large tray filled with meat and bread. The two men handed all the food over to them and left. The Ash’ari Sahaabah then sat down and relished the meal, eating to their fill.

Upon completing the meal, they found that ample food still remained in the tray, and they thus deemed it appropriate to return the remaining food to Rasulallah ﷺ so that he

could use it as he pleased. Hence, they instructed two of their companions to take the food to Rasulullah ﷺ.

Later on, when they all presented themselves to Rasulullah ﷺ, they thanked him for the food and said to him that they had not tasted food as delicious as the food that he had sent to them. Hearing this, Rasulullah ﷺ was quite surprised and said to them, “I did not send any food to you.”

They then explained to Rasulullah ﷺ that they had sent one of their companions to him to request him to make arrangements for their meals, and when he returned, he gave them glad tidings that the help of Allah would soon come to them. This led them to believe that the food they had received was sent by Rasulullah ﷺ himself.

Rasulullah ﷺ then called the Ash’ari Sahaabi whom they had sent with the request and inquired from him as to why he did not present their request. He then informed Rasulullah ﷺ as to what had transpired.

Hearing the entire incident, Rasulullah ﷺ informed them that the food they received was not sent by him, but rather it was sent to them by Allah تَبَارَكَ وَتَعَالَى, the Being who has undertaken the divine responsibility of providing sustenance for the entire creation.”¹¹

¹¹ نواذر الأصول، الرقم: ١٠٩٣، الجامع لأحكام القرآن للقرطبي: ٧٣/١١

SUSTENANCE LIES IN THE HANDS OF ALLAH تَبَارَكَ وَتَعَالَى ALONE

Every creature is in need of sustenance for its continuity and survival, and sustenance lies in the hands of Allah تَبَارَكَ وَتَعَالَى alone.

Qualifications, strength and intelligence are not the basis for determining one's livelihood. How true are the words of the poet:

ينال الفتى من عيشه وهو جاهل ويكدى الفتى في دهره وهو عالم
ولو كانت الأرزاق تجرى على الحجي هلكن إذا من جهلهن البهائم

A person acquires (abundant) livelihood despite not possessing intelligence. Another person is left as a pauper, despite having education and intelligence.

Had the distribution of sustenance been based on intelligence, then the animals, on account of their ignorance, would have all perished.¹²

Reliance on Allah تَبَارَكَ وَتَعَالَى

In the Mubaarak Hadith, Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ advised the ummah saying, “If you place your reliance and trust upon Allah تَبَارَكَ وَتَعَالَى as you ought to, then Allah تَبَارَكَ وَتَعَالَى will provide you with sustenance, as He provides the birds with sustenance. The birds

¹² نهاية الأرب في فنون الأدب: ٩٥/٣

leave their nests early in the morning hungry, and return in the evening with their bellies full.”¹³

Refraining from Haraam

Placing one’s reliance on Allah تَبَارَكَ وَتَعَالَى is the key to acquiring success in one’s life as well as the means of gaining barakah in one’s livelihood. However, placing reliance upon Allah تَبَارَكَ وَتَعَالَى also entails one adopting the halaal means to earn a livelihood and ensuring that one does not violate the commands of Allah تَبَارَكَ وَتَعَالَى at any time.

Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “O people! Fear Allah تَبَارَكَ وَتَعَالَى and make a moderate effort in searching for halaal sustenance. If any of you regards his sustenance to be delayed then he should not seek it through an avenue whereby he will disobey Allah تَبَارَكَ وَتَعَالَى, for indeed the grace (barakah in wealth) of Allah تَبَارَكَ وَتَعَالَى cannot be acquired through engaging in sins.”¹⁴

Incident of Nabi Moosa عَلَيْهِ السَّلَام and the Insect

It is reported that at the time when Nabi Moosa عَلَيْهِ السَّلَام received prophethood and was commissioned by Allah تَبَارَكَ وَتَعَالَى to invite people to Islam, the concern and thought of taking care of his family crossed his mind.

¹³ سنن ابن ماجه، الرقم، ٤١٦٤، سنن الترمذي، الرقم: ٢٣٤٤، وقال: هذا حديث حسن صحيح

¹⁴ المستدرک علی الصحیحین للحاکم، الرقم: ٢١٣٦، ورجاله رجال البخاری إلا أحمد بن إبراهيم بن ملحان وهو ثقة وسعيد بن أبي أمية ولم يذكر له جرح ولا تعديل

Immediately, Allah تَبَارَكَ وَتَعَالَى commanded Nabi Moosa عَلَيْهِ السَّلَامُ to strike a certain rock with his staff. On striking the rock, he found that the rock split open, and within it was another rock.

Nabi Moosa عَلَيْهِ السَّلَامُ was then commanded to strike the second rock. Upon striking it, he found that within it was a third rock.

When Nabi Moosa عَلَيْهِ السَّلَامُ struck the third rock with his staff, it split open, revealing a tiny insect living inside. This tiny, insignificant insect was concealed beneath three layers of rock, hidden from the eyes of all people and seemingly cut-off from the world, yet it was eating its sustenance, provided to it by Allah تَبَارَكَ وَتَعَالَى.

Allah تَبَارَكَ وَتَعَالَى then allowed Nabi Moosa عَلَيْهِ السَّلَامُ to hear the words of the insect while it was praising Him. The insect was praising Allah تَبَارَكَ وَتَعَالَى in the following words:

سبحان من يراني ويسمع كلامي ويعرف مكاني ويذكرني ولا ينساني

*Glory be to the One who sees me, and hears my speech, and knows where I am, and He remembers me and never forgets me.*¹⁵

Upon hearing the words of the insect praising Allah تَبَارَكَ وَتَعَالَى, Nabi Moosa عَلَيْهِ السَّلَامُ realized that Allah تَبَارَكَ وَتَعَالَى wished to show him that He is the One who provides sustenance to every single creation – even the smallest insect, and hence Allah تَبَارَكَ وَتَعَالَى will provide for him and his family.

¹⁵ روح المعاني: ٦/٢٠٣-٢٠٤



THE BEAUTY OF ISLAM

THE FIRST SERMON IN MADINAH MUNAWWARAH AFTER HIJRAH

On the occasion of hijrah, when Rasulullah ﷺ entered the blessed city of Madinah Munawwarah, multitudes of people were eagerly awaiting his arrival.

Among them were the ardent lovers of Rasulullah ﷺ – the Ansaar رَضِيَ اللَّهُ عَنْهُمْ of Madinah Munawwarah – as well as the Jews and idolaters who resided in the city.

Rasulullah ﷺ delivered a public sermon in which he invited the people to the beautiful teachings of Islam. The non-Muslims were quite curious to meet the person who claimed prophethood and hear his message, and hence many of them came to listen to his sermon.

Hazrat Abdullah bin Salaam رَضِيَ اللَّهُ عَنْهُ Embracing Islam

Hazrat Abdullah bin Salaam رَضِيَ اللَّهُ عَنْهُ, who was a Jewish Rabbi at that time, describes his first encounter with Rasulullah ﷺ in the following words:

“I was among the people who came to see Rasulullah ﷺ, and when my gaze fell upon his blessed face, I immediately knew that his face was not the face of an impostor.

“The very first words that emanated from his blessed mouth were, ‘O People! Make salaam a common practice among yourselves, provide the people with food, join ties with your family, perform nafl salaah during the night while people are asleep, you will enter Jannah with salaam (with peace and grace from Allah تَبَارَكَ وَتَعَالَى).”¹⁶

This was the first impression that was left in the heart of Hazrat Abdullah bin Salaam رَضِيَ اللهُ عَنْهُ and others regarding the beauty of Islam.

He saw that Islam is a religion that does not only advocate justice, but goes much further to promote the highest level of compassion and kindness when dealing with the creation.

It was on account of this that later on, Hazrat Abdullah bin Salaam رَضِيَ اللهُ عَنْهُ embraced Islam.

Kindness and Love in Every Dimension of Life

When we think of showing kindness and love to the creation, then generally charitable causes come to mind. However, showing kindness and love to the creation is not confined to this. Rather, kindness and love should reflect in every dimension of a Muslim’s life.

¹⁶ سنن ابن ماجه، الرقم: ۳۲۵۱، المستدرک علی الصحیحین للحاکم، الرقم: ۴۲۸۳، وقال: هذا حدیث صحیح علی شرط الشیخین ولم

یخرجاه ووافقه الذهبي

Be it a word of encouragement to a downtrodden person, giving advice to one in difficulty, providing a meal to the poor, comforting the bereaved, assisting those in financial constraints, greeting the next Muslim with a smile and bringing cheer to his heart, making an effort to refrain from causing any pain and inconvenience to people, be they Muslims or non-Muslims, and overlooking the faults of people – all these are reflections of the spirit of kindness and love that was exhibited by our beloved Rasulallah ﷺ when dealing with the creation throughout his mubaarak life.

May Allah تَبَارَكَ وَتَعَالَى grant us the ability to emulate Rasulallah ﷺ in all facets of our lives and bless us with the beauty of Islam so that wherever we go, we will radiate the true values of the Mubaarak Sunnah and become an invitation for the disbelievers to embrace Islam.

WHAT DOES ISLAM INVITE TOWARDS?

During the mubaarak era of Rasulallah ﷺ, various people began embracing Islam.

As the message of Islam spread and reached different regions, Aksam bin Saifi رَحْمَةُ اللَّهِ عَلَيْهِ، the leader of the Tameem clan, became interested in finding out about Islam. Hence, he deputed two people from his tribe to travel to Madinah Munawwarah in order to investigate about Rasulallah ﷺ and his religion.

When these two people met Rasulallah ﷺ, they explained to him that they had been sent by their leader. They then asked Rasulallah ﷺ, “Who are you and what is your message?”

Rasulallah ﷺ replied, “I am Muhammad, the son of Abdullah, and I invite towards Islam.” Thereafter, Rasulallah ﷺ recited the following verse of the Quraan Majeed:

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْعُشَىٰءِ وَالْمُنْكَرِ وَالْبَغْيِ كَبْرًا يَعِظُكُمْ
لَعَلَّكُمْ تَذَكَّرُونَ ﴿٩٠﴾

“Indeed Allah تَبَارَكَ وَتَعَالَى commands with justice, kindness and spending on relatives, and He prohibits from shamelessness, evil deeds and oppression. He advises you so that you may pay heed.”¹⁷

When the messengers heard this verse, they were impressed by its deep and comprehensive message, and thus requested Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to repeat it to them so that they may memorize it. Thereafter, they returned to their leader.

On returning to their leader, they gave him a detailed report of their meeting. They said, “When we enquired regarding his lineage, he merely sufficed on mentioning his name and his father’s name, and did not attach any significance to his noble lineage as is usually done by worldly leaders.

“However, when we enquired regarding his lineage from the people, we learnt that he hails from a very high, pure and noble lineage.” They then recited the verse of the Quraan before him.

When Hazrat Aksam رَحِمَهُ اللهُ heard the verse, he was convinced about the truth of Islam and remarked, “Indeed this prophet commands with noble character and good actions, and prohibits from despicable character and evil actions! Let us thus be among the first people to embrace his religion, and not delay until we

¹⁷ سورة النحل: ٩٠

are from among the last to do so!” Thereafter, he and his tribe embraced Islam.¹⁸

The Most Comprehensive Verse in the Quraan Majeed

In reality, the deep message contained in this verse encapsulates the entire message and spirit of Islam. It emphasizes the importance of fulfilling the rights of Allah تَبَارَكَ وَتَعَالَى and the creation, as well as leading a life of complete love, purity, dignity and respect. Hence, Hazrat Abdullah bin Mas’ood رَضِيَ اللهُ عَنْهُ has mentioned that this verse is the most comprehensive verse of the Quraan Majeed.¹⁹

The crux of this verse is that Allah تَبَارَكَ وَتَعَالَى commands the believers to uphold three things in their lives and to refrain from three things. In doing so, they will acquire the true spirit of Islam.

The three things we are commanded to uphold are:

1. Adl - dealing with justice by fulfilling the rights we owe to Allah تَبَارَكَ وَتَعَالَى and the creation
2. Ihsaan – to go beyond the demand of justice and show kindness to the creation

¹⁸ الإصابة: ١٨٨/١، تفسير ابن كثير ٥٨٣/٢

¹⁹ تفسير ابن كثير: ٥٨٢/٢

3. To show extra kindness to our relatives, as Allah تَبَارَكَ وَتَعَالَى has afforded them a greater right over us.

The three things we are commanded to refrain from are:

1. Shameless conduct and immoral behavior
2. General sins and evils
3. Oppression in any form.

THE LIFELINE OF ISLAM

When a person is drowning and struggling to survive, he will do anything to save his life. If he is able to catch hold of a rope nearby through which he can pull himself out of the water, he will desperately cling onto it and view it as his lifeline.

In this world, when a believer is faced with the turbulent tides of fitnah that threaten to drown him in sins and destroy his deen, then he should ask himself, “What is the lifeline of Islam that I should firmly latch onto?”

The lifeline of Islam is improving one’s relationship with Allah **تَبَارَكَ وَتَعَالَى**. This is the solution to all problems, whether related to one’s deen or dunya.

When Rasulullah **صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ** migrated to Madinah Munawwarah, then during the very first Jumu’ah Khutbah that he delivered, he addressed the people saying, “The one who improves his relationship with Allah **تَبَارَكَ وَتَعَالَى**, Allah **تَبَارَكَ وَتَعَالَى** will suffice him from the people (i.e. Allah **تَبَارَكَ وَتَعَالَى** will take care of his affairs with the people and improve his relationship with them).”²⁰

Improving one’s relationship with Allah **تَبَارَكَ وَتَعَالَى** is the key to acquiring success in this world and the Hereafter. It can be compared to the sun that illuminates everything in the world.

²⁰ البداية والنهاية: ٥٢٨/٤، تاريخ الطبري ٣٩٥/٢

When one illuminates his life with the love of Allah تَبَارَكَ وَتَعَالَى and improves his relationship with his Creator, then Allah تَبَارَكَ وَتَعَالَى blesses him with His divine support and grants him success in everything. Even his relationship with people is improved and people begin to love him.

However, in order to improve one's relationship with Allah تَبَارَكَ وَتَعَالَى, it is imperative for one to uphold three aspects in his life.

The first is to be punctual on salaah, the second is to refrain from sins, and the third is to show kindness to the creation, especially one's family and relatives.

Punctuality on Salaah

Salaah has been described in the Hadith as being the main pillar of one's deen.²¹ Without being punctual on one's salaah, one will never be able to improve one's relationship with Allah تَبَارَكَ وَتَعَالَى and gain His divine love and mercy.

It was the burning desire of Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ for the males of his ummah to perform their fardh salaah with jamaat in the masjid.

Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was so passionate about performing salaah with jamaat in the masjid that even in his extreme illness prior to his demise, when he was unable to walk unassisted, he took

²¹ سنن الترمذي، الرقم: ٢٦١٦، وقال: هذا حديث حسن صحيح

support on the shoulders of two people and went to the masjid for salaah.²²

In regard to those men who were performing their salaah at home, Rasulullah ﷺ said, “Had it not been for the women and children in the homes, I would have performed the Esha Salaah and thereafter commanded a group of youth to set fire to the homes of those people who perform their fardh salaah in their homes (without any valid excuse).”²³

In the Hadith of Hazrat Abdullah bin Mas’ood رَضِيَ اللهُ عَنْهُ, it is mentioned that the one who wishes to meet Allah تَبَارَكَ وَتَعَالَى on the Day of Qiyaamah as a Muslim should guard his five daily salaah through performing them in the masjid.²⁴

Refraining from Sins

In order for one to improve his relationship with Allah تَبَارَكَ وَتَعَالَى, it is incumbent upon him to refrain from sins and safeguard himself from fitnahs.

The great Muhaddith, Allaamah Yusuf Binnowri رَضِيَ اللهُ عَنْهُ, has mentioned, “In every age and era, fitnahs manifested in different forms. However, in principle, there are two types of fitnahs that

²² صحيح البخاري، الرقم: ٧١٢

²³ مسند أحمد، الرقم: ٨٧٩٦، وقال الهيثمي في مجمع الزوائد، الرقم: ٢١٦٢: رواه أحمد وأبو معشر ضعيف، وقال في غاية المقصد، الرقم:

٦٤٤: هو في الصحيح خلا ذكر الذرية والنساء، صحيح مسلم، الرقم: ٦٥١، صحيح مسلم، الرقم: ٦٥١

²⁴ صحيح مسلم، الرقم: ٦٥٤، سنن النسائي، الرقم: ٨٤٩

harm one's deen; fitnahs in amal (actions) and fitnahs in ilm (knowledge).”

Allaamah Binnowri رَحْمَةُ اللَّهِ thereafter explained that fitnahs in amal take place when people become involved in sins such as illicit relationships, zina, consuming alcohol and drugs, interest, bribery, shamelessness, nudity, dancing, singing and music. These sins then lead to one getting involved in oppression, lying, dishonesty in dealings, etc.

The ill-effects of these sins eventually impact on one's salaah, fasting, zakaat, hajj and all other righteous actions. The more one indulges in these sins and immerses himself in them, the weaker one's deen becomes, and one will gradually be deprived of carrying out good actions.

With regard to the fitnah of ilm (knowledge), then this comes about through one acquiring his deen from unreliable and un-Islamic sources (e.g. TV, Youtube, Facebook, etc.).

Through one acquiring his deen from these corrupt sources, his heart and mind will be shaped accordingly, causing him to have the wrong understanding and outlook of deen. Hence, the actions that he will carry out thereafter will conform to the mindset that he has acquired from these sources.²⁵

²⁵ دورِ حاضر کے فقہی مسائل ص ۲۱-۲۲

Showing Kindness to the Creation

In order for one to improve his relationship with Allah تَبَارَكَ وَتَعَالَى, it is vital for him to show kindness to the servants of Allah تَبَارَكَ وَتَعَالَى and fulfill their rights.

Showing kindness to the servants of Allah تَبَارَكَ وَتَعَالَى is an effective means to draw the mercy of Allah تَبَارَكَ وَتَعَالَى. If one ill-treats the servants of Allah تَبَارَكَ وَتَعَالَى, he can never acquire the love and mercy of Allah تَبَارَكَ وَتَعَالَى.

Golden Words of Hazrat Moulana Ilyas رَحْمَةُ اللَّهِ

Hazrat Moulana Ilyas رَحْمَةُ اللَّهِ mentioned that on the Day of Qiyaamah, there will be two actions that will be most pleasing to Allah تَبَارَكَ وَتَعَالَى due to which people will gain forgiveness.

The first is showing respect to everything that relates to deen e.g. the Quraan Majeed, the azaan, the masjid, the muazzin, the Ulama, etc.

The second is showing kindness to the creation. These two actions are most beloved to Allah تَبَارَكَ وَتَعَالَى and will cause people to gain entry into Paradise.

Allah تَبَارَكَ وَتَعَالَى has given one's family and relatives a greater right compared to the general Muslims. Hence, one has a greater obligation to treat his relatives kindly and fulfill their rights.

Furthermore, treating one's relatives kindly is a means of earning immense barakah in one's life.

Rasulullah ﷺ mentioned, "The one who wishes that his sustenance be increased and that his life be lengthened should maintain family ties."²⁶

Unfortunately, the great importance of fulfilling the rights of family members is gradually leaving the lives of Muslims. There is no one to take care of the aged or family members that are ill.

The lamentable outcome is that people fall into depression and lose hope, whereas the religion of Islam offers hope and mercy to one and all in every condition.

Therefore, if one wishes to acquire the special mercy of Allah تَبَارَكَ وَتَعَالَى in his life, then the secret is for him to perform all his salaah in the masjid with jamaat, refrain from all sins and show kindness to the creation and fulfill their rights.

SALAAH – THE KEY TO JANNAH

Islam is the only path that leads to the love of Allah تَبَارَكَ وَتَعَالَى and leads to Jannah. Through practising on Islam, one will earn the pleasure of Allah تَبَارَكَ وَتَعَالَى and acquire eternal success.

From all the obligations of Islam, the obligation of salaah ranks the highest. Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “Salaah is the key to Jannah.”²⁷

In another Hadith, Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “Salaah is a noor (divine light).”²⁸ Hence, if one wishes to illuminate his life, then he should illuminate his life with salaah.

Currently, many countries around the globe are experiencing an economic recession. In the face of this global crisis, various schemes and systems are being adopted to boost the economy.

However, in the Quraan Majeed and Mubaarak Hadith, Allah تَبَارَكَ وَتَعَالَى and His Rasul صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ have linked the blessings of sustenance and livelihood to Salaah.

In the Quraan Majeed, Allah تَبَارَكَ وَتَعَالَى says:

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا لَا نَسْأَلُكَ رِزْقًا نَحْنُ نَرْزُقُكَ^ط

²⁷ سنن الترمذي، الرقم: ٤، وإسناده حسن كما في التيسير للعلامة المناوي رحمه الله ٣٧٧/٢

²⁸ صحيح مسلم، الرقم: ٢٢٣

*Command your family to perform salaah and remain steadfast upon it (yourself). We do not ask sustenance from you - we provide sustenance to you.*²⁹

Hazrat Abdullah bin Salaam رَضِيَ اللهُ عَنْهُ reports that whenever the mubaarak household of Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ were afflicted with financial hardship, Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would exhort them to resort to salaah and would recite the abovementioned verse to them as well.³⁰

The Center Pillar of Deen

When a person would embrace Islam, then among the first things that Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would teach him was salaah.³¹

Rasulallah's صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ entire life was dedicated to establishing salaah in the ummah. When he came to Quba and Madinah Munawwarah, his first and foremost priority was to establish the masjid and unite people upon salaah.³²

Apart from this, Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ commanded that a masjid be built in every locality to unite people upon salaah.³³

²⁹ سورة طه: ١٣٢

³⁰ المعجم الأوسط، الرقم: ٨٨٦ و رجاله ثقات كما في مجمع الزوائد، الرقم: ١١١٧٣

³¹ مسند البزار، الرقم: ٢٧٦٥، ورجالهم رجال الصحيح كما في مجمع الزوائد، الرقم: ١٦١٨

³² صحيح البخاري، الرقم: ٣٩٠٦

³³ مسند أحمد، الرقم: ٢٣١٤٦، وإسناده صحيح كما في مجمع الزوائد، الرقم: ١٩٣٦، وقال الترمذي: قال سفیان: قوله: ببناء المساجد في

الدور يعني القبائل

Rasulullah ﷺ said, “Salaah is the center pillar of deen.” In other words, through safeguarding this center pillar, one’s entire deen will remain protected, and through destroying this center pillar, the entire structure of one’s deen will collapse. ^{See 21}

Hazrat Aishah رَضِيَ اللهُ عَنْهَا explained the conduct of Rasulallah ﷺ and the importance he showed to performing salaah in the masjid. She reports, “Within the home, Rasulallah ﷺ would always assist with the chores of the home. But as soon as he would hear the azaan, he would leave the home, proceeding to the masjid.”³⁴

On one occasion, the delegation of Thaqeef came to Rasulallah ﷺ with the intention of accepting Islam. However, they requested to be excused from coming out in jihaad, from paying ushr (giving ten percent of the crop) to the zakaat collector and from performing salaah.

Rasulallah ﷺ acceded to their first two requests, but refused to grant them concession to leave out performing salaah. Rasulallah ﷺ said, “There is no goodness in a religion wherein there is no salaah.”³⁵

³⁴ صحيح البخاري، الرقم: ٥٣٦٣

³⁵ سنن أبي داود، الرقم: ٣٠٢٦، وقال المنذري رحمه الله في مختصره، الرقم: ٣٠٢٥: قد قيل: إن الحسن البصري لم يسمع من عثمان بن أبي

The Importance of Salaah in the Life of Hazrat Umar

رَضِيَ اللهُ عَنْهُ

The importance and significance of salaah was so deeply entrenched in the hearts of the Sahaabah رَضِيَ اللهُ عَنْهُمْ that even when they were on their deathbed, they ensured that they upheld the pillar of salaah.

On the morning that Hazrat Umar رَضِيَ اللهُ عَنْهُ was stabbed, Hazrat Miswar bin Makhramah رَضِيَ اللهُ عَنْهُ entered his presence. On entering, he found Hazrat Umar رَضِيَ اللهُ عَنْهُ unconscious.

Hazrat Miswar رَضِيَ اللهُ عَنْهُ asked those present as to whether Hazrat Umar رَضِيَ اللهُ عَنْهُ had performed his salaah. They replied that he had not yet regained consciousness, and hence had not performed salaah.

Hazrat Miswar رَضِيَ اللهُ عَنْهُ knew Hazrat Umar's رَضِيَ اللهُ عَنْهُ devotion to salaah throughout his entire life. Therefore, Hazrat Miswar رَضِيَ اللهُ عَنْهُ advised them to wake him up by mentioning to him that it is the time of salaah. Accordingly, they called out, "O Ameerul Mu'mineen, your salaah!"

As soon as Hazrat Umar رَضِيَ اللهُ عَنْهُ heard the word 'salaah', he awoke and exclaimed, "Yes! By Allah! There is no share in Islam for the

one who neglects his salaah!” Hazrat Umar رَضِيَ اللهُ عَنْهُ thereafter performed his salaah.³⁶

Hazrat Umar رَضِيَ اللهُ عَنْهُ also asked, “Did the people perform their Fajr Salaah?” He was told that the people performed their salaah. It was only then that Hazrat Umar رَضِيَ اللهُ عَنْهُ felt satisfied.³⁷

May Allah تَبَارَكَ وَتَعَالَى keep us steadfast on salaah and grant us the ability to emulate every Sunnah of Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in every facet of our lives.

³⁶ المعجم الأوسط للطبراني، الرقم: ٨١٨١، ورجاله رجال الصحيح كما في مجمع الزوائد، الرقم: ١٦٣٦

³⁷ مصنف عبد الرزاق، الرقم: ٥٨١



HAPPINESS IN THE
OBEDIENCE OF ALLAH

تَبَارَكَ وَتَعَالَى

FULFILLING THE TRUST WE OWE TO ALLAH تَبَارَكَ وَتَعَالَى AND THE CREATION

During the pre-Islamic era and after the advent of Islam, Uthmaan bin Talhah was the custodian of the keys of the Ka'bah Shareef. He would open the Ka'bah Shareef on Mondays and Thursdays, allowing people to enter and engage in ibaadah.

On one occasion, prior to the hijrah, while people were entering the Ka'bah Shareef on the allocated day, Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ also intended to enter. However, Uthmaan bin Talhah did not allow him entry and spoke rudely and harshly to him.

Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ patiently endured his harsh treatment and addressed him saying, “O Uthmaan! A day is soon to come when you will see the keys of the Ka'bah in my hand, and I will have the power to give it to whomsoever I wish.”

Uthmaan responded saying, “That day will be a day of disgrace for the Quraish!” Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “No! Rather, it will be a day of great honour for the Quraish.”

Uthmaan bin Talhah says, “I knew that this day will certainly come and I had full conviction that what Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said was bound to take place.”

Nevertheless, the time came when Allah تَبَارَكَ وَتَعَالَى commanded Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and the Sahaabah رَضِيَ اللهُ عَنْهُمْ to perform hijrah to Madinah Munawwarah, and many fierce battles ensued between the Muslims and the Quraish in the years that followed.

Then came the time when Allah تَبَارَكَ وَتَعَالَى inspired the heart of Uthmaan bin Talhah to embrace Islam. Hence, he set out from Makkah Mukarramah to Madinah Munawwarah in the 7th year after hijrah to declare his Imaan and pledge allegiance at the blessed hands of Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

One year later, on the occasion of Fath-e-Makkah (the conquest of Makkah), Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ instructed Hazrat Uthmaan bin Talhah رَضِيَ اللهُ عَنْهُ to bring the keys of the Ka'bah Shareef to him, since the keys were in the care of his family.

After bringing the keys, Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ entered the Ka'bah Shareef and engaged in ibaadah. Thereafter, when Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ came out from the Ka'bah Shareef, Hazrat Abbaas and Hazrat Ali رَضِيَ اللهُ عَنْهُمَا both desired to be granted the honour of being the custodians of the keys of the Ka'bah Shareef.

While Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was in the Ka'bah Shareef, Allah تَبَارَكَ وَتَعَالَى had revealed the following verse of the Quraan Majeed, instructing him to return the trust to Hazrat Uthmaan bin Talhah رَضِيَ اللهُ عَنْهُ and his family.³⁸

³⁸ الدر المنثور: ٥٧٠/٢

Allah تَبَارَكَ وَتَعَالَى said:

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا

*Indeed Allah تَبَارَكَ وَتَعَالَى commands you to return the trust to those who are entitled to it.*³⁹

Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then returned the keys to Hazrat Uthmaan bin Talhah رَضِيَ اللَّهُ عَنْهُ، and told him that the keys will remain with his family, and that no one will take it from them besides an oppressor.⁴⁰

When Hazrat Uthmaan bin Talhah رَضِيَ اللَّهُ عَنْهُ was leaving with the keys, Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ called him back and said, “O Uthmaan! Do you remember what I had told you in the past, that a day is soon to come when you will see the keys of the Ka’bah in my hand, and I will have the power to give it to whomsoever I wish?”

Hazrat Uthmaan bin Talhah رَضِيَ اللَّهُ عَنْهُ replied, “Yes, O Nabi of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ! I remember that day!”⁴¹

From the abovementioned verse of the Quraan Majeed, we learn that all trusts should be returned to those who are entitled to

³⁹ سورة النساء: ٥٨

⁴⁰ المعجم الكبير للطبراني، الرقم: ١١٢٣٤، وفيه عبد الله بن المؤمل وثقه ابن حبان وقال: يخطئ، ووثقه ابن معين في رواية وضعه جماعة كما في مجمع الزوائد، الرقم: ٥٧٠٧

⁴¹ تاريخ دمشق ٣٨/٣٨٨، الطبقات الكبرى ١٧/٥

them. In the Mubaarak Ahaadith, Rasulullah ﷺ has placed great emphasis on fulfilling trusts.

Each Person is Responsible for Fulfilling His Trust

It should be understood that fulfilling trusts is not confined to wealth which has been entrusted to a person, but rather includes every type of responsibility (whether worldly or deeni) which one has been given.

The imaam of the masjid, the muazzin, the mutawalli (the trustee of a masjid or deeni organization), the ruler or subject, the teacher or student, the employer or employee, the purchaser or seller, the husband or the wife, the parents or children, the neighbours or associates – all have been entrusted with a responsibility which they owe to Allah تَبَارَكَ وَتَعَالَى and to the creation. Hence, the greatest trust, which will include all trusts, is the trust of deen.

May Allah تَبَارَكَ وَتَعَالَى bless us with the tawfeeq of fulfilling this trust correctly, in accordance to the laws of shari'ah.

THE QUALITY OF AMAANAH – THE CONCERN FOR ACCOUNTABILITY

Allah تَبَارَكَ وَتَعَالَى has blessed man with countless favours. Some are physical favours, while others are spiritual favours.

Many a time, there are countless favours that are linked to a single favour. Consider the favour of eyesight – it is the means of one enjoying thousands of other favours of Allah تَبَارَكَ وَتَعَالَى. However, eyesight is from among the physical favours of Allah تَبَارَكَ وَتَعَالَى.

Among the spiritual favours of Allah تَبَارَكَ وَتَعَالَى is the quality of amaannah (the concern for accountability). The quality of amaannah is regarded among the significant qualities of Imaan, and its importance has been greatly emphasized in the Mubaarak Hadith.

Hazrat Anas رَضِيَ اللَّهُ عَنْهُ reports, “Very seldom would Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ deliver a sermon and not emphasize the importance of amaannah saying, ‘The one who does not possess amaannah does not possess perfect Imaan, and the one who does not fulfill his promises does not possess complete deen’.”⁴²

⁴² مسند أحمد، الرقم: ١٢٥٦٧، ورجاله ثقات رجال الشيخين غير أبي هلال وثقه ابن معين وغيره، وضعفه النسائي وغيره كذا في مجمع الزوائد

What Does Amaanah Refer to?

The quality of amaanah refers to one having the concern for accountability in the court of Allah تَبَارَكَ وَتَعَالَى in regard to the obligations one owes to Allah تَبَارَكَ وَتَعَالَى and the servants of Allah تَبَارَكَ وَتَعَالَى.

This is such a great quality that it is the doorway to acquiring innumerable spiritual and physical bounties of Allah تَبَارَكَ وَتَعَالَى. The quality of amaanah creates life in the spiritual heart and imbues it with spiritual sight.

Hence, when one possesses the quality of amaanah, then the spiritual heart is able to see good as good and evil as evil. It is able to differentiate between that which is beneficial for a person and that which is harmful for him.

In essence, amaanah motivates a person towards adopting piety and righteousness in all spheres of his life.

Amaanah – The Spiritual Sight of the Heart

Just as one requires physical sight in order for him to be able to benefit from the light of the sun, similarly one requires the spiritual sight of the heart (i.e. the quality of amaanah) in order for him to benefit from the light of deen (i.e. the Quraan and the Sunnah).

If one does not possess physical sight, then despite the world shining brightly around him, he will not be able to benefit from the beauty of the world.

In the same way, if a person lacks the light of the heart (i.e. he lacks the quality of amaanah), then despite the Quraan and Sunnah being found (which is the key to success in illuminating the life of a believer with happiness), such a person will not be able to fully benefit from the light of deen.

The Prophecy of Rasulullah ﷺ

Hazrat Huzaifah رَضِيَ اللهُ عَنْهُ reports, “Rasulullah ﷺ mentioned two Ahaadith to us; I have witnessed the first materialize, and I am still waiting to witness the second.

“Rasulullah ﷺ informed us that amaanah (the fear of accountability) was sent down by Allah تَبَارَكَ وَتَعَالَى into the recesses of the hearts of men. Thereafter, through the light of amaanah, people understood the Quraan and the Sunnah correctly.

“Rasulullah ﷺ thereafter mentioned to us that a time will come when this amaanah will gradually be raised from the hearts of men.

“Rasulullah ﷺ said, ‘A man will sleep and wake up, and a portion of the amaanah will be raised from his heart (i.e. on account of him committing sins, a portion of the amaanah will be raised from his heart overnight, resulting in him not

understanding deen correctly and thereafter becoming negligent in fulfilling the rights of Allah تَبَارَكَ وَتَعَالَى and the servants).’

“Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then said, ‘People will wake up in the morning dealing among themselves, and they will not uphold amaanah. At that time, it will be said, ‘In such-and-such tribe, there is a man who possesses the quality of amaanah’, and it will be said regarding a certain person, ‘How intelligent is he! How prudent is he! How capable is he!’, yet such a person’s heart will not even contain Imaan equivalent to a mustard seed.”⁴³

Amaanah is not Confined to Safeguarding People’s Wealth

Generally, when the quality of amaanah is mentioned, then people’s minds go towards safeguarding wealth which has been entrusted to a person.

However, it should be borne in mind that the quality of amaanah is not confined to the obligation of safeguarding the wealth or property of any person who has appointed one as his trustee.

Rather, the quality of amaanah is such that it encompasses every branch of a person’s life, whether relating to the obligations he owes to Allah تَبَارَكَ وَتَعَالَى or the servants of Allah تَبَارَكَ وَتَعَالَى.

⁴³ صحيح البخاري، الرقم: ٦٤٩٧

Hence, in one's domestic life, social life, economic life and in every other sphere of one's deeni and worldly life, one should consider oneself accountable in the court of Allah تَبَارَكَ وَتَعَالَى for the rights one owes to Allah تَبَارَكَ وَتَعَالَى and the servants of Allah تَبَارَكَ وَتَعَالَى.

In today's times, if each person upholds the quality of aamaanah in his life, then peace and harmony will prevail in the world. There will be no reason for disputes and quarrels to arise between relatives, husbands and wives, employers and employees, friends, neighbours, business partners, people in positions of authority such as trustees and teachers, or people who render services to the public such as doctors, builders, lawyers, advocates, etc.

Likewise, at the time of winding and distributing the estate of the deceased, no person will be oppressed nor will anyone's rights be usurped, as each person will be concerned about fulfilling the rights he owes to the next person and of being accountable on the Day of Qiyaamah.

Imaam Abu Hanifah رَحْمَةُ اللَّهِ and the Fire-Worshipper

Below is an incident of Imaam Abu Hanifah رَحْمَةُ اللَّهِ which depicts the great quality of aamaanah in his heart and the dynamic effect it had on a fire-worshipper:

Imaam Abu Hanifah رَحْمَةُ اللَّهِ was once owed an amount of money by a certain fire worshipper.

When Imaam Abu Hanifah رَحْمَةُ اللَّهِ went to the house of the fire worshipper to request payment and arrived at the door, then mistakenly, he stepped on some impurity which was on the ground, causing it to stick to his sandal.

Imaam Abu Hanifah رَحْمَةُ اللَّهِ then shook the sandal to remove the impurity. However, this caused the impurity to accidentally fall onto the wall of the fire worshipper's house!

Imaam Abu Hanifah رَحْمَةُ اللَّهِ was greatly worried and perturbed. He felt that if he left the impurity on the wall, it would cause the wall to appear unsightly, and if he scraped it off, then some portion of the sand of the wall would also be removed, thereby damaging the wall. In this state of concern, Imaam Abu Hanifah رَحْمَةُ اللَّهِ knocked on the door.

When the fire worshipper came out to meet Imaam Abu Hanifah رَحْمَةُ اللَّهِ, he was worried that Imaam Abu Hanifah رَحْمَةُ اللَّهِ had come to collect the outstanding money, and thus began to make excuses.

However, Imaam Abu Hanifah رَحْمَةُ اللَّهِ said to him, "We have a problem at hand that is far more important than the money you owe me. By mistake, the impurity from my shoe came onto your wall. I am concerned regarding how I will be able to clean it without causing any damage to your wall."

When the fire worshipper had seen the character of Imaam Abu Hanifah رَحْمَةُ اللَّهِ and the quality of amanah within him, he was

greatly affected and said, “Before purifying the wall, I wish to purify my heart and life by accepting Islam.” Saying this, he immediately brought Imaan and accepted Islam.⁴⁴

May Allah تَبَارَكَ وَتَعَالَى bless the ummah with the quality of amaanah in every facet of their lives.

⁴⁴ التفسير الكبير: ١/١٩٢

INCIDENT OF THE SAINT, HAZRAT ABDULLAH BIN MARZOOQ رَحْمَةُ اللَّهِ

Hazrat Abdullah bin Marzooq رَحْمَةُ اللَّهِ was a pious servant of Allah تَبَارَكَ وَتَعَالَى and a contemporary of the great Muhadditheen, Hazrat Sufyaan bin Uyainah and Hazrat Fudhail bin Iyaadh رَحْمَهُمَا اللَّهُ.

