
بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ
In the Name of Allah, the Most Gracious, the Most Merciful.

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Allah's Ultimate Power

1

Soorat al Baqarah, 2: 258

أَلَمْ تَرَ إِلَى ٱلَّذِى حَآجَّ إِبْرَٰهِـۧمَ فِى رَبِّهِۦٓ أَنْ ءَاتَىٰهُ ٱللَّهُ ٱلْمُلْكَ إِذْ قَالَ إِبْرَٰهِـۧمُ رَبِّىَ ٱلَّذِى يُحْىِۦ وَيُمِيتُ
قَالَ أَنَا۠ أُحْىِۦ وَأُمِيتُ ۖ قَالَ إِبْرَٰهِـۧمُ فَإِنَّ ٱللَّهَ يَأْتِى بِٱلشَّمْسِ مِنَ ٱلْمَشْرِقِ فَأْتِ بِهَا مِنَ ٱلْمَغْرِبِ فَبُهِتَ
ٱلَّذِى كَفَرَ ۗ وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ ﴿٢٥٨﴾

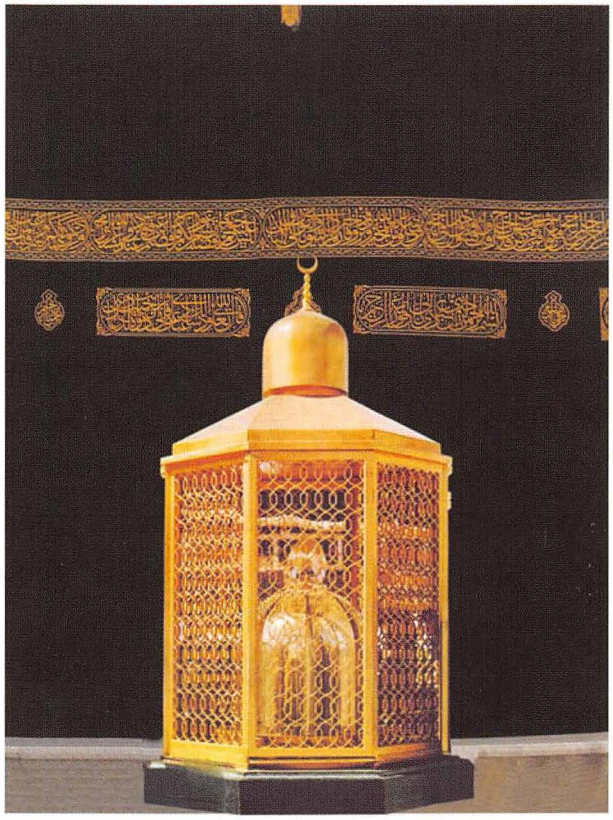
Translation of the Meaning of this Verse

Are you not aware of the man who argued with Ibraaheem about his Lord, because Allah had given him kingdom? When Ibraaheem said, 'My Lord is He Who grants life and death.' He said, 'I give life and death.' Said Ibraaheem, 'Well, then, Allah causes the sun to rise in the east, so cause it to rise in the west!' Thus was he who disbelieved confounded. And Allah does not guide the unjust people. (2: 258)

The Debate between Prophet Ibraaheem ﷺ and King Nimrod

The king referred to in this verse was Nimrod (Namrood), king of Ur, the land of Ibraaheem's birth, Iraq. It is said that Ibraaheem's father was a favoured officer in the kingdom of Nimrod. He had denounced his own son to the king for preaching the Oneness of Allah. Nimrod was a disbeliever. He denied the existence of Allah. He arrogantly and defiantly claimed that he was the creator and pretended that he could give life and cause death. Later on, Pharaoh (*Fir'awn*) imitated him and declared, **'I do not know that you have a god other than me.'** (28: 38)

It was Nimrod who had built a huge fire in which Ibraaheem ﷺ was flung. The king was later killed by a gnat which entered his brain and ate it. The dearest of people to him after that was the one who would hit his head with a hammer! He suffered for forty days. (*Tafseer al-Qurtubee*)





One day the people went out to a festival. All the people rejoiced and set out for the celebration, which they used to observe regularly. Prophet Ibraaheem عليه السلام did not join the festival. When he found himself alone at home, he went forth to the huge building where the idols were kept. He hit the idols with an axe and smashed all of them except for the largest idol which he left unharmed and then hung the axe round its neck.

The people returned from the festival and went into the building where the idols were kept. They were especially keen to bow down before the idols because it was the day of their festival. They were amazed and dumbfounded at what they saw.

'Who has done this to our gods?' they cried. They asked Ibraaheem عليه السلام, 'Are you the one who did this to our gods?'

Ibraaheem عليه السلام pointed out to the large idol and said, 'But this, their chief has done it. Ask them if they are able to speak.'

Before the King

When Nimrod heard that Ibraaheem عليه السلام prostrated himself only before Allah and would not prostrate himself before anyone else, he became angry and sent for him. Ibraaheem عليه السلام came straightaway. He did not fear anyone except Allah.

The king asked, 'Who is your lord, Ibraaheem?' Ibraaheem عليه السلام replied, 'My Lord is Allah.' The king asked, 'And who is Allah, Ibraaheem?' Ibraaheem answered, 'The One Who gives life and causes death.' The king said, 'I give life and cause death.'

The king then had a man brought before him and had him killed. Then he had another man brought before him and spared his life. Then he proudly said to Ibraaheem عليه السلام, 'Did you see? I give life and cause death. I put one man to death and let the other man live.'

The king was very silly. All idol-worshippers behave foolishly in such matters.

Allah had given Nimrod power. But power in the hands of those who do not believe or appreciate Allah's grace and favour can corrupt and lead to tyranny. Ibraaheem wanted to make the king understand. He wanted to make all his people understand that there is no god but Allah.

He said to the king, 'Well, then, Allah causes the sun to rise from the east, so cause it to rise from the west!'

Life and death are two of the greatest wonders of this world which we witness everyday. They are both in the Hands of Allah.

But the king was not looking for guidance. He was interested only in building his lordship which was threatened by Ibraaheem's mission of preaching the Oneness of Allah. He was looking only for a way to defeat Ibraaheem ﷺ in argument. But the king could think of nothing to say in answer to Ibraaheem's argument. He was confused and dumbfounded.

But did the king believe? Did he immediately repent and mend his ways? No! This would have certainly happened if he were sincerely looking for guidance. Even though he became speechless, he did not receive guidance. Guidance comes from Allah. But in the sight of Allah, he was not qualified for guidance. The stubborn king would have been better advised to accept the truth, but his pride got the better of him. His arrogance prevented him from accepting the truth. He could do no more than be astonished and confounded. Consequently, he lost the opportunity to believe and win Allah's guidance. Allah does not guide the unjust and the evildoers.



- Who was Nimrod?
- Why did young Ibraaheem leave the largest idol standing?
- Why did the king remain unguided even though he was presented with convincing arguments?

The Verse Presents two Simple but Profound Truths

The verse presents two simple but profound truths: one taken from within man's daily life, that 'Allah gives life and causes death', and the other from the natural world around us, that 'Allah causes the sun to rise in the east' and not in the west. These are daily, familiar occurrences. They are available for all to see and contemplate. In fact, it requires little knowledge or effort to perceive or understand these truths unless one stubbornly chooses to reject the truth.

Even so, Nimrod did not come out of the darkness of self-worship into the light of truth. In his denial of Allah, he was unjust to himself.

Like Prophet Ibraaheem ﷺ, we must stand fast in our exclusive obedience to Allah as Lord of everyone and everything. Although Allah commands us to obey our parents and leaders in worldly matters, this is only on condition that this accords with His Will. Our obedience to others

must never equal or override our submission to Allah. It is Allah's Will that the message of Islam be given to everyone, whether king or commoner. There is none worthy of worship except Allah. Ultimate power belongs only to Him.

Conclusion

The king disputed with Prophet Ibraaheem ﷺ about his Lord because many kings in the past claimed to be divine (i. e. coming from or connected with god) or actually presented themselves as gods in human form. This gave kings political as well as religious authority. With this notion of his divine status, it was intolerable for Nimrod to allow any call inviting people to worship some other deity other than himself. That is why when Prophet Ibraaheem ﷺ declared that Allah is the only true Lord who has no rival, the king felt his claim of divinity under threat. So he called Ibraaheem before him and questioned him about the God that he worshipped.

Kings often think that they have earned their position and power by their own intelligence, knowledge, efforts and skills. They do not regard the power they possess as a gift from Allah to test them about how they use it. They are so puffed up with pride that they come to look upon the privileges they enjoy as their due. They think they have them because they deserve them. Their setting out to establish themselves as gods of others, worldly riches, power and pride that go with power, have always been one of the primary causes of going astray for most people. Only a small fortunate minority has escaped its lure and temptation.



- Allah commands us to obey our parents and leaders. Then, why did Ibraaheem disobey king Nimrod?
- Why was king Nimrod puffed up with pride?
- The verse presents two simple profound truths. What are they? For whom are these 'simple' truths difficult to grasp?

The Story of a Man

(*Soorat al Baqarah* 2: 259)

2

أَوْ كَالَّذِي مَرَّ عَلَىٰ قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا قَالَ أَنَّىٰ يُحْيِي هَٰذِهِ اللَّهُ بَعْدَ مَوْتِهَا ۖ فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهُ ۖ قَالَ كَمْ لَبِثْتَ ۖ قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ ۖ قَالَ بَل لَّبِثْتَ مِائَةَ عَامٍ فَانظُرْ إِلَىٰ طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ ۖ وَانظُرْ إِلَىٰ حِمَارِكَ وَلِنَجْعَلَكَ آيَةً لِّلنَّاسِ ۖ وَانظُرْ إِلَى الْعِظَامِ كَيْفَ نُنشِزُهَا ثُمَّ نَكْسُوهَا لَحْمًا ۚ فَلَمَّا تَبَيَّنَ لَهُ قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٥٩﴾

Translation of the Meaning of this Verse

Or like him who passed by a town whose roofs had caved in. He said, 'Oh! How can Allah ever bring it to life, after its destruction?' So Allah caused him to die for a hundred years, then raised him up again. He said, 'How long have you remained in this state?' He said, 'I have remained in this state for a day or a part of a day.' He said, 'No, you have remained in this state for a hundred years. Now, look at your food and your drink – it is untouched by the passage of time; and look at your donkey [how We restore it to life that you might gain surety of belief concerning resurrection]. And [We did all this] so that We might make you a sign for people. And look at the bones – how We put them together and clothe them with flesh.' When this became clear to him, he exclaimed, 'I know that Allah has power over all things.' (2: 259)

Who was the man who passed by the town? which town was it?

This verse has aroused a great deal of interest among Qur'an commentators, or the *tafseer* scholars.

Who was the man who passed by the ruined town? Which town was it? What did the man have for food and drink? When did this incident take place?

Qur'an Commentators have recounted many things in their attempt to answer these questions. The Qur'an, however, does not give any details as to the identity of this man or the ruined town. This is because such details add little to the significance and impact of this incident. Were these details necessary, they would not have been overlooked in the Noble Qur'an.

The most important thing to realize is that the incident narrated by the Qur'an did take place. Despite the absence of details, the scene comes to life. It stirs the imagination with great clarity and power. It is a scene of ruin and destruction. 'The town whose roofs had caved in': This is the picture of a ruined town. The collapse of old buildings usually begins with their towers, turrets and roofs. First, their heights tumble down, followed by their walls. A town in ruins, with walls and columns caved in on their foundations!

The effect of ruin and decay expresses itself in the man's exclamation, 'How can Allah ever bring it to life after its destruction?' The man is perfectly aware of Allah's presence. His faith was deep. His faith was extremely sound. He was a believer. He did not doubt that Allah could bring it back to life, but he was merely expressing his amazement. His questioning was not out of lack of faith. It was simply an expression of wonderment and surprise. The man, in fact, desired peace of mind and certainty of faith, which is known as *haqq-ul-yaqeen* – truth, absolute and assured certainty.

It often happens that a person believes something because he finds ample evidence for it, but that it is so wondrous that he cannot help wondering how it all actually happened. Such questions are a result of one's overwhelming desire to know and explore. They do not spring from rejection of faith. This urge is especially strong when one is faced with an extremely moving situation. Such a state of mind does not contradict faith. It is rather an essential outcome of a faith that is based on reason and understanding. It is a journey in which every step marks a move towards a higher and better phase. The truly wise and insightful person finds it *today* compared to its *yesterday*, markedly distinct and bright.

It is a *Sunnah*, or a law of Allah, that He leads sincere truth seekers to His guidance. He lends them inner light and supports them.

Allah, Most High, willed to make the man a sign for mankind. The man was not given any logical or rational argument as to how a dead body could be brought to life. He himself was made to undergo that wonderful experience. Such a direct personal experience proved very effective. It involved his senses, emotions and feelings. Its effect was sharp and overwhelming.