Initially, he was inclined towards the luxuries of the world and was not committed to deen. However, Allah تَبَارَكَ وَتَعَالَى blessed him with divine tawfeeq (grace) to repent and reform his life. Hereunder follows the story of his repentance:

Once, Abdullah bin Marzooq رَحْمَةُ اللَّهِ was engrossed in futility, drinking wine and listening to music. While engaging in these sins, he missed his Zuhr, Asr and Maghrib Salaahs.

When each salaah time set in, one of his slave girls came to him and reminded him to perform his salaah. However, due to his indulgence and engrossment in drinking and entertainment, he did not pay any attention to her reminder.

Finally, when the time of Esha Salaah had also elapsed and the night was over, his slave girl took a burning ember from the fire and placed it on his foot.

When the burning ember touched his foot, he shouted out in pain and asked her, “What are you doing!?” The slave girl replied, “When you are unable to tolerate a burning ember of fire

from this world, then how will you tolerate the fire of Jahannum?”

When he heard this advice from his slave girl, he was immediately moved to tears. This was the turning point in his life.

He thus turned to Allah تَبَارَكَ وَتَعَالَى in repentance and performed the salaahs which he had missed. He then reformed his life and gave up his life of sin. He sacrificed his wealth in the path of Allah تَبَارَكَ وَتَعَالَى and began to lead a life of simplicity, sufficing on little wealth of the world.

After reforming his life, on one occasion, Hazrat Sufyaan bin Uyainah رَحِمَهُ اللهُ and Hazrat Fudhail bin Iyaadh رَحِمَهُ اللهُ visited him. They had found him leading a life of complete simplicity which conformed to the Sunnah.

Hazrat Sufyaan رَحِمَهُ اللهُ asked him, “It is mentioned in the Hadith that when one sacrifices something for the sake of Allah تَبَارَكَ وَتَعَالَى, then Allah تَبَارَكَ وَتَعَالَى grants him something far better in return. What has Allah تَبَارَكَ وَتَعَالَى granted you in exchange of all that you have sacrificed?”

Hazrat Abdullah bin Marzooq رَحِمَهُ اللهُ replied, “Allah تَبَارَكَ وَتَعَالَى has granted me true happiness and the contentment of the heart.”⁴⁵

⁴⁵ كتاب التوابين لابن قدامة ص ١٢٢

The Remembrance of Allah تَبَارَكَ وَتَعَالَى - The Food of the Soul

Each person is searching for true happiness and the contentment of the heart. Some people search for it in material possessions, palatial homes and sporty cars. Some search for it in holiday resorts, tourist attractions and amusement centers. Others search for it in sports, recreation and entertainment.

However, Allah تَبَارَكَ وَتَعَالَى has placed true happiness and the contentment of the heart in His love and remembrance. The love of Allah تَبَارَكَ وَتَعَالَى is the source of true happiness and the contentment of the heart.

In the Quraan Majeed, Allah تَبَارَكَ وَتَعَالَى says:

أَلَا يَذُكُرُ اللَّهُ تَتَّصِبِينَ الْقُلُوبُ ط

Behold! It is only through the remembrance of Allah تَبَارَكَ وَتَعَالَى that hearts find satisfaction (and happiness).⁴⁶

When one ponders over the human being, one realizes that Allah تَبَارَكَ وَتَعَالَى has created him with two dimensions. The first is his physical body which comprises of his external form, and the second is his spiritual body which comprises of his soul (rooh).

⁴⁶ سورة الرعد: ٢٨

As for the physical body of man, then Allah تَبَارَكَ وَتَعَالَى created it from soil. Hence, the physical body requires the physical things of this world (e.g. food, drink, clothing, home, car, etc.) for its sustenance and nourishment, fulfillment and satisfaction.

As for the spiritual body of man (the rooh), then since Allah تَبَارَكَ وَتَعَالَى did not create it from the earth, but rather created it in the Heavens, its sustenance and nourishment, fulfillment and satisfaction is acquired through heavenly actions.

These heavenly actions refer to the commands of shari'ah (e.g. salaah, zakaat, fasting, etc.) which serve as spiritual food for the soul.

When a person performs salaah, fasts, gives sadaqah, recites the Quraan Majeed and engages in other acts of ibaadah, then his soul receives the spiritual food which Allah تَبَارَكَ وَتَعَالَى has created as its sustenance and nourishment.

Hence, his soul (spiritual heart) is illuminated with the noor of shari'ah and he perceives a sense of happiness and fulfillment.

On the contrary, when a person engages in evil deeds and sins such as misusing the eyes, consuming haraam, stealing, committing zina, oppressing people, carrying out shameless actions, gambling, etc. then his heart loses the light of Imaan and is covered in the darkness of sins.

As a result, he perceives a sense of misery and emptiness and his soul lacks true happiness and fulfillment.

The Formula for Acquiring Contentment of the Heart

The great saint and sage of the time, Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ عَلَيْهِ once mentioned the following:

Acquiring true happiness is not based on possessing abundant wealth. Rather, acquiring true happiness is based on acquiring the contentment of the heart and soul. This contentment of the heart and soul can only be acquired through fulfilling the commands of shari'ah and strengthening one's relationship with Allah تَبَارَكَ وَتَعَالَى.

If a person is steadfast on deen and fulfills the commands of shari'ah, then even though he does not possess a lot of the world, he will find inner happiness and satisfaction. On the contrary, if a person is not firm on deen, then despite possessing a lot of the world, his heart will lack true happiness.⁴⁷

⁴⁷ ملفوظاتِ حكيمِ الأمت: ۸۸/۲۳-۸۹



OBEDIENCE AND
KINDNESS TO PARENTS

THE GREAT BOUNTY OF PARENTS

Among the greatest favours of Allah تَبَارَكَ وَتَعَالَى upon a person is the favour of parents. The favour of parents is so invaluable and irreplaceable that it is granted to a person only once in his lifetime.

Just as the favour of life is only granted once to a person, and when it ends, it will never return, similarly the favour of parents, when taken away, can never be recovered.

Every favour that a person enjoys has certain rights attached to it. When the favour of parents is among the greatest favours, then the rights that are attached to it are among the most important of rights in deen.

The Quraan Majeed and Mubaarak Ahaadith are replete with commands and injunctions regarding the great importance of fulfilling the rights of parents and treating them with utmost kindness.

In the Quraan Majeed, Allah تَبَارَكَ وَتَعَالَى says:

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۗ إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَيْهِمَا فَلَا

تَقُولَنَّ لَهُمَا فِئًا ۖ وَلَا تَنْهَرَهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ﴿٢٣﴾

Your Rabb has ordained that you worship none but Him, and that you be kind towards your parents. If any one of them or both of them reach old age, do not say to them, “Uff (a word or expression of anger or irritation)” , and do not scold them, and address them with respectful words.”⁴⁸

It is reported in the Hadith that the pleasure of Allah تَبَارَكَ وَتَعَالَى lies in the pleasure of the parents, and the displeasure of Allah تَبَارَكَ وَتَعَالَى lies in the displeasure of the parents.”⁴⁹

Your Parents are Your Jannah or Jahannum

Once, a Sahaabi enquired from Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ regarding the rights of parents. Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “They (parents) are either your Jannah or your Jahannum.”⁵⁰

In other words, if one is kind, compassionate and loving towards his parents and obeys them in all permissible matters, he will be blessed with Jannah. On the contrary, if he disobeys them and is harsh and rude towards them, then his evil treatment towards them will be the means of him entering the fire of Jahannum.

⁴⁸ سورة الإسراء: ٢٣

⁴⁹ سنن الترمذي، الرقم: ١٨٩٩، المستدرک للحاکم، الرقم: ٧٢٤٩ وقال: هذا حديث صحيح على شرط مسلم ولم يخرجاه ووافقه الذهبي

⁵⁰ سنن ابن ماجه، الرقم: ٣٦٦٢، وقال البوصيري في مصباح الرجاجة ٩٩/٤: هذا إسناد ضعيف

Two Doors of Jannah Remaining Open

In another Hadith, Rasullullah ﷺ said, “Whichever muslim spends his day in the condition that his parents are pleased with him (i.e. he obeys Allah تَبَارَكَ وَتَعَالَى in regard to fulfilling the rights of his parents), then two doors of Jannah will be open for him. If he only has one parent alive, then only one door will be open for him.

“Whichever muslim spends his day in the condition that his parents are displeased with him (i.e. he disobeys Allah تَبَارَكَ وَتَعَالَى in regard to fulfilling the rights of his parents), then two doors of Jahannum will be open for him. If he only has one parent alive, then only one door will be open for him.”⁵¹

Incident of the Man Carrying His Mother During Tawaaf

It is reported that on one occasion, Hazrat Abdullah bin Umar رَضِيَ اللَّهُ عَنْهُمَا was performing tawaaf when he saw a man from Yemen carrying his mother on his back while performing tawaaf.

As the man carried her, he was uttering the following words of poetry:

⁵¹ مسند أبي يعلى ورواه ثقات كما في إتحاف الخيرة المهرة، الرقم: ٥٠١٦

I am her subservient camel. Any other conveyance which she may ride on may frighten her, but I will never cause her any fear (i.e. I will not cause her any inconvenience). I am now carrying her on my back, but the period for which she carried me in her womb was longer.

After completing the tawaaf, the man asked Hazrat Ibnu Umar رَضِيَ اللهُ عَنْهُمَا, “Have I fulfilled the right of my mother by carrying her during her tawaaf?”

Hazrat Ibnu Umar رَضِيَ اللهُ عَنْهُمَا replied, “No! In fact, you have not even repaid her for one moment of pain she experienced during her labor.”⁵²

Obedience and service to parents is a path leading to Jannah. Seeing to the comfort of parents, fulfilling their needs and showing them the love and respect that they deserve is a great ibaadah that earns one tremendous rewards in this world and the next.

Reward of an Accepted Hajj

Hazrat Abdullah bin Abbaas رَضِيَ اللهُ عَنْهُمَا reports that Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “There is no obedient child who looks at his parents with mercy (and love) except that Allah تَبَارَكَ وَتَعَالَى records for him the reward of an accepted hajj for every time he looks (at his parents with mercy)”

⁵² شعب الإيمان، الرقم: ٧٥٥٠، قال العلامة السيوطي رحمه الله في تدريب الراوي ١/٣٣١: أو في مؤلف معتبر كتصانيف البيهقي، فقد التزم

أن لا يخرج فيها حديثا يعلمه موضوعا

The Sahaabah رَضِيَ اللَّهُ عَنْهُمْ asked, “Even if he looks one hundred times every day?” Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, “Yes, Allah تَبَارَكَ وَتَعَالَى is the greatest and He is much more bountiful (His reward is much more than you can imagine).”⁵³

Hazrat Haarithah bin Nu'maan رَضِيَ اللَّهُ عَنْهُ Serving His Mother

Hazrat Haarithah bin Nu'maan رَضِيَ اللَّهُ عَنْهُ was an eminent Ansaari Sahaabi of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ who had fought in the Battle of Badr. From all the virtues of this Sahaabi, it was the love, respect and selflessness with which he served his mother, Hazrat Ja'dah رَضِيَ اللَّهُ عَنْهَا, that stood out the most.

Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ once related a dream to the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ, informing them that he had entered Jannah and heard the sound of a person reciting the Quraan Majeed.

Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then said that he asked the inmates of Jannah as to who was reciting the Quraan Majeed. They informed him that the person reciting was Hazrat Haarithah bin Nu'maan رَضِيَ اللَّهُ عَنْهُ.

After relating the dream, Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said to the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ that the high and lofty rank which Hazrat

⁵³ شعب الإيمان، الرقم: ٧٤٧٢، قال العلامة السيوطي رحمه الله في تدريب الراوي ١/٣٣٦: أو في مؤلف معتبر كتصانيف البيهقي، فقد التزم

أن لا يخرج فيها حديثا يعلمه موضوعا

Haarithah رَضِيَ اللَّهُ عَنْهُ had acquired was on account of his obedience and service to his parents.

It is reported that the extent to which Hazrat Haarithah رَضِيَ اللَّهُ عَنْهُ went to see to his mother's comfort was such that he would feed her by placing the morsels of food in her mouth with his own hand.

Furthermore, if his mother gave him any instruction which he did not hear, perhaps due to her advanced age, then he would not inconvenience her by asking her to repeat her instruction. Instead, he would ask those present regarding what she had said.

It was this quality, of serving his mother with complete love, respect and consideration, that earned this Sahaabi رَضِيَ اللَّهُ عَنْهُ the rank where Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ himself heard him reciting the Quraan Majeed.⁵⁴

Not Causing Inconvenience to Parents

If we make the hearts of our parents happy, they will give us their heartfelt duas which will assist us in this world and the next. On the contrary, neglecting our parents and hurting their hearts is a severe sin that will deprive us of all goodness, happiness and blessings in our lives.

⁵⁴ مسند أبي يعلى، الرقم: ٤٤٢٥، وقال العلامة الطيئبي رحمه الله: رواه أحمد وأبو يعلى ورجال الصحيح كذا في مجمع الزوائد، الرقم:

١٥٧٣٦، أسد الغابة: ٤٠٨/١، التبصرة لابن الجوزي: ١٩١/١

Furthermore, it is reported that the one who treats his parents in an ill manner will be punished in this world, apart from the punishment he will receive in the Hereafter.

Rasulullah ﷺ said, “Allah تَبَارَكَ وَتَعَالَى will forgive any sin which He wishes, besides the sin of showing disobedience to one’s parents (i.e. Allah تَبَارَكَ وَتَعَالَى does not generally forgive this sin without one seeking forgiveness from one’s parents).

“Indeed Allah تَبَارَكَ وَتَعَالَى will punish the person in this world before he passes away (i.e. apart from the punishment in store for him in the Hereafter for hurting his parents, he will be punished in this world).”⁵⁵

However, it is important to remember that if one’s parents demand that one should do something contrary to the shari’ah, then one must respectfully refrain from such actions, as the obedience of Allah تَبَارَكَ وَتَعَالَى is the first priority.

Hazrat Abu Hurairah رَضِيَ اللَّهُ عَنْهُ Serving His Mother

Hazrat Abu Hurairah رَضِيَ اللَّهُ عَنْهُ is a famous Sahaabi from among the Sahaabah of Rasulullah ﷺ. He embraced Islam in the year 7 A. H. and remained with Rasulullah ﷺ till the end of his life. Though he spent only a few years with Rasulullah ﷺ,

⁵⁵ شعب الإيمان، الرقم: ٧٥٠٦، قال العلامة السيوطي رحمه الله في تدريب الراوي ٣٣١/١: أو في مؤلف معتبر كتصانيف البيهقي، فقد

النزم أن لا يخرج فيها حديثا يعلمه موضوعا

Allah تَبَارَكَ وَتَعَالَى blessed him with the honour of reporting the most amount of Ahaadith from Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

Hazrat Abu Hurairah رَضِيَ اللهُ عَنْهُ would always remain in the service of his mother who was aged and required his service. Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had commanded him to remain in the khidmat of his aged mother.

It is reported that on the occasion of the Battle of Khaibar, Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ addressed the Sahaabah رَضِيَ اللهُ عَنْهُمْ and encouraged them to take part in jihaad. Hearing this, the Sahaabah رَضِيَ اللهُ عَنْهُمْ immediately hastened to prepare for jihaad.

Hazrat Abu Hurairah رَضِيَ اللهُ عَنْهُ was also eager to participate in the campaign and wage jihaad at the side of Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. However, his mother required his assistance and his khidmah. Hence, he went to his mother and said, "Please allow me to prepare and go for jihaad, as Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ has commanded the Sahaabah رَضِيَ اللهُ عَنْهُمْ to prepare and go out for jihaad."

Hearing this, his mother was unhappy and said, "How can you go when you know the difficulty that I will experience when you are not here?" However, due to his eagerness to join Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, he insisted saying, "I cannot remain behind and be separated from Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ!"

His mother further pleaded with him and even reminded him of her right over him on account of her raising him and

breastfeeding him through his infancy, yet he appeared determined to join Rasulullah ﷺ.

The mother of Hazrat Abu Hurairah رَضِيَ اللهُ عَنْهُ thus came to Rasulullah ﷺ in secret and informed him of what had transpired. She explained that her son was eager to join the expedition, but she required his khidmah at home. After listening to her complaint, Rasulullah ﷺ said, “You may go, for your need will be attended to.”

Thereafter, when Hazrat Abu Hurairah رَضِيَ اللهُ عَنْهُ came to Rasulullah ﷺ, Rasulullah ﷺ turned away from him. Hazrat Abu Hurairah رَضِيَ اللهُ عَنْهُ immediately perceived that Rasulullah ﷺ was displeased with him and thus said, “O Rasul of Allah ﷺ! I notice that you are turning away from me, and I know that your displeasure with me can only be on account of some complaint that you heard regarding me.”

Rasulullah ﷺ addressed him and said, “Are you the one whose mother has to plead with him, to the extent that she even has to remind him of her haqq over him due to breastfeeding him! When you are in the service of your parents, do you think that you are not in the path of Allah تَبَارَكَ وَتَعَالَى? Rather, when one shows kindness to his parents and fulfills their rights then he is definitely in the path of Allah تَبَارَكَ وَتَعَالَى!”

Hazrat Abu Hurairah رَضِيَ اللهُ عَنْهُ thus remained at home with his mother and did not join the expedition. In fact, Hazrat Abu

Hurairah رَضِيَ اللهُ عَنْهُ later mentioned, “For the next two years, until my mother’s demise, I remained with her, in her service, and did not join any expedition of jihaad.”⁵⁶

From this Hadith we understand the great reward one will receive for engaging in the khidmah of his parents.

Fourteen Rights of Parents

Hazrat Moulana Abraarul Haqq Saheb رَحِمَهُ اللهُ has mentioned 14 points regarding the rights of parents (7 points regarding fulfilling their rights during their lifetime and 7 points regarding fulfilling their rights after their demise).

Seven Rights during their Lifetime

1. Azmat: To respect them
2. Muhabbat: To have love and affection for them
3. Itaa’at: To obey them
4. Khidmat: To serve them
5. Fikr-e-Raahat: To grant them ease and comfort
6. Raf-e-Haajat: To take care of all their needs
7. To visit them often

⁵⁶ المعجم الكبير، الرقم: ٧٨٩٧، وفيه علي بن يزيد الألهاني وهو ضعيف كما في مجمع الزوائد، الرقم: ٩٦٥٠

Seven Rights after their Demise

1. Dua-e-Maghfirat: To beg Allah تَبَارَكَ وَتَعَالَى for their forgiveness and to shower His special mercy upon them
2. Esaal-e-Sawaab: To regularly convey sawaab (reward) to them (by giving out sadaqah, doing nafl ibaadah, etc. and conveying the reward to them)
3. Ikraam-e-A'izzah wa Ahbaab wa Ahl-e-Qaraabat: To respect and honour their relatives, friends and associates
4. I'aaanat-e-A'izzah wa Ahbaab wa Ahl-e-Qaraabat: To assist and help their relatives, friends and associates according to your ability and means
5. Adaa-e-Dain wa Amaanat: To pay off their debts and to return any trust
6. Tanfeez-e-Jaaz Wasiyyat: To execute their permissible bequest
7. To visit their graves often.⁵⁷

THE COMPANION OF NABI MOOSA عَلَيْهِ السَّلَام IN JANNAH

In Islam, every good deed and righteous action has the potential to connect one with Allah تَبَارَكَ وَتَعَالَى and earn him reward in the Hereafter. However, there are certain special actions that hold special significance in the sight of Allah تَبَارَكَ وَتَعَالَى and can become the means for one acquiring the goodness of the entire deen and the goodness of the dunya together.

Among these special actions is the action of showing kindness to the creation and being concerned about their deeni and physical welfare.

There are many incidents in the annals of history which show how Allah تَبَارَكَ وَتَعَالَى granted people special grace and transformed their lives from evil to goodness on account of them showing compassion to His creation – whether Muslims, disbelievers or even animals.

Below is an incident regarding a person who was outwardly a normal person, but he earned a high rank in the Hereafter on account of serving his parents and fulfilling their rights with love, compassion and mercy.

The dua he received from the recesses of his parents' hearts made him so special in the sight of Allah تَبَارَكَ وَتَعَالَى that he became the companion of Nabi Moosa عَلَيْهِ السَّلَامُ in Jannah.

It is reported that on one occasion, Nabi Moosa عَلَيْهِ السَّلَامُ made dua to Allah تَبَارَكَ وَتَعَالَى saying, "O Allah! Show me my companion in Jannah!" Allah تَبَارَكَ وَتَعَالَى accepted the dua of Nabi Moosa عَلَيْهِ السَّلَامُ, showed him a certain person and said, "O Moosa! Go to such-and-such city, for it is there that you will find this person who is your companion in Jannah."

Nabi Moosa عَلَيْهِ السَّلَامُ thus set out and travelled until he came to the city which Allah تَبَارَكَ وَتَعَالَى had mentioned. On arriving in the city, Nabi Moosa عَلَيْهِ السَّلَامُ met a young man who was the person that Allah تَبَارَكَ وَتَعَالَى had shown him. The young man met Nabi Moosa عَلَيْهِ السَّلَامُ and greeted him, but did not know that this was Nabi Moosa عَلَيْهِ السَّلَامُ, the prophet of Allah تَبَارَكَ وَتَعَالَى.

Nabi Moosa عَلَيْهِ السَّلَامُ replied to his greeting, and then asked the young man if he could spend the night at his home as his guest.

The young man agreed saying, "I am happy to host you as my guest. If you are happy with whatever I will offer you to eat, then I am pleased to entertain you and honour you." Nabi Moosa عَلَيْهِ السَّلَامُ replied, "I am happy with whatever you offer me."

The young man was a butcher by trade. Hence, after accepting Nabi Moosa عَلَيْهِ السَّلَامُ as his guest, he took him to his butchery and asked him to wait until he had completed his trade for the day.

As Nabi Moosa عَلَيْهِ السَّلَام waited in the young man's shop, he noticed that whenever the young man came across any piece of fat or any bone marrow, he would set it aside and keep it.

Eventually, when the young man had completed his trade for the day, he took Nabi Moosa عَلَيْهِ السَّلَام to his home. On entering his home, he took out the fat and marrow that he had kept aside and cooked it.

After the meal was prepared, he went into one of the rooms of his house. Nabi Moosa عَلَيْهِ السَّلَام noticed that in this room, there were two large baskets (similar to a hammock) suspended near the roof. The young man went to one of the baskets, and with extreme care and gentleness, he lowered it to the ground.

As he lowered the basket, Nabi Moosa عَلَيْهِ السَّلَام saw that inside it was the young man's father who was extremely old. The young man took his father out of the basket and washed his face. He then washed his clothing and fragranced it, after which he dressed his father in the clean, fragranced clothing.

Thereafter, he took some bread, broke it into small pieces and poured some of the cooked fat and marrow onto it. He then fed it to his father, until he was satiated, and then gave him water to drink until he was satisfied.

After he had served the old man in this manner and fulfilled his needs, the old man made dua for him saying, "O my son! May Allah تَبَارَكَ وَتَعَالَى not let your effort in caring for me go to waste, and

may He make you the companion of Nabi Moosa bin Imraan عَلَيْهِ السَّلَامُ in Jannah!”

The young man then brought down the second basket, and Nabi Moosa عَلَيْهِ السَّلَامُ noticed that inside it was the young man’s mother who was also extremely old. The young man cared for her just as he had cared for his father.

After serving her and seeing to her needs, she made dua for him saying, “Alhamdulillah! O my son! May Allah تَبَارَكَ وَتَعَالَى not let your effort in caring for me go to waste, and may He make you the companion of Nabi Moosa bin Imraan عَلَيْهِ السَّلَامُ in Jannah!”

When Nabi Moosa عَلَيْهِ السَّلَامُ saw the level of compassion and care that the young man showed to his aged parents, he was overcome by sympathy for them. Hence, he began to weep, and in this condition, he left the home of the young man.

Seeing Nabi Moosa عَلَيْهِ السَّلَامُ leave, the young man immediately followed him, as he was his guest, and presented him with some of the food that he had prepared.

However, Nabi Moosa عَلَيْهِ السَّلَامُ said to him, “O my brother! I have no need for your food! The only reason for me coming to you was that I had asked Allah تَبَارَكَ وَتَعَالَى to show me my companion in Jannah, and Allah تَبَارَكَ وَتَعَالَى showed me that you are the one who will be my companion in Jannah.”

The young man asked Nabi Moosa عَلَيْهِ السَّلَامُ, “May Allah تَبَارَكَ وَتَعَالَى have mercy on you! Tell me, who are you?” Nabi Moosa عَلَيْهِ السَّلَامُ replied, “I am Nabi Moosa bin Imraan.” Hearing this, the young man was so astonished that he fell to the ground unconscious.

After he had recovered and regained consciousness, the young man entered his home and gave his parents the glad tidings that Allah تَبَارَكَ وَتَعَالَى had accepted their dua for him to be the companion of Nabi Moosa عَلَيْهِ السَّلَامُ in Jannah.

He told them that the man who was with him was none other than Nabi Moosa عَلَيْهِ السَّلَامُ himself, and he had conveyed the news to him, from Allah تَبَارَكَ وَتَعَالَى Himself, that Allah تَبَارَكَ وَتَعَالَى had accepted their dua.

On hearing this good news, the parents were so overjoyed that they emitted a shriek of happiness and passed away. After the ghusl was performed, Nabi Moosa عَلَيْهِ السَّلَامُ performed their janaazah salaah. Thereafter, the young man joined Nabi Moosa عَلَيْهِ السَّلَامُ and remained in his company until the end of his life.⁵⁸

In this incident, we see that the reason why the young man was blessed to become the companion of Nabi Moosa عَلَيْهِ السَّلَامُ in Jannah is that he had earned his parents’ sincere duas on account of serving them, being obedient to them and showing them kindness, love and compassion.

⁵⁸ الزهر الفاتح: ص ٢٨

If we also serve our parents fulfil their rights and treat them with love, compassion and mercy, then Allah تَبَارَكَ وَتَعَالَى will also bless us with acceptance.



UPBRINGING OF
CHILDREN

THE LEGACY OF PIOUS OFFSPRING

The father of Nabi Yunus عَلَيْهِ السَّلَامُ was a pious man named Mattaa. He and his wife, for a long time, desired that Allah تَبَارَكَ وَتَعَالَى bless them with a son and depute him as a Nabi to the Bani Israa'eel.

Many years passed, with them making dua, until finally, they decided to go to the blessed spring of Nabi Ayyoob عَلَيْهِ السَّلَامُ from which he had bathed and was granted complete shifaa by Allah تَبَارَكَ وَتَعَالَى.

They both went to the spring and bathed in its water. Thereafter, they engaged in salaah and begged Allah تَبَارَكَ وَتَعَالَى in dua to bestow them with a blessed son who would be a Nabi to the Bani Israa'eel.

Allah تَبَارَكَ وَتَعَالَى accepted their dua and the wife of Mattaa thereafter conceived Nabi Yunus عَلَيْهِ السَّلَامُ.

After four months of pregnancy, while the child was still in the womb, Mattaa passed away and left this world.⁵⁹

Though Mattaa did not live to see the fruit of his dua materialize, he left a pious son as his legacy that will continue to earn him tremendous rewards in the Hereafter.

⁵⁹ عمدة القاري: ٢/١٦

The Investment of the Hereafter

From this incident, we understand that the greatest legacy is the legacy of pious offspring. This legacy is such that it will not only benefit one in this world, but its benefit will continue to the Hereafter.

Rasulullah ﷺ said, “When a person passes away, all his actions come to an end except for three actions; sadaqah-e-jaariyah (his good and righteous deeds whose rewards continue after his demise), his knowledge from which people benefit (after his demise) and a pious child who makes dua for him.”⁶⁰

The Concern and Dua of the Ambiyaa عَلَيْهِمُ السَّلَامُ for their Progeny

When one examines the lives of the Ambiyaa عَلَيْهِمُ السَّلَامُ, the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ and the pious of the past, he will find that they made special dua for pious offspring who would be a legacy for them after their demise.

Similarly, they were concerned about the deeni progress of their progeny throughout their lives.

⁶⁰ صحيح مسلم، الرقم: ١٦٢١

Thus, the Quraan Majeed makes special mention of the dua of Hazrat Ebrahim عَلَيْهِ السَّلَامُ and Hazrat Zakariyya عَلَيْهِ السَّلَامُ for pious offspring.⁶¹

Likewise, when Hazrat Ya'qoob عَلَيْهِ السَّلَامُ was lying on his deathbed, he advised his children to remain steadfast upon deen after his demise. His greatest concern, even as he neared his end, was for the deeni security of his progeny after him.⁶²

The Concern of the Sahaabah رَضِيَ اللهُ عَنْهُمْ for their Children

After Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ made hijrah to Madinah Munawwarah, Hazrat Ummu Sulaim رَضِيَ اللهُ عَنْهَا brought her young son, Hazrat Anas رَضِيَ اللهُ عَنْهُ, to him and requested him to accept her son for his service.⁶³

Hazrat Anas رَضِيَ اللهُ عَنْهُ was approximately ten years old at that time. He remained in the blessed service of Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ for ten years until the demise of Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.⁶⁴

Undoubtedly, it was the concern for deen and the upbringing of her son that had prompted her to take him to Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and dedicate him to his service.

⁶¹ سورة البقرة: ١٢٨، سورة مريم: ٥-٦

⁶² سورة البقرة: ١٣٣

⁶³ مسند أبي يعلى، الرقم: ٣٦٢٤، وفيه محمد بن الحسن بن أبي يزيد وهو ضعيف كما في مجمع الزوائد، الرقم: ١٤٧٠

⁶⁴ صحيح البخاري، الرقم: ٥١٦٦

Similarly, Hazrat Abbaas رَضِيَ اللهُ عَنْهُ instructed his young son, Hazrat Abdullah bin Abbaas رَضِيَ اللهُ عَنْهُمَا, to spend the night with Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ at the house of his aunt, Hazrat Maimoonah رَضِيَ اللهُ عَنْهَا, in order to observe his Tahajjud Salaah and benefit from his blessed company.⁶⁵

Hazrat Abdullah bin Abbaas رَضِيَ اللهُ عَنْهُمَا was approximately twelve or thirteen years old at that time.

It is the desire of every parent that his child should be safe and secure after his demise. Hence, necessary steps are taken to secure the financial future of the child.

However, the greater concern of the parent should be the deeni security of the child, as this is the only thing that will keep him connected to Allah تَبَارَكَ وَتَعَالَى and earn him success in this world and the next.

⁶⁵ صحيح البخاري، الرقم: ١٣٨، مسند البزار، الرقم: ٤٩٩٥

PIOUS CHILDREN – AN INVESTMENT FOR THE HEREAFTER

Among the invaluable bounties of Allah تَبَارَكَ وَتَعَالَى upon man is the bounty of children. The bounty of children is among the special favours of Allah تَبَارَكَ وَتَعَالَى mentioned in the Quraan Majeed. Allah تَبَارَكَ وَتَعَالَى says:

وَاللَّهُ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَجَعَلَ لَكُمْ مِنْ أَنْوَابِكُمْ بَنِينَ وَحَفَدًا وَرَزَقَكُم مِّنَ الطَّيِّبَاتِ^ط

Allah has created spouses for you from among yourselves, and created for you sons and grandsons from your spouses, and granted you pure sustenance.⁶⁶

Many favours of Allah تَبَارَكَ وَتَعَالَى are such that their benefits and good are confined to one's lifetime. However, the benefit of children is such an investment that it does not only accrue goodness for a person during his life, but also continue to benefit him after his demise.

However, this investment will only accrue goodness for a person if he instills deeni values in his children and connects them to Allah تَبَارَكَ وَتَعَالَى. So long as his children uphold deen in their lives and practise upon the teachings of deen which he had imparted

to them, his investment will continue to accrue him goodness and reward, even after his demise.

The Best thing a Person Can Leave Behind After His Demise

Rasulullah ﷺ said, “The best things which a person can leave behind after his demise are three; a pious child who makes dua for him, sadaqah-e-jaariyah (the good and righteous deeds - the rewards of which continue to reach one after his demise), and the knowledge of deen (which he imparted to people) that people continue to practise after his demise.”⁶⁷

In another Hadith, Rasulullah ﷺ said, “No father can give his child a better gift than the gift of good manners.”⁶⁸

In yet another Hadith, Rasulullah ﷺ mentioned, “Treat your children with honour and dignity, and teach them good morals and values.”⁶⁹

⁶⁷ سنن ابن ماجه، الرقم: ۲۴۱، وإسناده صحيح كما في الترغيب والترهيب للمنذري، الرقم: ۱۲۵

⁶⁸ سنن الترمذي، الرقم: ۱۹۵۲، وقال الذهبي في الملهذب في اختصار السنن الكبير، الرقم: ۲۰۴۴: رواه جماعة عن عامر قلت: هو ضعيف والخبر فمرسل

⁶⁹ سنن ابن ماجه، الرقم: ۳۶۷۱، وإسناده ضعيف كما في مصباح الزجاجة ۱۰۲/۴

The Command of the Quraan Majeed

Instilling deeni values within one's children is such an important duty upon parents that Allah تَبَارَكَ وَتَعَالَى has commanded them to fulfill this duty in the Quraan Majeed. Allah تَبَارَكَ وَتَعَالَى says:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا

O you who believe! Save yourselves and your family from the fire of Jahannum...⁷⁰

In other words, you should guide your wives and children towards deen and protect them from treading on the path of misguidance. Hence, on the Day of Qiyaamah, a person will also be questioned regarding this duty and responsibility.

Each Parent is Responsible and Answerable for His Flock

Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Every one of you is a shepherd, and every one of you will be questioned regarding his flock. The Muslim leader is a shepherd and will be questioned regarding his subjects, and a husband is a shepherd who will be questioned regarding his household, and a wife is a shepherd in her husband's home and will be questioned regarding her flock...”⁷¹

⁷⁰ سورة التحريم: ٦

⁷¹ صحيح البخاري، الرقم: ٨٩٣

On the contrary, if a person neglects to give his children the correct Islamic upbringing, and fails to instill deeni values within them, or is not concerned regarding the company they keep, thereby allowing them to be exposed to the wrong elements, then instead of them being a means of benefit and goodness, they will become a calamity for him in this world and the next.

The Dua of Rasulullah ﷺ and Nabi Dawood عَلَيْهِ السَّلَام

It is reported that among the duas which Rasulullah ﷺ taught the ummah to make for protection from rebellious children is the following dua:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ جَارِ السُّوءِ وَمِنْ زَوْجٍ تُشَيِّبُنِي قَبْلَ الْمَشَيْبِ وَمَنْ وَلَدٍ يَكُونُ عَلَيَّ رِبًّا
O Allah! I seek protection in You from an evil neighbour, from a spouse who will make my hair become white before old age, and from a child who will dominate me (thereby causing me pain).⁷²

Similarly, it is reported that among the duas that Nabi Dawood عَلَيْهِ السَّلَام would make was:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ مَالٍ يَكُونُ عَلَيَّ فِتْنَةً وَمِنْ وَلَدٍ يَكُونُ عَلَيَّ وَبَالًا
O Allah! I seek Your protection from wealth that will be a fitnah (trial) for me, and from a child that will be a calamity for me!⁷³

⁷² الدعاء للطبراني، الرقم: ١٣٣٩، ورواته ثقات

⁷³ المعجم الأوسط، الرقم: ٦١٨٠، وقال الهيثمي في مجمع الزوائد، الرقم: ١٧٤٢٩ وفيه من لم أعرفهم

Through his Mubaarak Ahaadith and sublime conduct, Rasulullah ﷺ taught the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ and the ummah the manner in which they should impart good morals and deeni values to their children and instill within them Islamic etiquettes.

Instilling Good Values in the Child in Various Dimensions of Life

There are many dimensions of life that need to be focused on when instilling good values, morals and etiquettes in a child. Some of these dimensions are:

1. Teaching the child the correct Islamic beliefs and strengthening his Imaan
2. Instilling in the child the importance of fulfilling the rights of Allah تَبَارَكَ وَتَعَالَى and abstaining from sins
3. Impressing on the child the importance of fulfilling the rights of the creation
4. Teaching the child respect, etiquette and good character when dealing with people
5. Highlighting to the child the importance of external and internal purity
6. Creating hayaa and the fear of Allah تَبَارَكَ وَتَعَالَى in the child

7. Emphasizing on the child the importance of always remaining in good company and abstaining from bad company
8. Teaching the child the special ways to draw the mercy of Allah تَبَارَكَ وَتَعَالَى.

INTRODUCING THE CHILD TO ALLAH تَبَارَكَ وَتَعَالَى

The upbringing of a child is extremely important and can be likened to the foundation of a building. If the foundation of a building is firm and strong, then the building will also be firm and strong and will weather all conditions.

Conversely, if the foundation of a building is weak and shaky, then with the slightest tremor, the building will collapse.

In the same way, the upbringing of the child is the foundation on which the child's entire life is based. In order for a child to prosper and progress in life, the child requires a sound Islamic upbringing.

Thus, if the correct Islamic upbringing is not given to the child, and Islamic values and morals are not instilled within him, then the detriment and harm of this will continue to manifest throughout his life.

The child will experience difficulty in his domestic life when dealing with his wife and children. He will encounter problems in his social life when dealing with family, neighbours and people in general. He will not know how to uphold the sanctity of deen and respect the rights of people.

In essence, on account of him not being given the correct Islamic upbringing, he will not progress in deen and his worldly life will also be affected.

The Right of the Child over the Parents

Giving the child an Islamic upbringing is the right of the child over the parents. It is reported that the Sahaabah رَضِيَ اللهُ عَنْهُمْ once asked Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, “O Rasul of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ! We know the rights of the father over the child, but what are the rights of the child over the father?”

Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ replied, “The right of the child over the father is that the father gives him a good name and teaches him Islamic etiquette and values.”⁷⁴

It is reported that Hazrat Ibnu Umar رَضِيَ اللهُ عَنْهُمَا once advised a person saying, “Ensure that you give your child a good Islamic upbringing, for you will be questioned regarding this on the Day of Qiyaamah. You will be asked regarding the type of upbringing that you had given him and the type of education that you had imparted to him, while he will also be asked regarding whether he was obedient and submissive to you.”⁷⁵

⁷⁴ شعب الإيمان، الرقم: ٨٢٩١، وضعفها كما في المعني عن حمل الأسفار في الأسفار ص ٦٨١

⁷⁵ شعب الإيمان، الرقم: ٨٢٩٥، قال العلامة السيوطي رحمه الله في تدريب الراوي ١/٣٣١: أو في مؤلف معتبر كتصانيف البيهقي، فقد التزم

أن لا يخرج فيها حديثا يعلمه موضوعا

Calling out the Azaan and Iqaamah in the Ears of the Newborn Child

In the upbringing of a child, the first aspect is introducing the child to Allah تَبَارَكَ وَتَعَالَى. Hence, we witness that when the child is born, even before the age of understanding, shari'ah commands that azaan be called out in the right ear of the child and iqaamah in the left ear of the child.