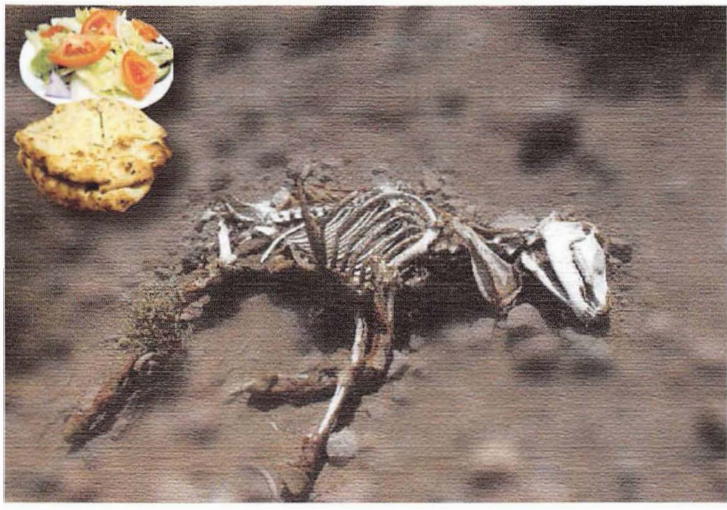
Allah, Most High, caused him to die for a hundred years. He then brought him back to life. While he was dead, the man obviously lost all sense of time and could not tell how long he had been in that state. This is easy to understand. Human beings often misjudge things even when they are in full control of their senses. Scholars have pointed out that since the man was made to die in the early part of the day and Allah resurrected him in the latter part of some other day, when he saw that the sun was still apparent, he thought that it was the sun of that very day. 'How long have you remained in this state?' The man replied, 'A day or a part of a day.' But the man was informed, 'No, you have remained in this state for a hundred years!'



- Why do you think Allah has mentioned the incident and not the details of the man or the town?
- The man's exclaiming 'How can Allah ever bring it to life…' was not due to a deficient faith. Explain.
- How does Allah deal with the sincere seekers of truth?
- What was Allah's wisdom behind making the man undergo the wonderful experience of creation?

The Day of Resurrection

The question and answer sequence is meant to demonstrate that on being restored to life on the Day of Resurrection, a person will have no idea how long he had spent in *barzakh* – the interim period intervening between one's death and the Day of Judgement. On being raised, he will feel as if he had just woken up after a short nap. A person will feel that his life on earth was not something in his distant past. It would rather appear to be just something that happened only yesterday, in the morning or evening.



The Man's Donkey

None of the man's food and drink went bad. It remained in good condition. But the man's donkey was not around. The donkey was made to die along with him. Its bones lay scattered here and there. Now Allah said, 'And look at your donkey. How We bring it back while you are watching.'

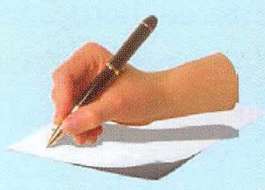
Ibn Katheer reported that As-Suddee, one of the early Qur'an

commentators, explained this incident thus: 'He observed the bones of his donkey which were scattered all around him to his right and left. Allah sent a wind that collected the bones from all over the area. Allah then brought every bone to its place, until they formed a full donkey made of fleshless bones. Allah then covered these bones with flesh, nerves, veins and skin. Then Allah sent an angel who breathed life into the donkey's nostrils and the donkey started to bray by Allah's leave!

All these things occurred while the man watched. He saw the marvellous sight of a dead animal's decomposed bones being assembled, and then covered with flesh and skin. This personal experience fully satisfied the man's mind and heart about life after death. He proclaimed, "I know now that Allah has power over everything.'" (See *Tafseer Ibn Katheer*, Volume 2, pp. 40-41 – English Translation)

It is also worth noting here that the food was 'untouched' by the passage of time, while the donkey was long since dead and its bones had become utterly rotten. The fact that the man, the donkey and the provisions were affected in different ways, under the same physical and environmental conditions is another sign of that Absolute, Limitless, and Unrestricted Divine Power. Allah definitely has the power to preserve or restore freshness after decay and disintegration. The suspension of physical laws governing a thing is well within His power.

The secret of life and death was unravelled before the man. He was fully convinced that Allah indeed has power over all things. The man in our present story came to the right conclusion. Through this story, Allah has, for all time to come, given evidence of His Might. We must also live our daily lives with this conviction. This is how it will be on the Day of Resurrection.



- In what different ways were the man, the donkey and the provisions affected?
- What timeless lessons do we learn from the story expounded in this chapter?

Preparing Now for Then

The Qur'an relates accounts of earlier communities, civilizations and destroyed societies with a view to conveying lessons for us. The Qur'an also employs parables for this purpose, which are highly instructive. The above Qur'anic passage contains lessons for people of all times and places. Most people will not allow themselves to dwell on death. But the true concept of life is that we have come from Allah and are returning to Him. When, how and where will we die is Allah's secret. We do not know how much longer we have to live, but what we do know is that we must always be ready for death. In other words, we have to think more of our eternal afterlife than of the present life, which is transient and short.

The world continues its course through the ages. But this will not go on forever. A day will come when our time for trial will be over. Then this world will end. The Hour is coming in which all those who have lived and died will rise again. This is a truth revealed by Allah several times in the Glorious Qur'an.

The resurrection of the body will come about through the mighty Power of Allah. He had no difficulty in creating us in the first place, and He will have still no difficulty whatsoever in recomposing the elements of our bodies and once again giving us life. Islam teaches us that we will present ourselves before Allah to be judged concerning all the good and evil deeds we have done in this life.

3 Knowledge Deepens Faith (*Soorat-al-Baqarah* 2: 260)

وَإِذْ قَالَ إِبْرَٰهِـۧمُ رَبِّ أَرِنِى كَيْفَ تُحْىِ ٱلْمَوْتَىٰ ۖ قَالَ أَوَلَمْ تُؤْمِن ۖ قَالَ بَلَىٰ وَلَٰكِن
لِّيَطْمَئِنَّ قَلْبِى ۖ قَالَ فَخُذْ أَرْبَعَةً مِّنَ ٱلطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ ٱجْعَلْ عَلَىٰ كُلِّ جَبَلٍ
مِّنْهُنَّ جُزْءًا ثُمَّ ٱدْعُهُنَّ يَأْتِينَكَ سَعْيًا ۚ وَٱعْلَمْ أَنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٦٠﴾

Translation of the Meaning of this Verse

And recall when Ibraaheem said, 'My Lord! Show me how You bring the dead to life.' He said, 'Do you not then believe?' He answered, 'Indeed, I do! But so my heart may be at rest.' He said, 'Take four birds, tame them to turn to you, (then slaughter them, cut them into pieces), and then put a portion of them on every mountain, and call them; they will come to you in speed. And know that Allah is Exalted in power, Wise.' (2: 260)

Knowledge Deepens Faith

This is an important story of curiosity about the great mystery of life and creation. It proves that there are times when even the most favoured of Allah's believing servants experience a passionate urge and desire to discover the secrets of creation.

Prophet Ibraaheem ﷺ Asks for Certainty of Belief

Just as Allah satisfied the sincere believer in the previous story, by unveiling for him the inner workings of His Kingdom, so did He satisfy the heart of Ibraaheem ﷺ when he expressed his desire to witness how the dead will be restored to life on the Day of Resurrection.

This is very similar to Moosaa's desire to see Allah. It was not because Ibraaheem ﷺ did not believe in the Resurrection. Of course, he did believe, but there is a difference in believing something on the basis of evidence and witnessing it with one's own eyes.

And Allah does satisfy His sincere servants and seekers of truth. He even shows them the workings of some specific parts of His wonderful creation.

He is the Guardian of those who believe in Him. He helps them and supports them. He never abandons them in a state of bewilderment and confusion. Rather, He brings them from darkness into light and from anxiety and chaos into peace and tranquillity.

Prophet Ibraaheem ﷺ was advised to take four birds, most probably in order to make him witness their coming together from all four directions, and to demonstrate how on the Day of Resurrection, when the Trumpet is sounded, all people will come running towards their Creator and Lord from every direction. He was also advised to tame them, probably in order that he would recognize them when they came back to him, after their restoration to life. This was also to demonstrate that in the life after death, all the past memories of a person concerning his life on earth will be fully restored.

It should be borne in mind, however, that this incident is not of those miracles that were given to Ibraaheem ﷺ to establish an argument to his people. It is rather one of those spectacles that he was personally shown by Allah in order to satisfy him and set his heart at rest. The prophets are shown such spectacles as part of their training for the awesome burden with which Allah entrusted them.

Here, the curiosity is not motivated by lack of conviction. It is not a demand for proof to confirm one's faith. It has a different flavour. It is excited by a spiritual yearning to see and experience one of Allah's most fascinating secrets. It is a natural and spontaneous desire to know and learn how the Divine Will operates. It is not in order to believe or obtain proof. Rather, it is to experience total peace and gain reassurance.

Allah knew that Ibraaheem ﷺ was a devout believer and that his curiosity had arisen out of the quest for knowledge. So He responded favourably to his request and exposed him to a direct personal experience to satisfy his curiosity.



- Why did Ibraaheem ﷺ ask Allah regarding the creation of Allah?
- How did Allah respond to Ibraaheem's request?
- What are the two probable reasons behind taming the birds?



Resurrection of the Birds

The result was that Allah responded to what Ibraaheem ﷺ had asked for. He ordered him to take four birds. Ibraaheem ﷺ took four birds as he was commanded and slaughtered them, and then cut them into small pieces. He mixed their flesh together with the blood and feathers so that they were all jumbled together. He then put parts of that mixture on each mountain. He stood where he could see those pieces while he kept the heads of the birds in his hands. Then he said, 'Come, by Allah's permission.' And those parts flew, and the blood flew to the blood, and feathers to feathers, until they were as they had been at first but headless. Then he repeated the call, and they ran to him until their heads were reunited with their bodies, and they flew by Allah's permission. Each bird came to collect its head from Ibraaheem's hand, and if he gave the bird another head, the body would refuse to accept it. When Ibraaheem ﷺ gave each bird its own head, the head was placed on its body by Allah's Leave and Power. (*al-Qurtubee*)

Indeed, I Do Believe!

Allah asked Ibraaheem, 'Do you not then believe?' He replied, 'Indeed, I do! But so my heart may be at peace.' In other words, he asked for it in order to be stronger in faith.

According to Muslim scholars, this verse raises great hope for Muslims. Allah Most High accepted Ibraaheem's affirmation when he merely said 'yes'. This verse refers to the doubts that attack the heart and the thoughts that Shaytan inspires. (*Tafseer Ibn Katheer* Vol. 2 p. 44)

Thus Ibraaheem ﷺ was able to witness the secret of breathing life into the dead unfold before his own eyes. It is the greatest mystery of life, things are created by Allah out of nothing and are renewed an infinite number of times: everyday, every hour, every minute, and every second.

It is the mystery that continues to vex and elude human perception. Even if one was to undergo Prophet Ibraaheem's experience and witness the actual act of creation, one would not comprehend its reality or how it is accomplished. It is the Power of Allah that we can acquire nothing except by His Will.

It is Allah's Will that this area should remain beyond the bounds of human knowledge. Possibly because it is beyond man's comprehension and it is not required for the fulfilment of his mission on earth.

Faith Differs from Person to Person

Faith is like intelligence. It differs from person to person. Although everyone has a core of intelligence, some people are definitely more intelligent than others.

Allah's Messenger ﷺ is reported to have said, 'Being told about something is not like seeing it.' (Ibn Hibbaan; and it is an authentic *hadeeth*)

It is, therefore, significant to realize that when Prophet Moosaa عليه السلام was told that his people were worshipping a heifer, he did not throw the Stone Tablets down. He threw them only when he actually saw his people worshipping the calf.

Prophet Ibraaheem عليه السلام said, 'My Lord! Show me how you give life to the dead.' Allah said, 'Do you not believe?' He said, 'Indeed, I do, but to satisfy my own heart.'

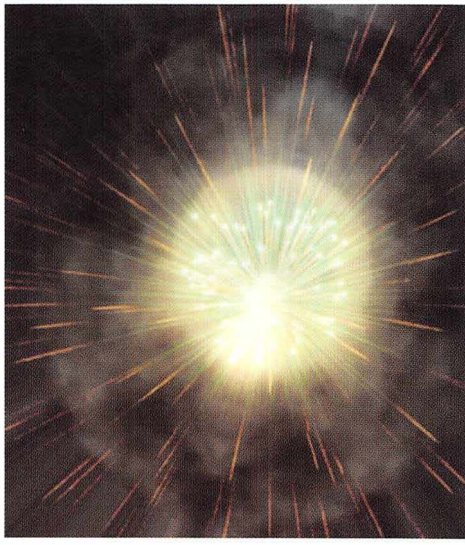
In fact, faith, as we have said earlier, varies in its radiance from heart to heart. There are, in reality, countless degrees of faith's radiance, which are known only to Allah. In some hearts, it is as bright as the sun, in others it is like the full moon, in others it is like stars, in some like a big illuminated chandelier, in some like a big lamp, in some like a glowing candle, and in some like a flickering flame of light. This is why, on the Day of Resurrection, the lights of the believers will radiate according to the strength and the depth of their faith in Allah's Oneness and the nobility of their actions.



- Give an example from the lesson on how seeing is better than hearing.
- Mention the different shades of faith.

4 The Miraculous Story of Man's Creation

How did Allah create the world?



Allah created the world out of nothing with an act of His Omnipotent Will. He said, "Be" and it was made. He commanded, and it stood forth. To create is an ability that is only Allah's.

How long did it take Allah to create the universe? Allah made the world in six days, or periods of time. The Qur'an says: **'Allah is the One Who created the heavens and the earth and all that is between them in six days.'** (25: 59)

How long were those days? We do not know. They were not days as we know them, because during some of them, the sun and the earth were not yet formed. Such a day may be a very long time for us.

The Miracle of 'Man'

We live in a world with billions of people. Everyday, all over the world, hundreds of thousands of babies are born; hundreds of babies every minute. Similarly, hundreds of thousands of people also die. In this way, life on earth continues: babies are born, they grow up, adults get married and old people die. And so it goes on and on!

The Qur'an and the Creation of the First Man, Adam

Allah, Most High, Himself revealed our true origin to us in the Qur'an. The creation of man is a miracle. The first human being was created by Allah, shaping clay into a human form and then breathing life into it. Allah says in the Qur'an: **'Indeed, We created you out of dust (the first man Adam), then from a drop of fluid (*nutfah*), then from something that clings (*'alaqah*), then from a morsel-like lump (*mudhghah*): destined to be either fully formed or left unformed. In this way, do We make clear to you Allah's All-creative might. Thus do We cause to settle in the wombs (of their mothers) whatever unborn. We so will, for a stated term. Then We bring you forth as babies, so that you may thereafter reach full maturity. Then among you are those who die young. And some of you live on to an object old age when all that they once knew, they knew no more. And even so do you see the earth lifeless. But when We send down upon it water, it quivers and swells and grows every variety of plant life.'** (22: 5)

Thus man is an issue of the earth. He originated, took form and lived out of its dust. He is closely related to dust, both in his constitution and food. The Qur'an says: **'We created man from an extract of clay.'** (23: 12)

The Arabic word *'sulaalah'* (translated as extract in this verse), means an essence or kernel. The information revealed in the Qur'an over 1400 years ago confirms what modern science now tells us, namely, that the same elements as those found in the soil are found in human creation.

Likewise, water forms the main component of the human being, as is common in other living beings. The Qur'an says: **'Allah created every beast from water. Some of them go on their bellies, some of them on two legs, and some on four. Allah creates whatever He wills, for Allah has power over all things.** (24: 45)

'We made from water every living thing.' (21: 30)

It was only possible for the disbelievers to come across this information, clearly expressed in those Verses, hundreds of years afterwards with the invention of the microscope.

The Qur'an is not a book of science. However, many scientific facts that are expressed in an extremely brief and profound manner in its verses have only been admitted to by the disbelievers in recent years. These facts could not have been witnessed by humans at the time of the Qur'an's revelation, and this furnishes still more proof that the Qur'an is the Word of Allah. In fact, the Qur'an is the greatest proof of Islam.

The Qur'an's purpose behind delivering medical and scientific references and other miracles are numerous. By doing so, it strengthens and deepens Muslims' faith, motivating them towards meditation. It also provides non-Muslims with irrefutable evidence of Islam's genuineness.

A *Hadeeth* that Demonstrates One of the Many Scientific Miracles

On the authority of Abdullaah ibn Mas'ood ﷺ who said, 'The Messenger of Allah ﷺ narrated to us, and he is the truthful, entrusted one: "Verily, each of you is brought together in his mother's womb for forty days. Then it is therein something that clings during this period (*'alaqah*). Thereafter, it is a lump looking like it has been chewed in this period (*mudhghah*). The angel is then sent to him, and he breathes into him the spirit.'" (Part of a *hadeeth* recorded by al-Bukhaaree)





- How long were the days when Allah created the universe in comparison to the earth's days?
- In what different ways is man related to the earth's soil?
- The Qur'an contains verses of scientific and medical nature. Elaborate.

It is interesting to note that Allah's Messenger ﷺ used here the word 'the angel', rather than 'an angel'. This may indicate that this role of looking after or taking care of the foetus is that of a special angel. This *hadeeth* describes some of the different stages of human development.

Different Stages of Human Development

In another place in the Glorious Qur'an, Allah mentions the seven stages of creation and development that human beings go through: **'And indeed We created man out of an extract of clay. Then We made him (the offspring of Adam) into a *nutfah* (i.e. mixture of male and female fluid) set in a well-established place (the woman's womb). Then We made the *nutfah* into something that clings (*'alaqah*). Then We made the clinging object into a morsel-like lump (*mudhghah*). Then We created in the morsel-like lump bones. Then We clothed the bones with flesh. Thus do We bring him forth as an entirely different creation. So blessed be Allah, the best of creators.'** (23: 12-14)

The Stages of Human Development

1. The first stage of the development of a human being, as is evident from the Qur'an, is the stage of being a *nutfah*. *Nutfah* is an Arabic word which literally means a 'drop of fluid'. After the male sperm enters the woman's body, it joins with the egg in the womb of the mother.

   The word *nutfah* is often translated as 'sperm, drop of semen, living germ, a drop of seed, etc.' But it is important to realize that the Arabic term *nutfah* does not refer only to the male sperm. The Prophet ﷺ used it in clear reference to a man's *nutfah* and a woman's *nutfah*, and the union of both.

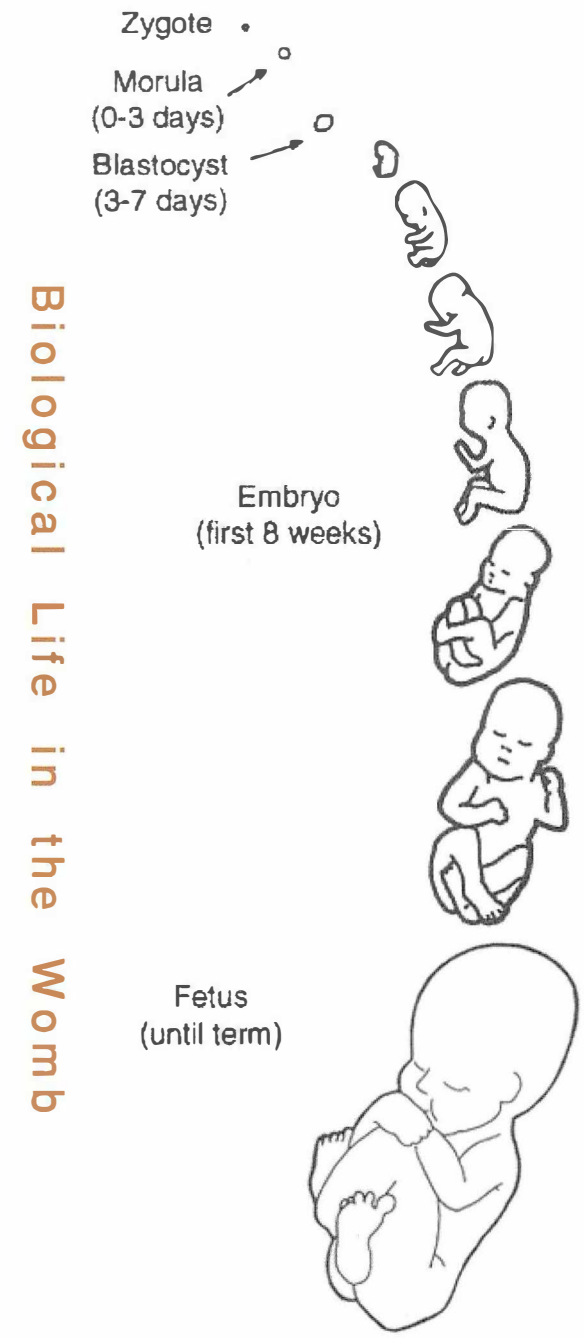
   It is clear that the disbelievers realized that the embryo is created of a man's sperm mingled with a woman's ovum only in the eighteenth century. Furthermore, this was confirmed by the disbelievers during the beginning of the twentieth century.

   The Qur'an possesses many miraculous attributes proving that it

is a revelation from Allah. One of these attributes is the fact that a number of scientific truths that have only been admitted to by the disbelievers with the help of twentieth century technology were actually stated in the Qur'an more than 1400 years ago. The Gracious Qur'an and the Prophetic sayings confirmed in a very accurate manner the creation of man from a mingled fluid-drop more than fourteen centuries ago.

Several Other Stages: Mentioned in the Qur'an

2. The stage of '*alaqah*: the clinging stage.
3. The *mudghah* stage: A chewed-like lump of flesh.
4. The bone formation stage.
5. The muscle stage: the clothing with flesh.
6. The developing *(nash'ah)* stage.
7. The labour stage: After the passing of nine lunar months (about 38 weeks), the foetus completes its growth in the uterus. It is time now to leave, after the end of this specified period. Allah says, **'And We cause whom We will to rest in the wombs for an appointed term.'** (22: 5)





- What are the different stages of human creation as mentioned in the Qur'an?
- Explain the word *nutfah*.

Review

A. Fill in the blanks.

1. Allah created the universe in _____ days.
2. _____ forms the main component of earthly living beings.

B. Think-up

How does the creation of man prove that the Qur'an is the Word of Allah?

Materialistic Ideologies

5

The Story of Two Men (*Soorat al-Kahf*, 18: 32-44)

وَٱضۡرِبۡ لَهُم مَّثَلٗا رَّجُلَيۡنِ جَعَلۡنَا لِأَحَدِهِمَا جَنَّتَيۡنِ مِنۡ أَعۡنَٰبٖ وَحَفَفۡنَٰهُمَا بِنَخۡلٖ وَجَعَلۡنَا بَيۡنَهُمَا زَرۡعٗا ﴿٣٢﴾
كِلۡتَا ٱلۡجَنَّتَيۡنِ ءَاتَتۡ أُكُلَهَا وَلَمۡ تَظۡلِم مِّنۡهُ شَيۡـٔٗاۚ وَفَجَّرۡنَا خِلَٰلَهُمَا نَهَرٗا ﴿٣٣﴾ وَكَانَ لَهُۥ ثَمَرٞۚ فَقَالَ لِصَٰحِبِهِۦ
وَهُوَ يُحَاوِرُهُۥٓ أَنَا۠ أَكۡثَرُ مِنكَ مَالٗا وَأَعَزُّ نَفَرٗا ﴿٣٤﴾ وَدَخَلَ جَنَّتَهُۥ وَهُوَ ظَالِمٞ لِّنَفۡسِهِۦ قَالَ مَآ أَظُنُّ أَن تَبِيدَ
هَٰذِهِۦٓ أَبَدٗا ﴿٣٥﴾ وَمَآ أَظُنُّ ٱلسَّاعَةَ قَآئِمَةٗ وَلَئِن رُّدِدتُّ إِلَىٰ رَبِّي لَأَجِدَنَّ خَيۡرٗا مِّنۡهَا مُنقَلَبٗا ﴿٣٦﴾
قَالَ لَهُۥ صَاحِبُهُۥ وَهُوَ يُحَاوِرُهُۥٓ أَكَفَرۡتَ بِٱلَّذِي خَلَقَكَ مِن تُرَابٖ ثُمَّ مِن نُّطۡفَةٖ ثُمَّ سَوَّىٰكَ رَجُلٗا ﴿٣٧﴾ لَّٰكِنَّا۠
هُوَ ٱللَّهُ رَبِّي وَلَآ أُشۡرِكُ بِرَبِّيٓ أَحَدٗا ﴿٣٨﴾ وَلَوۡلَآ إِذۡ دَخَلۡتَ جَنَّتَكَ قُلۡتَ مَا شَآءَ ٱللَّهُ لَا قُوَّةَ إِلَّا بِٱللَّهِۚ إِن
تَرَنِ أَنَا۠ أَقَلَّ مِنكَ مَالٗا وَوَلَدٗا ﴿٣٩﴾ فَعَسَىٰ رَبِّيٓ أَن يُؤۡتِيَنِ خَيۡرٗا مِّن جَنَّتِكَ وَيُرۡسِلَ عَلَيۡهَا حُسۡبَانٗا
مِّنَ ٱلسَّمَآءِ فَتُصۡبِحَ صَعِيدٗا زَلَقًا ﴿٤٠﴾ أَوۡ يُصۡبِحَ مَآؤُهَا غَوۡرٗا فَلَن تَسۡتَطِيعَ لَهُۥ طَلَبٗا ﴿٤١﴾ وَأُحِيطَ
بِثَمَرِهِۦ فَأَصۡبَحَ يُقَلِّبُ كَفَّيۡهِ عَلَىٰ مَآ أَنفَقَ فِيهَا وَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا وَيَقُولُ يَٰلَيۡتَنِي لَمۡ أُشۡرِكۡ بِرَبِّيٓ أَحَدٗا ﴿٤٢﴾
وَلَمۡ تَكُن لَّهُۥ فِئَةٞ يَنصُرُونَهُۥ مِن دُونِ ٱللَّهِ وَمَا كَانَ مُنتَصِرٗا ﴿٤٣﴾ هُنَالِكَ ٱلۡوَلَٰيَةُ لِلَّهِ ٱلۡحَقِّۚ هُوَ خَيۡرٞ ثَوَابٗا وَخَيۡرٌ
عُقۡبٗا ﴿٤٤﴾ (الكهف: ٣٢-٤٤)

Translation of the Meaning of these Verses

32. Recount to them the parable of two men. We had made for one of them two gardens of vines and hedged them both with date-palms, and We placed tillage in between.
33. Each of the two gardens yielded its produce and never failed to do so in any way, for We had caused a stream to gush forth in the midst of them.
34. So he had fruit in abundance. He said to his companion in the course of a mutual argument, 'I have more wealth than you, and I enjoy more honour and power.'
35. And he entered his garden, while he, as a wrongdoer in respect to his own soul, said, 'I do not think this will ever perish.
36. Neither do I think that the Last Hour will ever come. But even if I am indeed returned to my Lord, I will surely find there something better than this in exchange.'
37. His companion said in the course of their argument, 'Do you then disbelieve in Him Who created you from dust, then from a drop of sperm, and then formed you into a man?