All this is done in order to mold the heart of the child towards Imaan and create the oneness and greatness of Allah تَبَارَكَ وَتَعَالَى in his heart. In other words, after coming into the world, the first thing that the child is introduced to is Allah تَبَارَكَ وَتَعَالَى.

Teaching the Child the Etiquettes of Islam

Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, through his mubaarak action, taught the ummah that they should teach their children to take the name of Allah تَبَارَكَ وَتَعَالَى at the time of meals. Hence, the child should understand that the food he is enjoying was bestowed to him by Allah تَبَارَكَ وَتَعَالَى.

Hazrat Umar bin Abi Salamah رَضِيَ اللهُ عَنْهُ narrates that on one occasion, when he was a child, Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said to him, “Commence eating by taking the name of Allah تَبَارَكَ وَتَعَالَى, eat with the right hand, and eat from your side of the plate.”⁷⁶

76 صحيح البخاري، الرقم: ٥٣٧٦

In this Hadith, Rasulullah ﷺ had imparted three Sunnats to this young child, impressing on him that even when eating, we should be mindful of fulfilling the rights of Allah تَبَارَكَ وَتَعَالَى.

Furthermore, Rasulullah ﷺ had advised and taught the young child with such love and compassion that the lesson became firmly entrenched in his heart. Thus, he says that from that day onwards, he always ensured that he ate in the manner taught to him by Rasulullah ﷺ.

Instilling the Importance of Fulfilling the Rights of Allah تَبَارَكَ وَتَعَالَى in the Heart of the Child

As the child grows up, Rasulullah ﷺ taught the ummah that they should impress upon the child to fulfill the rights of Allah تَبَارَكَ وَتَعَالَى, and from all the rights, the most important right is that of salaah.

Rasulullah ﷺ said, “Instruct your children to perform salaah when they reach the age of seven, and discipline them for not performing salaah when they reach the age of ten.”⁷⁷

In other words, although the child is young, and salaah is not yet compulsory upon him, we are instructed to emphasize to the child the importance of fulfilling the great right of Allah تَبَارَكَ وَتَعَالَى known as salaah.

⁷⁷ سنن أبي داود، الرقم: ٤٩٥ وإسناده حسن كما في رياض الصالحين ص ١٢٦

Likewise, the conviction regarding the infinite greatness and supreme power of Allah تَبَارَكَ وَتَعَالَى must be instilled in the heart of the child from a young age.

The child should grow up understanding that it is only Allah تَبَارَكَ وَتَعَالَى who is the source for all goodness in his life, and that there is no might and power besides Allah تَبَارَكَ وَتَعَالَى.

Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ Instilling the Greatness of Allah تَبَارَكَ وَتَعَالَى in the Heart of Hazrat Ibnu Abbaas رَضِيَ اللَّهُ عَنْهُمَا

Hazrat Abdullah bin Abbaas رَضِيَ اللَّهُ عَنْهُمَا reports that on one occasion, he was travelling with Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ when Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ addressed him saying, “O young boy! Protect the commands of Allah تَبَارَكَ وَتَعَالَى, and He will protect you. Protect the commands of Allah تَبَارَكَ وَتَعَالَى, and you will find Him before you (i.e. He will be with you and take care of your needs).

“When you beg for your needs, then only beg from Allah تَبَارَكَ وَتَعَالَى. When you seek assistance, then only seek assistance from Allah تَبَارَكَ وَتَعَالَى.

“Understand that if the entire ummah has to unite to try and benefit you, then they will not be able to benefit you except to the extent that Allah تَبَارَكَ وَتَعَالَى has decreed for you, and if the entire ummah has to unite to try and cause you harm, then they will not be able to do so, except to the extent that Allah تَبَارَكَ وَتَعَالَى has decreed.

“The pen (of taqdeer) has been raised and the pages (of taqdeer) have dried (i.e. whatever has been decreed by Allah تَبَارَكَ وَتَعَالَى will come to pass and there can be no change in the decree of Allah تَبَارَكَ وَتَعَالَى).”⁷⁸

From this Hadith, we understand the manner in which Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ instilled the greatness of Allah تَبَارَكَ وَتَعَالَى in the child, and the way in which Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ connected the child with Allah تَبَارَكَ وَتَعَالَى.

⁷⁸ سنن الترمذي، الرقم: ٢٥١٦، وقال: هذا حديث حسن صحيح

THE IMPORTANCE OF THE CHILD REMAINING IN GOOD COMPANY

In the upbringing of a child, it is of paramount importance for the parents to ensure that their child always remains in pious company and is exposed to a good environment.

The good environment and pious association will leave an indelible impression on the heart of the child which will thereafter shape his thinking and mold his outlook towards life.

As a result, the child will grow up with the correct mindset of Islam and his heart will be molded with the true values of Islam.

The Hadith explains that every child is born with a pure disposition. This disposition will enable him to see and understand the truth of Islam as he grows up. However, through the child being in the wrong environment, the child is influenced towards the wrong religion. Hence, the child born in the home of a Jew, Christian, or fire-worshipper adopts the religion of his parents.⁷⁹

⁷⁹ صحيح البخاري، الرقم: ١٣٨٥

The Benefit and Harm of Good and Bad Company

In one Hadith, Rasulallah ﷺ compared a pious companion to a person carrying musk, and he compared a bad companion to a person fanning a fire.

Rasulallah ﷺ explained that through remaining in the company of the musk-carrier, even if one does not receive some musk as a gift or buy some musk from him, then at the very least, he will benefit from the pleasant fragrance of the musk while remaining in his company.

Conversely, through remaining in the company of the person fanning the fire, even if one's clothing is not burnt by the fire, one will still be affected by the fire through perceiving the unpleasant smell of the smoke.⁸⁰

In this Hadith, Rasulallah ﷺ explained that remaining in good company will never be devoid of benefit, while remaining in bad company will never be devoid of harm.

When we study the lives of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ, we find that they understood the profound effect which a person's company and association have on him. Hence, there are many incidents which reflect the concern which the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ had for their children to always remain in good and pious company.

⁸⁰ صحيح البخاري، الرقم: ٥٥٣٤

Below are two incidents which show the deep concern which Sahaabah رَضِيَ اللهُ عَنْهُمْ had for their children to remain in pious company and acquire deeni benefit.

Hazrat Ummu Sulaim's رَضِيَ اللهُ عَنْهُ Concern for Her Son

It is reported that at the time when Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ performed hijrah and came to Madinah Munawwarah, Hazrat Anas رَضِيَ اللهُ عَنْهُ was a young boy who was just eight years old. After the arrival of Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, his mother held his hand and took him to Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

When they entered into the blessed presence of Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, the mother of Hazrat Anas رَضِيَ اللهُ عَنْهُ addressed Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and said, “O Rasul of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ! There is no man or woman of the Ansaar who has not presented you with a gift. However, I do not have anything to present to you as a gift besides my son. Therefore, please accept him for your service.”⁸¹

Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ accepted him in his service, and he remained in the blessed company of Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ for ten years. ^{See 64}

The mother of Hazrat Anas رَضِيَ اللهُ عَنْهُ, Hazrat Ummu Sulaim رَضِيَ اللهُ عَنْهَا, understood the value of good company. Since there can be no

⁸¹ مسند أبي يعلى، الرقم: ٣٦٢٤، وفيه محمد بن الحسن بن أبي يزيد وهو ضعيف كما في مجمع الزوائد، الرقم: ١٤٧٠

company better than the company of Rasulallah ﷺ, she wanted her young son to remain in his blessed company.

Hazrat Abbaas' رَضِيَ اللهُ عَنْهُ Concern for His Son

Hazrat Abbaas رَضِيَ اللهُ عَنْهُ, the uncle of Rasulallah ﷺ, desired that his son, Hazrat Abdullah bin Abbaas رَضِيَ اللهُ عَنْهُ, should acquire special blessings through remaining in the blessed company of Rasulallah ﷺ.

Hence, it is reported from Hazrat Abdullah bin Abbaas رَضِيَ اللهُ عَنْهُ that when he was a young lad, approximately twelve or thirteen years old, his father, Hazrat Abbaas رَضِيَ اللهُ عَنْهُ, instructed him to spend the night at the house of his aunt, Hazrat Maimoonah رَضِيَ اللهُ عَنْهَا, in order to benefit from Rasulallah ﷺ and observe his Tahajjud Salaah.

Accordingly, Hazrat Ibnu Abbaas رَضِيَ اللهُ عَنْهُ spent the night at his aunt's house, observing the Tahajjud Salaah of Rasulallah ﷺ, and thereafter he conveyed to the ummah the manner in which Rasulallah ﷺ performed his Tahajjud Salaah. ^{See 65}

Company is not Confined to Physical Association

When people think of company and association, it is generally friends and physical companionship that comes to mind. However, the terms 'company' and 'association' have a much broader meaning. In essence, every element in the environment

which influences one's thinking, molds one's mindset and affects one's behavior and conduct can be regarded as one's company and association.

Hence, the literature that one reads, the websites that one browses, the social media accounts that one follows, etc. - all these are different forms of company and association that mold one's mindset and influence and shape one's thinking in regards to one's goals and objectives in life.

Thus, just as it is imperative for the parents to be particular and discerning regarding their children's friends, it is equally vital for them to closely monitor and control the other elements of company to which their children are exposed.

BEING CONCERNED ABOUT THE DEENI EDUCATION OF THE CHILD

A nation blessed with deeni knowledge and sound understanding is a progressive and productive nation with a bright and promising future.

On the contrary, a nation deprived of deeni knowledge and sound understanding is a nation heading towards destruction and failure.

It is for this reason that when any Nabi would be sent to a nation, then one of the primary duties of the Nabi would be to enrich and empower the people with deeni knowledge and understanding, and instill within them sublime morals and values.

Hence, the concern of Rasulullah ﷺ was always directed towards teaching the Sahaabah رَضِيَ اللهُ عَنْهُمْ good character and showing them how to conduct correctly in various spheres of life.

The importance of imparting deeni knowledge to the child can be understood from the fact that whenever any person accepted Islam, then one of the first concerns of Rasulullah ﷺ was to educate him regarding deen.

Hence, before the hijrah, when the first group of the Ansaar accepted Islam, then Rasulullah ﷺ sent Hazrat Mus'ab bin Umair رَضِيَ اللهُ عَنْهُ to Madinah Munawwarah to teach them deen.⁸²

The Importance of the Maktab Madrasah

Hazrat Umar رَضِيَ اللهُ عَنْهُ also understood the great importance of imparting deeni education to children. Hence, apart from the general concern that Hazrat Umar رَضِيَ اللهُ عَنْهُ showed for teaching deen to the ummah, he had a specific concern for the deeni education of the young children.

Thus, it is reported that Hazrat Umar رَضِيَ اللهُ عَنْهُ was the first person who instituted the deeni system of maktab madrasahs. He appointed teachers to educate the children and stipulated an allowance for them from the Baytul Maal.⁸³

The Sahaabah's رَضِيَ اللهُ عَنْهُمْ Concern that their Children Remain in Pious Company

Likewise, many Sahaabah رَضِيَ اللهُ عَنْهُمْ from the Muhaajireen and Ansaar were concerned regarding the deeni welfare of their children and their receiving the correct deeni education and understanding.

⁸² الطبقات الكبرى لابن سعد: ٨٧/٣

⁸³ الفواكه الدواني على رسالة ابن أبي زيد القيرواني ٣٠/١

Hence, they encouraged their children to pledge allegiance at the blessed hands of Rasulallah ﷺ and benefit from him, thereby acquiring the knowledge and understanding of deen from him.

Among the young Sahaabah who pledged allegiance were Hazrat Abdullah bin Zubair رَضِيَ اللهُ عَنْهُ, Hazrat Abdullah bin Ja'far رَضِيَ اللهُ عَنْهُ and Hazrat Umar bin Abi Salamah رَضِيَ اللهُ عَنْهُ. At the time of pledging allegiance, Hazrat Abdullah bin Zubair رَضِيَ اللهُ عَنْهُ was approximately seven or eight years old.⁸⁴

Imparting deeni education to one's child is so important that the Hadith explains that on the Day of Qiyaamah, a person will be taken to task for neglecting to attend to his child's deeni education.⁸⁵

Teaching the Child to Love Rasulallah ﷺ

In another Hadith, Rasulallah ﷺ said, "Instill three qualities in your children. Teach them the love for their Nabi ﷺ. Teach them the love for the family of Rasulallah ﷺ. Teach them the love for the family of Rasulallah ﷺ, and teach them the recitation of the Quraan Majeed, for indeed the bearers of the Quraan Majeed will be under the

⁸⁴ صحيح مسلم، الرقم: ٢١٤٦، تاريخ دمشق: ١٦١/٢٨-١٦١

⁸⁵ شعب الإيمان، الرقم: ٨٢٩٥، قال العلامة السيوطي رحمه الله في تدريب الراوي ٣٣١/١: أو في مؤلف معتبر كتصانيف البيهقي، فقد التزم

أن لا يخرج فيها حديثا يعلمه موضوعا

shade of Allah's throne with the Ambiyaa and chosen ones, on the day in which there will be no other shade.”⁸⁶

In regards to the education of the child, there are four important aspects that should be taken into consideration:

Imparting Deeni Education to the Child with Love and Compassion

The first aspect is to impart deeni education to the child with love, compassion and affection. This was the manner in which Rasulallah ﷺ imparted education to the young Sahaabah رَضِيَ اللَّهُ عَنْهُمْ.

Hazrat Umar bin Abi Salamah رَضِيَ اللَّهُ عَنْهُ narrates, “On one occasion, when I was a child and was eating with Rasulallah ﷺ, he said to me, ‘O young lad! Commence eating by taking the name of Allah تَبَارَكَ وَتَعَالَى, eat with the right hand, and eat from your side of the plate.”⁸⁷

This approach of love that Rasulallah ﷺ showed this young Sahaabi became the means for him loving the Sunnah and practising on it throughout his life. Thus, he says that from that day onwards, he ensured that he always ate in the manner taught to him by Rasulallah ﷺ.

⁸⁶ تاريخ ابن النجار وسنده ضعيف كما في فيض القدير، الرقم: ٣١١

⁸⁷ صحيح البخاري، الرقم: ٥٣٧٦

Explaining to the Child According to His Level of Understanding

The second aspect is to open the heart and mind of the young child by explaining the lesson to him according to his level of understanding and comprehension.

It is reported that on one occasion, a young person came to Rasulullah ﷺ and sought permission to commit zina. The Sahaabah رَضِيَ اللَّهُ عَنْهُمْ became upset and angered at this, however Rasulullah ﷺ addressed him with gentleness saying, “Come close to me.”

Thereafter, Rasulullah ﷺ asked him, “Would you like someone to commit zina with your mother?” He replied, “No, O Rasul of Allah ﷺ! May my life be sacrificed for you!”

Rasulullah ﷺ then explained to him, “Just as you do not like it for your mother, others also do not like someone to commit zina with their mothers.”

Rasulullah ﷺ then repeated the same question, asking him whether he would like someone to commit zina with his daughter, sister and aunts. Each time, he replied that he would not like someone to commit zina with his daughters, sisters and aunts. Then, Rasulullah ﷺ explained to him that others would not like that zina be committed with their daughters, sisters and aunts.

Rasulullah ﷺ then placed his blessed hand on the chest of this Sahaabi and made dua for him saying, “O Allah! Forgive his sins, purify his heart and safeguard his private parts from zina.”

The impact of Rasulullah ﷺ explaining to this Sahaabi in this loving manner and making dua for him was such that from that day onwards, he felt great disgust for committing zina.⁸⁸

Adopting Halaal Means in Educating the Child and Exposing him to an Islamic Environment

The third aspect is that halaal means should be adopted to educate the child and the child should be exposed to an Islamic environment.

Adopting haraam means in the education of the child or exposing the child to the wrong environment will only bring about the wrong effect and cause the child to grow up with the wrong morals and values.

Exposing the child to the co-ed educational system or university system, or leaving the child in the care of people who lack Islamic values, leads to the degeneration of the child’s morals and character.

⁸⁸ شعب الإيمان، الرقم: ٥٠٣٢، مسند أحمد، الرقم: ٢٢٢١١، ورجاله رجال الصحيح كما في مجمع الزوائد، الرقم: ٥٤٣

Spending Quality Time with the Children

The fourth aspect is that the parents should show love and affection to their children and spend quality time with them. During this quality time, if they find that their child has shifted from good character and morals, then they should correct them and guide them.

Similarly, in this time, they should bond with them, creating the love of deen and the Sunnah within their hearts. Rather than the discussions in the home revolving around worldly achievements and the acquisition of wealth, parents should discuss the achievements of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ and the manner in which they upheld the Sunnah of Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in their lives.

By doing this, the goals which the Sahaabah lived for and died for – of serving humanity, upholding deen and justice – will then pass onto them and become their goals in life.

THE TRUTHFULNESS OF SHAIKH ABDUL QAADIR JEELANI رَحْمَةُ اللَّهِ

Shaikh Abdul Qadir Jeelani رَحْمَةُ اللَّهِ was a great Aalim and Wali of Allah تَبَارَكَ وَتَعَالَى who lived in the sixth century of Islam. Allah تَبَارَكَ وَتَعَالَى had blessed him with such great acceptance that many people reformed their lives at his hands.

One salient quality that stood out in his life was the quality of truthfulness and honesty. Below is an incident that reflects this beautiful quality in his life which attracted the hearts of even the greatest sinners of his time:

When Shaikh Abdul Qadir Jeelaani رَحْمَةُ اللَّهِ decided to tread the path of knowledge, he sought permission from his mother to travel to Baghdad where he would study under the leading Ulama of the time.

His mother permitted him to leave and gave him forty dinars which she sewed into his kurta, beneath his armpit. At the time when she bid him farewell, she advised him to ensure that he always spoke the truth and never spoke lies.

Shaikh Abdul Qadir Jeelani رَحْمَةُ اللَّهِ took his mother's advice to heart and promised her that he would always be truthful and would always conduct with honesty.

Shaikh Abdul Qadir رَحْمَةُ اللَّهِ thereafter joined a caravan of people traveling to Baghdad. During the journey, the caravan was waylaid by sixty robbers who looted the caravan, taking whatever wealth they found.

Shaikh Abdul Qadir Jeelani رَحْمَةُ اللَّهِ mentions, “While looting the caravan, one of the robbers came to me, and thinking that I did not have any money, he asked me, ‘O pauper! How much of money do you have with you?’ I remembered the advice of my mother and replied, ‘Forty dinars.’

“He then asked me, ‘Where is the money?’ I replied, ‘It is sewn into my kurta beneath my armpit.’ The robber was not convinced and thought that I was joking and therefore left me.

“After a few moments, another robber came to me and asked me the same question, to which I gave the same answer. This robber also thought that I was joking and thus left me.

“Later on, both robbers went to their leader and informed him of what had transpired and mentioned to him that upon enquiring, I told them that I have forty dinars with me, concealed in my kurta. The leader said to them, ‘Bring him to me.’

“When they brought me to their leader, he asked me, ‘O young lad! How much of wealth do you have with you?’ I replied, ‘I have forty dinars.’ He then asked me, ‘Where is the wealth?’ I replied, ‘It is sewn into my kurta under my armpit.’

“He was quite surprised and asked me, ‘What made you speak the truth and confess that you possess this wealth? (In other words, had you not informed us of it, we would have never known of it.)’

“I replied, ‘My mother advised me to always be truthful, and I promised her that I will always speak the truth and will never lie. Hence, I did not want to break the promise which I made to my mother by speaking lies when you asked me regarding the wealth.’

“Hearing this answer, the leader was extremely affected and began to weep. He exclaimed, ‘You refuse to break the promise which you made to your mother, whereas I have been breaking my promise to Allah تَبَارَكَ وَتَعَالَى for so many years by waylaying caravans and committing sins!’”

Shaikh Abdul Qadir Jeelani رَحِمَهُ اللهُ explains, “The leader then repented at my hands and pledged to never return to the sin of robbery and theft.

“When the other robbers witnessed his repentance, they addressed their leader saying, ‘We made you our leader in crime and robbery and followed you. Now we will make you our leader in repentance and taubah and follow you in this as well.’ They thus repented and returned all the stolen wealth to the caravan.”

In this way, through firmly holding onto the quality of truthfulness and honesty, Shaikh Abdul Qaadir رَحْمَةُ اللَّهِ became the means for all sixty robbers to repent and change their lives.⁸⁹

The Virtues and Importance of Truthfulness and Honesty

In the Mubaarak Hadith, Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has greatly emphasized the importance and virtue of truthfulness and honesty. Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Hold firm to truthfulness (and honesty), for truthfulness leads one towards piety, and piety leads one towards Jannah.

“A person will continue to speak the truth and endeavour to always remain upon truthfulness (at all times), until he will be recorded as a siddeeq (extremely truthful person) by Allah تَبَارَكَ وَتَعَالَى.

“Refrain from lies, as lies leads one towards sin, and sin leads one towards the fire of Jahannum. A person will continue to speak lies, and tries to remain upon this habit of speaking lies (at all times), until he will be recorded as a great liar by Allah تَبَارَكَ وَتَعَالَى.”⁹⁰

It should be borne in mind that truthfulness and honesty is not confined to speech. Rather, it applies to every dimension of one’s

⁸⁹ بحجة الأسرار: ص ١٨٦، قلائد الجواهر: ص ٩

⁹⁰ صحيح مسلم، الرقم: ٢٦٠٧

deeni and worldly life. When one is truthful, then he will fulfill every obligation and responsibility, whether it relates to his deeni or worldly life.

In fact, truthfulness even surpasses the limits of merely fulfilling obligations and includes making an effort to show a higher degree of love and compassion to the creation, in the manner Rasulallah ﷺ had taught the ummah to conduct.

Loyalty to Allah تَبَارَكَ وَتَعَالَى at All Times

In essence, a true servant of Allah تَبَارَكَ وَتَعَالَى is one who is loyal to Allah تَبَارَكَ وَتَعَالَى at all times. He is constantly concerned about pleasing Allah تَبَارَكَ وَتَعَالَى and taking care of His creation to the best of his ability, thereby exhibiting his loyalty to His Creator.

The servant who brings these qualities in his life is honoured and blessed with the rank of a siddeeq. The greatest of the siddeeqeen was Hazrat Abu Bakr Siddeeq رَضِيَ اللَّهُ عَنْهُ, whom Allah تَبَارَكَ وَتَعَالَى had made the best example for the ummah to follow after the Ambiyaa عَلَيْهِمُ السَّلَامُ. His every word and action radiated this sublime quality to the highest level.

In the upbringing of a child, it is extremely important for the parents to instill in the child the quality of being truthful at all times and being honest in his dealings. When this quality is deeply entrenched in the heart of the child, then throughout his life, no matter what situation he will be faced with, he will

ensure that he fulfills the rights of Allah تَبَارَكَ وَتَعَالَى as well as the rights which he owes to the creation.

Furthermore, when this quality is enhanced in his life, then at every moment, he will be conscious about leading a pure life, internally and externally, and will be concerned about standing before Allah تَبَارَكَ وَتَعَالَى and being held accountable for his actions on the Day of Qiyaamah.

Therefore, every word that he will utter and every action that he will carry out will be in total harmony and conformity with the high levels of sidq (truthfulness). Hence, wherever he goes, he will be a beacon of light and a source of mercy for the entire creation.

PARENTS LEADING BY EXAMPLE

Rasulullah ﷺ was the greatest of Allah's تَبَارَكَ وَتَعَالَى creation. Allah تَبَارَكَ وَتَعَالَى selected him as His final Messenger and blessed him with the greatest deen – the deen of Islam which is the most perfect code of life for man to follow.

When one examines the blessed personality of Rasulallah ﷺ, then one finds that Allah تَبَارَكَ وَتَعَالَى blessed him with the highest standard of character and nobility so that he could serve as the ultimate example for humanity to emulate until the end of time.

Thus, every dimension of the blessed life of Rasulallah ﷺ was exemplary and outstanding. Whether in the home, while conducting as a husband to his wife and father to his children, or whether in the masjid, as the imaam of the congregation, or in the community as the leader of the Muslims, he conducted in the most perfect manner and set the best standard for all people to follow.

Hence, in the upbringing of a child, until and unless the parents do not emulate the blessed lifestyle and character of Rasulallah ﷺ, bringing his sunnah into their lives and home, they will not see and achieve the desired results in their child's upbringing.

Merely tutoring the child by giving him Islamic education and verbally advising him regarding good morals and values will not prove effective if the parents' actions, conduct and lifestyle oppose their words.

Practise What You Preach

When one studies the lives of the Sahaabah رَضِيَ اللهُ عَنْهُمْ and the way they tutored their children and steered them towards good morals and values, the glaring aspect that stands out is that they practised what they preached and their actions were testimony to their words.

Together with the parents leading lives of piety and righteousness, thereby becoming good examples for their children, they should also teach their children to fulfill the rights of Allah تَبَارَكَ وَتَعَالَى and the rights of the creation.

They should guide them regarding oral, physical and spiritual cleanliness, and great emphasis should be laid on social conduct and etiquette. When Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ taught the Sahaabah رَضِيَ اللهُ عَنْهُمْ, his teachings were comprehensive and covered all dimensions of human living.

Hazrat Anas رَضِيَ اللهُ عَنْهُ Remaining in the Company and Service of Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Hazrat Anas رَضِيَ اللهُ عَنْهُ was the special attendant of Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ who was honoured with the golden opportunity of serving Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ for ten years until the demise of Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

During this period of ten years, Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ conducted with him with affection and love and taught him deen. He says, “I served Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ for ten years. During this period, he never hit me, spoke to me harshly, scolded me, or even looked at me sternly.”

Among the golden advices and teachings which Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ imparted to him are the following:

Education regarding Fulfilling the Rights of Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and the Creation

Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said to Hazrat Anas رَضِيَ اللهُ عَنْهُ, “O my beloved son! Keep my secrets confidential, and you will become a true believer.”

Hazrat Anas رَضِيَ اللهُ عَنْهُ says, “After Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ gave me this advice, I never divulged his secrets to anyone, despite my mother and the respected wives of Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ asking me what he had said to me (while they were unaware that what Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had mentioned to me was confidential).”

Rasulullah ﷺ also said, “O my beloved son! If you are able to constantly send durood upon me then do so, as the angels will beg Allah تَبَارَكَ وَتَعَالَى for your forgiveness.”

Education regarding Physical and Oral Hygiene and the Great Virtue of Cleanliness

Hazrat Anas رَضِيَ اللَّهُ عَنْهُ says: Rasulullah ﷺ also said to me, “O my beloved son! Ensure that you make a complete wudhu. If you do so, then the two angels (who are recording your deeds) will love you and you will be granted barakah in your life.

“O Anas! When you have a fardh bath, then wash your body thoroughly. Through washing your body, you will be cleansed of all your minor sins.”

I then asked Rasulullah ﷺ, “How should I ensure that I have washed my body thoroughly?” Rasulullah ﷺ replied, “When bathing, ensure that you wet the roots of your hair and thoroughly rub the skin of your body.”

Rasulullah ﷺ also said, “O my beloved son! Remain in the state of wudhu if you are able to, for the one who passes away in the state of wudhu acquires the rank of a shaheed (a martyr).”

Education regarding Fulfilling the Rights of Allah تَبَارَكَ وَتَعَالَى by Performing Salaah

Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said to Hazrat Anas رَضِيَ اللهُ عَنْهُ, “O my beloved son! Try to offer some (nafl) salaah in your home as well. O Anas! When you make ruku, then ensure that you grasp your knees firmly, spread your fingers apart and keep your elbows away from your sides.

“O my beloved son! When you raise your head from ruku, allow all your limbs to settle and be calm (before proceeding into sajdah), as on the Day of Judgement, Allah تَبَارَكَ وَتَعَالَى will not look with mercy at the one who does not keep his back straight when waking up from ruku.

“O my beloved son! When you make sajdah, place your head and palms firmly on the ground, and do not make sajdah so rapidly that it is like the pecking of a rooster, and do not place your forearms on the ground in sajdah, resembling the sitting of a dog or fox. Refrain from looking around in salaah, as this action is a means of destroying (the reward of) your salaah.”

Education regarding Social Conduct and Thinking Good of Every Muslim

Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said to Hazrat Anas رَضِيَ اللهُ عَنْهُ, “O my beloved son! When you come out from your home, then make salaam to

every Muslim that you see, for if you do so, you will return home cleansed from your minor sins.

“O my beloved son! When you enter your home then make salaam to your household members.”⁹¹

In one narration, Rasulallah ﷺ said, “When you leave your home, then on seeing any Muslim, you should feel in your heart that he is better than you.”⁹²

Education on Raising Children

Hazrat Anas رَضِيَ اللهُ عَنْهُ reports that Rasulallah ﷺ said, “On the seventh day after the child is born, the aqeeqah should be performed, he should be given an Islamic name and his head should be shaved.

“When the child reaches the age of seven, he should be taught Islamic etiquette and manners. When he reaches the age of nine, his bed should be separated from his siblings. When he reaches the age of thirteen, he should be disciplined and hit if he does not perform salaah or fast.

“When he reaches the age of sixteen or seventeen, his father should get him married. Thereafter, his father should hold his hand and address him saying, ‘I have taught you Islamic

⁹¹ مسند أبي يعلى، الرقم: ٣٦٢٤، وفيه محمد بن الحسن بن أبي يزيد وهو ضعيف كما في مجمع الزوائد، الرقم: ١٤٧٠

⁹² المعجم الصغير للطبراني، الرقم: ٨٥٦، مجمع الزوائد، الرقم: ١٤٧٠

etiquette, I have educated you in deen and I have got you married. I seek refuge in Allah from you becoming a means of fitnah and trial for me in this world and a means of punishment for me in the Hereafter.”⁹³

Education regarding Upholding Every Sunnah and the Formula for Gaining Entry into Jannah

Rasulullah ﷺ said to Hazrat Anas رَضِيَ اللَّهُ عَنْهُ, “O my beloved son! If you are able to spend your day and night without having malice for anybody in your heart, then do so, as this will make your hisaab (accountability in the court of Allah) easy.”

Rasulullah ﷺ also said, “O my son! This (i.e. keeping your heart clean at all times) is my Sunnah. The one who loves my Sunnah loves me, and the one who loves me will be with me in Jannah. O my beloved son! If you adhere to these advices of mine then there will be nothing more beloved to you than death.”⁹⁴

From the above, we can understand the great importance of imparting deeni knowledge and understanding to the child, as well as the loving, gentle and compassionate approach Rasulallah ﷺ adopted when teaching Hazrat Anas رَضِيَ اللَّهُ عَنْهُ.

⁹³ إتحاف السادة المتقين: ٣١٦/٦، وقال العراقي: رواه أبو الشيخ في كتاب الضحايا والعقيقة إلا أنه قال وأدبوه لسبع سنين وزوجوه لسبع عشرة ولم يذكر الصوم وفي إسناده من لم يسم

⁹⁴ سنن الترمذي، الرقم: ٢٦٧٨، وقال: هذا حديث حسن غريب من هذا الوجه، تاريخ دمشق لابن عساکر ٣٤٣/٩

When the child is taught deen with such love and care, he will have enthusiasm and eagerness for deen in his heart, and will thereafter live his life in accordance with the dictates of deen



THE RIGHTS OF THE
CREATION

WISHING WELL FOR OTHERS

From the entire value-system of Islam, every value which Islam advocates is full of attraction and radiates beauty. Whether it be showing respect to the elderly, or compassion to the young, or fulfilling the rights of parents and one's kith and kin – all reflect the unique splendor of Islam.

However, the soul of all these sublime qualities is contained in one Hadith. Rasulullah ﷺ said that deen is to wish well for one and all.⁹⁵

As Muslims, we are taught that just as we wish well for ourselves – we should also wish well for others. Just as we wish for others to show us kindness and compassion, we should also ensure that we deal with them in the same manner. In another Hadith, Rasulullah ﷺ said, “Love for others what you love for yourself.”⁹⁶

Wishing well for people and showing them compassion is among the core values of Imaan. On one occasion, Rasulullah ﷺ addressed the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ saying, “You will never acquire perfect Imaan until you show kindness and mercy to the creation.”

⁹⁵ صحيح مسلم، الرقم: ٥٥

⁹⁶ سنن الترمذي، الرقم: ٢٣٠٥، سنن ابن ماجه، الرقم: ٤٢١٧، وإسناده حسن كما في مصباح الزجاجه ٤/٢٤٠

The Sahaabah رَضِيَ اللهُ عَنْهُمْ responded, “O Rasul of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ! We all show kindness when dealing among people.”

Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then said, “I am not referring to you showing special kindness and mercy to your close friends or those whom you dearly love. Rather, I wish that you show the same level of special kindness and mercy to the entire creation which you show to your close friends or those whom you dearly love.”⁹⁷

The Sahaabah رَضِيَ اللهُ عَنْهُمْ took the advice of Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to heart and followed it so passionately that they made this the cornerstone of their lives. Hence, we find that some of them even pledged allegiance at the hands of Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to always wish well for others and keep their interest at heart at all times.⁹⁸

Among the Sahaabah رَضِيَ اللهُ عَنْهُمْ who pledged allegiance at the hands of Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to wish well for the entire ummah and to deal with them in the best manner at all times was Hazrat Jareer bin Abdillah Al-Bajali رَضِيَ اللهُ عَنْهُ.

Below are a few incidents from the life of this illustrious Sahaabi which shed light on this beautiful quality of Islam which was a hallmark in his life and which shone out to the world.

⁹⁷ رواه الطبراني ورجاله رجال الصحيح كما في مجمع الزوائد، الرقم: ١٣٦٧١

⁹⁸ صحيح البخاري، الرقم: ٥٧

Purchasing a Horse

Hazrat Jareer رَضِيَ اللَّهُ عَنْهُ once went to the market to purchase a horse with his freed slave. When Hazrat Jareer رَضِيَ اللَّهُ عَنْهُ saw a horse that he liked, he sent his freed slave to the owner to purchase it for him.

The freed slave thus went to the owner and offered to pay him 300 dirhams, but the owner refused as he felt that the horse was worth more than that. The freed slave then began to bargain with him, and eventually, when they could not agree on a price, he brought the owner to speak to Hazrat Jareer رَضِيَ اللَّهُ عَنْهُ.

On coming to Hazrat Jareer رَضِيَ اللَّهُ عَنْهُ, the slave explained that he had offered to purchase the horse for 300 dirhams, but the owner refused to accept the price as he felt that the horse was worth more.

The seller then asked Hazrat Jareer رَضِيَ اللَّهُ عَنْهُ, “Do you think the horse is worth 300 dirhams?” Hazrat Jareer رَضِيَ اللَّهُ عَنْهُ replied, “No, your horse is worth more than that.” Hazrat Jareer رَضِيَ اللَّهُ عَنْهُ then asked him how much the horse was worth, after which he agreed to pay him 700 or 800 dirhams for the horse.

After the sale was concluded, Hazrat Jareer رَضِيَ اللَّهُ عَنْهُ reprimanded his freed slave for trying to purchase the item for less than it was worth, saying, “Why do you bring him to me, complaining about

the price you offer, when I had pledged to Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ that I would wish well for every Muslim?”⁹⁹

Giving an Option to the One who Transacted with Him

Imaam Abu Zur’ah رَحِمَهُ اللهُ، the grandson of Hazrat Jareer رَحِمَهُ اللهُ، narrates the following incident regarding his grandfather, Hazrat Jareer رَحِمَهُ اللهُ، and the importance he showed to the pledge he took at the blessed hands of Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، to wish well for every Muslim. He says:

“Whenever Jareer رَحِمَهُ اللهُ would sell or purchase anything, then after concluding the transaction, he would address the person whom he was dealing with and say, ‘What we have taken from you is better in our sight than what we have given you, hence we give you the option that if you wish to cancel this transaction, you may do so.’”¹⁰⁰

Taking part in Jihaad and Remembering the Pledge of Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

During the era of the rule of Hazrat Mu’aawiyah رَضِيَ اللهُ عَنْهُ، an army was once dispatched to a certain place. At that time, Hazrat Jareer رَضِيَ اللهُ عَنْهُ was suffering from ill health.

⁹⁹ المعجم الكبير للطبراني، الرقم: ٢٣٩٥، شرح النووي على مسلم ٤٠/٢

¹⁰⁰ سنن أبي داود، الرقم: ٤٩٤٥، وسكت عليه هو والمنذري

Thus, when dispatching the army, Hazrat Mu'aawiyah رَضِيَ اللهُ عَنْهُ wrote a letter to Hazrat Jareer رَضِيَ اللهُ عَنْهُ informing him that he had exempted him and his children from participating in future expeditions of jihaad on account of his ill health.

On receiving the letter, Hazrat Jareer رَضِيَ اللهُ عَنْهُ wrote the following reply to Hazrat Mu'aawiyah رَضِيَ اللهُ عَنْهُ:

“I pledged at the hand of Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ that I would listen and obey (the leader of the Muslims), and that I would always wish well for all Muslims. Hence, if I recover from my illness and I feel well, then I will personally join the expedition and participate in the jihaad.

“However, if I am still weak and sick, then I will find someone to join the expedition in my place, and I will personally provide him with the funds, weapons and equipment that he requires to go out in jihaad.”¹⁰¹

May Allah تَبَارَكَ وَتَعَالَى grant us the same quality of wishing well for the ummah and showing all people kindness and compassion, in the same manner the Sahaabah رَضِيَ اللهُ عَنْهُمْ wished well for all people and showed them kindness and compassion.

¹⁰¹ المصنف لابن أبي شيبة، الرقم: ١٩٨٧٨، وقال الشيخ محمد عوامة في حاشيته: وحديث جرير هذا معروف عنه من طرق كثيرة

HAVING THE HEART TO FORGIVE

Hazrat Waa'il bin Hujr رَضِيَ اللهُ عَنْهُ was a famous Sahaabi of Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ who hailed from the land of Yemen and was from the progeny of kings.

It is reported that when he departed from Yemen to come to Madinah Munawwarah to embrace Islam, then prior to his arrival, Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ informed the Sahaabah رَضِيَ اللهُ عَنْهُمْ of his imminent arrival.

Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said to the Sahaabah رَضِيَ اللهُ عَنْهُمْ, “There is a person who is about to reach Madinah Munawwarah from the land of Hadramowt in Yemen. He is coming with the intention of embracing Islam, and he hails from the progeny of kings. His name is Waa'il bin Hujr.”