38. But as for myself, I believe that He is Allah, and I do not associate anything with my Lord.
39. Alas! If you had but said, on entering your garden, "Whatever Allah Wills, there is no power except with Allah!" Although, as you see, I have less wealth and children than you.
40. Yet it may well be that my Lord may give me something better than your garden – just as He may let loose a calamity out of heaven upon it so that it becomes a heap of barren dust.
41. Or its water sinks deep into the ground, so that you will never be able to find it.'
42. So his fruitful gardens were encompassed with ruin, and there he was, wringing his hands over all that he had spent on that which now lay waste, with its trellises caved in; and he could only say, 'Would that I had not associated anyone with my Lord.'
43. There was no group to come to his aid except Allah, nor could he be of any help to himself.
44. For thus it is: all protection comes from Allah the True One. He is the best to grant reward and the best to determine the end of things.

Explanation

In *Soorat al-Kahf*, the Glorious Qur'an narrates several stories. One of these is about a man whom Allah granted two gardens. This parable is more relevant to our everyday life, while that of the Companions of the Cave is a rarity that does not occur often. However, what befell this man with two gardens is applicable to all of us. We find his story being re-enacted almost everyday in our midst.



Verses 32-34

The man was a fortunate person. He was blessed with prosperity. He led a life of comfort, rather of luxury. He had two gardens of vines. These gardens were surrounded by date-palms. Besides, he had corn fields. All this was sufficient for leading a comfortable life. This is generally the acceptable standard of life.

Natural resources were at his disposal. He was thriving on the produce of his two gardens. They were full of fruit, having vines. They were made even more splendid with a siege of date-palms. In between the two gardens

was a large field. The man used it to grow grains and other crops. A stream of fresh water in between the two gardens added much that was pleasant to the scene. The flowing water assured the owner of endless produce that in turn brought much wealth. Each of the two gardens yielded its produce and never failed to do so in any way. This was again a picture of continuing prosperity. But the owner was arrogant. He was ungrateful for all the blessings Allah had bestowed on him.

He felt himself powerful with what he had been given. He forgot the Supreme Power of Almighty Allah Who controls everything in people's lives. He had forgotten that what he had was from Allah, by way of a trust and a trial in this life.

The man had a friend who was poor. The Qur'an presents here a simple parable of contrast between these two men. One was wallet-bound. He wielded his purse; while the other boasted of nothing. Allah had guided him to true faith. He was alive to the truth. He was blessed with the consciousness of Allah. He knew that Allah Alone makes everything in the universe possible. His trust was in Allah. He was fully content with his relationship with Allah and what He had granted him.

On the other hand, his wealthy friend was overcome by gross materialism. Rulers, landlords, public leaders, businessmen, industrialists, corporate companies' officers and military generals often exhibit the same weakness – falling prey to materialism. This makes them grow indifferent to the dictates of faith and morality. They ascribe their success to their own knowledge, mental abilities and hard work.

Qaaroon (Korah) was guilty of the same, as is evident from his claim, 'I have achieved all this because of the knowledge I possess.' (28: 78)

The man in the story boasts in similar vein before his friend. He even claims, 'I have more wealth than you have and I enjoy more power and honour.'

He was so engrossed and lost in his material possessions that he thought little about his Lord. He could not perceive how divine blessings were the real cause of his prosperity and success. A person who disregards Allah only wrongs himself. Such grossly materialistic attitude spells one's decline and fall.

Taking himself as a fortunate person who would enjoy divine blessings forever, he thought that he was destined for honour and success, wherever he might be. 'If I am brought back to my Lord, I shall surely find something better in exchange!' Do we not come across each one of them almost daily in our daily life?

We can actually visualize the man proudly going into one of his gardens which were laden with fruit (Verse 34). He feels gratified as he looks around them. He is full of pride. He struts like a peacock. He derides and speaks arrogantly to his friend whom he knows to be of limited means. His attitude is of someone who is conceited and ungrateful. He completely forgets Allah and thinks that his two gardens will never cease to yield produce and that they will never fail him. *Instead of relying upon Allah, he relies upon his gardens.*

In the height of his conceit, he ridicules his friend and hurts his feelings. He tells him, 'I have more wealth than you. I have more people under me. I have a host of servants. I have attendants and children.' He is unfair to himself and to his friend. He looks down upon his companion. Small, mean people are easily puffed up by worldly successes. They tend to believe that their achievements are synonymous with Paradise. Hence, they hardly see any reason to strive for the attachment of real Paradise in the hereafter.

Verses 35-36

In the height of his conceit, the man oversteps all limits. He denies the Last Hour, when all will be resurrected and be made to stand for judgment before their Lord. Besides, should the Last Hour be true, he is certain to have a position of favour there. He possesses two gardens here. He believes, in his ignorance, that he has been favoured here in this life. So he is sure to have more favours in the afterlife too. He boasts, 'I do not think that the Last Hour will ever come. But even if it comes and I am indeed returned to my Lord, I will surely find there something better than this in exchange.'

This is plain arrogance. People who have power, wealth, position and influence often think in this manner. Their line of thinking is that since they enjoy such privileges in this life, they must have a position of favour with the Lord of the worlds.



- What do material blessings in this life signify? What should our attitude be towards them?
- In what ways did the rich man wrong himself?

Verses 37-41

The arrogant man's companion does not possess wealth. He is poor. He does not possess position, a garden or crops. But he is a true believer. He feels strong because of his faith. He is certain of the support he receives from Allah Most High, to whom all creatures submit. His friend's bitter remarks do not upset him. On the contrary, they make him

confront him with the truth. He asks him a pointed question, 'Do you then disbelieve in your Creator?' He reminds him of how he is created from dust and from a drop of fluid. He shows him how conceited he is!

He also shows him the sort of attitude he should maintain towards Allah. He warns him against the consequences to which his conceit could lead him. He declares that he hopes to receive from Allah what is far better than his companion's gardens and their produce. He places this truth very clearly before him, without any hesitation or cowardice.

There is no room for bending the truth in order to please anyone, whether he is a friend or someone mighty. A believer feels that he is far higher than all power and wealth. Allah's grace is all that he seeks. His grace is plentiful and is always available. On the other hand, Allah's punishment is severe. It could befall the arrogant at any time. The poor believer tells his friend, 'As for me, I believe that He is Allah, My Lord. I do not associate anyone with Him.'

He then points out to him the better way of enjoying Allah's gifts, with gratitude to Him. He advises him to say, upon going into his garden, *maa shaa 'Allahu! Laa quwwata illaa billaah!* (whatever Allah wills; there is no power except with Allah). Wealth and material possessions are gifts from Allah. They are means by which Allah puts men to test. They do not constitute a criterion for judging whether a person is good or bad.

Allah can just as easily take away whatever He gives. If some wealthy people believe that they have come by their wealth through their personal skills and expertise alone, then they should ask themselves a question: Who gave them these skills in the first place? Such people should ponder over the words used by the Qur'an in this regard, 'We made for one of them two gardens; We hedged them with date-palms. We placed a field of corn in-between; We had caused a stream to gush forth,' etc. Here the pronoun 'We' is very significant. We do not have anything of our own. It is all given to us by Allah.

A Note on the words *'maa shaa 'Allahu! Laa quwwata illaa billaah!'*

In the light of this Qur'anic verse, it is said that whoever sees something, likes it, and says the above expression, nothing will harm that thing. It means whatever he likes will remain protected and unharmed. It can also be said that it will remain protected from an evil eye.

This Qur'anic expression appears as a light statement and is generally uttered without much thought. However, it is a profound assertion of Allah's power and absolute authority. It is packed with deep meaning. It strikes a severe blow to blind materialism.



Verses 42-44

The story now takes us suddenly from the scene of growth and prosperity to one of destruction and barrenness. It takes us from arrogance and conceit to repentance and seeking forgiveness. What the man of faith has warned about comes true!

The whole scene is raised before our eyes. We see all the fruit of the gardens destroyed. A calamity has befallen them from all sides. It has left nothing untouched. The trellises have caved in. The owner wrings his hands in sorrow. He realizes that he can do nothing about it. He wails his misfortune which has left all his wealth ruined and all his labour wasted. He now repents for having associated partners with Allah. He admits that Allah alone is the Lord of the worlds.

It was not his wealth that ruined him, but rather his attitude of mind. In his mind there was his own *self* and his wealth as rivals to Allah. At this point the Qur'an clearly declares that all protection comes from Allah alone. All power belongs to Him. All support comes from Him. His reward is the best reward. What He stores for us is the best and everlasting.

In fact, our modern materialistic civilization has produced generations of self-seeking and greedy individuals. Modern culture has almost removed the issue of life after death from its agenda. Any discussion regarding it is seen as meaningless. It is considered futile and old-fashioned. To such people, Allah says, **'By the time, truly man is in loss. Except those who believe and do good. And counsel each other to the truth. And counsel each other to patience.'** (*Soorat al-'Asr*)



- How can you prove that the poor man displayed ideal Islamic character in response to the rich man's arrogant remarks?
- Why did the poor man ask the rich man to say *maa shaa 'Allaah! laa quwwata illaa billaah*?

Review

A. Answer these questions.

1. What partner had the rich man associated with Allah?
2. In what way is this story a reflection of our present times?

B. Think-up

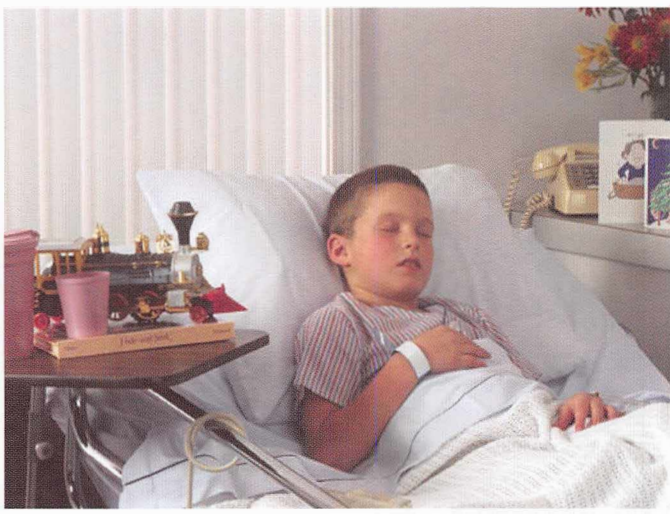
1. What was the primary reason for the rich man's downfall?
2. How, in your opinion, can we keep the blessings Allah bestows upon us?

6 Sickness: Its Kinds and Cures

In his classic work *Medicine of the Prophet*, Imaam Ibn Al-Qayyim says, 'Sickness is of two kinds: sickness of the heart and sickness of the body, and both are mentioned in the Qur'an. Sickness of the heart is also of two kinds: sickness of uncertainty and doubts and sickness of desires and temptations, and both these appear in the Qur'an. Concerning sickness of uncertainty, Allah Most High says, **"In their hearts there is a sickness, and so Allah has increased their sickness."** '(2: 10)

In other words, illnesses are of two types: physical and spiritual. Physical illnesses are the sicknesses that man faces from time to time, such as fever and other pains and aches of the body. Spiritual diseases or diseases of the soul are also of two kinds: diseases of doubts and diseases of desires. All the problems concerning the soul arise from these two types of illnesses.

The diseases of doubts are those diseases that occur due to misconceptions and misunderstandings. Such misconceptions could be intentional or unintentional. So, for instance, when some ignorant Muslim supplicates to someone other than Allah, this can only be due to the fact that he has not understood the concept of supplication, or *du'aa'*, and not comprehended Allah's Names and Attributes. Therefore, he turns to others, ascribing to them attributes which only Allah deserves. The diseases of desires and temptations are those forbidden urges and longings that afflict a person. He does not have the power to fight or overcome them. Telling lies is a sickness which leads to all vices and stops all virtues. The liar is psychologically weak and tries to appear otherwise. The sharpest weapon at the disposal of a liar is his tongue. Islam does not value empty words that are not backed up by actions. Likewise, a person who steals only does so because he is too weak to control his desire for money and does not have faith necessary to limit himself to permissible methods of earning money.



Bodily Illnesses

Allah, Most High, mentions bodily sickness in connection with pilgrimage, fasting and ablution. The rules of the bodily medicine are three: preservation

of health, removal of harmful substances from the body and protection from harm or injury.

Preservation of Health is an Islamic Obligation

Health is a very important bounty from Allah. Therefore, we must strive to maintain and strengthen it. We should avoid everything that would endanger it.

Islam is a revealed religion. It helps us conduct our lives in the best manner possible. It gives us instructions and guides us to preserve our health such as:

1. Maintaining cleanliness and hygiene in matters of eating, drinking, clothing, using the toilet, etc.,
2. Avoiding alcoholic drinks and intoxicants,
3. Keeping away from forbidden sexual activity,
4. Fasting,
5. Protecting oneself from harmful insects and creatures,
6. Exercising, and so on.

Moderation in Eating and Drinking

The Qur'an says: **'Eat and drink, but do not be excessive. For, indeed, He does not like those who are excessive.'** (7: 31)

Overeating is one of the most frequent causes of illness. Allah's Messenger ﷺ said, 'A human being can fill no container worse than his belly. Sufficient for the son of Adam are as many morsels as will keep his spine upright. But if he must eat more, then a third for his food, a third for his drink, and a third for easy breathing.' (Ahmad, and it is *saheeh*)



There are three degrees of eating:
(1) out of need,
(2) in moderation, and
(3) in excess.

Allah's Messenger ﷺ has made it known that if one consumes enough morsels as would keep his back upright, with which his strength would not be weakened, then that is sufficient. If one goes beyond that, then let him eat to fill a third of his belly, and leave another third for water, and a third for breath. This is most beneficial for both body and heart, for if the stomach is filled with food, it does not have sufficient space for drink, and when the drink is added to it, this leaves little space for breath.

Thus a full stomach is afflicted with distress and fatigue, like one carrying a huge burden. This condition will also lead to heart problems, and the limbs become too lazy to perform the obligatory duties. Eating one's fill continually and in excess harms one's heart and body.

However, there is no harm in occasional overeating. Abu Hurayrah ﷺ drank milk in the presence of the Prophet ﷺ until he said, 'By the One Who has sent you with the truth, I cannot find any space for it.' And the Companions often ate in his presence until they were sated.

Health and Free Time are One's Capital

Al-Bukhaaree records that Allah's Messenger ﷺ said, 'There are two bounties that many people lose: health and free time.'

Thus free time and health are one's capital. If one uses them appropriately by using them in obedience to Allah, one can make a great deal of profit. If one does not use them adequately by remaining unmindful of Allah or by disobeying Him, he will suffer a great loss.

Allah's Messenger ﷺ also said, "Take advantage of five before another five occur: your life before your death, your health before your illness, your free time before your busyness, your youth before your old age, and your wealth before your poverty.' (Ahmad, al-Haakim, al-Bayhaqee, and it is *saheeh*)

Therefore, a believer should take advantage of these resources or opportunities that Allah has given him before it is too late. He must take advantage of his health before sickness comes to him. He ought to take advantage of life before death comes to him.

Sickness is of Varying Intensities

Sickness is the opposite of health. It means that some part or parts of the body do not function perfectly. Sickness is in fact of varying intensities or degrees. It can be anywhere from a minor cold to a total malfunction. It can be as mild as a light headache or a minor bruise or so severe as to cause death.

Allah Tests His Creation

Allah, Most High, sometimes tests our faith by giving or depriving them of the things they love most; for instance, He may provide us with children, but take away the lives of close loved ones. He may deprive us of good health, material wealth and property.

Tests Involving Health

Tests require a certain amount of mental or physical striving, but none more so than those which affect our health. Allah may test our faith by afflicting our loved ones or ourselves by varying degrees of physical or mental

sickness. It may be as mild as the common cold or severe as paralysis. Some illnesses may be within our control through the use of medical treatment and therapy, while others may not be so manageable.

Ibn Al-Qayyim says, '*Du'aa'* is of the most beneficial cure, and it is the enemy of all diseases. It fights them, cures them, prevents their occurrence and reduces them after occurrence. It is the weapon of the believer.' Ibn Al-Qayyim relates his own experience, 'It once happened to me in Makkah that I became ill and could find neither physician nor medicine, so I treated myself with *Soorat al-Faatihah*. I took a draught of water of Zamzam, recited *Soorat al-Faatihah* over it several times, drank it, and I obtained a complete cure. Thereafter I came to recite it in case of many kinds of pain and received supreme benefit.' (Ibn Al Qayyim, *Prophet's Medicine*)

Illness and its Cure

Muslim relates in his *Saheeh* that Allah's Messenger ﷺ said, 'For every disease there is a remedy, and when the remedy to the disease is found, the sick person is cured by the permission of Allah, Most High.'

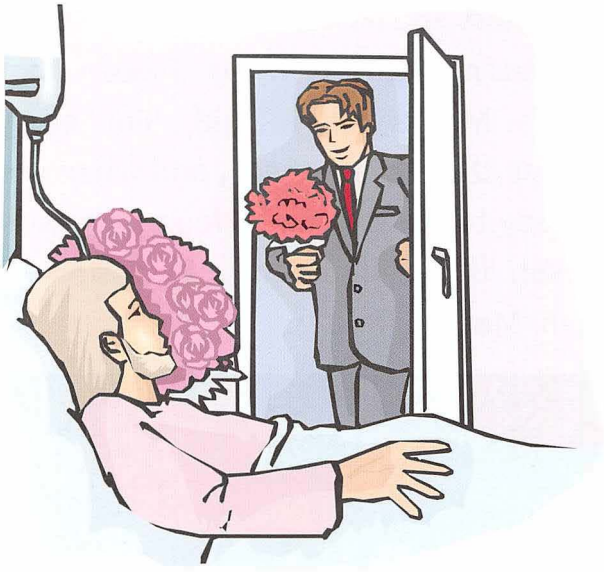


Abu Hurayrah ﷺ narrated that the Messenger of Allah ﷺ said, 'Allah, Most High, did not send down any illness without sending down healing for it: the one who knows it knows it, and the one who does not know it is ignorant of it.' (Ahmad, an-Nasaa'ee and Ibn Maajah)

There are numerous *ahaadeeth* of the Prophet ﷺ which contain the command to seek and take appropriate medicine.



- Explain the physical and spiritual illnesses.
- How important is prevention of health in Islam? What guidelines does Islam lay down for the prevention of physical illnesses?
- What does eating and drinking moderately mean?
- How is health affected if one habitually overeats?
- Why is mankind sometimes afflicted with illnesses?
- What are Ibn Al-Qayyim's views about *du'aa'* as a cure for diseases?



Visiting the Sick and its Reward

There are a number of narrations concerning the virtues of visiting the sick. Allah's Messenger ﷺ said, 'Whoever visits a sick person continues to remain in the orchards of Paradise until he returns.' (Muslim, at-Tirmidhee and Ahmad) He also said, 'A person who visits the sick plunges headlong into Mercy (*ar-Rahmah*), and if he sits, he will remain engulfed in it.' (al-Bukhaaree, *Al-Adab al-Mufrad*.)

In another *hadeeth*, Allah's Messenger ﷺ said, 'No man goes to visit an ill person in the late afternoon except that seventy thousand angels go with him and continue to seek forgiveness for him until the morning, and he shall have a garden in Paradise. And if he goes to him in the morning, seventy thousand angels go with him and seek his forgiveness until the evening, and he shall have a garden in Paradise.' (Ahmad, Abu Daawood and at-Tirmidhee, and it is *saheeh*)

The Deeds of a sick Person will be Written as if he were Well

Allah's Messenger ﷺ said, 'When a worshipper becomes ill or travels, Allah will write for him similar rewards to what he used to do while a resident and healthy.' (Al-Bukhaaree, *hadeeth* no. 2996)

Forgiveness of a sick Person's Sins

Allah's Messenger ﷺ said, 'Any Muslim who is beset by a calamity, pain or sickness will have his sins forgiven. This is as true for the prick of a thorn as it is for an all-out disaster.' (al-Bukhaaree, *Al-Adab al-Mufrad*, Muslim and an-Nasaa'ee)

The Etiquette of Visiting the Sick

There is no *hadeeth* in which Allah's Messenger ﷺ mentioned any specific time for visiting the sick. Therefore, it is permissible to visit a sick person at any time during the day or night, as long as the unseemly time does not annoy or burden the patient. After all, the main purpose of the visit is to bring warmth, good cheer and support to the patient. Visiting a sick person becomes an act of worship if one intends to do so to please Allah. Of course, the best time to visit the sick differs from place to place and from one condition to another.

In the majority of cases, your visit should not extend beyond half an hour. When the patient has already a lot of visitors, stay only ten or fifteen minutes

so as not to tire the patient. If you are the only visitor and the patient is glad to see you, and if your presence has brought the patient cheer, you may stay all afternoon if visiting hours and your schedule permit. Say 'How are you feeling?' or something similar. If the patient avoids the question or responds with a brief 'fine' or 'horrible', bring up something far removed from sickness. Most patients, at the drop of a 'how are you feeling' become delighted for the chance to tell their story all over again. It is also proper etiquette to say comforting words to the patient, such as, 'No matter, you will get better, by the Will of Allah' or 'Allah will cure you, *Inshaa Allah*' or any similar comforting expressions.

Sympathise properly and positively. Keep your negative feelings, if any, to yourself. If your cousin had the same disease and the story did not have a happy ending, don't tell it. Don't make a diagnosis. Doctors differ in opinion as to what is the best way to health. No matter how grey the patient appears, don't mention your dismay that he looks terrible. Try to avoid unpleasant topics that may cause the patient to worry.

Maternity Patients

A maternity patient ought to be treated with the same consideration as any other patient in the hospital. Having a baby is very hard work. The mother needs a few days' rest after the delivery. The patient will have the opportunity to rest for months. Likewise, treat a psychiatric patient just as you would treat any other patient. Modern civilization has resulted in a number of mental illnesses.

If Symptoms of Death are Apparent

If the symptoms of death are apparent, it is recommended for those that are present to remind the patient of Allah's vast Mercy. Three days before Allah's Messenger ﷺ died, he said, 'Let no one die except that he thinks well of Allah, the Possessor of Might and Majesty.' (Muslim) This means he should think that Allah will forgive him and have mercy on him. Also, they should prompt the dying person, in a gentle but coaxing manner, to say the *shahaadah*, *laa ilaaha illallaah* (None has the right to be worshipped but Allah).

Allah's Messenger ﷺ said, 'Prompt the dying ones among you to say: '*laa ilaaha illallaah*.' (Muslim) If the dying person utters the *shahaadah* once, no one should prompt him to say it again, unless he says something else afterwards. In such a case, one should repeat his prompting to ensure that his final utterance will be the *shahaadah*. Scholars agree that it is disliked to prompt the dying continuously or too frequently, otherwise the patient, because of the pain he is already experiencing, might begin to dislike what is being requested of him, and he

might end up saying inappropriate words. He might feel disturbed and irritated, with the result that his spirit may depart while he is feeling aversion to it. If such a person utters these words on his own, then there is no need for prompting him to do so.

Immediate Measures to be Taken after Death

As soon as the dying person's soul departs, one should waste no time in closing the eyes of the deceased. Allah's Messenger ﷺ came to Abu Salamah as soon as he died. His eyes were open, and Allah's Messenger ﷺ closed them and said, 'When the soul is taken away, the eyesight follows it.'

Some of the people of the family of Abu Salamah wept and wailed, and he said, 'Do not supplicate for yourselves anything but good, for the angels say '*Aameen*' to whatever you say.' (Muslim)

Next, someone around should loosen the joints of the body of the deceased and straighten his limbs. If the joints are flexed at this point, they remain flexible, otherwise this becomes impossible afterwards. His clothes should be removed and his body should be covered.

It is a part of the *Sunnah* to cover the whole of the deceased's body with a sheet of cloth. It is reported on the authority of 'Aai'shah رضي الله عنها that she said, 'When Allah's Messenger ﷺ died, he was covered with a soft embroidered sheet.' (al-Bukhaaree)

Prompt action should be taken to discharge the deceased's obligations and to relieve him of all responsibility for debts and legacies so that he can meet his Lord in a pure state, free from unpaid dues and unfulfilled commitments. Allah's Messenger ﷺ said, 'The soul of the believer is attached to his debt until it is paid for him.' (At-Tirmidhee: *hadeeth* no. 1079, and Ibn Maajah: *hadeeth* no. 2413, and it is *hasan*)

It is a part of the *Sunnah* to hasten the preparation of the deceased for burial and to take it out quickly.