On his arrival, Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ welcomed him, honoured him, and spread out his mubaarak shawl for him to sit on. Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ made special dua for him saying, “O Allah! Bless Waa'il with barakah, as well as his children and grandchildren.” Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then appointed him as his deputy over the people of Yemen.

Before departing from Madinah Munawwarah, he requested Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to give him a land in Yemen. Upon his request, Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ allotted to him a plot of land in Yemen, and instructed Hazrat Mu'aawiyah رَضِيَ اللهُ عَنْهُ to accompany

him to Yemen in order to demarcate the land and hand it over to him.

Accordingly, Hazrat Waa'il رَضِيَ اللَّهُ عَنْهُ and Hazrat Mu'aawiyah رَضِيَ اللَّهُ عَنْهُ set out together from Madinah Munawwarah. Hazrat Waa'il رَضِيَ اللَّهُ عَنْهُ was traveling on a camel, while Hazrat Mu'aawiyah رَضِيَ اللَّهُ عَنْهُ was traveling on foot. At that time, Hazrat Mu'aawiyah رَضِيَ اللَّهُ عَنْهُ was so poor that he did not have sandals to wear to cover his feet during the journey.

As they traveled through the scorching desert, the hot sand began to burn the feet of Hazrat Mu'aawiyah رَضِيَ اللَّهُ عَنْهُ. Eventually, when the pain became difficult for him to bear, he turned to Hazrat Waa'il رَضِيَ اللَّهُ عَنْهُ and said, "Please allow me to sit behind you, on your animal, and ride with you, as the sand of the desert is burning my feet".

However, Hazrat Waa'il رَضِيَ اللَّهُ عَنْهُ replied, "You are not worthy to be seated with kings on their conveyance."

Hazrat Mu'aawiyah رَضِيَ اللَّهُ عَنْهُ then requested him to lend him his sandals, but Hazrat Waa'il رَضِيَ اللَّهُ عَنْهُ replied, "I cannot lend you my sandals, but if you wish, you may walk in the shadow of my camel." Hearing this reply, Hazrat Mu'aawiyah رَضِيَ اللَّهُ عَنْهُ remained silent and continued to walk barefoot.

On returning to Madinah Munawwarah, Hazrat Mu'aawiyah رَضِيَ اللَّهُ عَنْهُ informed Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ of what had transpired

during the journey, and the manner in which Hazrat Waa'il رَضِيَ اللهُ عَنْهُ had conducted with him.

Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ responded, “He has just embraced Islam, and hence he still has some of the traits of Jaahiliyyah in him. Overlook what he has done to you and treat him well.”

In other words, since Hazrat Waa'il رَضِيَ اللهُ عَنْهُ had just embraced Islam and had spent only a few days in the blessed company of Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, the beautiful qualities of Rasulullah's صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ Mubaarak Sunnah had not yet permeated his life. Hence, on this occasion, he conducted in this manner. However, later on in his life, he reached great heights in piety and righteousness.

Hazrat Mu'aawiyah رَضِيَ اللهُ عَنْهُ, at that time, was leading a life of abject poverty. However, Allah تَبَارَكَ وَتَعَالَى had decreed that a time would come when he would rule the world.

Thereafter, when Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ passed away, Hazrat Abu Bakr رَضِيَ اللهُ عَنْهُ became the Khalifah, followed by Hazrat Umar رَضِيَ اللهُ عَنْهُ, Hazrat Uthmaan رَضِيَ اللهُ عَنْهُ and then Hazrat Ali رَضِيَ اللهُ عَنْهُ.

Finally, the time then came when Hazrat Mu'aawiyah رَضِيَ اللهُ عَنْهُ was appointed as the Khalifah of the Muslims.

When Hazrat Waa'il رَضِيَ اللهُ عَنْهُ learnt of Hazrat Mu'aawiyah رَضِيَ اللهُ عَنْهُ becoming the Khalifah, he set out to visit him and pay his respects to him.

On hearing that he was coming, Hazrat Mu'aawiyah رَضِيَ اللهُ عَنْهُ came to the outskirts of the city to honour him and receive him. Hazrat Mu'aawiyah رَضِيَ اللهُ عَنْهُ then made him comfortable, honoured him by making him sit with him in his own place and presented him with many gifts.

Hazrat Mu'aawiyah رَضِيَ اللهُ عَنْهُ then said to him, "Do you remember the day we traveled together?" When Hazrat Waa'il رَضِيَ اللهُ عَنْهُ remembered the incident, and he saw the great honour and kindness that Hazrat Mu'aawiyah رَضِيَ اللهُ عَنْهُ was now showing him, then he felt great remorse over his past conduct.

He expressed his remorse before Hazrat Mu'aawiyah رَضِيَ اللهُ عَنْهُ and admitted his mistake saying, "O Ameerul Mu'mineen! At that time, I was a new Muslim who had just come out of kufr and Jaahiliyyah! Allah تَبَارَكَ وَتَعَالَى has now blessed us with Islam. At that time, I did not conduct according to the sublime teachings of Islam!"

Later on, when narrating this incident, Hazrat Waa'il رَضِيَ اللهُ عَنْهُ mentioned, "At that time, I wished that had I only made him sit in front of me on the animal!"¹⁰²

In this incident, we see that despite the treatment which Hazrat Mu'aawiyah رَضِيَ اللهُ عَنْهُ received from Hazrat Waa'il رَضِيَ اللهُ عَنْهُ, he did not

102 مسند أحمد، الرقم: ٢٧٢٣٩ ، سنن الترمذي، الرقم: ١٣٨١ ، البداية والنهاية: ٣٣٠/٧-٣٣١ ، تاريخ دمشق: ٣٨٦/٦٢-٣٨٩

harbour a grudge or any ill feelings in his heart. Rather, he went to the extent of showing him great honour, love and kindness.

This was on account of him adhering to the advice of Rasulullah رَضِيَ اللهُ عَنْهُ for him to overlook the mistake of Hazrat Waa'il صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and still deal with him in a good manner. This was the Mubaarak Sunnah of Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ - that he always overlooked the mistakes of people and forgave those who hurt him and caused him pain.

May Allah تَبَارَكَ وَتَعَالَى bless us all with the capacity and heart to overlook the faults of people and deal with them in accordance to the Sunnah and the blessed character of Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

RIGHTS OF NEIGHBOURS

In order for the world to function smoothly and harmoniously, it is imperative for each person to fulfil the rights he owes to others.

If people's rights are not upheld and fulfilled, then chaos and anarchy will prevail in the world. Stealing and usurping of wealth will be rampant and oppression and transgression will be the order of the day.

People will trample the rights of the weak and old, women and children, and take advantage of them on account of them not being able to fend for themselves and stand up for their rights.

Hence, shari'ah has outlined the rights of people as well as explained the manner in which their rights should be fulfilled.

The Command of the Quraan Majeed Regarding Neighbours

In the Quraan Majeed, Allah تَبَارَكَ وَتَعَالَى says: *“Show kindness to parents, relatives, orphans, the needy, the close neighbour, the distant neighbour and the companion at your side.”*¹⁰³

In the above verse, among the rights of people which Allah تَبَارَكَ وَتَعَالَى discusses are the rights of neighbours.

¹⁰³ سورة النساء: ٣٦

In the Mubaarak Ahaadith, Rasulallah ﷺ has placed great emphasis on upholding the rights of neighbours.

Rasulallah ﷺ said, “A true believer is not one who eats to his fill while knowing that his neighbour remains in the state of hunger.”¹⁰⁴

Rasulallah ﷺ Explaining the Rights of Neighbours

Hazrat Mu'aawiyah bin Haydah رَضِيَ اللهُ عَنْهُ reports that he once asked Rasulallah ﷺ, “O Rasulallah ﷺ! What are the rights of my neighbour?”

Rasulallah ﷺ replied, “You should visit him (and show concern for him) when he falls ill, attend his funeral when he passes away, assist him with a loan if he seeks it from you, and if he falls into difficulty through poverty, then you should conceal his poverty (i.e. through helping him in such a way that no one else comes to know).

“If some good comes his way, then you should congratulate him, and if a calamity befalls him, then you should sympathise with him.

¹⁰⁴ المعجم الكبير للطبراني، الرقم: ٧٥١، وقال الهيثمي في مجمع الزوائد، الرقم: ١٣٥٥٤: رواه الطبراني والبيهقي وإسناد البزار حسن

“Furthermore, you should not raise your building higher than his, thus becoming the means for obstructing the ventilation of his house.

“Do not cause inconvenience to him through the aroma which emanates from your utensils (while cooking i.e. on account of him not being able to afford this type of meal, do not cause him pain over his poverty through allowing the smell to reach him e.g. having a braai) unless you intend dishing out some of the food for him and sharing it with him.”¹⁰⁵

Hazrat Abdullah bin Amr رَضِيَ اللَّهُ عَنْهُمَا Sending Food for His Jewish Neighbour

The Sahaabah رَضِيَ اللَّهُ عَنْهُمْ and the pious of the past were extremely considerate towards their neighbours on account of them being aware of the high position the neighbour enjoys in deen.

Hazrat Abdullah bin Amr رَضِيَ اللَّهُ عَنْهُمَا had a neighbour who was a Jew. On one occasion, a goat was slaughtered in the home of Hazrat Abdullah bin Amr رَضِيَ اللَّهُ عَنْهُمَا and its meat was prepared.

Upon arriving home, he enquired from his respected household, “Did you send any portion of the meat for our Jewish neighbour? I heard Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ say, ‘Jibra’eel عَلَيْهِ السَّلَام continued to emphasize the rights of the neighbour to me to such an extent

¹⁰⁵ المعجم الكبير للطبراني، الرقم ١٠١٤، وقال الهيثمي في مجمع الزوائد، الرقم: ١٣٥٤٥: رواه الطبراني وفيه أبو بكر الهذلي وهو ضعيف

that I thought (that on account of the great rights he holds in deen), perhaps Allah تَبَارَكَ وَتَعَالَى will even include him among a person's heirs.”¹⁰⁶

Incident of Hazrat Hasan Basri رَحْمَةُ اللَّهِ and His Christian Neighbour

It is reported regarding Hazrat Hasan Basri رَحْمَةُ اللَّهِ that he had a neighbour who was a Christian.

Hazrat Hasan Basri رَحْمَةُ اللَّهِ lived in the lower storey of the building, while his Christian neighbour lived above him in the upper level.

The sewage of his Christian neighbour from the upper level used to leak into his home. However, Hazrat Hasan Basri رَحْمَةُ اللَّهِ never complained to his neighbour nor informed him of this.

Hazrat Hasan رَحْمَةُ اللَّهِ instructed that a container be placed beneath the leak so that the sewage would fall into it and would not mess his home.

At night, when there was no one to observe what was happening, he would take the container out of his home and dispose of the sewage.

¹⁰⁶ سنن الترمذي، الرقم: ١٩٤٣، وقال: هذا حديث حسن غريب من هذا الوجه

One day, when Hazrat Hasan رَحْمَةُ اللَّهِ was ill, his Christian neighbour came to visit him. When he entered the home of Hazrat Hasan رَحْمَةُ اللَّهِ and saw the container filled with sewage, he realized that it was coming from his home.

In embarrassment he asked, “For how long has this sewage been leaking?” Hazrat Hasan Basri رَحْمَةُ اللَّهِ replied, “For the last twenty years.”

Upon hearing this, the neighbour was so overcome by the conduct of Hazrat Hasan Basri رَحْمَةُ اللَّهِ that he immediately removed his traditional Christian garment and accepted Islam.¹⁰⁷

Warnings in the Ahaadith for those who Inconvenience their Neighbours

Just as there is great emphasis in the Mubaarak Ahaadith for fulfilling the rights of the neighbour, similarly there are severe warnings and admonitions reported regarding causing inconvenience to the neighbour.

Hazrat Abu Hurairah رَضِيَ اللَّهُ عَنْهُ reports that Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “The one who believes in Allah تَبَارَكَ وَتَعَالَى and the Day of Qiyaamah, he should not cause inconvenience to his neighbour.”¹⁰⁸

¹⁰⁷ الإمتاع والموانسة: ص ٢٤٧

¹⁰⁸ صحيح البخاري، الرقم: ٦٠١٨

In another Hadith, it is reported that Rasulullah ﷺ repeated the following statement thrice, “I take an oath in the name of Allah تَبَارَكَ وَتَعَالَى, such a person can never be a perfect believer.”

A Sahaabi enquired, “O Rasulullah ﷺ! Which person are you referring to?” Rasulullah ﷺ said, “The one whose neighbour is not spared from his harm and evil.”¹⁰⁹

On one occasion, a person came to Rasulullah ﷺ and said, “O Rasulullah ﷺ! There is a certain woman who is well-known for engaging in abundant nafl salaah, giving charity and keeping nafl fasts. However, she causes harm to her neighbours.”

Rasulullah ﷺ said, “She will be in the fire (i.e. she will be punished by Allah تَبَارَكَ وَتَعَالَى for ill-treating her neighbours).”

The man then said, “O Rasulullah ﷺ! I know of another woman who does not engage in abundant nafl salaah, nor does she keep abundant nafl fasts, nor does she give abundant charity, but she distributes pieces of cheese in sadaqah and does not cause harm to her neighbours (i.e. she fulfils the rights of her neighbours).”

Rasulullah ﷺ said, “She will be in Jannah (i.e. on account of her good treatment to her neighbours, she will be rewarded with Jannah).”¹¹⁰

¹⁰⁹ مسند أحمد، الرقم: ٧٨٧٨، ورجاله رجال الصحيح كما في مجمع الزوائد، الرقم: ١٣٥٦٣

From the above Ahaadith, we understand that Islam has afforded utmost importance to the rights of neighbours.

Hence, we should try, at all times, to fulfill the rights of our neighbours and should ensure that we do not cause them inconvenience or harm at any time.

May Allah تَبَارَكَ وَتَعَالَى bless us with the tawfeeq of fulfilling the rights of our neighbours as well as the rights we owe to the other servants of Allah تَبَارَكَ وَتَعَالَى.



HOPE IN THE MERCY
OF ALLAH تَبَارَكَ وَتَعَالَى

THE INCIDENT OF HAZRAT WAHSHI رَضِيَ اللَّهُ عَنْهُ ACCEPTING ISLAM

During the Battle of Uhud, one of the painful tragedies suffered by Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was the martyrdom of his beloved uncle, Hazrat Hamzah رَضِيَ اللَّهُ عَنْهُ.

The person responsible for killing Hazrat Hamzah رَضِيَ اللَّهُ عَنْهُ was none other than Hazrat Wahshi bin Harb رَضِيَ اللَّهُ عَنْهُ.

At that time, he was not a Muslim, but Allah تَبَارَكَ وَتَعَالَى later on blessed him with Imaan and the honour of becoming a Sahaabi. The incident of his accepting Islam is as follows:

After Allah تَبَارَكَ وَتَعَالَى blessed Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ with the conquest of Makkah Mukarramah, Hazrat Wahshi رَضِيَ اللَّهُ عَنْهُ fled to Taa'if, as he feared that the Muslims would seize him and kill him in retaliation for him killing Hazrat Hamzah رَضِيَ اللَّهُ عَنْهُ.

Thereafter, when the people of Taa'if wished to embrace Islam, they sent a delegation to Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

At that time, Hazrat Wahshi رَضِيَ اللَّهُ عَنْهُ also accompanied this delegation and came to Makkah Mukarramah.

When he came before Rasulullah ﷺ, Rasulullah ﷺ asked him, “Are you Wahshi?” Hazrat Wahshi رَضِيَ اللَّهُ عَنْهُ replied, “Yes, I am Wahshi.”

Rasulullah ﷺ then said, “Are you the person who killed Hamzah رَضِيَ اللَّهُ عَنْهُ?”

Hazrat Wahshi رَضِيَ اللَّهُ عَنْهُ responded, “Yes, the matter (regarding me killing your uncle) is exactly as you have heard (i.e. I am the person who killed your uncle).”

Despite Hazrat Wahshi رَضِيَ اللَّهُ عَنْهُ killing his uncle, Hazrat Hamzah رَضِيَ اللَّهُ عَنْهُ, Rasulullah ﷺ still had great concern for his salvation. This great concern was out of the deep love that Rasulullah ﷺ had for every ummati.

Hence, Rasulullah ﷺ immediately invited Hazrat Wahshi رَضِيَ اللَّهُ عَنْهُ to embrace Islam.

Hazrat Wahshi رَضِيَ اللَّهُ عَنْهُ wished to embrace Islam, however he had a few concerns in his heart which were preventing him from embracing Islam.

Hence, he replied, “O Muhammad ﷺ! How can I embrace Islam, whereas the Quraan Majeed mentions that the one who commits murder, engages in shirk or indulges in zina will not be forgiven and will be sent to Jahannum? Allah تَبَارَكَ وَتَعَالَى says:

وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ ۗ وَمَنْ فَعَلَ ذَلِكَ يَلْقَ أَثَامًا ﴿٦٨﴾ يُضْعَفُ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخْلُدُ فِيهِ مُهَانًا ﴿٦٩﴾

And those who do not call unto any other deity with Allah, and do not kill a person whom Allah has given sanctity, except rightfully, nor do they commit zina; and whoever does this (i.e. commits these sins of shirk, murder and zina), he will meet the punishment (in Jahannum). The punishment (in Jahannum) will be doubled for him on the Day of Qiyaamah and he will remain therein humiliated.¹¹¹

Hazrat Wahshi رَضِيَ اللَّهُ عَنْهُ then said, “As for myself, then I have committed all these major sins, so do you find any chance for me gaining forgiveness?”

Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ remained silent and did not reply, until Allah تَبَارَكَ وَتَعَالَى revealed the following verse of the Quraan Majeed:

إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ ۗ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٥٠﴾

(The one who commits these sins of shirk, murder and zina will not be forgiven and will be punished in Jahannum,) unless he repents, brings Imaan, and carries out righteous deeds, for Allah will transform the evil

deeds of such people into good deeds, and Allah is Most Forgiving, Most Merciful.¹¹²

On hearing this verse, Hazrat Wahshi رَضِيَ اللهُ عَنْهُ replied, “O Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ! Though in this verse, Allah تَبَارَكَ وَتَعَالَى has promised to forgive those people who have committed these sins which I have committed, however their forgiveness is conditional.

“The condition is that they should repent, bring Imaan and carry out righteous deeds in their lives. How do I know whether I will manage to fulfil this condition (and hence gain the forgiveness of Allah تَبَارَكَ وَتَعَالَى)?”

Allah تَبَارَكَ وَتَعَالَى then revealed the following verse:

إِنَّ اللَّهَ لَا يُعْفِرُ أَنْ يُشْرَكَ بِهِ وَيُعْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ^{١١٣}

Indeed, Allah does not forgive that partners be ascribed to Him, but He forgives all other sins for whomsoever He wishes.¹¹³

Hearing this verse, Hazrat Wahshi رَضِيَ اللهُ عَنْهُ responded, “O Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ! I see that in this verse, Allah تَبَارَكَ وَتَعَالَى mentions that He will forgive the sins of those whom He wishes. However, I do not know whether Allah تَبَارَكَ وَتَعَالَى will wish to

112 سورة الفرقان: ٧٠

113 سورة النساء: ٤٨

forgive me or not. Is there anything else that you can tell me (that will give me hope in me being forgiven)?”

Rasulullah ﷺ remained silent and did not reply, until Allah تَبَارَكَ وَتَعَالَى revealed the following verse of the Quraan Majeed:

قُلْ يُعْبَادِي الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿٥٣﴾

*O My servants who have transgressed against their souls! Despair not of the mercy of Allah. Allah forgives all sins, for He is Most Forgiving, Most Merciful.*¹¹⁴

When Hazrat Wahshi رَضِيَ اللَّهُ عَنْهُ heard this verse, he exclaimed, “Yes! This verse (is the verse which has given me hope of me gaining forgiveness!)” Saying this, he immediately embraced Islam.

The Sahaabah رَضِيَ اللَّهُ عَنْهُمْ then enquired from Rasulullah ﷺ, “O Rasul of Allah ﷺ! In this verse, Allah تَبَارَكَ وَتَعَالَى has promised to forgive those who turn to Him in repentance. Does this promise also apply to us?”

Rasulullah ﷺ replied, “This promise applies to all the Muslims (who turn to Allah تَبَارَكَ وَتَعَالَى in repentance).”¹¹⁵

¹¹⁴ سورة الزمر: ٥٣

¹¹⁵ صحيح البخاري، الرقم: ٤٠٧٢، مجمع الزوائد، الرقم: ١١٣١٤، أسد الغابة: ٣٠٧/٤-٣٠٩، تفسير القرطبي: ٢٦٨/١٥

From this incident, we see the great love that Allah تَبَارَكَ وَتَعَالَى has for His servants.

Allah تَبَارَكَ وَتَعَالَى loves to forgive His servants. No matter how far a person may be from deen, and how abundant and evil his sins may be, if he turns to Allah تَبَارَكَ وَتَعَالَى in sincere repentance and makes a firm resolve to reform his condition, then Allah تَبَارَكَ وَتَعَالَى will definitely forgive him.

The Immense Mercy and Forgiveness of Allah تَبَارَكَ وَتَعَالَى

It is reported in the Hadith Qudsi that Allah تَبَارَكَ وَتَعَالَى says, “O son of Aadam عَلَيْهِ السَّلَامُ! So long as you turn unto Me (in repentance) and have hope in My forgiveness, I will forgive your sins, and I do not care (there is no one to question My authority).

“O son of Aadam عَلَيْهِ السَّلَامُ! Even if your sins reach the clouds of the sky and you then turn to Me, seeking My forgiveness, I will forgive you and I do not care (there is no one to question My authority).

“O son of Aadam عَلَيْهِ السَّلَامُ! If you come to Me with the whole earth full of sins and you meet Me in a condition that you do not ascribe any partners to Me, I will come to you with the whole earth full of forgiveness.”¹¹⁶

¹¹⁶ سنن الترمذي، الرقم: ٣٥٤٠، وقال: هذا حديث حسن غريب لا نعرفه إلا من هذا الوجه

Thus, a believer should never become despondent and lose hope in the mercy of Allah تَبَارَكَ وَتَعَالَى. So long as there is life, there is hope.

May Allah تَبَارَكَ وَتَعَالَى bless us all with the tawfeeq of constantly turning to Him in repentance, aameen.

NEVER LOSE HOPE IN THE REFORMATION OF ANY PERSON

Hazrat Abdullah bin Maslamah Qa'nabi رَحِمَهُ اللهُ was among the leading Muhadditheen of his era. He was the ustad of many eminent Muhadditheen, the likes of Imaam Bukhaari, Imaam Muslim and Imaam Abu Dawood رَحِمَهُمُ اللهُ.

It is reported that in the beginning of his life, he would associate with wrong company and would consume alcohol.

However, after coming into contact with the great Muhaddith and saint, Imaam Shu'bah رَحِمَهُ اللهُ, there was a complete transformation that entered his life and he became among the stalwarts of Islam.

Below is the incident that led to his repentance and reformation:

Abdullah bin Maslamah was once seated at the door of his house, waiting for his friends to arrive. While seated, he had seen the great Muhaddith, Imaam Shu'bah رَحِمَهُ اللهُ, pass by his home, riding on his donkey.

There were many people who were walking besides and behind the donkey of Imaam Shu'bah رَحِمَهُ اللهُ, with the intention of drawing benefit from his words and company.

On observing Imaam Shu'bah رَحِمَهُ اللهُ and the large crowd of people around him, Abdullah bin Maslamah asked someone

present, “Who is this person?” The man replied, “He is Imaam Shu’bah رَحْمَةُ اللَّهِ.”

Abdullah bin Maslamah asked, “What is his occupation?” The man replied, “He is a Muhaddith (a person who narrates the Ahaadith of Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).”

Hearing this, Abdullah bin Maslamah, who was wearing a red lungi at that time, stood up and moved to meet Imaam Shu’bah رَحْمَةُ اللَّهِ. Upon reaching Imaam Shu’bah رَحْمَةُ اللَّهِ, he addressed him in an abrupt manner saying to him, “Narrate a Hadith to me.”

Looking at the outer appearance of Abdullah bin Maslamah, Imaam Shu’bah رَحْمَةُ اللَّهِ realized that this person was a person not committed to deen.

Hence, Imaam Shu’bah رَحْمَةُ اللَّهِ responded, “How can I narrate Ahaadith to you while you are not from the students of Hadith! (i.e. you are not dressed appropriately and you have not adopted the etiquettes of those who wish to study the Mubaarak Ahaadith of Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)”

When Abdullah bin Maslamah heard this, he became enraged. He drew out his knife and threatened Imaam Shu’bah رَحْمَةُ اللَّهِ saying, “You either narrate a Hadith to me now or else I will stab you!”

Imaam Shu’bah رَحْمَةُ اللَّهِ thus commenced narrating, “Mansoor narrates from Rib’ee, who reports from Hazrat Abu Mas’ood رَضِيَ اللَّهُ عَنْهُ that Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, ‘If you lack the quality of

hayaa (shame), then do as you please (i.e. when one loses his hayaa (shame), then he will have no respect in him and he will be prepared to commit any type of sin).”

Imaam Shu’bah رَحْمَةُ اللَّهِ was a personification of the Mubaarak Sunnah of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Hence, when these words emanated from his heart, they had such a profound impact upon the heart of Abdullah bin Maslamah that he was immediately overcome by remorse and sincerely repented for his sins.

He threw his knife to the ground, returned home and disposed of all his alcohol.

He thereafter said to his mother, “My friends will soon arrive. When they come then allow them to enter and feed them. Once they have eaten, then inform them that I have changed my life and disposed of all the wine.”

He then set out for Madinah Munawwarah with the intention of changing his life and studying Hadith under the great Imaam of the time, Imaam Maalik رَحْمَةُ اللَّهِ.

He remained with Imaam Maalik رَحْمَةُ اللَّهِ until Allah تَبَارَكَ وَتَعَالَى blessed him with the wealth of deen and he became an Imaam in the science of Hadith.¹¹⁷

¹¹⁷ كتاب التوابين لابن قدامة: ص ١٥٨

From this incident, we understand that one should never lose hope in the reformation of any person.

There were many people who were leading lives of sin, but then turned to Allah تَبَارَكَ وَتَعَالَى in sincere repentance. They then connected themselves to the special friends of Allah تَبَارَكَ وَتَعَالَى, and reformed their lives through remaining in their company.

Thereafter, Allah تَبَارَكَ وَتَعَالَى blessed them with such piety and acceptance that they became role models for the ummah to follow.

THE GREAT SAINT - HAZRAT FUDHAIL BIN IYAAZ رَحْمَةُ اللَّهِ

Hazrat Fudhail bin Iyaaaz رَحْمَةُ اللَّهِ was an eminent Muhaddith and great saint of his era.

Allah تَبَارَكَ وَتَعَالَى had blessed him with such a high rank in Hadith that many of the leading Muhadditheen, the likes of Hazrat Abdullah bin Mubaarak, Hazrat Sufyaan bin Uyainah and Imaam Shaafi'ee رَحْمَةُ اللَّهِ have narrated Hadith from him.

It is reported that prior to Hazrat Fudhail رَحْمَةُ اللَّهِ being blessed with the lofty rank of piety, he was known to be a notorious highway robber. However, Allah تَبَارَكَ وَتَعَالَى blessed him with the tawfeeq to repent from his sins and reform his life.

Incident of His Repentance

On one occasion, a certain caravan was traveling on the road where Fudhail would rob people. Among the people present in the caravan was a Qaari who would recite the Quraan Majeed in the most beautiful manner.

As the caravan passed by Fudhail, the Qaari was reciting the following verse of the Quraan Majeed:

أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ

Has the time not yet come for the believers' hearts to be humbled for the remembrance of Allah...?¹¹⁸

On hearing this verse, the heart of Fudhail was so affected that he immediately turned to Allah تَبَارَكَ وَتَعَالَى in repentance and left the life of sin.

Thereafter, Hazrat Fudhail رَحِمَهُ اللَّهُ exerted himself in ibaadah and acquiring the knowledge of deen, until the time came when even Haaron Rasheed رَحِمَهُ اللَّهُ, the king of the time, began to visit him to benefit from his advice.

The King, Haaron Rasheed رَحِمَهُ اللَّهُ, Benefiting from the Advice of Hazrat Fudhail bin Iyaz رَحِمَهُ اللَّهُ

It is reported that on one occasion, when Haaron Rasheed رَحِمَهُ اللَّهُ performed hajj, he said to Fadhl bin Rabee, “I perceive a weakness in my heart. Therefore, take me to some pious friend of Allah تَبَارَكَ وَتَعَالَى so that I may take advice from him and benefit from his company.”

Fadhl suggested to him that they go to see Hazrat Sufyaan bin Uyainah رَحِمَهُ اللَّهُ.

When they came to the home of Hazrat Sufyaan رَحْمَةُ اللَّهِ and knocked on the door, Hazrat Sufyaan رَحْمَةُ اللَّهِ received him with great honour and respect.

Haaroon Rasheed رَحْمَةُ اللَّهِ said to him, “The purpose for which I have come is to seek advice from you.” Hazrat Sufyaan رَحْمَةُ اللَّهِ then gave him some general advice.

Eventually, when Haaroon Rasheed رَحْمَةُ اللَّهِ wished to depart, he asked Hazrat Sufyaan رَحْمَةُ اللَّهِ, “Do you have any debts that I can assist you with settling?” Hazrat Sufyaan رَحْمَةُ اللَّهِ replied in the affirmative, and Haaroon Rasheed رَحْمَةُ اللَّهِ instructed Fadhl to settle his debts.

After leaving Hazrat Sufyaan رَحْمَةُ اللَّهِ, Haaroon Rasheed رَحْمَةُ اللَّهِ turned to Fadhl and said, “I did not benefit from Hazrat Sufyaan رَحْمَةُ اللَّهِ in the manner I wished.” (Perhaps Haaroon Rasheed رَحْمَةُ اللَّهِ was not satisfied as he felt that Hazrat Sufyaan رَحْمَةُ اللَّهِ showed him great respect and honour and did not show him any of his weaknesses.) Fadhl thus suggested that they go to visit Imaam Abdur Razzaaq رَحْمَةُ اللَّهِ.

Imaam Abdur Razzaaq رَحْمَةُ اللَّهِ also received Haaroon Rasheed رَحْمَةُ اللَّهِ with great honour and gave him some general advices upon his request.

Before departing, Haaroon Rasheed رَحْمَةُ اللَّهِ asked him, “Do you have any debts that I can assist you with settling?” When Imaam

Abdur Razzaaq رَحْمَةُ اللَّهِ replied that he did have debts, Haaron Rasheed رَحْمَةُ اللَّهِ instructed Fadhl to settle the debts.

Once again, when they departed, Haaron Rasheed رَحْمَةُ اللَّهِ said to Fadhl, “I did not benefit from Imaam Abdur Razzaaq رَحْمَةُ اللَّهِ in the manner I wished. Find me the right person who I can refer to.” Fadhl then suggested that they go to visit Hazrat Fudhail bin Iyaaz رَحْمَةُ اللَّهِ.

Upon meeting Hazrat Fudhail رَحْمَةُ اللَّهِ, Haaron Rasheed رَحْمَةُ اللَّهِ requested him to present him with some advice.

Hazrat Fudhail رَحْمَةُ اللَّهِ said to him, “When Umar bin Abdil Azeez رَحْمَةُ اللَّهِ was appointed as the Khalifah, he called Saalim bin Abdillah, Muhammad bin Ka’b and Rajaa bin Haywah رَحْمَةُ اللَّهِ and said to them, ‘I have been tested with this trial of rulership, so please advise me.’”

Hazrat Fudhail رَحْمَةُ اللَّهِ then said, “Umar bin Abdil Azeez رَحْمَةُ اللَّهِ was so concerned about the Khilaafah that he regarded it to be a test and trial, whereas you regard it to be a blessing (and do not have the same concern as him).”

Hazrat Fudhail رَحْمَةُ اللَّهِ warned him that if he did not administrate the affairs of the Khilaafah according to the dictates of the shari’ah, then he would suffer the punishment of Jahannum. This warning had such an effect on Haaron Rasheed رَحْمَةُ اللَّهِ that he began to weep profusely.

When Haaron Rasheed رَحْمَةُ اللَّهِ wished to depart, he asked Hazrat Fudhail رَحْمَةُ اللَّهِ, “Do you have any debts that I can assist you with settling?” Hazrat Fudhail رَحْمَةُ اللَّهِ replied, “Yes! I have debts which are the rights that I owe to my Rabb. If you wish to assist me, then you may do so.”

Haaron Rasheed رَحْمَةُ اللَّهِ then presented money to Hazrat Fudhail رَحْمَةُ اللَّهِ saying, “Here are a thousand dinars. Accept it from me as a gift and spend it upon your dependents.”

Hazrat Fudhail رَحْمَةُ اللَّهِ replied, “Subhaanallah! I have shown you the path to gain salvation, and this is how you repay me? You are giving this wealth to a person who has no need for it. You should rather give it to one who requires it.”

When Haaron Rasheed رَحْمَةُ اللَّهِ and Fadhl thereafter left the home of Hazrat Fudhail رَحْمَةُ اللَّهِ, Haaron Rasheed رَحْمَةُ اللَّهِ said to Fadhl, “O Fadhl! When you wish to take me to a friend of Allah تَبَارَكَ وَتَعَالَى, then take me to a man like him! He is undoubtedly the leader of all the Muslims!”¹¹⁹

Haaron Rasheed رَحْمَةُ اللَّهِ was greatly impressed with Hazrat Fudhail رَحْمَةُ اللَّهِ on account of the beautiful qualities which he possessed – his fear for accountability in the Hereafter, his high level of piety, his disinterest in the world, his commitment to shari’ah and the Sunnah and his sincere advice to the king

¹¹⁹ سير أعلام النبلاء: ٤٢٨/٨-٤٣١، عالمي تاريخ: ٣٥٨/٢

regarding the manner he should administrate the affairs of the Khilaafah.

In essence, Haaron Rasheed رَحْمَةُ اللَّهِ bore testimony that Hazrat Fudhail رَحْمَةُ اللَّهِ was an embodiment of the Sunnah.

THE SAINT OF HIS TIME – HAZRAT BISHR HAAFI رَحْمَةُ اللَّهِ

Hazrat Bishr Haafi رَحْمَةُ اللَّهِ was a renowned saint of his era. On one occasion, a person asked him, “How did you attain the lofty position of piety and righteousness which we see?” In reply, Hazrat Bishr رَحْمَةُ اللَّهِ mentioned the following:

Whatever I have been blessed with is purely out of the grace and favour of Allah تَبَارَكَ وَتَعَالَى. My initial condition was that I was not committed to deen.

One day, while walking, I saw a piece of paper on the floor. When I picked it up, I found the name of Allah تَبَارَكَ وَتَعَالَى written on it. I raised my gaze to the sky and exclaimed, “O Allah! This is Your blessed name that has been thrown onto the floor!”

I then cleaned the paper and placed it in my pocket with utmost respect.

At that time, I only possessed two dirhams (silver coins). I proceeded to the perfume shop, purchased perfume, and applied the perfume to the piece of paper. Thereafter, I went home, and placed it on a high shelf in the wall (niche).

That night, I had a dream in which I was told, “O Bishr! You raised Our name, thus We will raise your name in this world and

the next!” It was on account of this action that Allah تَبَارَكَ وَتَعَالَى granted me this position.¹²⁰

From this incident, we understand that when Hazrat Bishr Haafi رَحِمَهُ اللهُ showed honour and respect to the name of Allah تَبَارَكَ وَتَعَالَى, then Allah تَبَارَكَ وَتَعَالَى blessed him with the tawfeeq of reforming his life.

Apart from this, Allah تَبَارَكَ وَتَعَالَى blessed him with the true understanding of the Quraan and Ahaadith of Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Hence, he was counted among the Muhadditheen of his era.

Such was his esteemed position that the great Imaam of his time, Imaam Ahmad bin Hambal رَحِمَهُ اللهُ narrated Ahaadith from him and benefited from his deep and profound knowledge.

The Ulama explain that showing respect to anything that is associated with deen (e.g. the Quraan Majeed, the Mubaarak Hadith, the masjid, the azaan, the Ulama, the Huffaaz, etc.) is the means of gaining great blessings and acceptance from Allah تَبَارَكَ وَتَعَالَى.

¹²⁰ كتاب التواوين لابن قدامة: ص ٢١٦ ، تهذيب الكمال: ١٠٣/٤

Imaam Ahmad bin Hambal رَحْمَةُ اللَّهِ بِفَضْلِهِ Benefiting from Hazrat Bishr Haafi رَحْمَةُ اللَّهِ بِفَضْلِهِ

The following incident sheds light on the deep understanding of deen and the ma'rifat (recognition) of Allah تَبَارَكَ وَتَعَالَى which Allah تَبَارَكَ وَتَعَالَى had blessed Hazrat Bishr Haafi رَحْمَةُ اللَّهِ بِفَضْلِهِ with, on account of which Imaam Ahmad bin Hambal رَحْمَةُ اللَّهِ بِفَضْلِهِ emulated him:

During the time of Imaam Ahmad bin Hambal رَحْمَةُ اللَّهِ بِفَضْلِهِ, there was a certain doctor who was referred to as Abdur Rahmaan At-Tabeeb.

He would treat Imaam Ahmad bin Hambal رَحْمَةُ اللَّهِ بِفَضْلِهِ and Hazrat Bishr Haafi رَحْمَةُ اللَّهِ بِفَضْلِهِ when they were ill. He says:

On one occasion, Imaam Ahmad bin Hambal رَحْمَةُ اللَّهِ بِفَضْلِهِ and Bishr Haafi رَحْمَةُ اللَّهِ بِفَضْلِهِ were both sick.

While treating both, I observed a difference in the response of both when I would ask them regarding their condition.

Whenever I asked Hazrat Bishr رَحْمَةُ اللَّهِ بِفَضْلِهِ how he was feeling, he would first praise Allah تَبَارَكَ وَتَعَالَى saying “Alhamdulillah”, and thereafter inform me of his condition.

On the contrary, whenever I asked Imaam Ahmad bin Hambal رَحْمَةُ اللَّهِ بِفَضْلِهِ, how he was feeling, he would merely reply that he was well. He would not explain to me the actual difficulty which he was undergoing.

One day, I addressed Imaam Ahmad رَحْمَةُ اللَّهِ and said, “Your brother, Bishr رَحْمَةُ اللَّهِ, is sick, and when I ask him of his condition, he commences by praising Allah تَبَارَكَ وَتَعَالَى and thereafter informs me of his condition.

“However, when I ask you regarding your condition, then you merely say that you are well.”

When Imaam Ahmad رَحْمَةُ اللَّهِ heard this, he said, “Enquire from Bishr رَحْمَةُ اللَّهِ as to who he learnt this from.”