- How does Allah reward the visitors of the sick?
- What happens to a Muslim's deeds when he is too ill to perform them?
- What do you know about illnesses and expiation of sins?
- What is the wisdom behind not indulging in topics related to illnesses and their outcomes with the patients we visit?
- Why should a dying person not be forced to repeat the *shahaadah*?
- List the immediate measures to be taken after death.

Review

A. Fill in the blanks.

1. The two types of illnesses are _____ and _____.
2. _____ is one of the most frequent causes of illnesses.
3. There is no harm if one overeats _____.
4. _____ and _____ are one's capital.
5. 'Allah does not send down any illness without _____.'
6. Patients with _____ should also be treated like those with physical illnesses.
7. For a dying person, uttering the *shahaadah* just once is enough unless _____.

7 The Virtue of Patience and Prayer (*Soorat al-Baqarah*, 2: 153-157)

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱسْتَعِينُواْ بِٱلصَّبْرِ وَٱلصَّلَوٰةِۚ إِنَّ ٱللَّهَ مَعَ ٱلصَّٰبِرِينَ ﴿١٥٣﴾
وَلَا تَقُولُواْ لِمَن يُقْتَلُ فِى سَبِيلِ ٱللَّهِ أَمْوَٰتٌۢۚ بَلْ أَحْيَآءٌ وَلَٰكِن لَّا تَشْعُرُونَ
﴿١٥٤﴾ وَلَنَبْلُوَنَّكُم بِشَىْءٍ مِّنَ ٱلْخَوْفِ وَٱلْجُوعِ وَنَقْصٍ مِّنَ ٱلْأَمْوَٰلِ وَٱلْأَنفُسِ
وَٱلثَّمَرَٰتِۗ وَبَشِّرِ ٱلصَّٰبِرِينَ ﴿١٥٥﴾ ٱلَّذِينَ إِذَآ أَصَٰبَتْهُم مُّصِيبَةٌ قَالُوٓاْ إِنَّا لِلَّهِ
وَإِنَّآ إِلَيْهِ رَٰجِعُونَ ﴿١٥٦﴾ أُوْلَٰٓئِكَ عَلَيْهِمْ صَلَوَٰتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌۖ وَأُوْلَٰٓئِكَ
هُمُ ٱلْمُهْتَدُونَ ﴿١٥٧﴾

Translation of the Meaning of these Verses

153. O you who believe! Seek help through patience (*as-Sabr*) and prayer (*as-Salaat*). Surely Allah is with those who are patient (*as-Saabiroon*).
154. And do not say that those who are killed in the way of Allah are dead. On the contrary, they are alive, although you do not perceive it.
155. And most certainly shall We test you with a certain degree of fear and hunger and loss of worldly goods, lives and fruits. But give good news to the patient,
156. Who, when disaster strikes them, say, 'Truly, we belong to Allah, and to Him we shall return.'
157. They are the ones on whom are blessings of the Lord and Mercy. And they are the ones who are guided.

Verse 153: The Virtue of Patience (*as-Sabr*) and Prayer (*as-Salaat*)

The Prophet ﷺ said 'How amazing the case of the believer is! Whatever Allah decrees for him is better for him. If he is tested with a bounty, he is grateful for it, and this is better for him; and if he is afflicted with a hardship, he is patient with it, and this is better for him.' (Muslim)

The Word Patience

Patience means compelling oneself to bear with whatever occurs to one for the sake of Allah, and being accustomed to enduring hardships and refraining from agitation.

Patience is one of the moral virtues of the prophets and the righteous.

Types of Patience

1. **Patience in performing acts of obedience and charitable deeds, especially the obligatory ones**

Performance of the obligatory deeds obviously requires patience and perseverance on the part of the Muslim. Take for instance the daily obligatory prayers. Patience is especially needed for performing these prayers correctly and constantly. The need for patience (*as-Sabr*) is just as clear with regard to other obligatory deeds. Fasting, for example, is clearly an action that requires patience. Patience is also needed in giving the Purifying Dues or *Zakaat*, which implies giving up part of one's wealth and relying upon Allah. Pilgrimage is filled, on the other hand, with different aspects that require patience.

2. **Patience in abstaining from unlawful and sinful things**

This type of patience is one that genuinely distinguishes the righteous person or the person with *taqwaa* (heedfulness of Allah) from the rest of Muslims. It is normal for both the evil person and the righteous person to perform the obligatory duties, but it is really only the righteous person who keeps himself away from sins and evil deeds.

Allah's Messenger ﷺ pointed out the importance of this type of patience by saying that the road to Paradise is paved with desires (al-Bukhaaree). It is easy for a person to succumb to those desires unless Allah has blessed him with patience to keep himself away from them.

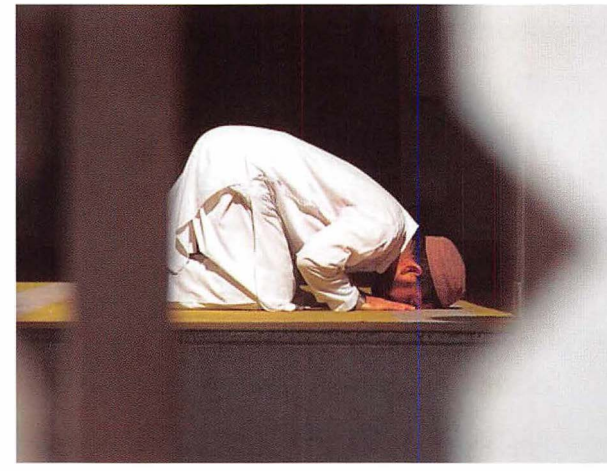
3. **Patience in enduring misfortunes and disasters**

That is also a necessary duty, like seeking forgiveness for faults and failings and turning in repentance to Allah.

Allah has created this world in such a way that there are times of joy and happiness as well as times of misery and sadness, times of health and well-being and times of sickness and malady. When hardships and disasters befall a person, the only outlet is patience. In reality, patience is needed during both times of ease or plenty and times of hardship. Muslim scholars say that patience during times of affliction is much easier than patience during times of ease. This is true because many times during affliction there is not much one can do about it. The person must accept his circumstances. But during times of ease and plenty, the situation is completely different. When someone, for instance, is given abundant wealth by Allah, various choices are open to him; he may spend that wealth in a proper way or in an improper way.

4. Patience and perseverance with respect to how one is treated by others

When dealing with other people, one is not always treated properly or in a correct manner. This requires patience so that one may not react with a response that may lead to bigger harm. This fourth aspect of patience is significant when one is involved in calling others to Islam or enjoining good and forbidding evil. The devil and all enemies of Islam will not allow it to continue unhindered. They will definitely try to block this call by every means possible. Their aim is to make a dedicated Muslim stop working for Islam. They want him to remain submerged in the routine life of this world. Unfortunately, such opposition might come also from Muslims who do not desire a return to the Qur'an and the *Sunnah*. But if a person is patient, he will be victorious and successful in the end.



Seeking Help through Prayer

It is easy to explain why Allah has mentioned patience and prayer specifically. Patience is the hardest of all internal or inner practices in its impact on the physical body, while the prayer is the hardest of all external practices. This is because the prayer is a combination of acts of obedience of various kinds. They include basic essentials (*arkaan*), customary elements (*sunan*) and

refinements (*aadaab*), as well as the state of present awareness, humility, focus of attention, calm composure and remembrance of Allah.

It is significant to keep in mind that the prayer, mentioned here as a help and support in times of hardships and trials, not only refers to the five daily obligatory prayers but also includes *nawaafil* (sing. *naafilah*) or voluntary prayers, and the *tahajjud,* or the night prayers. It is only through these that a new spirit is awakened in a believer. This spirit infuses him with fresh vigour and life. It enables him to overcome whatever hardships and difficulties he might encounter in the cause of truth. Secondly, of all the various acts of worship, prayer is the most important expression of one's remembrance of Allah and gratitude to Him.

The value and role of prayer lies in its being the direct link between us and Allah. It is the means by which we draw strength, reassurance and help from Allah's infinite power and everlasting mercy. It is a key to the treasure of Allah's grace. It is a fountain of light that illuminates our hearts with inner peace and tranquillity. Prayer opens the human heart to hope and enlightenment. It strengthens one's relationship with Allah and provides one with inspiration and confidence. This is why we see that the righteous people are of one accord, when faced with hardships and disasters, in taking refuge in prayer.

It is related that whenever the Prophet ﷺ experienced a serious problem, he would take refuge in prayer. Prayer is the essential requirement for the perfection of closeness to Allah. **'Surely Allah is with those who are patient.'** (*al-Baqarah,* 2: 153)

That is to say, Allah is with those who are patient, in that He provides them with help and assistance, protection and support. He grants them extra grace, direction, inner strength and kind favours.



- What should a Muslim's attitude be towards life's bounties and trials?
- What does it mean to be patient towards the obligatory deeds?
- Why is it difficult to be patient in times of ease as compared to times of affliction?
- Mention some hurdles that one may face while inviting people to Islam.
- Why is prayer the hardest of all external practices?
- What does the statement 'Allah is with those who are patient' mean?



Verse 154: They are alive

This verse advises the believers thus, **'Do not say that those who are killed in the way of Allah are dead. On the contrary, they are alive, but you are not aware of it.'**

For those who do not believe in life in the hereafter, life means only the physical life in the world. For them, a person who is dead, or is killed, ceases to exist. But for a believer, life on earth is just a brief stage. The real, eternal life begins precisely when the physical life of a human being on earth ends.

The Qur'an teaches us that everyone will be brought back to life on the Last Day, but the case of those who die in the cause of Allah is different. They are martyrs. They must not be considered or described as dead. They are alive. They continue to live, as Allah Himself clearly states. The nature of their life is beyond our comprehension. It is not possible for us to fully visualize it in our present earthly existence. This is the reason why the Qur'an says, **'They are alive, although you do not perceive it.'**

There are numerous reports describing the status of martyrs. Muslim records a *hadeeth* which says, 'The souls of the martyrs are inside green birds and move about in Paradise wherever they wish. Then, they take refuge in lamps that are hanging under the Throne [of Allah]. Your Lord looked at them and asked them, "What do you wish for?" They said, "What more could we wish for while You have favoured us with what You have not favoured any other of Your creation?" He repeated the question. When they realized that they would be asked, they said, "We wish that You would send us back to the earthly life so that we fight in Your cause until we are killed in Your cause again." The Lord then said, "I have written that you will not be returned to it (i.e. life of the world).'"

Verse 155: Certainly shall We test you

Trials are a part of the process of education. The believers' resolve to fight for the Truth and bear in the process whatever they may have to face of fear, hardship, poverty, famine and loss of life, would be rigorously tested. There is a price that believers have to pay in order to uphold their faith. And that price is their life. Unless one's faith becomes dearer to one than one's life, that faith has no chance of survival at the very first serious test. Sacrifices and patience demonstrate the believer's love for his faith. It inspires others to

respect it, examine its merits and develop an interest in it. That can open the hearts and minds of many people to Islam.

Moreover, tests and trials bring out the best in people and renew their energies. They strengthen their resolve, refine their perception and sharpen their mental and emotional vision and judgement. It is, however, significant to note the expression *bi shay'in min* 'with something of' which occurs in this verse, clearly comforts and reassures the Muslims by telling them that they will be tested with such a state of fear which would not be more than essential to test their resolve and patience. Therefore, instead of losing heart, they should face these tests with courage and steadfastness.

The word hunger in the text refers to the economic hardships and the state of fear that the Muslims could face in the event of an economic embargo imposed on them by their enemies. The verse concludes with good news for those who, in spite of these hardships and trials, remain firm and steadfast.

Verse 156: Who when disaster strikes them

The word disaster (*museebah*) means that which harms the believer. According to Lane, the term *museebah* denotes an affliction, a calamity, a misfortune, a disaster or an evil accident. (Lane, Vol. 2, p. 1742)

In the *Saheeh* of Muslim, there is a *hadeeth* transmitted from Abu Sa'eed and Abu Hurayrah in which they related that they heard Allah's Messenger ﷺ say, 'Whatever afflicts the believer, be it discomfort, fatigue, illness or sorrow, even a care that concerns him – will cause his sins to be forgiven.'

Umm Salamah and *Istirjaa'* (saying *Innaa lillaahi wa innaa ilayhi raaji'oon*)

Umm Salamah ﵂ said, 'I heard the Messenger of Allah ﷺ say, "There is no servant of Allah who is afflicted with some misfortune and who says, *'Innaa lillaahi wa innaa ilayhi raaji'oon. Allaahumma ajirnee fee museebatee wa akhlif lee khayram minhaa* (Truly, we belong to Allah, and to Him we will return. O Allah! Reward me for bearing my misfortune and replace it with something better),' without Allah rewarding him and replacing his loss with something better.'"