I responded, “I feel difficult to ask him such a question.”

Imaam Ahmad رَحْمَةُ اللَّهِ thus said to me, “Tell him, ‘Your brother, Abu Abdillah (Imaam Ahmad رَحْمَةُ اللَّهِ), wishes to enquire from you as to who you learnt this from.’”

When I thereafter went to Bishr رَحْمَةُ اللَّهِ, I conveyed to him the question of Imaam Ahmad رَحْمَةُ اللَّهِ.

Hearing the question, he said, “The way of Ahmad رَحْمَةُ اللَّهِ is that he does not practise on any knowledge without verifying its source.”

Hazrat Bishr رَحْمَةُ اللَّهِ then said, “Azhar رَحْمَةُ اللَّهِ narrates from Ibnu Awn رَحْمَةُ اللَّهِ, who narrates that Ibnu Seereen رَحْمَةُ اللَّهِ said, ‘When a servant praises Allah تَبَارَكَ وَتَعَالَى before expressing his difficulty and condition, then his expression is not regarded as a complaint (against the decree of Allah تَبَارَكَ وَتَعَالَى).’”

Hazrat Bishr رَحْمَةُ اللَّهِ then said, “Whenever you ask me regarding my condition, and I inform you of the difficulty that I am undergoing, then I only do so in order to express my weakness and show you the power that Allah تَبَارَكَ وَتَعَالَى has over me.”

After receiving this answer, I proceeded to Ahmad رَحْمَةُ اللَّهِ and informed him of what Bishr رَحْمَةُ اللَّهِ had said.

From that day onwards, whenever I would go to Ahmad رَحْمَةُ اللَّهِ and ask him regarding his condition, he would first praise Allah تَبَارَكَ وَتَعَالَى and thereafter inform me of his condition.¹²¹

From this incident, we understand the following:

1. The knowledge of deen should be verified from the rightly-guided Ulama before one practises upon it.
2. When one is going through any difficulty, he should praise Allah تَبَارَكَ وَتَعَالَى by saying ‘Alhamdulillah’, showing Allah تَبَارَكَ وَتَعَالَى that he is pleased with Allah تَبَارَكَ وَتَعَالَى and His decree, despite the difficulty he experiences.
3. At the time of difficulty, one should say ‘Alhamdulillah’, thereby remembering the countless favours of Allah تَبَارَكَ وَتَعَالَى upon him and expressing gratitude to Allah تَبَارَكَ وَتَعَالَى, even at this time.

¹²¹ مناقب الإمام أحمد لابن الجوزي: ص ٢٤٥

4. When one says ‘Alhamdulillah’ before expressing one’s difficulty, it is clear that one is not complaining against the decree of Allah تَبَارَكَ وَتَعَالَى .
5. It is Sunnah for one to adopt the halaal means in treating one’s illness.

May Allah بَارِكْ وَتَعَالَى bless us with the true understanding of deen and the tawfeeq of treading in the footsteps of our pious predecessors.

TEARS OF REPENTANCE – THE WATER TO CLEANSE THE HEART

Hazrat Shah Ruknudeen رَحْمَةُ اللَّهِ was a great Aalim and saint who lived in Multan. Allah تَبَارَكَ وَتَعَالَى had blessed him with great acceptance among the people. On the Day of Jumu'ah, his masjid would be filled to capacity with people coming from far and wide to benefit from him.

Once, the king, Ghiyaathuddeen Tughluq, turned to his advisor, Moulana Zaheeruddeen, and asked him, “I notice that the karaamaat (miracles) of Shah Ruknudeen رَحْمَةُ اللَّهِ are well known among the people. Tell me, which one of his many karaamat do you regard to be the greatest?”

Moulana Zaheeruddeen رَحْمَةُ اللَّهِ replied, “What can be a greater karaamat than the fact that without him inviting people, they flock to his gathering!”

Moulana Zaheeruddeen رَحْمَةُ اللَّهِ mentions:

Since the king had posed this question to me, I felt obliged to give him a suitable answer. However, deep down in my heart, I was not convinced regarding the piety of Shah Ruknudeen رَحْمَةُ اللَّهِ. I felt that perhaps people are not flocking to him on account of his piety. Rather, it is possible that he has some amal (spiritual exercise) through which people are attracted to him.

With this thought in mind, I decided that I should go to Shah Ruknudeen رَحْمَةُ اللَّهِ the following day to test him and determine whether he was a true saint or not.

I decided that on meeting him, I would ask him regarding the wisdom behind certain laws of shari'ah. In specific, I intended to ask him regarding the wisdom behind washing the hands, gargling the mouth and inserting water into the nose at the beginning of the wudhu.

After planning this, I went to sleep, and while asleep, I saw in a dream that I had visited Shah Ruknudeen رَحْمَةُ اللَّهِ. On meeting him, he received me as a guest and presented a sweet dish to me from which I partook.

When I awoke the following morning, I was quite surprised regarding the dream I had seen, and was even more surprised to find that I could still taste the sweet dish in my mouth! In fact, the delicious taste remained in my mouth for the entire day!

Despite seeing this dream, my heart was not affected and my opinion regarding Shah Ruknudeen رَحْمَةُ اللَّهِ did not change. I thought to myself, "People see dreams all the time, and shaitaan is capable of making a person see a dream like this. Hence, I should not pay any attention to this dream." Thus, I set out to meet him, with reservations in my heart.

When I reached his khanqah, he greeted me with salaam and made musaafahah (shook hands) with me. Thereafter, he

addressed me saying, “Moulana! I am happy that you have come! My heart desired to engage in an ilmi (academic) discussion, and hence I have been looking for an Aalim of deen such as yourself! It is good that you have come!”

After welcoming me in this manner, he commenced the discussion saying, “Allah تَبَارَكَ وَتَعَالَى has blessed us with a deen of extreme purity and cleanliness. Such is the purity and cleanliness of this deen that no person can object to any injunction of the shari’ah.

“Consider the example of wudhu. When making wudhu, Allah تَبَارَكَ وَتَعَالَى instructs us to first wash our hands, then gargle our mouths, and thereafter insert water into our noses. What is the wisdom behind this?”

As Shah Ruknudeen رَحْمَةُ اللَّهِ mentioned this, Moulana Zaheerudeen رَحْمَةُ اللَّهِ realized that Shah Ruknudeen رَحْمَةُ اللَّهِ was discussing the very questions that he had planned to test Shah Ruknudeen رَحْمَةُ اللَّهِ with the previous night.

Shah Ruknudeen رَحْمَةُ اللَّهِ then continued and said, “If a person is ignorant and lacks the understanding of deen, then he will wonder, ‘What is the wisdom behind these injunctions?’ However, in reality, there is great wisdom behind these injunctions.

“The reason is that shari’ah has made it incumbent upon us to cleanse our bodies using clean water. Clean water is that water

which does not have any colour, taste and smell. If we examine the first three actions of wudhu, we will find that they help us to determine whether the water has these three qualities (no colour, taste and smell), thereby qualifying it for wudhu.

“The first quality is the colour of the water. Through taking a handful of water to wash the hands, one will be able to see whether the colour of the water has changed in any way.

“The second quality is taste. Through gargling, one will be able to gauge the taste of the water.

“The third quality is the smell of the water, and through inserting water into the nose, a person will be able to determine whether the smell of the water has changed.

“This is the beauty of our wonderful shari’ah – there are great benefits and wisdoms behind every injunction and command, whether big or small (some of which we comprehend, and some which we don’t). Such is the wisdom behind the laws of shari’ah that a person’s intellect can never object to the shari’ah.”

Shah Ruknudeen رَحْمَةُ اللَّهِ then said, “Moulana! This is the injunction of shari’ah regarding a person who does not have wudhu – that he should cleanse certain limbs with water.

“As for the person who is in the state of janaabah, then shari’ah commands him to perform ghusl and wash his entire body. If we examine this injunction, then outwardly, it seems to be strange.

A person is intimate with his own wife, yet it causes his entire body to enter the state of janaabah, and it will remain in this state until he performs ghusl. This is well known to all people.

“However, janaabah is merely a physical form of impurity due to which the physical body requires purification. In comparison to this, there is another type of impurity – the impurity of the heart – and this also requires purification. However, what causes the impurity of the heart?

“We have seen that when a person is intimate with his own wife, who is halaal for him, it causes his entire body to become impure. When this is the case, then imagine the effect on a person’s heart when he remains in the company of evil and sinful people, who are engaged in sins, and people who are far from deen and are not committed to the shari’ah? Imagine the great impurity that it creates in his heart!

“Nevertheless, the question is, ‘We know how to purify our bodies through wudhu and ghusl, but the question is, ‘How do we purify our hearts when our hearts become immersed in sins?’”

At this point, Moulana Zaheeruddeen رَحْمَةُ اللَّهِ could no longer hold back his tears and began to weep. He realized that without him even mentioning his questions, Shah Ruknuddeen رَحْمَةُ اللَّهِ had begun to discuss them and had addressed all the objections in his mind.

He realized that Shah Ruknudeen رَحْمَةُ اللَّهِ was indeed a great saint and thus felt remorseful over his conduct and the ill-opinion he had entertained regarding him.

Moulana Zaheeruddeen رَحْمَةُ اللَّهِ turned to Shah Ruknudeen رَحْمَةُ اللَّهِ and exclaimed, “Hazrat! I am completely ignorant in regard to matters of the heart and the purification of the heart. Please, you tell me the answer!”

Shah Ruknudeen رَحْمَةُ اللَّهِ replied, “When the body is impure, then clean water is used to cleanse it and purify it. As for the person whose heart is impure, then he also requires ‘water’ to cleanse it.

“However, the ‘water’ which he requires to clean the heart is the ‘water’ of the eyes. When the servant weeps to Allah تَبَارَكَ وَتَعَالَى in repentance and is remorseful over his sins, then through his weeping in regret, Allah تَبَارَكَ وَتَعَالَى purifies his heart.”¹²²

¹²²كرامات أولياء للشيخ يوسف مثالا رحمه الله: ص ۲۶۷-۲۷۲

APPRECIATING THE BLESSING OF LIFE

Hazrat Dawood bin Dinaar رَحْمَةُ اللَّهِ was a great Imaam in the field of Hadith and the teacher of renowned Muhadditheen, the likes of Imaam Shu'bah رَحْمَةُ اللَّهِ and Imaam Wakee' رَحْمَةُ اللَّهِ.

During his lifetime, a plague struck the region of Khuraasaan where he lived. There were many people who had fallen ill during the plague and many who lost their lives.

Hazrat Dawood bin Dinaar رَحْمَةُ اللَّهِ was among those who was afflicted by the plague and had fallen ill. However, since Allah تَبَارَكَ وَتَعَالَى did not decree death for him at that time, Allah تَبَارَكَ وَتَعَالَى blessed him with shifaa from the plague and made this sickness a means of his spiritual progress.

He reports that during the period of his illness, he had once fallen unconscious, and in this state, he was shown a vision in which the roof of his home split open and two angels descended upon him from the sky.

One angel sat at his head side, while the other sat at his feet. The angel seated near his feet began to examine the soles of his feet, while the angel seated at his head side opened his mouth and examined his tongue as well as the inner portion of his mouth.

The angel examining his feet informed the angel seated at his head side, “I find that he frequently uses these feet to walk to the masjid for salaah.”

In other words, the angel was indicating that he is among those who walk to the masjid for salaah and acquire the immense reward mentioned in the Ahaadith for those who walk to the masjid - that for every step they take, one virtue is recorded, one rank is raised and one sin is erased from their book of deeds.

The angel examining his tongue and mouth then informed the angel seated at his feet, “I find his tongue and mouth to be moist with tahmeed (reciting Alhamdulillah), tasbeeh (reciting Subhaanallah) and the zikr of Allah تَبَارَكَ وَتَعَالَى. However, I find that his recitation of the Quraan Majeed is little.”

In other words, the angel was indicating that despite Hazrat Dawood bin Dinaar رَحِمَهُ اللهُ being among the high-ranking Muhadditheen of his time, and engaging in the service of the Mubaarak Hadith, the thing lacking in his life was the recitation of the Quraan Majeed. Hence, he was being apprised of his weakness via an angel.

Thereafter, the one angel said to the other, “His time to leave this world has not yet arrived.” Saying this, the roof of his home opened and the two angels departed, after which the roof closed once more.

Upon regaining consciousness, Hazrat Dawood bin Dinaar رَحْمَةُ اللَّهِ realized that Allah تَبَارَكَ وَتَعَالَى had blessed him with the chance of life to make amends for his weakness. He thus began reciting abundant Quraan Majeed and also engaged in acquiring the various sciences of knowledge that relate to the Quraan Majeed.¹²³

From this incident, we understand that when Allah تَبَارَكَ وَتَعَالَى wishes to bless a servant, then in unique and mysterious ways, Allah تَبَارَكَ وَتَعَالَى brings to his attention his weaknesses and grants him the tawfeeq to reform his life.

Engaging in Daily Introspection

We are taught in the Mubaarak Hadith that upon awakening, we should recite the masnoon dua:

الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ

*All praise is due to Allah who granted us life after death and to Him alone will we be returned.*¹²⁴

In this dua, we are reminded that with the dawning of every new day, Allah تَبَارَكَ وَتَعَالَى is blessing us with another opportunity of life and a chance to reform our lives and set our affairs in order before our time in this world expires.

¹²³ تاريخ دمشق: ١٧١٢٩-١٣١

¹²⁴ صحيح البخاري، الرقم: ٦٣١٤

Hence, every day, a person should examine his life and identify his shortcomings and weaknesses. He should then make a concerted effort to rectify his life and fulfill the rights he owes to Allah تَبَارَكَ وَتَعَالَى and the creation.

After his five daily salaah, he should make dua to Allah تَبَارَكَ وَتَعَالَى to bless him with the tawfeeq to uphold deen in his entire life.

Among the masnoon duas which Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had taught the ummah to recite is the following dua:

اللَّهُمَّ اجْعَلْ خَيْرَ عُمْرِي آخِرَهُ وَخَيْرَ عَمَلِي حَوَاتِيمَهُ وَخَيْرَ أَيَّامِي يَوْمَ أَلْقَاكَ فِيهِ

*O Allah! Make the best portion of my life the last portion, the best actions of my life the last actions before I leave this world, and the best day of my life the day in which I meet You.*¹²⁵

May Allah تَبَارَكَ وَتَعَالَى grant us the tawfeeq of reforming our lives and coming upon the complete Sunnah of Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, and may Allah تَبَارَكَ وَتَعَالَى make the best day of our lives the day in which we meet Him.

¹²⁵ عمل اليوم والليلة لابن السني، الرقم: ١٢١، المعجم الأوسط، الرقم: ٩٤٤٨، ورجاله رجال الصحيح غير عبد الله بن محمد أبي عبد الرحمن

الأذرمي وهو ثقة كذا في مجمع الزوائد: الرقم: ١٧٢٦٨

THE DAY OF JUDGMENT – THE DAY OF REGRET FOR MANY

In the Quraan Majeed, the Day of Qiyaamah has been referred to by various names. Some of these names are the “Day of Recompense and Repayment”, the “Day of Gathering”, the “Day of Loss and Gain” (i.e. loss for the disbelievers and gain for the believers), and the “Day of Meeting” (i.e. meeting Allah تَبَارَكَ وَتَعَالَى).

When we examine these names, we find that each name reflects the condition that will prevail on the Day of Qiyaamah.

Among the names of the Day of Qiyaamah is also the “Day of Regret”. This day will be a day of immense regret for the disbelievers, as Allah تَبَارَكَ وَتَعَالَى explains in the Quraan Majeed:

وَأَنْذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ

(O Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ!) Warn them (the disbelievers) regarding the Day of Regret, when the decision will be passed (i.e. for them to be entered into the fire of Jahannum and dwell therein for eternity).¹²⁶

From this, we understand that the Day of Qiyaamah will be a day of unimaginable and inconceivable regret for the disbelievers.

However, just as it will be a day of great remorse and regret for the disbelievers, it will also be, to some extent, a day of remorse and regret for certain believers.

The Only Regret of the People of Jannah

In regard to the regret of the believers, Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “(Prior to entering Jannah,) the only regret which the people of Jannah will have will be the time and moments which passed by (in the world) without them remembering Allah تَبَارَكَ وَتَعَالَى.”¹²⁷

When Allah تَبَارَكَ وَتَعَالَى will be granting great and magnificent rewards to His special servants for the time they spent in His remembrance, other believers will be filled with sorrow and remorse over the valuable time and opportunities they wasted in the world without remembering Allah تَبَارَكَ وَتَعَالَى.

Incident of Hazrat Maysarah bin Masrooq Abasi رَحِمَهُ اللهُ

Below is a thought-provoking incident which highlights the great value of Imaan and life, and the importance of not procrastinating in carrying out good deeds.

¹²⁷ رواه الطبراني، الرقم: ١٨٢، وقال الهيثمي في مجمع الزوائد، الرقم: ١٦٧٤٦: رواه الطبراني ورجاله ثقات وفي شيخ الطبراني محمد بن إبراهيم

الصوري خلاف

Abdullah bin Waabisah Abasi reports the following incident from his grandfather. This incident had transpired before his grandfather embraced Islam. He mentions:

On one occasion, during the beginning days of Islam, Rasulullah ﷺ came to us while we were in our camp in Mina. At the time when Rasulullah ﷺ came to us, he was riding his conveyance while Zaid bin Haarithah رَضِيَ اللَّهُ عَنْهُ was seated behind him. Rasulullah ﷺ then spoke to us and invited us to Islam.

However, by Allah, we did not accept his invitation, and goodness was not decreed for us at that time. We had heard of him before this and we had also heard him inviting people to Islam during the days of hajj. Now when he stood before us and invited us to Islam, we did not respond and accept his message.

Among our group was a man named Maysarah bin Masrooq Abasi. After hearing the message and invitation of Rasulullah ﷺ, he explained to his people, “I take an oath by Allah! If we accept the message of this man and we take him with us, until we make him settle in our midst and live among us, then we will be doing that which is wise and beneficial for us! I swear by Allah and I feel that his message will prevail and go far and wide!”

However, the people of his clan said, “Leave us out of this and do not involve us in something that is beyond our ability to manage.” Nevertheless, seeing that he had shown some

inclination, Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ became hopeful of Maysarah accepting Islam and thus spoke to him further.

After hearing the blessed words and message of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, Maysarah responded saying, “How excellent are your words and how they radiate with noor! I wish that I could accept you and help you, but my clan have opposed me, and a man is always in need of his people. If a man’s own clan is not prepared to assist him, then it is even more unlikely that he will be able to acquire assistance from others.”

On receiving this response, Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ turned and left, and the Banu Abas clan also departed, returning to their families.

On the return journey, Maysarah said to his fellow clansmen, “Let us take a detour through Fadak, as the Jews reside there and we will be able to enquire from them as to whether they have any knowledge regarding this man who has claimed prophethood.”

His clansmen agreed, and thus they came to Fadak.

On coming to Fadak and placing their enquiry before the Jews, the Jews took out a portion of their holy scripture, the Tauraah, and then began to read the description of the final Nabi which was recorded in their scripture.

The description they read was:

The final Nabi will be unlettered and will come from the land of Arabia.

He will ride the camel as his conveyance and he will suffice on a few pieces of bread as his food. He will be neither excessively tall nor very short (but of medium height). His hair will neither be curly nor straight.

His eyes will have a tinge of redness (i.e. the white of his eyes will be tinged with redness).

The Jews then said, “If the man who invited you to his deen fits this description, then accept his message and embrace his deen.

“As far as we are concerned then we will not follow him as our hearts are filled with jealousy for him. We know that we will fight battles against him in different places as well. From the Arabs, every person will either follow him or fight against him, so ensure that you are among those who follow him.”

When Maysarah heard this, he addressed his clan and said, “O people! This issue, of whether Rasulullah ﷺ is the true Prophet of Allah تَبَارَكَ وَتَعَالَى, is now absolutely clear!” However, his people procrastinated and said, “When we return for hajj next year, we will meet him and embrace Islam.”

They thus returned to their homeland, and the other men of their clan did not accept what they said and did not wish to do as they suggested. In this manner, years passed, until Rasulullah ﷺ performed hijrah to Madinah Munawwarah. Finally, when Rasulullah ﷺ returned to Makkah Mukarramah to

perform the farewell hajj, Maysarah met him and recognised him.

Maysarah came to Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and said, “O Rasul of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ! From the day you stopped your conveyance by us and spoke to us, I continued to wish that I could come to you, accept Islam and follow you. However, something always came up, and in this manner, time continued to pass. Hence, as you can see, my embracing Islam has been delayed until now.

“As for my other clansmen whom you had addressed in Mina, they have all passed away. Tell me, O Nabi of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ! Where is their abode, in Jannah or Jahannum?”

Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, “Every person who dies on a deen besides Islam will be in Jahannum.” Hearing this, Maysarah exclaimed, “All praise is due to Allah who saved me from Jahannum!”

He thereafter embraced Islam and became a pious, sincere Muslim, to the extent that he was even held in high regard by Hazrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ during the period of his Khilaafah.¹²⁸

¹²⁸ البداية والنهاية ١٤٦/٣، وقال وقد استقصى الإمام محمد بن عمر الواقدي فقص خبر القبائل واحدة واحدة ... وقد ذكرنا من ذلك طرفا

صالحا والله الحمد والمنة، حياة الصحابة: ١١٤/١-١١٦



THE CAUSE FOR THE
LOSS OF BARAKAH

THE EVIL OF PHOTOGRAPHY

On one occasion, while Rasulullah ﷺ was out on a journey, Hazrat Aaishah رَضِيَ اللهُ عَنْهَا hung a curtain with pictures of animate objects on the door.

At that time, Hazrat Aaishah رَضِيَ اللهُ عَنْهَا was unaware that pictures of animate objects were prohibited.

When Rasulullah ﷺ arrived at his home and his sight fell on the curtain, he was greatly displeased. Hazrat Aaishah رَضِيَ اللهُ عَنْهَا greeted him, but he did not reply to her greeting and immediately went to the curtain and tore it.

On seeing the reaction of Rasulullah ﷺ, Hazrat Aaishah رَضِيَ اللهُ عَنْهَا realised that she had committed a serious mistake, on account of which the Rasul of Allah ﷺ was displeased with her.

With extreme humility and remorse, she exclaimed, “O Rasul of Allah ﷺ! I turn to Allah تَبَارَكَ وَتَعَالَى and His Rasul ﷺ in repentance! Explain to me the sin that I have committed.”

The heart of Hazrat Aaishah رَضِيَ اللهُ عَنْهَا was so filled with the love of Allah تَبَارَكَ وَتَعَالَى and His Rasul ﷺ that she could not tolerate their displeasure for a single moment. Hence, even though she did not have knowledge of the sin she had committed, she first hastened towards taubah and thereafter begged Rasulullah

صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ to explain to her the sin that she committed in order that she does not repeat it in future.

Rasulullah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ then explained to her the evil consequence of those involved in the grave sin of picture-making. Rasulallah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ said, “O Aishah! Indeed the people who are involved in making pictures of animate objects will be subjected to the worst punishment on the Day of Qiyaamah.”¹²⁹

It should be borne in mind that just as making pictures of animate objects is haraam, similarly keeping such pictures is also impermissible. Hazrat Jaabir رَضِيَ اللّٰهُ عَنْهُ reports that Rasulallah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ prohibited keeping pictures of animate objects in the home, and also prohibited making such pictures.¹³⁰

The Picture-Maker Receiving the Severest Punishment on the Day of Qiyaamah

The severity of the sin of photography can be gauged from the Hadith in which Rasulallah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ mentioned that among those who will be subjected to the severest of punishments on the Day of Qiyaamah are the following three people - the one who kills a Nabi or is killed by a Nabi, the leader who misguides

¹²⁹ صحيح البخاري، الرقم: ٢١٠٥، ٥٩٥٤، مستخرج أبي عوانة، الرقم: ٩١٨٧

¹³⁰ سنن الترمذي، الرقم: ١٧٤٩، وقال: حديث جابر حديث حسن صحيح

his people, and the one who is involved in picture-making of animate objects.¹³¹

Imagine how serious is the sin of photography that Rasulullah ﷺ mentioned the picture-maker together with the one who killed a Nabi of Allah تَبَارَكَ وَتَعَالَى or the leader of a nation who misguides his people!

In one Hadith, it is reported that Rasulullah ﷺ said that every photographer will be in the fire of Jahannum.¹³² In another Hadith, Rasulullah ﷺ said, “The angels (of mercy) do not enter the home wherein there are pictures (of animate objects).”¹³³

The Creature in Jahannum which will Punish the Picture-Makers

In the Hadith of Sunan Tirmizi, it recorded that on the Day of Qiyaamah, the head of a creature will be seen coming out from the fire of Jahannum. It will have two eyes with which it will see, two ears with which it will hear, and a tongue with which it will speak.

¹³¹ شرح مشكل الآثار، الرقم: ٦

¹³² صحيح مسلم، الرقم: ٢١١٠

¹³³ صحيح البخاري، الرقم: ٢١٠٥

It will say, “I have been commanded to punish three categories of people; every oppressor who defies the commands of Allah تَبَارَكَ وَتَعَالَى, every person who called unto a god besides Allah تَبَارَكَ وَتَعَالَى, and those who engage in making pictures of animate objects.”

Thereafter, the creature will catch hold of these people and plunge them into Jahannum.¹³⁴

Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ Not Entering the Ka’bah Shareef due to the Idols Inside

On the occasion of the conquest of Makkah, Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ wished to enter the Ka’bah Shareef, but refrained from entering due to idols being present in the Ka’bah Shareef.

Hence, Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ first instructed that the idols be removed from the Ka’bah Shareef, and thereafter he entered the Ka’bah Shareef.¹³⁵

After entering the Ka’bah Shareef, Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had seen drawings of animate objects on the inner-walls of the Ka’bah Shareef. Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ cursed those who were responsible for drawing these pictures and thereafter instructed that these drawings be erased.¹³⁶

¹³⁴ سنن الترمذي، الرقم: ٢٥٧٤، وقال: هذا حديث حسن صحيح غريب

¹³⁵ شرح الزرقاني على المواهب اللدنية: ٤٦٥/٣

¹³⁶ شرح الزرقاني على المواهب اللدنية: ٤٨٣/٣

Being Deprived of Barakah and the Presence of the Angels

In today's times, one of the greatest causes for the homes of the Muslims being devoid of barakah and bereft of blessings is that there are various devices in the homes which contain pictures of animate objects.

On account of these pictures, the angels of mercy do not enter the home, and such homes do not enjoy peace and the blessings of Allah تَبَارَكَ وَتَعَالَى.

As a result of the sinful activities which take place in such homes, the inhabitants of these homes experience discord, unhappiness and disunity.

When one has to analyze the root cause for the deeni decline, or the breakdown of many marriages, or the involvement in sins perpetrated via social media networks, then one will realize that these problems are in some way associated with the evil of photography.

Hence, the only way to rectify our relationship with Allah تَبَارَكَ وَتَعَالَى and bring goodness into our deen is that we adhere to the teachings of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and shun all forms of photography.

May Allah تَبَارَكَ وَتَعَالَى bless us with the tawfeeq of upholding the commands of shari'ah and following the Sunnah of Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in all facets of our lives.

THE EVIL CONSEQUENCE OF WINE, DRUGS AND INTOXICANTS

When we compare the deen of Islam to the previous religions, we find that Islam did not only declare sinful actions and evil deeds to be haraam, but also declared the pathways that lead to sin and evil as haraam. This has been done in order to protect a person and secure him from falling into sin.

Consider the example of wine which was permissible in the previous religions, but has been declared impermissible in Islam. The reason for Islam declaring wine as haraam is that the harms of wine outweigh the benefits, and it is a means which leads one to committing many other sins.

Allah تَبَارَكَ وَتَعَالَى mentions in the Quraan Majeed:

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا آثَمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ وَإِنَّهُمَا لَأَكْبَرُ مِنْ نَّفْعِهِمَا^ط

They ask you (O Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) regarding wine and gambling. Say, “In them is great sin and some benefit for people, and their sin is greater than their benefit.”¹³⁷

The Mother of All Evils

The Hadith has mentioned that wine is the mother of all sins and evils. Hazrat Uthmaan رَضِيَ اللهُ عَنْهُ mentioned, “Abstain from wine, for it is the mother of all evils and immoralities.”¹³⁸

The reason for the Hadith considering wine to be the mother of all sins and evils is that once a person drinks wine, he will become intoxicated, and in the state of intoxication, he will commit the vilest of crimes and most heinous of sins.

Incident of a Man from the Previous Nations

In regard to wine opening the door to all sins and evils, Hazrat Uthmaan رَضِيَ اللهُ عَنْهُ reports the following incident. He says:

There was a man from the nations before you who had devoted himself to worshipping Allah تَبَارَكَ وَتَعَالَى. However, an unchaste and immoral woman had fallen in love with him.

Hence, one day, she sent her slave girl to him saying, “We request you to come to us so that you may bear testimony to some of our affairs.” The man obliged and thus set out with the slave girl, proceeding to the woman’s home.

On coming to the woman’s home and entering, the slave girl locked the door behind him. Thereafter, he was taken further

¹³⁸ سنن النسائي، الرقم: ٥٦٦٦، وإسناده صحيح كما في تفسير ابن كثير ١٨٩/٣

into the home, and whenever he passed through a door, she locked it behind him.

Finally, he arrived in the presence of the woman and saw that she was beautiful and attractive. He also saw that she had with her a young boy and a utensil filled with wine.

The woman addressed him saying, “By Allah! I did not call you here for the purpose of bearing testimony. Rather, I called you here so that you may commit zina with me, or drink one glass of wine from this utensil, or kill this young boy.”

Forced to choose between these three evils, the man said, “Give me a glass of this wine to drink.” The woman thus gave him a glass to drink.

However, after drinking it, he asked for another glass, and continued drinking in this manner until he (became drunk and intoxicated, and in this state, he) also committed zina with the woman and killed the young boy.

After narrating this incident, Hazrat Uthmaan رَضِيَ اللَّهُ عَنْهُ said, “Abstain from wine, for by Allah, if Imaan and the addiction to wine are combined in a person, then one will certainly cause the person to come out from the other (i.e. either Imaan will cause him to leave the wine, or the wine will cause him to leave Imaan).” See 138

Intoxicants – The Destructive Weapon of Iblees

It is reported that Hazrat Abu Moosa Ash'ari رضي الله عنه mentioned that every morning, Iblees dispatches his armies throughout the earth. At the time of dispatching them, he announces, “The one who leads a Muslim most astray – I will place a crown upon his head.”

Thereafter, the various shayaateen return to Iblees and report to him their accomplishments for the day. One shaitaan says to him, “I continued to misguide so-and-so, until he eventually divorced his wife.” Hearing this, Iblees is not very impressed and says, “Soon, he will remarry.”

Another shaitaan comes forward and says, “I continued to misguide so-and-so until he became disobedient to his parents.” Hearing this, Iblees merely responds, “Soon, he will begin to obey them once again.”

Yet another shaitaan then comes forward and says, “I continued to mislead so-and-so until he committed zina.” When Iblees hears this, he becomes pleased and says, “You are the one who has accomplished something great!”

A fourth shaitaan then presents himself before Iblees and says, “I continued to make an effort on so-and-so until he began to drink wine.” On hearing this, Iblees becomes extremely happy and says, “You are the one who has really achieved something!”

Finally, a fifth shaitaan comes to Iblees and says, “I continued to lead so-and-so astray until he committed murder.” Hearing this, Iblees is most pleased and exclaims, “You are the one! You are the one who has achieved the greatest accomplishment!”¹³⁹

From this Hadith, we understand the evil consequence of consuming liquor as well as getting involved in all intoxicants – that it is the root cause for one committing major sins and disobeying Allah تَبَارَكَ وَتَعَالَى.

In fact, in the Mubaarak Hadith, it is mentioned that the one who consumes wine or liquor, it is as though his Imaan leaves him for that moment.

Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “The one committing zina is not a mu’min at the time when he is committing zina. The one consuming wine is not a mu’min at the time when he is consuming wine. The thief is not a mu’min at the time when he is stealing.”¹⁴⁰

May Allah تَبَارَكَ وَتَعَالَى save the ummah from falling into this destructive sin of consuming wine, drugs and all other intoxicants.

¹³⁹ مكائد الشيطان لابن أبي الدنيا، الرقم: ٣٦

¹⁴⁰ صحيح البخاري، الرقم: ٥٥٧٨

INNOVATIONS IN DEEN

The two main traps of shaitaan to mislead man are the traps of wealth and women. These two traps are extremely destructive, and most of the sins which take place in the world stem from these two traps.

Rasulullah ﷺ said, “Indeed, the world is sweet and lush (i.e. attractive and enticing), and Allah تَبَارَكَ وَتَعَالَى has appointed you as vicegerents in the world, so that He may examine your conduct and behaviour in the world. Hence, beware of the fitnah of the dunya (i.e. the fitnah of wealth) and the fitnah of women, as the first fitnah of the Banu Israa’eel was the fitnah of women.”¹⁴¹

Apart from the traps of wealth and woman, another fatal trap which shaitaan uses to destroy the deen of many people is the trap of bid’aat (innovated practices in deen).

The Sin from which People Do Not Make Taubah

When shaitaan learnt that the door of taubah is open to Nabi Aadam عَلَيْهِ السَّلَامُ and his progeny until the end of their lives, and he realised that a lifetime’s effort of misleading man will be ‘washed down the drain’ in a few seconds through a believer shedding

¹⁴¹ صحيح مسلم، الرقم: 2742

tears of taubah before Allah تَبَارَكَ وَتَعَالَى, then he devised a plan whereby he would be able to stop man from making taubah.

Shaitaan said that he will engage people in such deeds which will be haraam, but they will not regard it to be haraam, due to which they will not make taubah and seek forgiveness from Allah تَبَارَكَ وَتَعَالَى.

He will immerse them in the evil of bid'aat (innovated practices) and other similar wrongs which he will beautify before them, until they will begin to justify their wrongs. On account of them not regarding the wrongs to be sins, they will not turn to Allah تَبَارَكَ وَتَعَالَى in taubah.

Hazrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ reports that Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Hold firmly to the recitation of Laa ilaaha illallah and to istighfaar (repentance), and ensure that you engage in them abundantly, for Iblees said, ‘I destroyed people through involving them in sins, and they destroyed me through reciting Laa ilaaha illallah and engaging in istighfaar.

“When I saw that, then I destroyed them through involving them in their desires (i.e. innovated practices or wrong practices which they justify). Hence, they regard themselves to be rightly guided (and therefore do not make istighfaar).”¹⁴²

142 مسند أبي يعلى، الرقم: ١٣٦، وسنده ضعيف كما في إتحاف الخيرة المهرة ٤٢٢/٧

The Plan of Iblees

Imaam Awzaa'ee رَحْمَةُ اللَّهِ عَلَيْهِ mentions that Iblees said to his armies, “What will you use in your effort to misguide man?” They replied, “We will use everything possible to attack him!”

Iblees then asked, “Will you be able to stop them from engaging in istighfaar?” They replied, “That is very difficult! That is something that is attached to tauheed!”

Iblees then thought of a plan and said, “Certainly I will make certain sins common among them for which they will not repent to Allah تَبَارَكَ وَتَعَالَى (due to regarding these sins as permissible).” Thereafter, Iblees began to involve them in actions which they justified due to their desires.”¹⁴³

From this Hadith, one understands that prior to Qiyaamah, there will be many impermissible practices which will become common. People will justify these practices and will not deem them to be sins and crimes in deen.

As a result, they will continue to engage in these practices and will not repent, as they will regard them to be general practices or norms of society.

¹⁴³ سنن الدارمي، الرقم: ٤٣١٦، ورواه ثقات

Among these sins are intermingling of sexes, involvement in photography, women going out to the workplaces and interacting freely with the opposite gender.

Similarly, there are many business trends which are such that upon close examination and inspection, one realizes that they resemble the kuffaar ribaa systems, though presented in a different form. All these form part of the plot of shaitaan.

The Prophecy of Rasulallah ﷺ

In regard to the latter period close to Qiyaamah, Rasulallah ﷺ had also apprised the ummah of these plots of shaitaan materialising and becoming a reality in his ummah. Rasulallah ﷺ said:

“O my Sahaabah! What will be the condition of my ummah when your youth will commit sin openly and your women will transgress all limits?” The Sahaabah رَضِيَ اللهُ عَنْهُمْ asked, “Will such a time ever dawn upon the ummah?” Nabi ﷺ said, “Yes, and even worse.”

Nabi ﷺ then said, “O my Sahaabah! What will be the condition of my ummah when you will stop enjoining good and forbidding evil?” The Sahaabah رَضِيَ اللهُ عَنْهُمْ asked, “Will such a time ever dawn upon the ummah?” Nabi ﷺ said, “Yes, and even worse.”

Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then said, “O my Sahaabah! What will be the condition of my ummah at that time when you consider wrong to be right and right to be wrong?”¹⁴⁴

¹⁴⁴ مسند أبي يعلى، الرقم: ٦٤٢٠، وسنده ضعيف كما في إتحاف الخيرة المهرة، الرقم: ٧٤٠٤، الزهد والرفائق لابن المبارك، الرقم: ١٣٧٦

INCIDENT OF THE MUZZIN WHO LOST HIS IMAAN DUE TO NOT OBSERVING PURDAH

It is reported that there was once a muazzin named Saalih in the city of Baghdad. He was known for his piety and was blessed to call out the azaan for forty years!

However, it was a single, poisonous glance that destroyed this man and rendered his forty years of calling out the azaan worthless. His lamentable downfall transpired in the following manner:

One day, while Saalih was climbing the minaret to call out the azaan, his gaze fell on the daughter of the Christian neighbour whose home was adjacent to the masjid. As soon as his gaze fell on her, he became infatuated and fell in love with her.

He thus came to her house and knocked on the door. The girl called out from inside the home, “Who is there?” he replied, “Saalih, the muazzin.”

When the girl opened the door, he entered the home and embraced her. The Christian girl was shocked and exclaimed, “You people (i.e. the Muslims) are the ones in whom people trust, so how is it that you are behaving in this deceitful manner?”

He replied, “I really want to be with you and marry you, and if you do not agree to marry me, then I will kill you.”

The girl retorted saying, “I am only prepared to marry you if you leave your religion.” There and then, the muazzin left Islam and declared, “I disassociate myself from Islam and from the deen which Muhammad ﷺ brought.”

However, the girl was still not satisfied and said, “You only spoke these words so that you can have your way with me. After you are done with me, you will return to your Deen. To prove that you truly wish to be with me, eat some pork.”

Without hesitating, Saalih placed the pork into his mouth and consumed it. The girl then requested him to consume wine, and he willingly did so.