She continued, 'When Abu Salamah died, I said as the Messenger of Allah ﷺ had commanded me, and Allah gave me someone better than him: the Messenger of Allah (i.e. because the Messenger of Allah ﷺ married her).' (Muslim)

This verse describes an outstanding trait of those who are patient. They do not lose heart in the face of hardships and trials. They face them in good cheer, with fortitude and firm resolve. The *Istirjaa'* contains many blessed meanings:

'We belong to Allah' is pure *tawheed,* or Oneness of Allah. 'And to Him we return' is the affirmation of the reality of death and resurrection from the grave.

Al-Qurtubee has noted a very interesting point concerning the *istirjaa'*. He reports Sa'eed ibn Jubayr as saying, 'These words were not given to any prophet before our Prophet ﷺ. Had Prophet Ya'qoob known them, he would not have said, "My sorrow for Yoosuf!" (12:84) (*Tafseer al-Qurtubee*)

A person who firmly holds these two beliefs, as we have mentioned above, would not be disheartened or deviate from the Straight Path in the face of even the most awesome calamity.

Thus the *istirjaa'* is a shield. It is the refuge of a Muslim. It is a refuge for the patient servants of Allah. Imaam Abu Bakr ar-Raazee used to say about this verse, '"**Truly, we belong to Allah, and to Him we will return,**" contains two commandments concealed in it. One is obligatory and the other is non-obligatory. The obligatory one is that one should show complete submission to Allah, and make no complaint to anyone other than Allah; while the non-obligatory one is to say these words.'

Verse 157: the Term *Salawaat*

The term *salawaat* used in this verse is the plural of the word *salaah* which literally means *iqbaal 'alaa shay'* or moving towards something. It is in this sense that it is used for prayer because in *salaah* a worshipper reaches out to his Sustainer. It is also used in the sense of paying attention and refers to the care that Allah Most High shows towards His servants. In that case, it means a blessing or grace from Allah. In one case, *salawaat* denotes obedient surrender, whereas with a change in subject it signifies grace, bounty and blessing. The blessings, grace and the guidance promised here to the patient and steadfast servants of Allah include both religion (*deen*) and the world, this life as well as the life to come. Part of these blessings is that they are thus guided to the Staright Path which ensures their success in both this life and the hereafter. (Muhammad Saleem Kayani, *Pondering over the Qur'an,* Vol. I, pp. 396-97)

Allah's mercy and blessings are ample rewards for the believers' patience and for the sacrifices they make for the sake of Allah.

Imaam al-Qurtubee says, 'The blessings (*salawaat*) of Allah on His slave are His pardon, mercy, blessing and honour for him in this world and the next. *Salawaat* from Allah means forgiveness and good praise. It is also said that by mercy, Allah means removal of grief and fulfilment of every need.'

Review

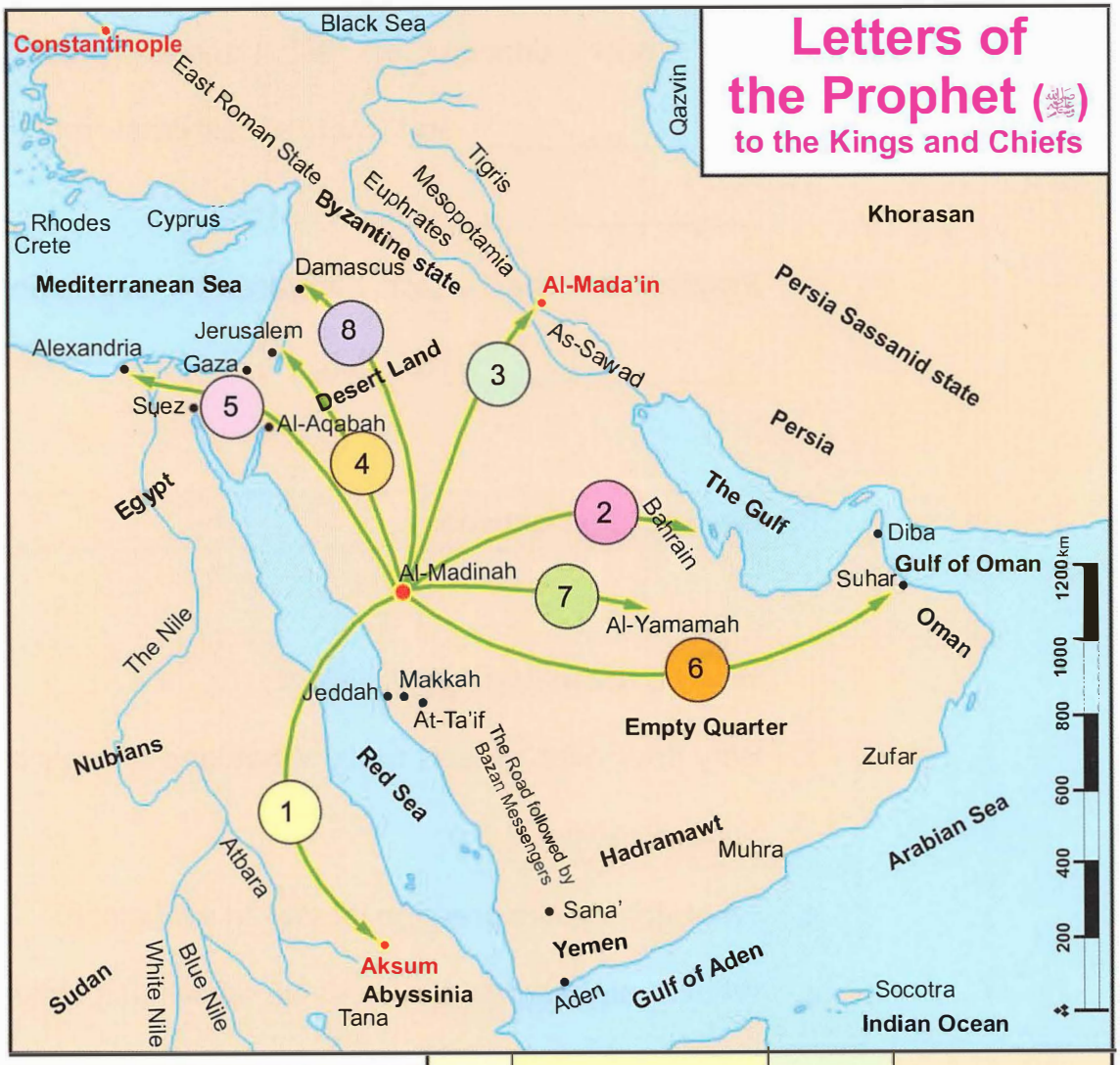
A. Fill in the blanks.

1. The most difficult of all internal practices is _____ and that of external practices is _____.
2. Prayer is the most important expression of _____ to Allah.

B. Answer these questions.

1. How do the martyrs go on living?
2. Why does Allah give us trials? What kind of trials can the believers expect?
3. What does the expression '*bi shay'in min*' mean?
4. What is *museebah*? What must we say when it strikes, and what is the reward for saying so?
5. What two commandments does the *Istirjaa'* contain?
6. What do you know about the blessings, grace and bounty promised to the patient?

8 Prophet Muhammad ﷺ (1)



The Letter of the Prophet (ﷺ) to Al-Mundhir ibn Saawa



No.	Bearer	Destination	Addressed to
1	'Amr ibn Umayyah	Abyssinia	The Negus
2	Al-'Alaa ibn Al-Hadhramee	Bahrain	Al-Mundhir ibn Saawa
3	Abdullaah ibn Hudhaafah	Al-Madain	Chosroes of Persia
4	Dihyah Al-Kalbee	Jerusalem	Hercules, Caesar of the Roman Empire
5	Haatib ibn Abee Balta'ah	Alexandria	Al-Muqawqis, the ruler of Egypt
6	'Amr ibn Al-'Aas	Oman	Jayfar and 'Abd, the sons of Al-Julanda
7	Sulait ibn Amr	Yamaamah	Hawdhah ibn Ali
8	Shujaa' ibn Wahb	Damascus	Al-Harith ibn Abee Shamr Al-Gassaanee

Inviting the Emperors and Rulers to Islam

Peaceful conditions followed the Treaty of Hudaybiyyah and Allah's Messenger ﷺ wrote letters to foreign emperors and to various Arab rulers, inviting them to Islam.

He took great care to select a suitable envoy to each king, and the letters were painstakingly prepared.

When Allah's Messenger ﷺ sent ambassadors to foreign emperors and rulers, he did not do so at random. On the contrary, he sent men who were specially suited for the job. They were qualified and possessed necessary skills to carry out their mission successfully. What were the requisite qualities for an ambassador? They were many: eloquence, good manners, knowledge, good appearance, wisdom and bravery. All of the Prophet's emissaries were risking their lives when they carried letters to foreign lands. A positive response was unlikely from the likes of emperors of Rome and Persia. On the other hand, it was quite likely that the Prophet's ambassadors might be mistreated in one way or the other. Each one of the emissaries knew well that they might not return from the perilous journey that lay ahead of them. But none of them refused the job when it was assigned to him.

Allah's Messenger ﷺ had a silver signet ring made for him when he was told that kings only read sealed letters. On the Prophet's seal – the silver signet ring – were engraved those words 'Muhammad, Messenger of Allah' in Arabic.

Muslim has recorded on the authority of Ibn Umar ﷺ that Allah's Messenger ﷺ had made for himself a ring of silver, and he wore it on his finger, then it was on Abu Bakr's finger, then it was on Umar's finger, then it was on Uthman's finger, until it fell into the well of Aris, and it had these words engraved upon it *'Muhammad Rasoolullaah* (Muhammad, Messenger of Allah).' (Muslim, *hadeeth* no. 5476)



In *Saheeh al-Bukhaaree*, the exact position of these words is also recorded. The word *Muhammad* was at the bottom, the word *Rasool* in the middle line and *Allaah* was on top.

According to a report recorded by Abu Daawood, they tried to get the ring back from the well but could not find it. (Abu Daawood, *hadeeth* no. 4215)

Allah's Messenger ﷺ sealed his letters to the kings and sent six emissaries in one day, inviting them to Islam. Six men started out on the same day, in six directions, in the month of *Muharram*, in the seventh year of *Hijrah*. The Prophet ﷺ sent Dihyah ibn Khaleefah al-Kalbee to Heraclius, the Roman Emperor; Abdullaah ibn Hudhaafah as-Sahmee to Chosroes, the Persian Emperor; Amr ibn Umayyah adh-Dhamree to the Negus of Abyssinia; Haatib ibn Abee Balta'ah to the Muqawqis, the ruler of Egypt; Shujaa' ibn Wahb to al-Mundhir ibn al-Haarith Abu Shimr, the Gassani ruler of Syria and its surrounding regions; and Sulayt ibn Amr al-Aamiree to Hawdhah ibn Ali al-Hanafee, the ruler of Yamaamah.

The Arabs used to use the term Qaysar, Caesar, to denote the Roman Emperors. The term Kisra or Chosroes applied to whoever ruled the Persians; an-Najaashee or the Negus, to the ruler of Abyssinia, and al-Muqawqis to the ruler of Egypt.

Heraclius, the Negus and the Muqawqis received their letters with respect, and they gave courteous replies. Heraclius wanted to know more about the Messenger of Allah ﷺ. He dispatched men to find out all they could. Abu Sufyaan, who was not a Muslim at the time, happened to be in Syria on a business trip, and he was presented before the Emperor. Heraclius was intelligent. He knew the qualities and conduct of prophets. He had studied how nations treated them and how and when Allah would send them. Abu Sufyaan was truthful in his answers in the tradition of the early Arabs who considered it below their dignity to lie.

When Heraclius heard Abu Sufyaan's answers, he was certain that Muhammad ﷺ was the Messenger of Allah. He said, 'If what you say is true, he will come to possess the place where now I stand. I knew that a prophet was due to come forth, but I did not think that he would come from amongst you. If I could reach him, I would set out to meet him. If I was with him, I would wash his feet.'

Meanwhile, Heraclius invited all the chief men of his empire to assemble in a chamber in his palace. He gave orders that the doors should be locked. Then he himself addressed them saying, 'Romans, if success and right guidance be your aim, and if you would like that your kingdom remains firm, then pledge your allegiance to the Prophet ﷺ.' They understood his words. They knew about the Prophet's letter, and they turned and fled to the doors, which they tried in vain to open. Seeing their great aversion, Heraclius despaired of making them believe. He called them back and reassured them, 'I only said what I said to test the strength of your faith, which now I have seen.' They bowed down before him and were pleased with what he said.



- What men would qualify for an ambassador?
- What risks were the Prophet's emissaries undertaking?
- Why did the Prophet ﷺ have the silver signet ring made?
- Describe the Prophet's signet ring.
- To how many emperors did the Prophet ﷺ send letters?
- What was Heraclius's reaction to the message of Islam?

Heraclius had chosen his kingdom to Islam. Wars and battles continued between him and Muslims during the Caliphate of Abu Bakr and Umar. Ultimately, he lost both his kingdom and his power.