Finally, as the wine affected his mind and intoxicated him, he tried to approach her. However, she went into a room and locked the door. She then called out to him and said, “Climb onto the roof of the house and wait for my father to come. When he arrives then he will perform our nikaah.”

Saalih then climbed onto the roof, but due to his intoxicated state, he fell to the ground and died.

The girl came out and concealed his body with a cloth. Later on, when her father arrived and she informed him of what had

transpired, they took the body at night and dumped it in the street.

Thereafter, when the people learnt of the fate of the muazzin, and his reneging from Islam, they dumped his body at a rubbish pile.¹⁴⁵

From this incident, we understand the sad plight and lamentable outcome of the person who called out the azaan for forty years.

When we examine this incident, we find that the point of failure came when he did not observe strict purdah, and perhaps had the evil habit of looking at women.

This, in turn, led to him falling in love with the girl and then bringing upon himself the evil consequences which we have seen, the worst of which was him leaving the fold of Islam.

The Seed of Sin Planted through the Lustful Glance

Hazrat Zun Noon Misri رَحْمَةُ اللَّهِ was a great saint of his era and was endowed with great wisdom and knowledge from the side of Allah تَبَارَكَ وَتَعَالَى.

Once, a certain person asked him, “What is the root cause for a person to fall into sin?” Hazrat Zun Noon رَحْمَةُ اللَّهِ explained:

¹⁴⁵ ذم الهوى لابن الجوزي: ص ٥٩

“Sinning commences with a lustful glance. The lustful glance leads to (haraam) feelings and thoughts being created in the mind. If one treats and remedies the haraam thoughts by turning to Allah تَبَارَكَ وَتَعَالَى in repentance, the haraam thoughts will cease and disappear.

“If not, they will progress until they are accompanied by whispers and insinuations of shaitaan towards evil and sin. This, in turn, gives rise to feelings of lust.

“All of this transpires internally (in the mind), and (until this point,) the action of sin and evil has not yet manifested through the action of the limbs.

“If the lust is remedied and addressed (through sincere taubah and reforming oneself, one will be safe,) but if not, then it will progress until it becomes a strong, irresistible urge to commit the sin, and if this urge is not remedied then one’s entire mind will become engulfed in thoughts of haraam and sin (thereafter, the actual sin of zina takes place).”¹⁴⁶

The Poisonous Arrow of Iblees

Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “The impermissible lustful glance is a poisoned arrow from the arrows of Iblees. The one who leaves it out (i.e. looking at haraam), out of the fear of Allah تَبَارَكَ وَتَعَالَى, Allah

تَبَارَكَ وَتَعَالَى will reward him by blessing him with such Imaan that he will perceive its sweetness in his heart.”¹⁴⁷

In this Hadith, the evil glance has not merely been compared to an arrow. Rather, it has been compared to a poisoned arrow. The reason for this is that just as the evil effects of poison spread through the body, fatally affecting all the limbs and vital organs, similarly the ill-effects of the haraam, lustful glance linger in the spiritual heart and continue to affect a person, thereby spurring all the limbs towards committing sins.

Hence, shari’ah had commanded that strict purdah be observed between all non-mahram men and women, and shari’ah has declared it haraam for them to cast lustful glances at each other.

In essence, the deen of Islam is so complete, perfect and comprehensive that in the interest of maintaining purity and chastity among people, Islam has closed and sealed off all the avenues that lead to the sin.

It is for this reason that Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ emphasized the importance of guarding the sight and refraining from casting lustful gazes.

On one occasion, Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said to Hazrat Ali رَضِيَ اللهُ عَنْهُ, “O Ali! Do not follow the first (accidental) glance with a second

¹⁴⁷ المعجم الكبير للطبراني، الرقم: ١٠٣٦٢، وفيه عبد الرحمن بن إسحاق الواسطي وهو ضعيف كما في مجمع الزوائد، الرقم: ١٢٩٤٦

glance, as the first (accidental) glance was not a sin for you, whereas the second is a sin for you.”¹⁴⁸

¹⁴⁸ سنن أبي داود، الرقم: ٢١٤٩، المستدرک للحاکم، الرقم: ٢٧٨٨، وقال: هذا حديث صحيح على شرط مسلم، ولم يخرجاه ووافقه الذهبي

CONSULTING THE RIGHTLY-GUIDED ULAMA

The principle “refer to the experts of the field” is a principle commonly-quoted and practised in all spheres of life.

Consider the example of a person who intends constructing a triple-story mansion. What steps will he follow to fulfil his intention? He will first contact an architect to draw the plans. Thereafter, he will hire the services of an engineer as well as a contractor to put up the project.

If he has to independently embark on such a project, without the aid of the architect, engineer and contractor, we can well imagine the devastating outcome that he will cause for himself and others!

Without the correct guidance, experience and expertise, it is highly possible that the entire structure will collapse, endangering his life and the lives of others.

Likewise, when faced with a health-related issue, the opinion of expert doctors is sought. Similarly, in managing one’s business, an accountant is consulted, and when faced with a legal challenge, a lawyer is hired.

Thus, we see that in all walks of life, people adhere to this principle by taking guidance and assistance from others whom they recognize to be the experts in their respective fields.

Referring to the Rightly-Guided Ulama and Deeni Elders for Guidance

Just as implementing this principle is essential in all spheres of a person's life, it is also essential in one's deen. Islam teaches us that when faced with any situation which requires deeni direction and guidance (whether relating to one's deen or dunya) then one should refer to the rightly-guided Ulama or deeni elders for guidance and assistance.

The reason for Rasulullah ﷺ encouraging the ummah to make mashwarah and consult the rightly-guided Ulama before making a decision is that they possess the knowledge and correct understanding of deen.

Through consulting them, one will understand the shar'ee perspective and ruling relating to his situation, thereby assisting him to make the correct decision and please Allah تَبَارَكَ وَتَعَالَى.

Hence, taking a decision in any situation, without first acquiring deeni knowledge, is akin to a person walking blindly in the dark.

Referring to One's Elders at the Time of Nikaah

Even, in regard to the institute of nikaah, Islam advocates that one refers to his elders. More so in regard to a girl, Islam lays great emphasis on her seeking guidance from her parents and family elders in choosing the right partner.

It is absolutely reprehensible and against shame for a girl to look for her own suitor and perform her own nikaah.

Thus, the Hadith explains that if a girl performs her nikaah without her guardian, then such a nikaah will be devoid of barakah and goodness.¹⁴⁹

The reason for the Hadith emphasizing the need for a girl to refer to her parents or elders is that generally, pious parents have greater understanding and experience compared to their children.

Due to parents having passed through these phases and seen the ups and downs of life, they will be able to guide their children correctly.

Hence, it is safer for the girl to follow the experience of her parents rather than trying to experiment this department of life on her own.

¹⁴⁹ سنن أبي داود، الرقم: ٢٠٨٥، وسنده حسن كما في مختصر سنن أبي داود

There are many cases where women put themselves through immense difficulty and complications on account of them independently looking for their suitor and not consulting their parents and elders.

The Key to Acquiring Barakah and Success

It should be borne in mind that referring to the pious seniors and the learned Ulama is not only a means of acquiring safety in one's deen and dunya – but it is also the key to acquiring barakah, goodness, prosperity and success in one's life.

Hence, in the Mubaarak Hadith, Rasulullah ﷺ said, “Barakah lies with your learned seniors.”¹⁵⁰

In another Hadith, Rasulullah ﷺ mentioned, “The one who makes mashwarah will not regret.”¹⁵¹

Below is a thought-provoking incident which highlights the great importance of ensuring that one always consults his seniors and rightly-guided Ulama before embarking on any decision:

¹⁵⁰ المستدرك للحاكم، الرقم: ٢١٠، وقال: هذا حديث صحيح على شرط البخاري ولم يخرجاه ووافقه الذهبي

¹⁵¹ المعجم الأوسط، الرقم: ٦٦٢٧، وقال الهيثمي في مجمع الزوائد، الرقم: ١٣١٥٧: رواه الطبراني في الأوسط والصغير من طريق عبد السلام بن عبد القدوس وكلاهما ضعيف جدا، ولكن لهذا الحديث شاهد من حديث ابن عباس عند البيهقي في شعب الإيمان، الرقم: ٧١٣٦: فعن ابن عباس أنه قال: لما نزلت هذه الآية: وشاورهم في الأمر، قال رسول الله صلى الله عليه وسلم: أما إن الله ورسوله غنيان عنهما، ولكن جعلها الله رحمة لأمتي، فمن شاور منهم لم يعدم رشداً، ومن ترك المشورة منهم لم يعدم عناء

Incident of the Granddaughter of Shaikh Ali Tantawi

رَحْمَةُ اللَّهِ

Shaikh Ali Tantawi رَحْمَةُ اللَّهِ was an Aalim of Syria. His granddaughter mentions that at one point in her life, she and her family were considering migrating to Canada.

However, her grandfather, Shaikh Ali Tantawi رَحْمَةُ اللَّهِ, prevented them from doing so and said to them:

Choosing to live in the land of kufr leads to your offspring losing their deen. Even if you are able to protect the deen of your children, you can never guarantee to protect the deen of their children and their grandchildren. Do not bear the responsibility of them losing their deen.

His granddaughter mentions that at that time, she was skeptical of his reasoning and jumped to the assumption that he was too strict and only wanted to control his children's lives. However, despite her feelings, she and her family decided to accept his advice and listen to him.

Many years later, when she saw the large number of people whose children and grandchildren left the fold of Islam after migrating to non-Muslim countries, she realized and appreciated the advice and guidance of her grandfather.

She made dua for him saying, "May Allah have mercy on him! Now I fully agree with him, and whenever I come across a story

of people whose children have lost their deen in the midst of the busy life in the West, I recall his wise decision.”

From the above, we understand the importance of adhering to the teaching of the Hadith – of always referring to the rightly-guided Ulama or deeni elders.

Through doing so, one will ensure that he follows deen correctly and will also save himself and his progeny from the harm of this world and the next.



REMAINING FIRM ON
DEEN

THE TESTIMONY OF THE JEWS, ROMANS AND PERSIANS IN REGARD TO THE SAHAABAH رَضِيَ اللَّهُ عَنْهُمْ

Allah تَبَارَكَ وَتَعَالَى blessed the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ with success not only in deen, but also in dunya.

The secret to their success was that they remained obedient to Allah تَبَارَكَ وَتَعَالَى at all times, and were never influenced by the wealth of the world. They upheld justice wherever they went, and even dealt with the kuffaar with the highest standards of justice.

Hence, even the Jews, who were the arch enemies of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ at that time, bore testimony to the justice of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ and their leading lives of total obedience to Allah تَبَارَكَ وَتَعَالَى which was the secret to their success.

The Jews Testify to the Justice of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ

It is reported that Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would send Hazrat Abdullah bin Rawaahah رَضِيَ اللَّهُ عَنْهُ to the land of the Jews to calculate their kharaaj (agreed amount of wealth which the kuffaar had to pay the Muslims annually) through estimating the amount of dates on their date trees.

On one occasion, the Jews plotted to give Hazrat Abdullah bin Rawaahah رَضِيَ اللهُ عَنْهُ a bribe so that he would misinform Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ of the amount of dates on their trees, thereby decreasing the amount and taking less kharaaj.

When he arrived, they presented their women's jewellery before him and said to him, "This is all for you, in lieu of you being lenient when calculating our kharaaj."

Hazrat Abdullah رَضِيَ اللهُ عَنْهُ immediately addressed them saying, "O Jews! You are the most resented of Allah's creation in my sight (he said this on account of the fact that the Jews were plotting against Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and the Muslims at that time)!"

"However, despite my hatred for you, I will not oppress you in any way by taking extra kharaaj from you. As for this wealth, which you are offering me, then this is a bribe. The wealth earned through a bribe is ribaa (interest), and we Muslims do not consume interest."

Hearing this, the Jews exclaimed, "It is on account of the justice of Islam that the sky and earth remain in harmony!"¹⁵²

The Romans Bear Testimony to the Piety of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ

Just as the Jews bore testimony to the justice and piety of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ, the Romans, who were the superpower of the time, also bore testimony to the fact that the secret to the success of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ was their obedience to Allah تَبَارَكَ وَتَعَالَى and leading lives of piety and righteousness.

In the Battle of Yarmook, the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ defeated the Roman army, despite their overwhelming numbers. When the defeated Roman army returned to their leader, Hercules, who was at that time situated in Antioch, he exclaimed, “Woe to you! How was it possible for these people to defeat you? Are they not humans like you?” The soldiers submitted, “Certainly, they are.”

Hercules then asked them, “Were you greater in number or did they outnumber you?” The soldiers replied that they vastly outnumbered the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ at every instance. Hercules finally asked, “Then why is it that you always suffer defeat when you encounter them in battle?”

On hearing this question, one of the Roman leaders, who was advanced in age, replied, “The one reason is that they perform salaah the entire night and fast during the day, they fulfil their promises, enjoin righteousness, forbid from evil and they exercise justice with one another.

“The other reason is that we, on the other hand, drink wine, fornicate, perpetrate all forms of forbidden actions, break our promises, wrongfully snatch the wealth of people, oppress others, enjoin that which draws the wrath of Allah تَبَارَكَ وَتَعَالَى and prohibit that which draws His pleasure, and we spread corruption and mischief in the earth.”

When Hercules heard this answer, he acknowledged that it was correct and said, “What you have told me is the truth.”¹⁵³

The Persians Testify to the Righteousness of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ

It is reported that when the armies of Yazdajird, the last ruler of Persia, continued to suffer defeat at the hands of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ, he was at his wits end and was desperate for assistance. He thus wrote a letter to the Emperor of China, imploring him to send reinforcements.¹⁵⁴

When the Emperor of China received the letter, he said to the Persian messenger, “I am aware that it is incumbent on kings to assist one another against those who threaten their power.

¹⁵³ البداية والنهاية: ٥٦٨/٩-٥٦٩

¹⁵⁴ البداية والنهاية: ٢٧٧/٧

“However, I want you to describe to me these people who have removed you from your land, as you have mentioned that their soldiers are few in number and your forces outnumber them.

“If it is as you mention, that despite their inferior numbers, they have managed to dominate and overpower you, then it can only be on account of some good qualities which they possess, while you are plagued by evil qualities.”

The messenger responded to the Emperor saying, “Ask me whatever you wish to know (regarding these people).” The Emperor asked, “Do they fulfil their promises and keep to their word?” The messenger replied, “Yes, they do.”

The Emperor next asked, “What do they say to you before they engage you in battle?”

The messenger answered, “They place three options before us. The first option is for us to accept the deen of Islam. If we accept this option, then we will become one of them (and will enjoy the same rights that they do). The second option is for us to pay the jizyah to them (a payment made by non-Muslims living in a Muslim state). (If we reject these two options,) then (the final option) is war.”

The Emperor then asked, “What level of obedience do they show to their leader?” The messenger replied, “They are the most obedient of people before their leader.”

The Emperor next asked regarding that which the Muslims regarded as permissible and impermissible in Islam, and the messenger informed him accordingly.

Then, the Emperor asked, “Tell me, do they treat permissible as impermissible, and treat impermissible as permissible? (i.e. do they respect and uphold the laws of their religion or do they break the laws and commit sin?)” The messenger responded, “No, (they abide by the laws of their religion).”

When the Emperor heard this, he remarked, “These people will never be defeated and destroyed until they treat permissible as impermissible, and treat impermissible as permissible.”

The Emperor next enquired regarding their clothing, and after the messenger described the clothing of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ to him, he asked regarding the conveyances which the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ rode, to which the messenger described the Arabian horses and camels to him.

Finally, the Emperor wrote the following reply to Yazdajird:

It is not ignorance of my royal duty that prevents me from sending a large army to your aid – an army so large that the vanguard will arrive in Marw while the rear guard is still departing China.

(The reason for me not sending an army to assist you is that) your messenger has described these Muslims to be such (that so long as they hold on firmly to their deen, they will enjoy such divine assistance) that

if they tried to flatten a mountain, they would succeed in doing so, and if they managed to reach my kingdom, they would remove me from my land as well.

*Thus, my advice is that you enter into a peace treaty with them, accept living among them, and do not provoke them so long as they do not provoke you.*¹⁵⁵

From the above incidents, we notice that when the kuffaar viewed the justice of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ as well as their pure lifestyle, they were forced to admit that the true religion of justice is the religion of Islam.

We make dua that Allah تَبَارَكَ وَتَعَالَى grant the Muslims tawfeeq to follow in the footsteps of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ and emulate them in leading lives of piety and righteousness

PASSING AWAY WITH THE SUNNAH DURING THE PANDEMIC

The religion of Islam is the greatest favour of Allah تَبَارَكَ وَتَعَالَى to mankind. Islam can be compared to a green and lush orchard with all types of fruit bearing trees, fragrant flowers and beneficial plants.

Wherever a person walks in this orchard, he will find something delicious to relish, something to give him shade and comfort from the heat, something to appease his eye and something fragrant to satisfy his soul.

The only condition to benefit from this beautiful, flourishing, green and lush orchard is that one enters it and opens his heart to the goodness contained in it.

Opening One's Heart Entirely to the Goodness of Islam

Just as the goodness of such an orchard can only be acquired through entering it and opening the heart to its goodness, similarly the immense blessings and goodness of Islam can only be acquired through one entering Islam and opening his heart entirely towards the goodness contained in it.

In the Quraan Majeed, Allah تَبَارَكَ وَتَعَالَى says:

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً

*O you who believe! Enter into peace (Islam) in totality.*¹⁵⁶

In this verse, Allah تَبَارَكَ وَتَعَالَى refers to Islam as ‘peace’, indicating that Islam is the only source of true peace in the world.

When a person upholds the value system of Islam in his life and shares the goodness of Islam with others, then peace and happiness will prevail in his environment.

Accordingly, if all the Muslims of the world advocate and promote Islamic values wherever they live, then peace and happiness will reign in the entire world.

This peace and happiness will not only be enjoyed by Muslims – rather even the kuffaar will experience the peace and goodness of Islam.

The Innumerable Avenues which Lead to Jannah

In Islam, there are innumerable avenues through which one can earn entry into Jannah. Through fulfilling the rights we owe to Allah تَبَارَكَ وَتَعَالَى such as salaah, zakaah, fasting and hajj, we will be able to gain entry into Jannah.

Similarly, through fulfilling the rights we owe to the creation, such as upholding the rights of parents, family members and

neighbours, as well as spending on the poor, destitute and orphans, we will be able to gain admission into Jannah.

In fact, Islam is so unique that it even shows us the way to acquire goodness after leaving the world, and even the way to benefit others in the Hereafter after leaving the world.

The Lofty Rank of the Martyr

Among the many avenues of acquiring goodness after leaving the world as well as benefiting others in the Hereafter is passing away as a shaheed (martyr).

When Allah تَبَارَكَ وَتَعَالَى wishes to bless a person with a lofty rank in the Hereafter, then Allah تَبَارَكَ وَتَعَالَى blesses him with the rank of martyrdom.

The martyr enjoys such exclusive privileges that all his sins are forgiven, he is saved from the punishment of the grave, he earns great rewards and a lofty rank in the Hereafter and is blessed with the honour of taking seventy people to Jannah.

Just as passing away on the battlefield is the main cause for attaining martyrdom, Allah تَبَارَكَ وَتَعَالَى, through His infinite grace and mercy, has blessed this ummah with other causes through which they may attain the rank of a martyr.

The One Who Passes Away in a Pandemic receives the Rank of a Martyr

Among the many causes reported in the Hadith for earning the rank of a martyr is passing away in a plague (epidemic or pandemic).

It is reported in the Hadith that the one who passes away in a plague passes away as a shaheed (and thus all his sins are forgiven).

Similarly, it is reported that the one who dies a natural death during a plague also receives the rank of a martyr, on condition that he does not flee from the plague and is pleased with the decree of Allah ¹⁵⁷ تَبَارَكَ وَتَعَالَى.

However, it should be borne in mind that the primary condition for earning the rank of a shaheed through passing away in an epidemic is to be pleased with the decree of Allah تَبَارَكَ وَتَعَالَى.

The Sahaabah رَضِيَ اللَّهُ عَنْهُمْ During the Plague of Amwaas

When the plague of Amwaas struck Shaam during the Khilaafah of Hazrat Umar رَضِيَ اللَّهُ عَنْهُ, the leader of the Muslims in Syria, Hazrat Abu Ubaidah رَضِيَ اللَّهُ عَنْهُ, delivered the following sermon, “O People! This plague is a mercy for you! It is the dua of your Nabi

¹⁵⁷ صحيح البخاري، الرقم: ٣٤٧٤، قال العلامة ابن عابدين رحمه الله في رد المختار ٢/٢٥٢: وكذا من مات في زمن الطاعون بغيره إذا أقام في بلده صابرا محتسبا فإن له أجر الشهيد كما في حديث البخاري

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and it was the means of pious people passing away before you! Indeed Abu Ubaidah has made dua to Allah تَبَارَكَ وَتَعَالَى to grant him a share of this plague.”

Hazrat Abu Ubaidah رَضِيَ اللَّهُ عَنْهُ thereafter became afflicted with the plague and passed away, leaving Hazrat Mu'aaz bin Jabal رَضِيَ اللَّهُ عَنْهُ as his successor.

Hazrat Mu'aaz bin Jabal رَضِيَ اللَّهُ عَنْهُ thereafter addressed the people saying, “O People! This plague is a mercy for you! It is the dua of your Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and it was the means of pious people passing away before you! Indeed Mu'aaz makes dua to Allah تَبَارَكَ وَتَعَالَى to grant his family a share of the plague.”

It is reported that when Hazrat Mu'aaz رَضِيَ اللَّهُ عَنْهُ returned from the masjid, he found that his son was afflicted by the plague. He continued to nurse him until he passed away.

It was not long thereafter that Hazrat Mu'aaz رَضِيَ اللَّهُ عَنْهُ noticed the sores appear on his hand, which were the symptoms of the plague.

Out of joy and happiness, he began gazing at his hand and said, “I am not prepared to bargain this for all the treasures of the world!” Thereafter, Hazrat Mu'aaz رَضِيَ اللَّهُ عَنْهُ also departed from this world.¹⁵⁸

¹⁵⁸ مسند البزار، الرقم: ٢٦٧١، وقال الهيثمي: رواه البزار وروى أحمد بعضه وفي إسناد البزار شهر بن حوشب وفيه كلام وقد وثقه غير واحد وروى الطبراني في الكبير طرفاً منه، البداية والنهاية: ٤٣/١٠

From the above, we see how the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ reacted to the plague. They were extremely happy with the decree of Allah تَبَارَكَ وَتَعَالَى and knew that this was a means of them gaining the special mercy of Allah تَبَارَكَ وَتَعَالَى and the lofty rank of martyrdom in the Hereafter.

Furthermore, they continued to attend the masjid for salaah as well as take care of the sick among them.

Six Important Points for those Afflicted by the Pandemic or any Difficulty

Hazrat Thaanwi رَحِمَهُ اللَّهُ mentioned the following six points for those who are afflicted with any difficulty.¹⁵⁹

1. One should exercise sabr (patience) at the time of the difficulty. Exercising patience in the face of difficulty is the sign of a true believer. Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “If prosperity and favourable conditions prevail over a believer, he expresses gratitude, and this is good for him, and if adversity and unfavourable conditions befall him, he adopts sabr (patience), and this is good for him.”¹⁶⁰
2. One should not become despondent and lose hope in the mercy of Allah تَبَارَكَ وَتَعَالَى. Rather, one should continue to hope for the mercy of Allah تَبَارَكَ وَتَعَالَى, and remember that the power

¹⁵⁹ ملفوظات حكيم الامت: ۱۷۵-۱۷۴/۲۳

¹⁶⁰ صحيح مسلم، الرقم: ۲۹۹۹

and grace of Allah تَبَارَكَ وَتَعَالَى is above all worldly means. Only a kaafir loses hope on account of him not believing in taqdeer. People of true Imaan never lose hope and are always pleased with the decree of Allah تَبَارَكَ وَتَعَالَى.

3. One should not allow the difficulty to cause him to become negligent in fulfilling his deeni obligations which he owes to Allah تَبَارَكَ وَتَعَالَى (e.g. attending the salaah in the masjid and performing salaah in the normal manner, etc.) or the creation (e.g. visiting the sick and taking care of them, participating in the janaazah salaah and burial in the case where they pass away, etc.)
4. One should continue to make dua to Allah تَبَارَكَ وَتَعَالَى and adopt the means to remove the problem (e.g. taking medication). However, one should not place his reliance on the means, but should place his reliance upon Allah تَبَارَكَ وَتَعَالَى alone. Through turning to Allah تَبَارَكَ وَتَعَالَى in dua, Allah تَبَارَكَ وَتَعَالَى will place barakah in the means and cause the desired effect to materialize.
5. One should continuously engage in istighfaar and beg Allah تَبَارَكَ وَتَعَالَى to forgive his sins.
6. If a calamity has afflicted any of one's Muslim brothers, then one should regard his brother's difficulty as his own difficulty. Hence, he should make dua for him, and if he is able to assist him, then he should adopt the same means in

assisting him that he would have adopted to remove his own difficulty. (Rasulullah ﷺ said, “None of you has true Imaan until he loves for his brother what he loves for himself).”¹⁶¹

We make dua that Allah تَبَارَكَ وَتَعَالَى grant the ummah the true understanding of deen, bless us with the tawfeeq of upholding the Sunnah of Rasulallah ﷺ and treading in the footsteps of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ in all facets of our lives.

¹⁶¹ صحيح البخاري، الرقم: ١٣

CHOOSING A LIFE PARTNER

When choosing a life partner, each person is overcome with certain concerns.

The boy has the concern of choosing the right wife, who will be compatible to him in his nature, thereby bringing happiness and joy to his life. Likewise, he has the concern of choosing a partner who will be a capable mother for his children, and will be able to fit into his family circle with respect and dignity.

The girl is overcome with the concern of choosing a husband who will fulfill her needs and requirements and provide her with financial security.

These are some of the overwhelming concerns which people have at the time of nikaah, as they understand that this is a new journey that they are soon to embark on. This decision could either be the means of adding to the joy and happiness in life, or it could be the source of grief, misery and life-long regret.

Choosing a Pious Spouse

Islam teaches us that when choosing a spouse, then among the aspects that one may consider is the person being from a noble family, possessing attractive features or being affluent. However, the primary concern should always be the deen and piety of the individual.

Rasulullah ﷺ said that a woman is married for one of four qualities; either for her wealth, for her family status, for her beauty or for her deen. Therefore, when choosing a wife, one should choose a pious wife so that one may become successful. If one does not marry a woman of piety, he may later regret.¹⁶²

The Sahaabah رَضِيَ اللهُ عَنْهُمْ and Taabi'een رَضِيَ اللهُ عَنْهُمْ understood the importance of choosing a pious partner for their children. They knew that if the husband is pious, he will fulfill the rights of his wife and treat her with kindness. On the contrary, if he is not pious, then he may not fulfill her rights, and at times, he may even ill-treat or oppress her.

Advice of Hazrat Hasan Basri رَحْمَةُ اللهِ

Once, a man came to Hazrat Hasan Basri رَحْمَةُ اللهِ seeking some advice. He said, “I have received many proposals for my daughter. Please advise me as to whose proposal I should accept.”

Hazrat Hasan Basri رَحْمَةُ اللهِ replied, “Get your daughter married to a man who fears Allah تَبَارَكَ وَتَعَالَى.” He then explained the reason saying, “If he likes her then he will honour and appreciate her, and if he dislikes her, then at least he will not oppress her.”¹⁶³

¹⁶² صحيح البخاري، الرقم: ٥٠٩٠

¹⁶³ مرفاة المفاتيح: ٢٠٤٣/٥

Incident of Hazrat Abu Dardaa رَضِيَ اللَّهُ عَنْهُ Getting His Daughter Married

Below is an inspiring incident regarding Hazrat Abu Dardaa رَضِيَ اللَّهُ عَنْهُ choosing a pious partner for his daughter:

On one occasion, Yazeed bin Mu'aawiyah proposed for the daughter of Hazrat Abu Dardaa رَضِيَ اللَّهُ عَنْهُ. Despite Yazeed being the ruler at that time, Hazrat Abu Dardaa رَضِيَ اللَّهُ عَنْهُ turned down the proposal.

After the proposal of Yazeed was turned down, one of his attendants, who was a pious person, came to him and sought permission to propose for the daughter of Hazrat Abu Dardaa رَضِيَ اللَّهُ عَنْهُ.

Yazeed became enraged at his request and said to him, "Get away from here! May you be destroyed!" However, the man pleaded with Yazeed saying, "Please give me permission, may Allah تَبَارَكَ وَتَعَالَى keep you well!" Eventually, Yazeed relented and gave the man permission.

Thereafter, when the man proposed, Hazrat Abu Dardaa رَضِيَ اللَّهُ عَنْهُ accepted his proposal and gave him his daughter's hand in marriage. The news of this then spread through society, as people spoke of how Yazeed's proposal had been rejected, while the proposal of one of his poor attendants had been accepted.

When Hazrat Abu Dardaa رَضِيَ اللَّهُ عَنْهُ was later asked the reason for him rejecting the proposal of Yazeed, and accepting the proposal of the poor and pious attendant, he said, “I gave careful thought to the future of my daughter, Dardaa, if I had to marry her to Yazeed.”

Addressing the people present, he said, “You think, ‘What will be the condition of my daughter, Dardaa, on the first night, when she will enter the palace of Yazeed and will see the numerous servants and attendants, all at her beck and call, as well as the abundant wealth and riches of the palace shining before her eyes?’ Just thinking of the first night of my daughter’s future, where she will become so affected by the dunya, I wondered to myself, ‘What will become of her deen on that day?’”¹⁶⁴

THE GREAT SACRIFICE OF HIJRAH PERFORMED BY HAZRAT SUHAIB ROOMI رَضِيَ اللَّهُ عَنْهُ

Hazrat Suhaib bin Sinaan Roomi رَضِيَ اللَّهُ عَنْهُ was among the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ who brought Imaan in the early days of Islam. He was known as Hazrat Suhaib “Roomi” on account of him having lived in the land of Rome (known as Room in Arabic) before coming to Makkah Mukarramah.

He was among the first forty Sahaabah to accept Islam and was also among the Sahaabah who were subjected to relentless torture and merciless persecution by the disbelievers of Makkah Mukarramah.

In regard to the lofty status and eminent virtue of Hazrat Suhaib رَضِيَ اللَّهُ عَنْهُ, Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ once mentioned, “I will be the first of the Arabs to enter Jannah, Suhaib رَضِيَ اللَّهُ عَنْهُ will be the first of the people of Rome to enter Jannah, Bilaal رَضِيَ اللَّهُ عَنْهُ will be the first of the people of Abyssinia to enter Jannah, and Salmaan رَضِيَ اللَّهُ عَنْهُ will be the first of the people of Persia to enter Jannah.”¹⁶⁵

Hazrat Suhaib رَضِيَ اللَّهُ عَنْهُ was also blessed to carry out the great ibaadah of performing hijrah to Madinah Munawwarah. In

المعجم الكبير للطبراني، الرقم: ٧٥٢٦، وإسناده حسن كما في مجمع الزوائد، الرقم: ١٥٦٦٩

regard to the hijrah of Hazrat Suhaib رَضِيَ اللَّهُ عَنْهُ, it is reported that when he set out on his journey to Madinah Munawwarah, a group of the Quraish came after him in order to prevent him from leaving Makkah Mukarramah.

On seeing the group coming after him, Hazrat Suhaib رَضِيَ اللَّهُ عَنْهُ dismounted from his conveyance, took out his bow and drew out all the arrows from his quiver.

He then addressed them saying, “O group of the Quraish! You know that I am among the best of archers among you! I take an oath by Allah that none of you will reach me until I have fired every arrow in my quiver! Thereafter, I will draw my sword, and so long as I hold it in my hand, I will continue to fight you.”

Hazrat Suhaib رَضِيَ اللَّهُ عَنْهُ then said to them, “If you wish, I will show you where I have kept my wealth and clothing in Makkah. I have also left two slave girls in Makkah. You may take my wealth and slave girls in exchange of leaving me and allowing me to perform hijrah.”

Hearing this, the group of the Quraish were satisfied and agreed to the proposal. Hazrat Suhaib رَضِيَ اللَّهُ عَنْهُ thus informed them of the location of his wealth, after which they left him and departed.

Hazrat Suhaib رَضِيَ اللَّهُ عَنْهُ then continued on his journey. Finally, as he drew close to Madinah Munawwarah, and came to the area known as Harrah, he found Hazrat Umar رَضِيَ اللَّهُ عَنْهُ and a group of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ who had come to receive him.

On meeting Hazrat Suhaib رَضِيَ اللهُ عَنْهُ, the Sahaabah رَضِيَ اللهُ عَنْهُمْ said to him, “What a magnificent bargain and profitable deal you have struck!”

Hazrat Suhaib رَضِيَ اللهُ عَنْهُ did not understand what they were referring to and made dua for them saying, “You as well – may Allah تَبَارَكَ وَتَعَالَى grant you barakah and make you profit in your business transactions, and may He save you from incurring a loss. Nevertheless, why have you said these words to me?”

The Sahaabah رَضِيَ اللهُ عَنْهُمْ then told Hazrat Suhaib رَضِيَ اللهُ عَنْهُ that Allah تَبَارَكَ وَتَعَالَى had informed Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ of the bargain which Hazrat Suhaib رَضِيَ اللهُ عَنْهُ had struck with the disbelievers, sacrificing his wealth in order to fulfil the great ibaadat and obligation of hijrah.

Allah تَبَارَكَ وَتَعَالَى was so pleased with the sacrifice of Hazrat Suhaib رَضِيَ اللهُ عَنْهُ that He revealed the following verse of the Quraan Majeed in his honour:

وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ ﴿٢٠٧﴾

*And among the people is one who sells himself in order to earn the pleasure of Allah, and Allah is Most Kind to His servants.*¹⁶⁶

Thereafter, when Hazrat Suhaib رَضِيَ اللهُ عَنْهُ entered Madinah Munawwarah and met Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, Rasulullah

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ expressed his great happiness with him by exclaiming, “What a magnificent bargain, O Suhaib! What a magnificent bargain, O Suhaib!”¹⁶⁷

Allah تَبَارَكَ وَتَعَالَى and His Rasul صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ were greatly pleased with Hazrat Suhaib رَضِيَ اللَّهُ عَنْهُ and the Muhaajireen for sacrificing everything they had to fulfil the command of Allah تَبَارَكَ وَتَعَالَى in making hijrah to Madinah Munawwarah.

May Allah تَبَارَكَ وَتَعَالَى bless us with the tawfeeq of following in their footsteps and also sacrificing our wealth and lives for the upliftment and preservation of deen.

¹⁶⁷ المستدرک علی الصحیحین للحاکم، الرقم: ۵۷۰۰، حلیة الأولیاء: ۱/۱۵۱، تفسیر ابن کثیر: ۱/۴۲۱

PURCHASING JANNAH FOR ONE DIRHAM

On one occasion, Imaam Abu Dawood رَحْمَةُ اللَّهِ was aboard a ship when he heard a person on the shore sneeze and recite the Sunnah dua saying, “Alhamdulillah”.

On hearing the person sneeze and recite the Sunnah dua “Alhamdulillah”, Imaam Abu Dawood رَحْمَةُ اللَّهِ immediately hired a small boat, for the fee of one dirham (silver coin), and requested to be taken from the ship to the shore.

When he arrived at the shore, he went to the person who had sneezed and replied to his sneeze in the Sunnah manner by saying, “Yarhamukallah”, and thereafter returned to the ship.

When Imaam Abu Dawood رَحْمَةُ اللَّهِ was asked as to why he had underwent the difficulty of leaving the ship and traveling to the shore to reply to the person who had sneezed, he replied that it is Sunnah to reply to the sneeze of a person.

Furthermore, if the person who sneezed replied to the one who answered his sneeze by saying “Yahdeekumullah” (may Allah تَبَارَكَ وَتَعَالَى guide you) or “Yaghfirullahu lana walakum” (may Allah تَبَارَكَ وَتَعَالَى forgive us and you), and he is one whose duas are readily accepted, then it would be a means for the person he is making dua for to gain hidaayat or forgiveness.

That night, when the people aboard the ship went to sleep, they were told in a dream, “O people aboard the ship! Abu Dawood رَحْمَةُ اللَّهِ تَبَارَكَ وَتَعَالَى has purchased Jannah from Allah تَبَارَكَ وَتَعَالَى in exchange of one dirham!”¹⁶⁸

Note:

The Sunnah practice is that when one hears someone sneeze and recite Alhamdulillah, then it is compulsory for one to reply to the sneeze by saying “Yarhamukallah”.

Thereafter, it is also a Sunnah for the person who sneezed to respond by saying “Yahdeekumullah” (may Allah تَبَارَكَ وَتَعَالَى guide you) or “Yaghfirullahu lana walakum” (may Allah تَبَارَكَ وَتَعَالَى forgive us and you).

Hence, Imaam Abu Dawood رَحْمَةُ اللَّهِ desired to practise upon the Sunnah by replying to the person who sneezed, and he also desired to acquire the dua of the one who sneezed.

The reason is that it is possible that the one who had sneezed may be a pious person whose duas are accepted, and through him replying and making dua by saying “Yahdeekumullah” (may Allah تَبَارَكَ وَتَعَالَى guide you) or “Yaghfirullahu lana walakum” (may Allah تَبَارَكَ وَتَعَالَى forgive us and you), Imaam Abu Dawood رَحْمَةُ اللَّهِ would receive divine guidance in this life or forgiveness in the Hereafter (or both, if both duas were recited).

¹⁶⁸ فتح الباري: ٦١٠/١٠

Hence, Imaam Abu Dawood رَحْمَةُ اللَّهِ underwent this difficulty knowing the great reward that he would receive for practising upon the Sunnah and becoming the means for the person who sneezed also practising upon the Sunnah.

Similarly, he wished to receive the dua which will assist him in this life by him receiving divine guidance, and assist him in the next life by him gaining forgiveness.

Hence, according to his expectation in the mercy of Allah تَبَارَكَ وَتَعَالَى, Allah تَبَارَكَ وَتَعَالَى accepted the dua of the person and made it the means of Imaam Abu Dawood's رَحْمَةُ اللَّهِ forgiveness.



CONCERN FOR THE
UMMAH

KHALEELULLAH - THE SPECIAL FRIEND OF ALLAH تَبَارَكَ وَتَعَالَى

Allah تَبَارَكَ وَتَعَالَى blessed Nabi Ebrahim عَلَيْهِ السَّلَامُ with a very high and esteemed position from the entire galaxy of the Ambiyaa عَلَيْهِمُ السَّلَامُ. In many places of the Quraan Majeed, Allah تَبَارَكَ وَتَعَالَى praises Nabi Ebrahim عَلَيْهِ السَّلَامُ for his unflinching faithfulness and unquestioning submission.

In the Quraan Majeed, Allah تَبَارَكَ وَتَعَالَى mentions:

إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَاكْرَمًا مِّنَ الْمُشْرِكِينَ ﴿١٢٥﴾ شَاكِرًا لِأَلْعُمِيَّةِ ۖ وَهُدًى إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٢٦﴾ وَاتَّيْنَاهُ فِي الدُّنْيَا حَسَنَةً ۖ وَإِنَّهُ فِي الْآخِرَةِ لَكَانَ مِنَ الصَّالِحِينَ ﴿١٢٧﴾

Indeed, Ebrahim عَلَيْهِ السَّلَامُ was a comprehensive leader (who possessed all praiseworthy qualities), devoutly obedient to Allah تَبَارَكَ وَتَعَالَى, completely inclining towards the truth (without any deviation), and he was not among the mushriks. (He was) grateful for His favours (i.e. the favours of Allah تَبَارَكَ وَتَعَالَى). Allah divinely selected him and guided him to a straight path. We bestowed good upon him in this world, and indeed, in the Hereafter, he will be among the righteous.¹⁶⁹

From all the Ambiyaa عَلَيْهِمُ السَّلَامُ, Nabi Ebrahim عَلَيْهِ السَّلَامُ was honoured with the title “Khaleelullah” – the special friend of Allah تَبَارَكَ وَتَعَالَى. In regard to how Nabi Ebrahim عَلَيْهِ السَّلَامُ received this

¹⁶⁹ سورة النحل: ١٢٠-١٢٢

title of honour, Allaamah Ibnu Katheer رَحْمَةُ اللَّهِ reports the following incident:

It was the blessed habit of Nabi Ebrahim عَلَيْهِ السَّلَامُ that he would always try to bring people home as his guests to share his meals with him. On one occasion, Nabi Ebrahim عَلَيْهِ السَّلَامُ went out, looking for someone to bring home as his guest. However, he was unable to find anyone to share his meal with him, and thus returned home.

On arriving at his home, he found that a man had entered, in his absence, and was standing inside. Nabi Ebrahim عَلَيْهِ السَّلَامُ asked him, “O servant of Allah! Why have you entered my home without permission?” The man replied, “I was granted permission to enter by the One who is the true owner of your home (i.e. I was given permission by Allah تَبَارَكَ وَتَعَالَى).”

Hearing this, Nabi Ebrahim عَلَيْهِ السَّلَامُ asked the man, “Who are you?” He responded, “I am the Angel of Death. My Rabb has sent me to one of his servants to give him the glad tidings that Allah تَبَارَكَ وَتَعَالَى has chosen him to be His ‘Khaleel’ (special friend).”

Nabi Ebrahim عَلَيْهِ السَّلَامُ asked, “Who is this special person? By Allah, if you inform me of his identity, I will ensure that I go to him – even if he lives in the most distant of lands. I will then remain with him until death separates us.”

The Angel of Death then said, “You are that special servant.” Nabi Ebrahim عَلَيْهِ السَّلَامُ was overcome by joy and asked, “Am I

really that special person?” When the Angel confirmed that he was, Nabi Ebrahim عَلَيْهِ السَّلَامُ enquired, “Why did Allah تَبَارَكَ وَتَعَالَى make me His Khaleel?” The Angel answered, “The reason is that you always give others, and you never ask them for anything.”¹⁷⁰

When we study this incident, then we find that the aspect in the life of Nabi Ebrahim عَلَيْهِ السَّلَامُ, which was beloved to Allah تَبَارَكَ وَتَعَالَى, is that he had a heart of compassion and sympathy. He always wished to share with others and assist them without expecting anything in return. In fact, this quality of selflessly sharing with others and assisting them was a salient quality of all the Ambiyaa عَلَيْهِمُ السَّلَامُ.

The Generosity and Compassion of Rasulallah

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

From all the Ambiyaa عَلَيْهِمُ السَّلَامُ, Allah تَبَارَكَ وَتَعَالَى had blessed Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ with the greatest generosity and love for humanity.

On the occasion of Eid, Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had encouraged us that we should share our meat with those who are less fortunate. Hazrat Aaishah عَلَيْهَا السَّلَامُ mentioned that during the time of Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, there were people who were poor and could not afford to carry out qurbaani. Hence, Rasulallah

¹⁷⁰ تفسير ابن كثير: ٢/٣٧٥

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ encouraged the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ who were carrying out qurbaani to share their meat with those who were poor.¹⁷¹

In fact, it is mentioned in the narration of Saheeh Bukhaari and Sunan Tirmizi that Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ himself had distributed many qurbaani animals to those who were poor so that they could also carry out qurbaani. This was the extent of the compassion and kindness of the greatest of all mankind, the leader of all the Ambiyaa عَلَيْهِمُ السَّلَامُ – Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.¹⁷²

Insha-Allah, if we imbibe this spirit of generosity, and share our meat with others, then Allah تَبَارَكَ وَتَعَالَى will be pleased with us and bless us with acceptance.

¹⁷¹ صحيح مسلم، الرقم: ١٩٧١

¹⁷² صحيح البخاري، الرقم: ٥٥٤٧، سنن الترمذي، الرقم: ١٥٠٠

FULFILLING THE NEEDS OF THE CREATION

Fulfilling the needs of the creation is an act of great virtue and reward that draws the special mercy of Allah تَبَارَكَ وَتَعَالَى. The lives of the Ambiyaa عَلَيْهِمُ السَّلَامُ reflected this quality to the highest degree. They did not merely advocate upholding justice when dealing with the creation – rather they encouraged people to go the extra mile in striving to fulfill the needs of the creation.

On the occasion when Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ received nubuwwah (prophethood), he was overcome by concern in regard to whether he would be able to fulfill this great and mammoth task.

At that juncture, Hazrat Khadijah رَضِيَ اللهُ عَنْهَا consoled him in the following words which clearly highlight the manner in which his mubaarak heart was always filled with the eagerness to assist the creation and fulfill their needs, even prior to nubuwwah.

Hazrat Khadijah رَضِيَ اللهُ عَنْهَا said to him, “You are the one who maintains good ties with your family. You always speak the truth and you carry the burden of those who are in difficulty. You earn and provide for those who do not possess wealth, you extend

hospitality to all your guests and you always assist those who are afflicted with natural disasters and calamities.”¹⁷³

The Sahaabah رَضِيَ اللَّهُ عَنْهُمْ remained in the blessed company of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and inculcated the mubaarak qualities of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Hence, they spent their lives fulfilling the commandments of Allah تَبَارَكَ وَتَعَالَى and seeking opportunities to fulfill the needs of the creation.

Incident of Hazrat Umar رَضِيَ اللَّهُ عَنْهُ and His Wife Assisting a Family in Need

It is reported that on one occasion, Hazrat Umar رَضِيَ اللَّهُ عَنْهُ was patrolling the outskirts of Madinah Munawwarah to see whether there was any person in difficulty or in need. While patrolling, he spotted a small tent made of hide. As he drew nearer, he heard a woman in pain groaning within the tent and saw a man seated outside.

Hazrat Umar رَضِيَ اللَّهُ عَنْهُ greeted the man and asked him who he was, to which the man replied that he was a bedouin from the countryside who had come to benefit from the generosity of Ameerul Mu'mineen.

Hazrat Umar رَضِيَ اللَّهُ عَنْهُ thereafter asked him why the woman in the tent was in pain. The bedouin answered that she was crying from the pain of labour and had nobody to assist her.

Hazrat Umar رَضِيَ اللَّهُ عَنْهُ immediately turned and hastened home. On reaching home, he addressed his wife, Hazrat Ummu Kulthoom رَضِيَ اللَّهُ عَنْهَا, saying, “Allah تَبَارَكَ وَتَعَالَى has presented an opportunity for you to earn great reward.” “What is it?” she enquired. Hazrat Umar رَضِيَ اللَّهُ عَنْهُ replied, “There is a woman in labour who has nobody to help and assist her.”

Hazrat Ummu Kulthoom رَضِيَ اللَّهُ عَنْهَا, without any hesitation or reservation, instantly expressed her readiness to seize the opportunity and help the woman in distress saying, “If it is your wish then I will definitely assist.”

Hazrat Umar رَضِيَ اللَّهُ عَنْهُ then instructed her to pack the essentials she would require to deliver the baby. When she had packed what she needed, he asked her to bring him a pot, some fat and some grain.

They then departed for the tent with Hazrat Ummu Kulthoom رَضِيَ اللَّهُ عَنْهَا walking behind while Hazrat Umar رَضِيَ اللَّهُ عَنْهُ walked in front carrying the pot.

On arriving at the tent, Hazrat Ummu Kulthoom رَضِيَ اللَّهُ عَنْهَا entered and began tending to the woman. Hazrat Umar رَضِيَ اللَّهُ عَنْهُ, in the meantime, asked the bedouin to light him a fire. When the fire

was lit, Hazrat Umar رَضِيَ اللَّهُ عَنْهُ placed the pot on it and began to cook the food he had brought.

After some time, a baby boy was born and Hazrat Ummu Kulthoom رَضِيَ اللَّهُ عَنْهَا called out, “O Ameerul Mu’mineen! Give your companion the glad tidings of a son!”

When the bedouin heard her address her husband by the title “Ameerul Mu’mineen”, he realized that it was none other than Hazrat Umar رَضِيَ اللَّهُ عَنْهُ before him. He was so shaken that he began to move away from Hazrat Umar رَضِيَ اللَّهُ عَنْهُ out of awe. Hazrat Umar رَضِيَ اللَّهُ عَنْهُ, however, assured the man that there was nothing to worry about and told him to stay where he was.

He then carried the pot to the entrance of the tent and instructed Hazrat Ummu Kulthoom رَضِيَ اللَّهُ عَنْهَا to feed the woman. When she was done, Hazrat Umar رَضِيَ اللَّهُ عَنْهُ again carried the pot and now placed it in front of the man saying, “Eat! You must have had a long night.”

He then asked the man to visit him the following day after which he and Hazrat Ummu Kulthoom رَضِيَ اللَّهُ عَنْهَا returned. When the man arrived the next day, Hazrat Umar رَضِيَ اللَّهُ عَنْهُ gave him many gifts and abundant provisions.¹⁷⁴

May Allah تَبَارَكَ وَتَعَالَى grant us the quality of showing concern for the creation and striving to fulfill their needs, in the manner the

¹⁷⁴ التبصرة لابن الجوزي: ٤٢٧/١، البداية والنهاية: ١٨٦/١٠

Ambiyaa عَلَيْهِمُ السَّلَامُ and the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ strove to fulfill the needs of the creation.

THE ADVICE OF HAZRAT UMAR رَضِيَ اللهُ عَنْهُ TO A PERSON WHO FELL INTO SIN

During the Khilaafah of Hazrat Umar رَضِيَ اللهُ عَنْهُ, there was a person from Syria who would come to Madinah Munawwarah to meet Hazrat Umar رَضِيَ اللهُ عَنْهُ and benefit from him.

However, after a period of time, Hazrat Umar رَضِيَ اللهُ عَنْهُ noticed that this person had not come to Madinah Munawwarah for some time.

Hazrat Umar رَضِيَ اللهُ عَنْهُ became concerned and thus enquired from the people about him. The people replied, “O Ameerul Mu’mineen! He has fallen in the grave sin of drinking wine!”

Hearing this, Hazrat Umar رَضِيَ اللهُ عَنْهُ decided to send him a message in which he would conscientize him regarding his deen.

Hazrat Umar رَضِيَ اللهُ عَنْهُ thus called his scribe and dictated the following message to him which contained the opening verses of Surah Mu’min:

From Umar, the son of Khattaab, to so-and-so, the son of so-and-so. I greet you with salaam. I commence by praising Allah, the One besides Whom there is no god worthy of worship.

Allah is the only One who forgives sins and accepts repentance, the One who is severe in punishment, the All-Bountiful (who bestows His grace and mercy upon His servants).

There is no god besides Him. To Him alone is the ultimate return (for all the creation).

Hazrat Umar رَضِيَ اللهُ عَنْهُ handed over the letter to a messenger and instructed him to personally deliver the letter and ensure that at the time he delivers the letter to him, he is in a sober state.

Hazrat Umar رَضِيَ اللهُ عَنْهُ then turned to the people who were present in his gathering and said, “Make dua for your brother and sincerely beg Allah تَبَارَكَ وَتَعَالَى to turn his heart towards deen and bless him with the tawfeeq to make taubah.”

When the man received the letter of Hazrat Umar رَضِيَ اللهُ عَنْهُ, he began to read it. The message in the letter was so sincere and profound that it had a dynamic effect on his heart.

He continued to repeat the verse of the Quraan Majeed which described the divine attributes of Allah تَبَارَكَ وَتَعَالَى, of His all-forgiving nature, as well as His being severe in punishment upon those who transgress the limits of shari’ah.

Allah تَبَارَكَ وَتَعَالَى says, “Allah is the only One who forgives sins and accepts repentance, the One who is severe in punishment”.

After repeating the verse many times, he began to weep profusely and said, “Umar رَضِيَ اللهُ عَنْهُ has warned me of the

punishment of Allah تَبَارَكَ وَتَعَالَى, but at the same time, he has given me hope in the divine and all-encompassing mercy of Allah تَبَارَكَ وَتَعَالَى, reminding me that Allah تَبَارَكَ وَتَعَالَى will forgive me if I repent to him.”

The man immediately repented to Allah تَبَارَكَ وَتَعَالَى and made such a firm taubah that he never went close to wine again.

When Hazrat Umar رَضِيَ اللَّهُ عَنْهُ learnt of the positive effect the letter had on the heart of the man, he addressed the people present in his gathering and said, “When you see your Muslim brother fall into sin, then you should act in the manner you have seen me conduct, by thinking of ways to guide him towards deen.

“Similarly, you should conscientize him and give him hope in the mercy of Allah. You should also make dua to Allah for his guidance.

“Do not deal with him in a way where you will cause him to lose hope in the mercy of Allah, thus becoming an assistant of shaitaan against him.”¹⁷⁵

From this incident, we understand the deep concern which Hazrat Umar رَضِيَ اللَّهُ عَنْهُ had for the ummah. It was this deep concern that urged him to write the letter as well as engage in dua, begging Allah تَبَارَكَ وَتَعَالَى for the guidance of that person.

¹⁷⁵ تفسير ابن كثير: ١١٦/٧، الجامع لأحكام القرآن للقرطبي: ٢٩١/١٥

This concern of Hazrat Umar رَضِيَ اللهُ عَنْهُ was the concern that Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had for each and every ummati. Hence, from this, we learn that just as a believer should be concerned about his own progress, similarly, he should also be concerned about the progress of his Muslim brother.

It is reported that Hazrat Salmaan Faarsi رَضِيَ اللهُ عَنْهُ said, “The example of two believing brothers is like that of two hands; each hand washes the other hand. Never do two believers meet one another except that Allah تَبَارَكَ وَتَعَالَى causes one of them to benefit and bring goodness to the other.”¹⁷⁶

Practising on Islam in Totality is Based Upon Upholding Four Injunctions

In order for the ummah to gain eternal success, they are commanded to practise upon Islam in totality.

Practising upon Islam in totality will be found when each person upholds the following four injunctions in his life:

1. to bring Imaan in Allah تَبَارَكَ وَتَعَالَى, in His Rasul صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and in all the tenets of faith
2. to uphold all the commandments of Islam and to refrain from all its prohibitions

3. to encourage one another towards upholding Islam in totality and leading lives of righteousness
4. to encourage and assist one another to remain steadfast upon Islam at all times, especially at the time of difficulties and calamities.

In Surah Asr, mention is made of these four injunctions being the basis of eternal success for a believer.

May Allah تَبَارَكَ وَتَعَالَى bless us with the tawfeeq of treading on the path of deen and making an effort to guide others towards deen.

THE BEAUTIFUL APPROACH ADOPTED BY OUR PIOUS PREDECESSORS WHEN CORRECTING PEOPLE

The deen of Islam is a complete, perfect and comprehensive deen which teaches us how to conduct in every sphere of our lives. The deen of Islam teaches us how to be concerned about ourselves, as well as how to be concerned about the ummah.

Among the core teachings of Islam is the teaching of good character and adopting a beautiful approach at all times. Even at the time when one is advising a person or correcting him, Islam advocates that one should adopt a soft and gentle approach and refrain from belittling the person or causing him embarrassment in any way.

This approach of speaking gently to people and not causing them any embarrassment was the Sunnah of Rasulullah ﷺ and the way of the Ambiyaa عَلَيْهِمُ السَّلَامُ.

The Sahaabah رَضِيَ اللَّهُ عَنْهُمْ and the pious of the past also adhered to this Mubaarak Sunnah when inviting people to Islam or advising and correcting them.

The Incident of Hazrat Hasan and Hazrat Husain رضي الله عنهما

On one occasion, an old man came to the city of Madinah Munawwarah.

At the time of salaah, when he began to make wudhu, then Hazrat Hasan and Hazrat Husain رضي الله عنهما observed that he was performing his wudhu incorrectly.

Their hearts were filled with concern for him, and hence they wished to correct him. However, at the same time, they did not want to embarrass him by openly correcting him.

Hence, they approached the old man, and one of them said, “My brother and I disagree over which one of us performs wudhu better.

“Please watch us performing wudhu and inform us as to which one of us performs wudhu more correctly. If we make a mistake in our wudhu, then please correct us.”

The man agreed and accordingly they both performed wudhu. The man watched them carefully, and as he observed them, he realised that he was the one whose wudhu was in need of correction, and that Hazrat Hasan and Hazrat Husain رضي الله عنهما had asked him to observe their wudhu merely as a pretext to respectfully correct him and teach him the Sunnah manner of performing wudhu.

Hence, he was grateful for this and remarked, “By Allah! I did not know how to perform wudhu before this. Now you have both taught me how to perform wudhu correctly.”¹⁷⁷

¹⁷⁷ مناقب الإمام الأعظم للكردي: ٣٩/١

HAARON RASHEED رَحْمَةُ اللَّهِ

ADVISING A PERSON

It is reported that on one occasion, a person came to Haaron Rasheed رَحْمَةُ اللَّهِ and addressed him before people in a harsh manner saying, “O Haaron! Fear Allah تَبَارَكَ وَتَعَالَى!”

On observing the harsh and impolite manner in which this person had conducted himself when advising him, Haaron Rasheed رَحْمَةُ اللَّهِ took the man aside, into seclusion, in order to advise him.

Haaron رَحْمَةُ اللَّهِ said to him, “O so-and-so! Deal with me with justice! Tell me, am I more evil or Fir’aun?” The man replied, “Fir’aun was more evil than you.”

Haaron رَحْمَةُ اللَّهِ then asked him, “Are you better or Nabi Moosa عَلَيْهِ السَّلَامُ?” The man replied, “Nabi Moosa عَلَيْهِ السَّلَامُ was better than me.”

Haaron رَحْمَةُ اللَّهِ then said, “Do you not know that when Allah تَبَارَكَ وَتَعَالَى sent Nabi Moosa عَلَيْهِ السَّلَامُ and his brother, Nabi Haaron عَلَيْهِ السَّلَامُ, to Fir’aun, then he instructed them saying, ‘Speak to him gently.’ In comparison, you have confronted me and addressed me with harsh words in front of people.

“Thus, you have not adopted the etiquette which Allah تَبَارَكَ وَتَعَالَى commanded Nabi Moosa عَلَيْهِ السَّلَامُ to adopt when speaking to

Fir'aun, nor have you emulated the sublime character of the pious servants of Allah تَبَارَكَ وَتَعَالَى.”

This man was a sincere person, and hence he acknowledged his error. He apologized to Haaron رَحِمَهُ اللَّهُ saying, “I made a mistake, and I ask Allah تَبَارَكَ وَتَعَالَى to forgive me.”

On his part, Haaron رَحِمَهُ اللَّهُ did not harbour a grudge and immediately pardoned the person saying, “May Allah تَبَارَكَ وَتَعَالَى forgive you.”

Haaron رَحِمَهُ اللَّهُ thereafter instructed that this person be given twenty thousand dirhams as a gift, however the person refused to accept it.¹⁷⁸

From this, we understand that at the time of advising or correcting any person, one should think to oneself, “I am not greater than Nabi Moosa عَلَيْهِ السَّلَامُ, nor is this person worse than Fir'aun.

Therefore, when advising him, I should speak to him gently and politely, and refrain from causing him any embarrassment.”

THE INCIDENT OF HAZRAT SHAH ABDUL QAADIR رَحْمَةُ اللَّهِ ADVISING A PERSON

Hazrat Shah Waliyullah رَحْمَةُ اللَّهِ was a renowned Aalim and Muhaddith who hailed from Delhi.

Allah تَبَارَكَ وَتَعَالَى had accepted him and his family for the service of deen, and had blessed him with sons who were also saints and illustrious Ulama of their era. Among his sons was Hazrat Shah Abdul Qaadir رَحْمَةُ اللَّهِ.

Hazrat Shah Abdul Qaadir رَحْمَةُ اللَّهِ was blessed by Allah تَبَارَكَ وَتَعَالَى to write a translation of the Quraan Majeed that gained great acceptance among the people of India.

From all the translations of the Quraan Majeed, one of the special features of this translation was that it was completed in a period of forty years while in i'tikaaf in the masjid of Akbar-Aabaadi.

There are many incidents reported regarding this illustrious personality which reflect the great piety which he possessed. Below is a unique incident of this saintly personality:

On one occasion, while Hazrat Shah Abdul Qaadir رَحْمَةُ اللَّهِ was delivering a lecture, his gaze fell on a person in the audience whose pants was below his ankles.

On noticing this, Hazrat Shah Abdul Qadir رَحْمَةُ اللَّهِ did not immediately correct him, as this would lead to his embarrassment.

However, at the same time, Hazrat Shah Abdul Qadir's رَحْمَةُ اللَّهِ heart was filled with great concern for this person's hidaayat. Hence, Hazrat Shah Abdul Qadir رَحْمَةُ اللَّهِ waited for the right opportunity to address the person and correct him.

After Hazrat Shah Abdul Qadir رَحْمَةُ اللَّهِ completed the lecture, he approached the person, and in a loving and polite manner, said to him, "My brother! Please wait for a few moments, as I need to speak to you."

Once the people had left the masjid, Hazrat Shah Abdul Qadir رَحْمَةُ اللَّهِ addressed the person, and began to explain to him, with gentleness and compassion, saying, "My beloved brother! I have a problem, that at times, due to my old age, my pants falls below my ankles without me realizing it. I am very worried about this as there are severe warnings mentioned in the Hadith for people who let their pants hang below their ankles."

Hazrat Shah Abdul Qadir رَحْمَةُ اللَّهِ then mentioned some of these Ahaadith to the person. After mentioning the Ahaadith, Hazrat Shah Abdul Qadir رَحْمَةُ اللَّهِ stood and said to the person, "Now please check my pants and tell me as to whether it is below my ankles or not."

The person immediately realized that Hazrat Shah Abdul Qadir رَحْمَةُ اللَّهِ did not really have this problem in his life. Rather, he had mentioned this as an excuse to bring the person's weakness to his attention without embarrassing him.

Hence, he held onto Hazrat Shah Abdul Qadir's رَحْمَةُ اللَّهِ feet and said, "Hazrat! This problem is not in you – rather it is in me! Today, I repent from this sin before you, and insha-Allah, I will never commit this sin again in my life!"¹⁷⁹

From this incident, we observe that the pious servants of Allah تَبَارَكَ وَتَعَالَى are such that they mirror the Mubaarak Sunnah of Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Just as they are concerned for their own deeni progress, they are also concerned about the deeni progress of others.

Hence, on seeing any person involved in sin, they are overcome by concern for the person, as this was the blessed way of Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Thus, they look for ways to benefit the person and correct him, while adopting an approach of gentleness, love and compassion.

¹⁷⁹ حکایات اولیاء، ص ۴۷، سلف صالحین کے ایمان افروز واقعات ص ۳۰۷



TWO GREAT BOUNTIES
OF SABR AND SHUKR

THE WAY TO SECURE THE MERCY AND DIVINE ASSISTANCE OF ALLAH

تَبَارَكَ وَتَعَالَى

Allah تَبَارَكَ وَتَعَالَى has created Jannah as a place of happiness and comfort, and Jahannum as a place of misery and difficulty. As for this world then Allah تَبَارَكَ وَتَعَالَى has created it as a combination of both happiness and sadness, and comfort and difficulty.

There are occasions where a person is happy and enjoys comfort, while there are other occasions where a person is overcome by grief and undergoes difficulty.

In essence, Allah تَبَارَكَ وَتَعَالَى has created this world as a ‘testing ground’ for man, to determine how man will fare in both situations – the situation of prosperity and happiness, and the situation of adversity and grief.

Many a time, a person is healthy and wealthy and leads a comfortable life. He places his reliance on his health and wealth and feels that no matter what problem he faces in life, he will always be able to solve it.

However, he is then afflicted by a severe and acute sickness that causes him to lose his health. In the pursuit of restoring his health, he spends all his wealth taking admission in the best

hospitals, employing the best doctors and seeking the best treatments.

However, since Allah تَبَارَكَ وَتَعَالَى does not decree shifaa for him, even the best of hospitals, doctors and treatments do not avail him in any way nor bring him any relief from the ailment and difficulty he suffers. Hence, he ultimately loses both his health and his wealth.

It is only at this point, when a person's wealth and health fail him and desert him, that his eyes open to reality and he begins to realize that the only thing that can truly help him is the mercy of Allah تَبَارَكَ وَتَعَالَى.

Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had taught the ummah that we should be obedient and loyal to Allah تَبَارَكَ وَتَعَالَى at all times. The one who is obedient and loyal to Allah تَبَارَكَ وَتَعَالَى, Allah تَبَارَكَ وَتَعَالَى is there for him and grants him His special grace. Similarly, Allah تَبَارَكَ وَتَعَالَى makes a way out for him from all difficulties and problems. Even if death is decreed for him, Allah تَبَارَكَ وَتَعَالَى showers His special mercy upon him and grants him a good death.

Incident of Hazrat Awf bin Maalik رَضِيَ اللَّهُ عَنْهُ

It is reported that on one occasion, a Sahaabi by the name of Hazrat Awf bin Maalik رَضِيَ اللَّهُ عَنْهُ came to Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and said, "O Rasul of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ! So-and-so clan have attacked us and looted our wealth. They also kidnapped my son and stole all my camels!"

The Sahaabi came to Rasulallah ﷺ to seek assistance in his predicament. However, Rasulallah ﷺ, at that time, did not possess any wealth to assist this Sahaabi, and therefore gave him the following reply: “Indeed the household of Muhammad ﷺ, and many other households in Madinah Munawwarah, are undergoing such poverty that we do not even have one saa (a certain measure) of food or even one mudd (i.e. quarter saa) of food to eat. Hence, turn to Allah تَبَارَكَ وَتَعَالَى in dua and beg Him for your needs.”

On returning home, the wife of Hazrat Awf رَضِيَ اللَّهُ عَنْهُ asked him what response Rasulallah ﷺ had given him when he sought assistance. When Hazrat Awf رَضِيَ اللَّهُ عَنْهُ informed her that Rasulallah ﷺ had advised him to turn to Allah تَبَارَكَ وَتَعَالَى in dua, she remarked, “Certainly, the advice he gave you is the best advice. Hence, we should turn to Allah تَبَارَكَ وَتَعَالَى.”

They then continued to engage in dua, and not long thereafter, Allah تَبَارَكَ وَتَعَالَى returned their son to them, together with their camels which were now even fatter than before. Hazrat Awf bin Maalik رَضِيَ اللَّهُ عَنْهُ was so overjoyed that he immediately came to inform Rasulallah ﷺ of what had transpired.

On receiving the glad tidings, Rasulallah ﷺ ascended the mimbar and addressed the people. Rasulallah ﷺ commenced his address by praising Allah تَبَارَكَ وَتَعَالَى. He then advised the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ and showed them the method to secure the mercy and divine assistance of Allah تَبَارَكَ وَتَعَالَى when

they are faced with any problem or difficulty. He told the Sahaabah رَضِيَ اللهُ عَنْهُمْ that they should turn to Allah تَبَارَكَ وَتَعَالَى and beg Him for His assistance.

Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ thereafter recited the following verse:

مَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ۖ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ^ط

*The one who adopts taqwa (in his life), Allah makes a way out for him (from all difficulties), and provides for him sustenance from avenues which he least expects.*¹⁸⁰

From this incident, we understand that Rasulullah (sallallahu ‘alaihi wasallam) taught the Sahaabah رَضِيَ اللهُ عَنْهُمْ to firmly hold onto two things at the time of difficulty:

1. The first thing is that they should ensure that they lead a life of taqwa (piety and righteousness) and not disobey Allah تَبَارَكَ وَتَعَالَى at any time.
2. The second thing is that they should turn to Allah تَبَارَكَ وَتَعَالَى in dua and beg of His grace, as it is only Allah تَبَارَكَ وَتَعَالَى that can remove the difficulty of a servant and bless him with ease.¹⁸¹

¹⁸⁰ سورة الطلاق: ٢-٣

¹⁸¹ المستدرک علی الصحیحین للحاکم، الرقم: ١٩٩٣

THE WORLD – AN ABODE OF COMFORTS AND HARDSHIPS

Allah تَبَارَكَ وَتَعَالَى has created this world as an abode of trial and tribulation. In this earthly abode, a believer will be faced with various situations and conditions.

Some situations will be in accordance to his expectation and desire, while others will be against his temperament and nature. At different times during his life, a believer will be tested with health and sickness, wealth and poverty, and prosperity and adversity.

Allah تَبَارَكَ وَتَعَالَى says in the Quraan Majeed:

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا^ط

*He (Allah تَبَارَكَ وَتَعَالَى) is the One who created death and life so that He may test you (and see) as to which of you is better in his actions.*¹⁸²

In the face of these changing conditions, Allah تَبَارَكَ وَتَعَالَى wishes to see whether the believer remains loyal and faithful to Allah تَبَارَكَ وَتَعَالَى, and leads a life of obedience and submission to Him, or he is affected by situations and overcome by changing conditions, thereby causing him to disobey Allah تَبَارَكَ وَتَعَالَى.

Hazrat Suhaib رَضِيَ اللهُ عَنْهُ reports that Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “How astonishing is the condition of a believer! There is only good for him in every situation, and this (goodness) is exclusive for a believer. If prosperity and favourable conditions prevail over him, he expresses gratitude, and this is good for him. And if adversity and unfavourable conditions befall him, he adopts sabr (patience), and this is good for him.”¹⁸³

Making Shukr in Ease and Exercising Sabr in Adversity

When a servant is blessed with wealth and bounties, then Allah تَبَارَكَ وَتَعَالَى tests him to see whether he makes shukr and is grateful to Allah تَبَارَكَ وَتَعَالَى through utilizing these bounties in accordance to the pleasure of Allah تَبَارَكَ وَتَعَالَى.

When a servant is tested with difficult conditions in regard to his health or wealth, then Allah تَبَارَكَ وَتَعَالَى tests him to see whether he makes sabr and is pleased with the decree of Allah تَبَارَكَ وَتَعَالَى, remaining loyal to Him at all times.

The true test of a servant’s love for Allah تَبَارَكَ وَتَعَالَى will manifest at the time when Allah تَبَارَكَ وَتَعَالَى tests His servant with difficulty, and despite finding himself totally helpless and overwhelmed by hardship, he remains loyal to Allah تَبَارَكَ وَتَعَالَى. Such a servant will pass the test of love.

Generally, people regard wealth and prosperity to be a bounty from Allah تَبَارَكَ وَتَعَالَى, and they regard tests and difficulties to be a calamity. However, hardships and tests are also a great blessing and bounty from Allah تَبَارَكَ وَتَعَالَى, as they give the servant the opportunity to exercise sabr through which one will acquire immense rewards and make tremendous progress in the Hereafter.

Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “When Allah تَبَارَكَ وَتَعَالَى wishes to bless a servant with a high rank that has been decreed for him (in Jannah), but the servant is unable to reach this high rank through his deeds and efforts, then Allah تَبَارَكَ وَتَعَالَى brings about tests in his life and body, wealth, or his children.

“Allah تَبَارَكَ وَتَعَالَى then blesses him with the tawfeeq of sabr and enables him to exercise patience over this test, until Allah تَبَارَكَ وَتَعَالَى causes him to reach the rank which Allah تَبَارَكَ وَتَعَالَى had decreed for him.”¹⁸⁴

Making Dua for Ease

Nevertheless, though sabr is also a great bounty from Allah تَبَارَكَ وَتَعَالَى, Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has taught us that we should not make dua for sabr, as this, in reality, is asking Allah تَبَارَكَ وَتَعَالَى to test us with difficulties, and it is possible that we will not manage to pass the test of sabr in the face of these hardships. Hence, one

¹⁸⁴ سنن أبي داود، الرقم: ٣٠٩٠، وقال الحافظ في فتح الباري ١٠/١٠٩: ورجاله ثقات إلا أن خالدا لم يرو عنه غير ابنه محمد وأبوه اختلف

في اسمه لكن إجماع الصحابي لا يضر

should rather make dua to Allah تَبَارَكَ وَتَعَالَى to bless him with aafiyah (ease and comfort).

It is reported that on one occasion, Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ overheard a Sahaabi who was making dua saying, “O Allah! I beseech You to bless me with sabr!” Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ corrected the Sahaabi and said, “You are asking Allah تَبَارَكَ وَتَعَالَى for tests and difficulties! Rather, ask Allah تَبَارَكَ وَتَعَالَى for aafiyah!”¹⁸⁵

Those whom Allah تَبَارَكَ وَتَعَالَى loves the most – He tests them the most in order for them to acquire His greatest proximity and attain the highest ranks in the Hereafter.

Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “Those who will be tested with the greatest of tests will be the Ambiyaa عَلَيْهِمُ السَّلَامُ, then those who are closest to them in rank, then those who follow thereafter.”¹⁸⁶

Incident of Hazrat Urwah bin Zubair رَضِيَ اللهُ عَنْهُ

Below is an incident of a great Taabi'ee, Hazrat Urwah bin Zubair رَضِيَ اللهُ عَنْهُ, which highlights the high level of sabr which he exercised in the face of a great tragedy:

On one occasion, Hazrat Urwah bin Zubair رَضِيَ اللهُ عَنْهُ was on a journey to meet Waleed bin Abdil Malik when a sore developed

¹⁸⁵ سنن الترمذي، الرقم: ٣٥٢٧، وقال: هذا حديث حسن

¹⁸⁶ مسند أحمد، الرقم: ٢٧٠٧٩، وإسناده حسن كما في مجمع الزوائد، الرقم: ٣٧٤٠

on his leg. After some time, the sore spread, leading to his leg becoming infected.

When Hazrat Urwah رَحْمَةُ اللَّهِ eventually reached Waleed, he asked him to have his infected leg amputated. Waleed thus summoned the doctor who instructed Hazrat Urwah رَحْمَةُ اللَّهِ to take a sedative so that he would be able to amputate the leg while Hazrat Urwah رَحْمَةُ اللَّهِ was asleep.

However, Hazrat Urwah رَحْمَةُ اللَّهِ refused to take the sedative saying, “Go ahead and amputate. I cannot imagine how a person can ever consume something which will cause him to be negligent and unaware of Allah تَبَارَكَ وَتَعَالَى.” The doctor therefore placed the blade on his leg halfway down the shin, and began to cut.

Such was the patience of Hazrat Urwah رَحْمَةُ اللَّهِ that those who were around him at the time later mentioned that he did not utter even one remark of complaint! Rather, the most they heard from him was an occasional hiss of pain.

After the leg of Hazrat Urwah رَحْمَةُ اللَّهِ was amputated and was placed in the tray (to be taken away and buried), he looked it at and expressed gratitude saying, “Only Allah تَبَارَكَ وَتَعَالَى and I know that I never used this leg to walk towards His disobedience.”

It is also reported that while Hazrat Urwah رَحْمَةُ اللَّهِ was traveling to visit Waleed, he suffered a second calamity where his son,

Muhammad, fell from the roof of the stable and was trampled to death by the animals.

After undergoing these two severe calamities, suffering the loss of his son and his leg, Hazrat Urwah رَحْمَةُ اللَّهِ addressed Allah تَبَارَكَ وَتَعَالَى saying, “O Allah! I had seven sons. You took only one son and left me with six sons! O Allah! I had four limbs. You took only one limb and left me with three limbs! I take an oath in Your name! If You take something away from a person, You also leave with him (that which will suffice him), and if You test a person, You also grant him comfort.”

Furthermore, some narrations have mentioned that Hazrat Urwah رَحْمَةُ اللَّهِ, despite undergoing the amputation, did not leave out his recitation of one quarter of the Quraan Majeed in Tahajjud Salaah that night!

After Hazrat Urwah رَحْمَةُ اللَّهِ returned from the journey, Hazrat Isa bin Talhah رَحْمَةُ اللَّهِ, a great Taabi’ee and Aalim, came to visit him. When he entered, Hazrat Urwah رَحْمَةُ اللَّهِ instructed one of his sons to lift his kurta so that Hazrat Isa رَحْمَةُ اللَّهِ may see his amputation.

On seeing the amputation, Hazrat Isa رَحْمَةُ اللَّهِ addressed Hazrat Urwah رَحْمَةُ اللَّهِ by his kunyah (filial title) saying, “O Abu Abdillah! We do not need you to wrestle or race, (for which you require a leg,) and Allah تَبَارَكَ وَتَعَالَى has left with you that which we all need from you – your deep understanding and profound knowledge of deen.”

Hearing this, Hazrat Urwah رَحْمَةُ اللَّهِ said to him, “No person has consoled me over the loss of my leg in the manner you have consoled me.”¹⁸⁷

How Should a Believer View a Test?

It is reported that Hazrat Umar رَضِيَ اللَّهُ عَنْهُ once mentioned, “Whenever any calamity afflicted me, I found three great bounties from Allah تَبَارَكَ وَتَعَالَى contained in it (which were a means for me to thank Allah تَبَارَكَ وَتَعَالَى).

“The first bounty (for which I am grateful to Allah تَبَارَكَ وَتَعَالَى) is that the calamity occurred in my dunya – not in my deen.

The second bounty (for which I am grateful to Allah تَبَارَكَ وَتَعَالَى) is that the calamity could have been far more severe (yet out of His mercy, Allah تَبَارَكَ وَتَعَالَى did not make it very severe).

“The third bounty (for which I am grateful to Allah تَبَارَكَ وَتَعَالَى) is that Allah تَبَارَكَ وَتَعَالَى has made this an opportunity to bestow me with immense reward in the Hereafter.”¹⁸⁸

¹⁸⁷ تحذیب الڪمال: ۱۹/۲۰-۲۱، تاریخ الإسلام: ۶/۴۲۷

¹⁸⁸ صفوة التفاسیر: ۱/۹۵



THE QURAN MAJEED

THE GREATEST BOUNTY OF ALLAH

تَبَارَكَ وَتَعَالَى

Hazrat Ayyoob عَلَيْهِ السَّلَامُ was a Nabi of Allah تَبَارَكَ وَتَعَالَى who was tested with severe sickness. After patiently enduring many years of sickness, Allah تَبَارَكَ وَتَعَالَى granted him complete shifaa.

Allah تَبَارَكَ وَتَعَالَى commanded him to strike his feet on the ground, thereby causing a spring of pure, healing water to gush forth. He bathed in the water and was completely cured.

Furthermore, Allah تَبَارَكَ وَتَعَالَى restored his youth, granted him exceptional beauty, and blessed him with double the favours that he had lost during the period of his illness.¹⁸⁹

In regard to the spring of Hazrat Ayyoob عَلَيْهِ السَّلَامُ, it is reported that it possessed special healing and rejuvenating qualities. Hence, as long as the spring remained and did not dry up, people would come to it and bathe in it to find cure from their ailments.¹⁹⁰

Indeed, how unique was this healing spring and how fortunate were those blessed to bathe in its water! However, it was not long before the spring dried up.

¹⁸⁹ عمدة القاري ٢٨٣/١٥

¹⁹⁰ عمدة القاري: ٢/١٦

The Shoreless Ocean Filled with Treasure

As far as the ummah of Rasulallah ﷺ is concerned, Allah تَبَارَكَ وَتَعَالَى has not blessed us with a spring, but rather He has blessed us with an ocean that has no shores and contains pearls, emeralds, rubies and every form of priceless treasure.

The more one draws from this ocean, the more it increases. It will never decrease nor dry up, but will remain forever, blessing its people with cure, barakah and goodness.

What is this ocean? It is none other than the Quraan Majeed, the divine speech of Allah تَبَارَكَ وَتَعَالَى to His creation and the greatest bounty of Allah تَبَارَكَ وَتَعَالَى in the world.

As long as the ummah firmly holds onto the Quraan Majeed and fulfill its rights, this Quraan Majeed will be a source of light for them in this world and in the grave, and on the Day of Qiyaamah, it will accompany them on the plains of Resurrection until it enters them into Paradise.

The Quraan Comforting a Person in the Grave

It is reported from Hazrat Ubaadah bin Saamit رَضِيَ اللَّهُ عَنْهُ that when a person who holds firmly onto the Quraan Majeed passes away, then before being buried, while his family are still engaged in attending to his funeral rites, the Quraan comes to him in a beautiful form and stands at his head side, protecting him and

comforting him until he is wrapped in his kafan (shroud). The Quraan then enters the kafan and rests on his chest.

When he is placed in the grave, and the soil is placed over him, and all his friends depart, then the angels, Munkar and Nakeer, come to him and make him sit up in his grave. The Quraan then comes between him and the angels. The angels address the Quraan saying, “Move away so that we may question him.”

However, the Quraan replies, “Never will I move away! By the Rabb of the Ka’bah, he remained my companion and friend in the world! Therefore, I will never abandon him in any situation! If you have been instructed to carry out any task (i.e. question him), then you may do so, but leave me to remain here with him, for I will not leave him until I enter him into Jannah.”¹⁹¹

May Allah تَبَارَكَ وَتَعَالَى grant us the tawfeeq to remain loyal to the Quraan Majeed by reciting it daily and upholding its teachings in every department of our lives so that we may acquire the true blessings of the Quraan Majeed in this world, in the grave and the Hereafter.

¹⁹¹ رواه ابن أبي الدنيا وغيره عن عبادة بن الصامت موقوفا عليه ولعله أشبه كما في الترغيب والترهيب للمنذري ٢٤٥/١

SURAH KAHF

In the various Ahaadith, Rasulullah ﷺ has encouraged the ummah to recite certain surahs of the Quraan Majeed on a daily basis or weekly, as these surahs contain special benefits for those who recite them. Among these surahs are Surah Yaseen, Surah Mulk, Surah Sajdah, Surah Waaqi'ah and Surah Kahf.

In regard to Surah Kahf, Rasulullah ﷺ encouraged the ummah in his Mubaarak Ahaadith to recite Surah Kahf on the Day of Jumu'ah. Hence, reciting Surah Kahf on the Day of Jumu'ah is among the Sunnah practices that should be carried out on the Day of Jumu'ah.

In one Hadith, it is reported that Rasulullah ﷺ once addressed the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ and said, "Shall I not show you a surah which is such that it was accompanied by seventy thousand angels (when it was revealed), its greatness fills the space between the sky and the earth, and the one who recites it receives reward equivalent to that?"

The Sahaabah رَضِيَ اللَّهُ عَنْهُمْ replied, "Certainly inform us of such a surah, O Rasul of Allah ﷺ!"

Rasulullah ﷺ said, "This surah is the surah of the people of the cave (Surah Kahf). The one who recites this surah on the Day of Jumu'ah, all his (minor) sins will be forgiven until the next Jumu'ah, and for a further three days as well. He will also receive

a special noor that will shine to the sky, and he will be divinely protected from the fitnah of Dajjaal.”¹⁹²

Below are some of the great virtues and benefits that are reported in the Mubaarak Ahaadith regarding the recitation of Surah Kahf:

Receiving Divine Protection from Dajjaal and All Fitnahs

Hazrat Ali رَضِيَ اللهُ عَنْهُ reports that Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “The one who recites Surah Kahf on the Day of Jumu’ah will receive divine protection from Allah تَبَارَكَ وَتَعَالَى for eight days from every type of fitnah. If Dajjaal has to emerge then he will be divinely protected from Dajjaal as well.”¹⁹³

In another Hadith, Hazrat Abu Dardaa رَضِيَ اللهُ عَنْهُ reports that Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “Whoever recites the ten verses from the end of Surah Kahf, he will receive divine protection from Dajjaal.”¹⁹⁴

The Ulama explain that it is better for one to recite the entire surah. However, if one suffices on reciting the first ten verses or last ten verses of Surah Kahf, then one will also receive divine protection from Dajjaal.

¹⁹² فضائل القرآن لابن الضريس، الرقم: ٢٠٣، الجامع لأحكام القرآن للقرطبي: ٣٤٦/١٠

¹⁹³ الأحاديث المختارة لضياء الدين المقدسي، الرقم: ٤٣٠

¹⁹⁴ مسند أحمد، الرقم: ٢٧٥١٦، ورجاله رجال الصحيح كما في مجمع الزوائد، الرقم: ١١١٤٦

Receiving Special Noor

Hazrat Mu'aaz bin Anas رَضِيَ اللهُ عَنْهُ reports that Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "The one who recites the beginning verses and concluding verses of Surah Kahf, it will become a noor for him from his feet until his head, and the one who recites the entire surah, it will become a noor for him from the earth until the sky."¹⁹⁵

Hazrat Abdullah bin Umar رَضِيَ اللهُ عَنْهُمَا reports, "Whoever recites Surah Kahf on the Day of Jum'u'ah, a special noor will shine for him from beneath his feet until the clouds in the sky, and this noor will shine for him on the Day of Qiyaamah, and his (minor) sins (committed) between the two Jum'u'ahs will be forgiven."¹⁹⁶

Repelling Shaitaan from the Home

Hazrat Abdullah bin Mughaffal رَضِيَ اللهُ عَنْهُ reports that Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said that if Surah Kahf is recited in any home, then shaitaan will not be able to enter that home for that night.¹⁹⁷

Assisting One to Awaken for Tahajjud

Hazrat Aaishah رَضِيَ اللهُ عَنْهَا reports that Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said that the one who recites the last five verses of Surah Kahf when

¹⁹⁵ مسند أحمد، الرقم: ١٥٦٢٦، وقال العلامة الميمني رحمه الله في مجمع الزوائد، الرقم: ١١١٤٤: رواه أحمد والطبراني، وفي إسناد أحمد ابن

طبيعة وهو ضعيف وقد يحسن حديثه

¹⁹⁶ تفسير ابن مردويه بإسناد لا بأس به كما في الترغيب والترهيب للمنذري، الرقم: ١٠٩٨

¹⁹⁷ ابن مردويه كما في روح المعاني: ١٩٠/٨

retiring to bed, Allah تَبَارَكَ وَتَعَالَى will assist him to wake up at whatever time he wishes to wake up in the night.”¹⁹⁸

After quoting this narration, Allaamah Aaloosi رَحِمَهُ اللهُ mentions, “I have tried this many times and found it to be most effective.”

Being Saved from the Punishment in the Grave

It is reported that Hazrat Anas رَضِيَ اللهُ عَنْهُ mentioned that the one who recites Surah Kahf receives a special noor that shines between the sky and the earth, and through reciting this surah, he is saved and protected from the punishment in the grave.¹⁹⁹

Gaining Entry into Jannah

Hazrat Samurah bin Jundub رَضِيَ اللهُ عَنْهُ reports that Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “The one who memorizes and recites ten verses of Surah Kahf, the fitnah of Dajjaal will not harm him, and the one who recites the entire surah will enter Jannah.”²⁰⁰

Incident of a Person Gaining Salvation through the Recitation of Surah Kahf

Allaamah Ibnul Hajar Asqalaani رَحِمَهُ اللهُ has mentioned the following incident which highlights the immense virtue of

¹⁹⁸ تفسير ابن مردويه وسنده ضعيف كنا في السراج المنير للعزيمي ٢١٤/٢

¹⁹⁹ الجامع لأحكام القرآن للقرطبي: ٣٤٦/١٠

²⁰⁰ الجامع لأحكام القرآن للقرطبي: ٣٤٦/١٠

reciting Surah Kahf. He says that the Qaadhi of Safad, Muhammad bin Abdir Rahmaan Uthmaani, mentions that Saifuddeen Balbaan Husaami narrated the following to him. He said:

One day, I went out to the desert. On coming out, I saw that Ibnu Daqeeq Al-Eid رَحِمَهُ اللهُ was present in the cemetery, standing at a certain grave. He was reciting the Quraan Majeed and engaging in dua while weeping.

When I asked him why he was weeping, he said, “The inmate of this grave was one of my students who learnt the Quraan Majeed from me, but then he passed away.

“Last night, I saw him in a dream and asked him regarding his condition. He replied, ‘After I was placed in the grave, on account of my sins, I saw the punishment come towards me in the form of a fierce dog that resembled a predatory animal. I was overcome by fear, and the dog began to frighten and threaten me.

“While I was in this state of fear, I suddenly saw a handsome man appear who began to chase the dog away and rescue me from its harm. The man thereafter came to me and gave me comfort and consolation from the harm of the dog.

“I asked him, ‘Who are you?’ He replied, ‘I am the Surah Kahf which you used to punctually recite in the world on the Day of Jumu’ah. I have been sent to come and rescue you’”²⁰¹

²⁰¹ الدرر الكامنة في أعيان المائة الثامنة: ٣٥٢/٥



THE ROLE OF A
WOMAN IN ISLAM

THE QUEEN OF JANNAH

Hazrat Faatimah رَضِيَ اللهُ عَنْهَا was the youngest daughter of Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and was most beloved to him. The extent of his love for her can be gauged from the fact that the last person and first person that he would meet when departing or returning from an expedition was his beloved daughter, Hazrat Faatimah رَضِيَ اللهُ عَنْهَا.²⁰²

Shortly before departing from this world, Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ informed her that she will be the queen of all the women in Jannah.²⁰³

The fact that from all the women who came in the world, Allah تَبَارَكَ وَتَعَالَى selected her and crowned her with the position of being the queen in Jannah is sufficient for us to understand that she is the greatest of all women.

Hence, every aspect of her life was blessed, most beautiful and worthy of emulation. There are thus countless lessons that can be learnt from her exemplary life.

Among these lessons are that she led a life of complete purity and righteousness, remained obedient to the teachings of Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, and always adopted purdah, thereby concealing herself from the gazes of strange men.

²⁰² سنن أبي داود، الرقم: ٤٢١٣

²⁰³ صحيح البخاري، الرقم: ٣٦٢٣-٣٦٢٤

The Most Beneficial Thing for a Woman

On one occasion, Rasulullah ﷺ asked the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ as to what was the most beneficial thing for women. However, none of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ gave any answer.

When Hazrat Ali رَضِيَ اللَّهُ عَنْهُ returned home, he put forth the question to Hazrat Faatimah رَضِيَ اللَّهُ عَنْهَا who spontaneously answered, “The thing most beneficial for women and most beloved in the sight of Allah تَبَارَكَ وَتَعَالَى is that they do not see men and that men do not see them (i.e. they do not have any contact with men and vice versa).”

When Rasulullah ﷺ was informed of her answer, he expressed great happiness and mentioned, “Faatimah is part of me.”²⁰⁴

The Hayaa of Hazrat Faatimah رَضِيَ اللَّهُ عَنْهَا

Hazrat Faatimah رَضِيَ اللَّهُ عَنْهَا showed such importance to the command of Rasulullah ﷺ regarding purdah that she firmly held onto it until the very end of her life.

Prior to her demise, she said to Hazrat Asmaa bint Umais رَضِيَ اللَّهُ عَنْهَا, “I feel ashamed of being carried on a bier by men who will see the shape of my body through the cloth placed over my kafan.”

²⁰⁴ مسند البزار، الرقم: ٥٢٦، حلية الأولياء ٤٠/٢، واللفظ له، وإسناده ضعيف كما في كنز العمال، الرقم: ٤٦٠١٢

Hazrat Asmaa رَضِيَ اللهُ عَنْهَا replied, “O daughter of Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ! Shall I not show you a solution which I learnt in the land of Abyssinia?” Saying this, she asked for some palm leaves to be brought. She then shaped the leaves into a frame which she placed over the bier, and then draped the cloth over the frame. In this way, the body of a deceased woman would be entirely concealed.

When Hazrat Faatimah رَضِيَ اللهُ عَنْهَا saw this, she was pleased and said, “How good and beautiful is this (way of burying a woman).” She then made dua for Hazrat Asmaa رَضِيَ اللهُ عَنْهَا saying, “May Allah تَبَارَكَ وَتَعَالَى conceal your faults as you have assisted me to conceal my body!”²⁰⁵

From this incident, we see that Hazrat Faatimah رَضِيَ اللهُ عَنْهَا had such great concern for purdah, that she could not even tolerate the shape of her body being revealed to strange men after her death.

May Allah تَبَارَكَ وَتَعَالَى bless the women of this ummah to follow in the footsteps of Hazrat Faatimah رَضِيَ اللهُ عَنْهَا.

THE BEAUTIFUL QUALITIES OF HAZRAT ZAINAB BINTU JAHSH

رَضِيَ اللهُ عَنْهَا

It is a well-known fact that the actions and behavior of a person reflect what he possesses in his heart.

If one's heart is brimming with the love of Allah تَبَارَكَ وَتَعَالَى and His Rasul صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, then this love will express itself by him obeying Allah تَبَارَكَ وَتَعَالَى, leading a life in conformity to the Sunnah and treating the creation with love and kindness.

On the contrary, if one's heart is brimming with love for wealth or love for name and fame, then this love will express itself in his endeavours, conduct and behavior.

When we examine the lives of the respected wives of Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, we find that every aspect of their lives radiated the true love of Allah تَبَارَكَ وَتَعَالَى and His Rasul صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. It was on account of their purity and goodness that Allah تَبَارَكَ وَتَعَالَى divinely selected them to be the wives of Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in this world and the Hereafter.

Often, when people sit together, the discussion revolves around other people's lives, and gossip or gheebah (backbiting) occurs. However, the respected wives of Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ were extremely cautious in refraining from these types of sins.

One of the wives of Rasulallah ﷺ was Hazrat Zainab bintu Jahsh رَضِيَ اللهُ عَنْهُ. She possessed many outstanding qualities, among which was her clean-heartedness and her extreme caution in refraining from gheebah or gossip.

Refraining from Gheebah

During the scandal against Hazrat Aaishah رَضِيَ اللهُ عَنْهَا, there were many hypocrites who were actively involved in spreading false rumours and accusations against her. Allah تَبَارَكَ وَتَعَالَى revealed many verses of the Quraan Majeed declaring her innocence and purity.

Prior to these verses being revealed, Rasulallah ﷺ asked Hazrat Zainab رَضِيَ اللهُ عَنْهَا regarding her co-wife, Hazrat Aaishah رَضِيَ اللهُ عَنْهَا. She spontaneously responded, “I protect my ears and eyes from giving false information regarding that which I did not hear or see. I only know good regarding Aaishah رَضِيَ اللهُ عَنْهَا!”²⁰⁶

Kindness towards the Poor

Apart from Hazrat Zainab’s رَضِيَ اللهُ عَنْهَا clean-heartedness and purity, she was very kind and compassionate towards the poor. She would tan animal hides, sell them, and thereafter spend the income on the poor and needy.²⁰⁷

²⁰⁶ صحيح البخاري، الرقم: ٢٦٦١

²⁰⁷ مرفاة المفاتيح: ٤/١٣٢٥

Rasulullah ﷺ once said to his respected wives, “The first of you to join me after my demise will be the wife with the longest arms.”

The respected wives initially thought that the literal meaning of this statement was intended. Thus, they began to measure the length of their arms and found that the one among them with the longest arms was Hazrat Saudah رَضِيَ اللهُ عَنْهَا.

However, only when Hazrat Zainab رَضِيَ اللهُ عَنْهَا passed away first did they realize that the literal meaning of ‘longest arms’ was not intended. Rather, the figurative meaning was intended, referring to the one who gave the most sadaqah.²⁰⁸

High Level of Purdah

During the farewell hajj, Rasulullah ﷺ addressed his respected wives and said to them, “After this, remain in your homes (i.e. after performing hajj, remain in your homes and do not leave your homes without a valid need).”

Hazrat Abu Hurairah رَضِيَ اللهُ عَنْهُ mentions that it was on account of this statement of Rasulullah ﷺ that Hazrat Zainab and Hazrat Saudah رَضِيَ اللهُ عَنْهَا never left their homes thereafter to even perform nafl hajj.

Hazrat Zainab and Hazrat Saudah رَضِيَ اللهُ عَنْهُمَا would say, “By Allah! We never mounted a conveyance after hearing this from Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.”²⁰⁹

From this, we understand that Hazrat Zainab رَضِيَ اللهُ عَنْهَا was extremely conscious of purdah and despite it being permissible for her to travel for nafl hajj and umrah, she preferred to remain within her home until the end of her life.

²⁰⁹ مسند أحمد، الرقم: ٢٦٧٥١، وهو حديث صحيح كما في مجمع الزوائد، الرقم: ٥٣٠٤

HOW CAN A WOMAN REACH ALLAH تَبَارَكَ وَتَعَالَى?

Allah تَبَارَكَ وَتَعَالَى, through His infinite grace and mercy, has created and designed the world in the most perfect form and caused it to continue functioning most precisely and accurately.

The unique rotation of the sun and moon, the alternation of the day and night, the rainfall from the clouds and the four seasons – all are manifestations of the Qudrat (Power) of the Most-Perfect Creator, Allah تَبَارَكَ وَتَعَالَى.

Each creation of Allah تَبَارَكَ وَتَعَالَى has been created to fulfill a specific role and function in the world. Similarly, Allah تَبَارَكَ وَتَعَالَى created man, who is the pinnacle of His creation, to fulfill the greatest objective – to worship Allah تَبَارَكَ وَتَعَالَى and uphold His commands in the world.

In order for man to be successful in fulfilling the purpose for which he has been created, Allah تَبَارَكَ وَتَعَالَى has stipulated specific roles for men and women to adhere to when leading their lives in the world.

These roles, which Allah تَبَارَكَ وَتَعَالَى has designated to both men and women, are in total conformity and harmony to their nature and disposition.

Three Aspects Regarding the Role of a Woman in Islam

In Islam, the role of a woman can be encapsulated in three aspects:

1. The first aspect is her obedience to Allah تَبَارَكَ وَتَعَالَى and leading a life of piety.
2. The second aspect is her remaining within her home and observing strict purdah with all non-mahrams.
3. The third aspect is her remaining obedient to her husband and fulfilling his rights.

Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “When a woman is punctual on her five daily salaah, fasts during the month of Ramadhaan, protects her chastity and is obedient to her husband, she may enter through whichever door of Jannah she wishes.”²¹⁰

Obedience to Allah تَبَارَكَ وَتَعَالَى and Leading a Life of Piety

A woman’s primary concern at all times should be to remain obedient to Allah تَبَارَكَ وَتَعَالَى and lead a life of piety. She should understand that Allah تَبَارَكَ وَتَعَالَى is the Creator and the Only Being who will bless her with success, happiness and contentment in her life.

²¹⁰ مسند أحمد، الرقم: ١٦٦١، وقال الهيثمي في مجمع الزوائد، الرقم، ٧٦٣٤: رواه أحمد والطبراني في الأوسط وفيه ابن طيبة وحديثه حسن

وبقية رجاله رجال الصحيح

Hence, she should regard His command to be first and foremost in her life, and she should never compromise in fulfilling His commands for anything in the world.

Rasulullah ﷺ said, “There is no obedience to the creation in those things that lead to the disobedience of Allah تَبَارَكَ وَتَعَالَى.”²¹¹

Remaining within the Home and Observing Strict Purdah with Non-Mahrams

In order for a woman to be successful and beloved in the sight of Allah تَبَارَكَ وَتَعَالَى, she should remain within her home and not leave her home without need. Allah تَبَارَكَ وَتَعَالَى addresses the blessed wives of Rasulallah ﷺ and the women of the ummah saying:

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى

*“Remain within your homes and do not come out of your homes making a display of your beauty like the women during the former days of ignorance.”*²¹²

Rasulullah ﷺ said that a woman should be concealed from the eyes of strange men. When she exits from her home, shaitaan begins to stare at her.²¹³ (In this way, shaitaan causes

²¹¹ صحيح البخاري، الرقم: ٧٢٥٧، المصنف لابن أبي شيبة، الرقم: ٣٤٤٠٦

²¹² سورة الأحزاب: ٣٣

²¹³ سنن الترمذي، الرقم: ١١٧٣، وقال: هذا حديث حسن صحيح غريب

men to cast lustful glances at her, inciting them towards her.) The time that she is closest to her Rabb is when she is concealed within her home.”²¹⁴

Imaam Shaafi'ee رَحِمَهُ اللهُ has stated that during the mubaarak era of Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, none of the respected wives, daughters or women of the family of Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would be present for the congregational or Jumu'ah Salaah in the masjid. This was on account of the fact that Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ encouraged the women to perform their salaah within their homes.²¹⁵

When the women of the Sahaabah رَضِيَ اللهُ عَنْهُنَّ left their homes for a valid need, they observed a very high level of purdah from strange men. Even at the time of performing tawaaf, the women would ensure that they do not mix with the men.

Imaam Bukhaari رَحِمَهُ اللهُ has narrated a Hadith showing that in the time of Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, when the women would perform tawaaf, then they would not walk among the men. Rather, they would perform tawaaf on the side, separated from the men. In this way, there would be segregation between the men and women.²¹⁶

²¹⁴ المعجم الأوسط للطبراني، الرقم: ٢٨٩٠، ورجاله رجال الصحيح كما في مجمع الزوائد، الرقم: ٧٦٧١

²¹⁵ اختلاف الحديث: ٦٢٤/٨

²¹⁶ صحيح البخاري، الرقم: ١٦١٨

Remaining Obedient to her Husband and Fulfilling his Rights

It is reported that on one occasion, Hazrat Asmaa bintu Yazeed رَضِيَ اللهُ عَنْهَا came to Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ while he was seated among the Sahaabah رَضِيَ اللهُ عَنْهُمْ and addressed him in the following words:

“O Rasul of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ! We women remain within the confines of our homes and protect ourselves from the gazes of strangers. We fulfill the needs of our husbands and bear their children.

“The men have been favoured by Allah تَبَارَكَ وَتَعَالَى by being able to attend the Jumu’ah Salaah and other salaahs in congregation whereas we women perform our salaah within our homes.

“The men visit the sick and attend funerals. They perform hajj after hajj, and even greater – they participate in jihaad in the path of Allah تَبَارَكَ وَتَعَالَى.

“When the men leave their homes to perform hajj or umrah or to guard the borders of the Islamic territories, it is the womenfolk who protect their wealth for them. The women sew their clothes for them and raise and care for their children.

“After all, O Rasul of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ! Do the women not have any share in the reward of the men?”

Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was greatly pleased with her question and said to her, “If a woman displays excellent conduct with her

husband, endeavours to please him, and cooperates and assists him in the good works that he does, then she will be an equal partner with him in receiving the great rewards of the good deeds that her husband carries out.”²¹⁷

From the abovementioned incident, we understand that there are many great opportunities for the women of this ummah to progress in deen and acquire the tremendous rewards of the Hereafter. However, they will only acquire progress and acceptance if they fulfill their role which Allah تَبَارَكَ وَتَعَالَى has chosen for them and they are pleased with the decree of Allah تَبَارَكَ وَتَعَالَى.

²¹⁷ شعب الإيمان، الرقم: ٨٣٦٩، قال العلامة السيوطي رحمه الله في تدريب الراوي ٣٣١/١: أو في مؤلف معتبر كتصانيف البيهقي، فقد التزم

أن لا يخرج فيها حديثا يعلمه موضوعا

THE ISLAMIC ATTIRE FOR WOMEN

Islam is the perfect code of life. It provides complete guidance in all spheres of life and teaches man how to conduct and how to fulfill his worldly and deeni needs.

Islam advocates respecting human rights and promotes sublime conduct when interacting with the creation. In aspects of honesty, trustworthiness, kindness to parents, respect to elders, and decency in manner, speech and dressing, Islam is second to none.

From among the core values that Islam encourages one to adopt is the quality of Hayaa (shame and respect).

While hayaa is not confined to clothing and attire, hayaa in dressing and attire forms an essential and integral branch of Islam, as it is through a person's clothing and attire that his Islamic identity is recognized.

Through looking at the religious symbols on people, one automatically understands which religion they belong to. Hence, when a Mu'min adorns himself with the attire of Islam, he reflects the beauty of Islam and is identified as a believer.

The Warning of Rasulullah ﷺ for Women who Dress Immodestly

Rasulullah ﷺ had prophesized the coming of such crucial and critical times in the ummah where women will be clothed in transparent clothing or clothing revealing the shape of their bodies. Rasulullah ﷺ had sounded severe warnings and admonitions for such women.

Hazrat Abu Hurairah رَضِيَ اللهُ عَنْهُ reports that Rasulullah ﷺ said, “There will be two groups (in my ummah) who will be punished in Jahannum whom I have not yet seen (i.e. they will emerge after my demise).

“One group will carry whips with them resembling the tails of cattle, with which they will (oppressively) lash the people.

“The second group will be those women who will wear clothes yet will still be naked (i.e. they will wear tight fitting or clothing revealing the shape of their bodies), they will attract men towards themselves, and they themselves will be inclined towards men, their heads will resemble the humps of the Bukhti camels (i.e. they will wear buns which will be high like camel humps). They will neither enter Jannah nor smell its fragrance despite its fragrance being perceivable from a great distance away.”²¹⁸

Rasulullah ﷺ Placing Great Emphasis upon Hayaa

Rasulullah ﷺ placed great emphasis upon this branch of Islam, and whenever he saw that the attire of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ was not conforming to Islam, he immediately corrected them.

On one occasion Hazrat Asmaa رَضِيَ اللَّهُ عَنْهَا, the respected sister of Hazrat Aaishah رَضِيَ اللَّهُ عَنْهَا, entered the home while wearing a thin garment. Rasulallah ﷺ was displeased with this attire for the women of this ummah and immediately corrected her.

He ﷺ explained to her that the entire body of a woman should be covered in a manner that together with the cloth being non-transparent, even the shape of the body should not be discernible.²¹⁹

Incident of Hazrat Asmaa رَضِيَ اللَّهُ عَنْهَا

This lesson of hayaa, taught with respect by Rasulallah ﷺ, was so deeply entrenched in the heart of Hazrat Asmaa رَضِيَ اللَّهُ عَنْهَا that it remained with her until the end of her life.

Hence, it is reported that when she reached old age, her beloved son, Hazrat Munzir bin Zubair رَضِيَ اللَّهُ عَنْهُ, after returning from Iraq,

²¹⁹ سنن أبي داود، الرقم: ٤١٠٤، وقال المنذري في مختصر سنن أبي داود قال أبو داود: هذا مرسل خالد بن دريك: لم يدرك عائشة -رضي الله عنها-. وفي إسناده: سعيد بن بشير أبو عبد الرحمن البصري نزيل دمشق مولى بني نصر وقد تكلم فيه غير واحد وذكر الحافظ أبو أحمد الجرجاني هذا الحديث وقال: لا أعلم من رواه عن قتادة غير سعيد بن بشير وقال مرة فيه: عن خالد بن دريك عن أم سلمة بدل عائشة

sent her a cloth as a gift. The cloth was of very fine and superior quality, however it was thin and revealing.

Hazrat Asmaa رَضِيَ اللهُ عَنْهَا had lost her sight at that time, and so held the fabric in her hand, examining it carefully. Then, with disappointment, she said, “Return the gift to him.”

When the cloth was returned to her son, Hazrat Munzir رَضِيَ اللهُ عَنْهُ, he was hurt at his mother returning his gift. He came to Hazrat Asmaa رَضِيَ اللهُ عَنْهَا and said to her, “O my mother! The cloth is not transparent! (Hence, it is fine for you to wear).”

Hazrat Asmaa رَضِيَ اللهُ عَنْهَا replied, “Even though it is not transparent, due to it being tight, it will still reveal the shape of the body.”

He thereafter bought for her common garments made in Marw and Quhistaan. She accepted them saying, “It is these types of garments that you should give me to wear (as these conform to the Sunnah).”²²⁰

Guidelines of the Shari’ah Regarding Women’s Clothing

Shari’ah has provided extensive guidelines in regard to the description of the clothing a woman should cover herself with.

1. The clothing must provide cover for her entire body, otherwise in the eyes of shari’ah, the clothing will not be worthy of being called “clothing.” It is compulsory upon a

الطبقات الكبرى لابن سعد: ١٩٩/٨

woman to cover her entire body and hair (with the exception of her hands till her wrists and feet) before non-mahrams (strange men).

2. The clothing must be such that it should neither be transparent nor reveal the shape of her body. Hence, if the clothing is tight-fitting to the extent that the shape of the body is discernible, such a woman is also included in the description of the Hadith being “clothed yet naked.”
3. When leaving the home, a woman should ensure that the laws of hayaa and modesty are maintained. The Hadith commands that she should dress in an unattractive manner, should not apply perfume and she must don the niqaab. It is a fact of life that there exists a basic natural inclination towards the opposite gender. Wearing attractive clothing further incites such inclination which leads to fitnah.

The type of clothing that is essentially worn by one gender should not be worn by the opposite gender Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is reported to have said, “Allah تَبَارَكَ وَتَعَالَى has cursed those women who imitate men (in dressing, etc.) and those men who imitate women.”²²¹

4. May Allah تَبَارَكَ وَتَعَالَى revive the quality of hayaa among the women of this ummah and bless them with the tawfeeq of

²²¹ المعجم الأوسط للطبراني، الرقم: ٤٠٠٣، وقال الهيثمي في مجمع الزوائد، الرقم: ١٣١٩٧: رواه الطبراني في الأوسط عن شيخه علي بن

سعيد الرازي وهو لين وبقية رجاله ثقات

emulating the Mubaarak Sunnah of Rasulullah ﷺ in their dressing and attire.

LOSS OF HAYAA - THE MAIN CAUSE FOR THE PANDEMIC

Allah تَبَارَكَ وَتَعَالَى has created the peel of a fruit as a means of adornment and protection for the fruit.

Once the peel is removed, the fruit loses its beauty and protection, and in no time, it begins to rot and loses all its good.

In the very same way, Allah تَبَارَكَ وَتَعَالَى has created clothing for man as a means of beauty as well as protection from the cold and heat of the environment.

Once the clothing is removed, he loses his beauty and becomes exposed to the cold and heat of the environment.

Just as Allah تَبَارَكَ وَتَعَالَى has created physical clothing for man, as a means of beauty and protection for his body, Allah تَبَارَكَ وَتَعَالَى has created spiritual clothing for man as a means of beauty and protection for his spiritual soul.

This spiritual clothing is the clothing of hayaa.

In the Quraan Majeed, Allah تَبَارَكَ وَتَعَالَى says:

وَجَعَلْ لَكُمْ سَرَائِيلَ تَقِيْمُكُمْ اَنْحَرًا

And He (Allah تَبَارَكَ وَتَعَالَى) has made for you garments which protect you from the heat (and cold, etc.).”²²²

In another verse, Allah تَبَارَكَ وَتَعَالَى says:

يٰۤاٰدَمُ قَدْ اَنْزَلْنَا عَلَيْكُمْ لِبَاسًا لِّيُبَآرِئَ سَوْآتِكُمْ وَرِثٰسًا ط وَلِبَاسٌ لِّتَقْوٰى ط ذٰلِكَ خَيْرٌ

O children of Aadam عَلَيْهِ السَّلَامُ! We have sent down to you clothing to cover your nudity as well as to be an adornment for you, and the (spiritual) clothing of taqwa (piety and haya) is the best.”²²³

In regard to haya, Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “Haya is an integral branch of Imaan.”²²⁴

In another Hadith, Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “Every religion has a distinguishing characteristic, and the distinguishing characteristic of Islam is haya.”²²⁵

Hayaa in All Branches of Life

When the topic of haya is discussed, it is generally haya in dressing that comes to mind. However, although haya in dressing is essential and extremely important, haya is not restricted to dressing and attire. Rather, haya refers to conducting with shame, modesty and respect in all branches of a

²²² سورة النحل: ٨١

²²³ سورة الأعراف: ٢٦

²²⁴ صحيح البخاري، الرقم: ٩

²²⁵ موطأ الإمام مالك، الرقم: ٩

person's life, whether fulfilling the rights of Allah تَبَارَكَ وَتَعَالَى or the creation.

When one studies the mubaarak life of Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, one realizes that Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was an embodiment of hayaa.

From his ibaadah to his eating, sleeping, interacting and even attending the call of nature, every action portrayed the highest levels of shame and modesty. In every dimension of his mubaarak life, he ensured that the desired degree of hayaa was never compromised.

He always showed special importance to inculcating hayaa in the Sahaabah رَضِيَ اللهُ عَنْهُمْ, in their dressing and attire and other facets of life, and ensured that they remained completely distinct from the kuffaar.

Hayaa – A Shield from Sin

The reason for Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ attaching such importance to hayaa is that it serves as a shield to protect one's Imaan as well as preserve one's Islamic morals and values.

When one possesses the quality of hayaa within his life, this hayaa will guide him to conduct, in every situation, with shame, modesty and respect, fulfilling the rights of Allah تَبَارَكَ وَتَعَالَى and the creation.

When the spiritual clothing of hayaa is removed from one's life, his Imaan and deen is left exposed and vulnerable to the

environment of sin and evil. He will not deal with people with respect and be concerned about fulfilling their rights. Rather, he will only be concerned about his personal or worldly benefit. He will go to wrong places, associate with wrong company, listen to music, and view haraam on the internet, cell phone, etc.

This is all on account of him not having hayaa for Allah تَبَارَكَ وَتَعَالَى, thereby breaking the commands of Allah تَبَارَكَ وَتَعَالَى and not fulfilling the teachings of Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ Explaining the Meaning of Hayaa

On one occasion, Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ addressed the Sahaabah رَضِيَ اللهُ عَنْهُمْ saying, “Adopt hayaa before Allah تَبَارَكَ وَتَعَالَى as you ought to.”

Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then explained to them the meaning of hayaa by saying, “Hayaa is that you protect your face and all the limbs of the face, and you protect your stomach and whatever enters it.

“Similarly, you protect your belly from earning and consuming haraam, and you protect your heart from displeasing Allah تَبَارَكَ وَتَعَالَى at all times. (In other words, you utilize all the faculties of your body such as the eyes, tongue, ears, hands, stomach, etc. to

fulfil the commands of Allah تَبَارَكَ وَتَعَالَى, and refrain from using them to displease Allah تَبَارَكَ وَتَعَالَى in any way.)”²²⁶

The Decline of the Ummah

In the Mubaarak Ahaadith, Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had foretold the coming of such crucial times before Qiyaamah where this quality of hayaa will gradually leave the lives of people.

Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said that the learned will not be respected and followed, and people will not conduct with shame and respect before people of nobility and dignity. People will speak Arabic, yet their hearts will be like the hearts of the kuffaar.²²⁷

In this Hadith, Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ indicated that at that time, the value system of Islam will be at a decline and there will be a degeneration in the quality of hayaa and respect in the lives of the Muslims, resulting in them following the ways of the kuffaar.

The result of hayaa leaving the lives of the ummah is that presently, Muslims have adopted the path of shamelessness and immorality which is idealized by the kuffaar.

Hence, most homes have been affected by photography and the evil influences of the TV, internet, etc. Currently, with the invention of the smart phone, it is easy for one to commit sins at

²²⁶ سنن الترمذی، الرقم: ۲۴۵۸، وإسناده حسن كما في خلاصة الأحكام للنووي، الرقم: ۳۱۶۰

²²⁷ مسند أحمد، الرقم: ۲۲۸۷۹، وقال الهيثمي في مجمع الزوائد، الرقم: ۸۶۱: رواه أحمد وفيه ابن طهية وهو ضعيف

the mere press of a button, and hence sins are being perpetrated throughout the world on an unprecedented level.

Rasulullah ﷺ foretold that when immorality and vice will be the order of the day, then await earthquakes, pandemics, epidemics, plagues, viruses and sicknesses that were never heard of and will be such that it will leave people perplexed and helpless.

Rasulullah ﷺ also mentioned that the only solution at that time will be to turn to Allah تَبَارَكَ وَتَعَالَى and earnestly beg His forgiveness for their sins, in the manner that a drowning person cries in dua when he is drowning and on the verge of losing his life.²²⁸

We make dua that Allah تَبَارَكَ وَتَعَالَى bless the entire ummah of Rasulallah ﷺ to inculcate the mubaarak quality of hayaa in their lives, repent for their sins and come onto the complete Sunnah of Rasulallah ﷺ in all facets of their lives.

²²⁸ سنن ابن ماجه، الرقم: ٤٠١٩، وقال الهيثمي في مجمع الزوائد، الرقم: ٩٦١٥، روى ابن ماجه بعضه رواد البزار ورجالہ ثقات، حلية