The Muqawqis

The Negus and the Muqawqis were very courteous to the emissaries sent by the Messenger of Allah ﷺ. The Muqawqis gave an eloquent and positive reply. But in spite of his good words, he did not accept Islam. He sent Maariyah al-Qibtiyyah to the Prophet ﷺ as a gift, who later became the mother of his son Ibraaheem. He also sent gold weighing a thousand measures (ounces), twenty Egyptian cloaks known as 'Egyptian Qibtiyyah', a mule called Duldul, an ass called Yaafur, a horse called al-Lazzaaz, a cup made of glass, some honey and a male slave called Ma'boor, and some other things. When the Muqawqis's reply reached the Messenger of Allah ﷺ, he said, 'This wicked man is unwilling to give up his kingdom, yet little does he know that his kingdom will not remain for long.

The Negus's Acceptance of Islam

So far as the Negus (an-Najaashee) is concerned, he had accepted Islam. The most weighty evidence of the Negus's acceptance of Islam is provided by the Prophet ﷺ offering funeral prayer for him, while his body was not present, as recorded by al-Bukhaaree and Muslim.

Abu Hurayrah ﷺ narrated that Allah's Messenger ﷺ announced the death of the Negus on the very same day on which he died. In fact, he was informed about his death through revelation. In another narration, Allah's Messenger ﷺ is reported as having said when the Negus died, 'Today a righteous man has died, so stand and pray over your brother Ash'amah.' (al-Bukaahree)

It is important to note that an-Najaashee, or the Negus, was the title of every king of Abyssinia (Ethiopia), just as Chosroes was the title of every Roman Emperor. The name of this particular king was Ash'amah. According to most historians, Ash'amah died in the year 9AH/631 CE.

Chosroes Tears the Prophet's Letter Indignantly

When the Prophet's letter reached Chosroes, the Persian Emperor, he tore it to pieces after reading it. 'Even so, O Allah, tear from him his kingdom,' the Prophet ﷺ said when he heard of this.

History stands witness that in a span of thirty wonderful years during the caliphate of Abu Bakr ﷺ, Umar ﷺ and Uthmaan ﷺ, the armies of the companions of Allah's Messenger ﷺ destroyed the Roman and the Persian Empires, the two world superpowers at that time. It was an amazing and swift victory. The Roman Empire that controlled Syria and Egypt collapsed. Also the Persian Empire fell, never to rise again. Chosroes was killed by his own son.

Al-Bukhaaree and Muslim narrate that Allah's Messenger ﷺ said, 'Chosroes will be ruined and there will be no Chosroes after him, and Caesar will be ruined, and there will be no Caesar after him, and you will spend their treasures in Allah's Cause.'

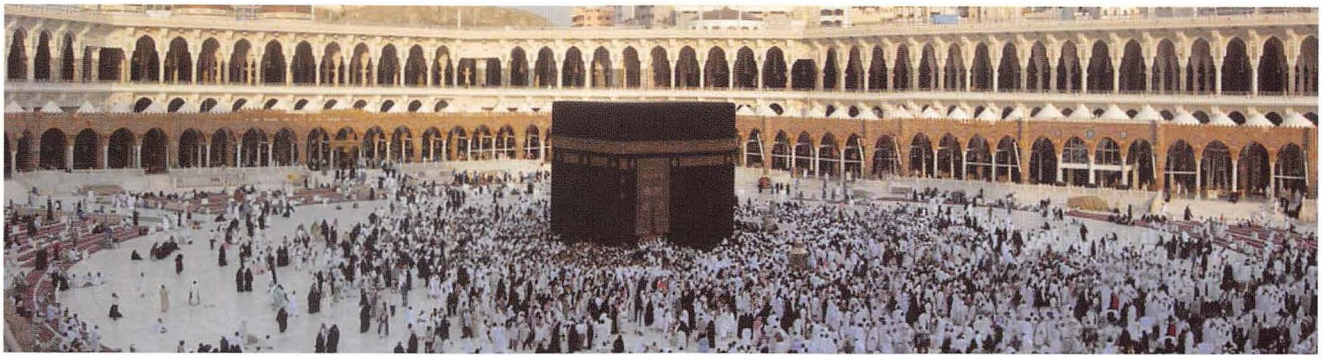
The Prophet ﷺ was determined to convey Islam to all mankind. He had complete faith that Allah would help him overcome all of the obstacles that stood in the way of achieving that goal. By sending letters to the leaders of foreign lands, and especially to emperors of major empires, the Prophet ﷺ was sending an important signal to his companions, that Islam is a universal message. After his death, it would be their duty to convey the message of Islam to all other human beings.



- It is true that the Muqawqis showered the Prophet ﷺ with gifts but did he really accept the Prophet's message?
- How can we conclusively say that the Negus accepted Islam?
- What did Chosroes do upon reading the letter?
- By sending letters to non-Muslim emperors, what message did the Prophet ﷺ convey to his companions?

Prophet Muhammad ﷺ (2)

9



The Missed 'Umrah: 'Umrat-ul-Qadhaa'

The months drew on. Almost a year had passed since the signing of the pact of al-Hudaybiyyah. It was now time to set off for Makkah in accordance with the promise of the Quraysh that Allah's Messenger ﷺ and his companions should have safe access to the House of Allah in order to perform the rites of the Lesser Pilgrimage (*'Umrah*), which the Prophet ﷺ was not able to complete the year before.

Hence, towards the end of the year 7AH, in the month of *Dhul-Qa'dah* to be more precise, Allah's Messenger ﷺ set out for Makkah once more in order to make up for the *'Umrah* he and his companions had missed. The Quraysh were expecting him. His *'Umrah* around this time was a matter that was agreed upon in the Treaty of al-Hudaybiyyah.

There were about two thousand pilgrims in all, including the would-be pilgrims of the previous year, except for a few who had died or had been killed in battle, not counting women and children. Amongst those who had not been at al-Hudaybiyyah was Abu Hurayrah ﷺ. He had arrived in Madeenah with some other men from his tribe during the Campaign of Khaybar. Being destitute, he had joined the People of the Bench – *Ahlus-Suffah*. His real name is not known for certain. It is said to have been Abd Shams before he entered Islam. Upon embracing Islam, his name had been changed to Abdur-Rahmaan, but he was always known as Abu Hurayrah literally 'the father of little kitten', because he was very fond of cats, and often played with a kitten. On this occasion, the Prophet ﷺ put him in charge of some of the sacrificial camels.

A complete stock of weapons was being transported alongside the pilgrims. It contained swords, shields and armour. The Muslims were fully prepared for any emergency. The polytheists of Arabia were not particularly renowned for their trustworthiness or for their loyalty in adhering to treaties.

The long procession of bareheaded men was led by the Messenger of Allah ﷺ who mounted on al-Qaswaa', his she-camel, with Abdullaah ibn Rawaahah on foot, holding the rein. Of the others, some were on camelback and some on foot. It was an awe-inspiring sight. Whenever they passed by a village, its dwellers came out to see a sight they had never seen before – hundreds of people attired in the same clothing, all of them uttering the *talbiyah* out loud. With them were plenty of animals which were specially marked and designated to be slaughtered in Makkah.

When the pilgrims reached the edge of the Sacred Territory, Allah's Messenger ﷺ ordered that the weapons to be placed just outside of Makkah's border, at a place called Ya'jooj, situated about eight miles from Makkah, so that they could get back to them in case of emergency. He further commanded two hundred horsemen to stand guard over the weapons and to await instructions from him, in case they needed to react to an ambush. Allah's Messenger ﷺ was right to be cautious because some members of the Quraysh had actually thought about attacking the Muslims by surprise. But the Prophet's precaution signified something more than its actual objective. Allah's Messenger ﷺ was teaching his people that they should always take precaution against their enemy. They should not take safety and security for granted. Muslims must always place their trust in Allah and take all necessary precautions to avoid being harmed or killed.

When the Quraysh pagans heard that the pilgrims had reached the Sacred Territory, they vacated the hollow of Makkah and withdrew to the tops of the surrounding hills. The chiefs of the Quraysh gathered together on Mount Qu'ayq'iaan, from which they could look down into the Sacred Mosque. They also had a wide view of the surrounding country. They now saw the pilgrims emerge in a long file from the north-western pass. Their ears soon caught a faint murmur which quickly grew certain. It was the age-old pilgrim's cry *'Labbayk-Allaahumma Labbayk* (Here I am, O Allah, at Your service).'

They made straight to the Sacred House by the nearest way. Still mounted, the Prophet ﷺ rode to the Southwest Corner of the Ka'bah and reverently touched the Black Stone with his staff. Then he made the seven rounds of the House.

The Makkan pagans had spread a rumour about the Muslims, saying that the widespread fever of Madeenah had made them weak. In order to prove them wrong, the Prophet ﷺ ordered his companions to walk briskly with their chest thrust forward and their shoulders slightly rolling, during the first

three circuits of the *tawaaf*. When the polytheists saw this from their position on Mount Qu'ayq'iaan, they felt surprised by their strength. They said to each other, 'Are these the men you said have been made weak by fever? They seem to be healthier than ordinary men!'

The Prophet ﷺ then withdrew to the foot of Mount Safa and passed to and fro between it and Mount Marwah, seven courses in all, ending at Marwah. He then sacrificed a camel. His head was shaved by Khirash, who had done the same for him earlier at al-Hudaybiyyah. This act completed the rites of the Lesser Pilgrimage. Meanwhile, Allah's Messenger ﷺ did not forget those companions who had been standing guard over the weapons outside of Makkah. As soon as he had finished the rites of *'Umrah*, he commanded some of his companions to go back to those who were guarding the arms at Ya'jooj and release them so that they could in turn perform their *'Umrah*.

When the sun begun its decline from the meridian, the Prophet ﷺ told Bilaal ؓ to go up to the roof of the Ka'bah and announce the call to prayer. Bilaal's resounding voice filled the whole valley of Makkah and floated up to the tops of the hills. From Qu'ayq'iaan, the chief of the Quraysh could clearly distinguish Bilaal ؓ.

The Prophet's Marriage to Maymoonah bint al-Haarith

During his stay in Makkah, the Prophet ﷺ married Maymoonah. Maymoonah ؓ was the sister of Umm al-Fadhl, the wife of Al-Abbaas ibn al-Muttalib, the Prophet's uncle. At the time of her marriage to the Prophet ﷺ, Maymoonah ؓ was in her twenty-sixth year. Her husband Abu Ruhm ibn Abdul Uzzaa had recently died, so she asked Umm al-Fadhl to find a suitable husband for her. Umm al-Fadhl delegated the task of finding Maymoonah a husband to Al-Abbaas ibn al-Muttalib. Al-Abbaas could of course find no better match for Maymoonah ؓ than his nephew, the Prophet ﷺ.

The matter was quickly decided upon, and Al-Abbaas gave her four hundred *dirhams* as a *mahr* on behalf of the Prophet ﷺ. Incidentally, Maymoonah ؓ was the aunt of Abdullaah ibn Abbaas and Khaalid ibn al-Waleed. Maymoonah and Umm al-Fadhl had another half-sister on their father's side by the name of Asmaa'. She was the widow of the great Al-Waleed of Makhzum. It was she who had borne him Khaalid, who had now become the Prophet's nephew by marriage.

Al-Abbaas was two or three years older than the Prophet ﷺ. He was attracted to Islam at an early period. He had actively supported the Prophet ﷺ at al-Aqabah on the occasion of the delegation. From the tribes of Aws and



- When did the Prophet ﷺ finally perform his *'Umrah*?
- Even though the Muslims were going to perform *'Umrah*, why did they stock up on weapons?
- What lesson did the Prophet ﷺ teach his companions regarding taking precautions?
- What made the Quraysh realize that the Muslims were stronger than ever?
- How did the Muslims guarding the weapons finally perform their *'Umrah*?

Khazraj, who invited the Prophet ﷺ to Madeenah from Makkah, he used to communicate the plans of the Quraysh to the Prophet ﷺ, who in the meantime had emigrated to Madeenah. Against his will, Al-Abbaas was forced to take part in the Battle of Badr on the side of the Quraysh, and was taken prisoner by the Muslims. Later he returned to Makkah. Finally, in the year 7AH, he openly declared his conversion to Islam and emigrated to Madeenah, where he settled permanently. He died in Madeenah in the year 32AH during the Caliphate of Uthmaan ﷺ.

The pilgrims spent three days in the evacuated city. When the three days were over, Suhayl ibn 'Amr, Huwwaytib ibn Abdul-Uzzaa and some other Quraysh pagans came down from Qu'ayq'iaan and said to the Prophet ﷺ, 'Your time is finished, so be gone from us.' The Prophet ﷺ replied, 'How would it harm you to give me some respite that I may celebrate my marriage amongst you and prepare for you a feast?' 'We do not need your feast,' they said. 'Go away from us. We adjure you by Allah, Muhammad and by the treaty which is between us, to leave our country.'

Allah's Messenger ﷺ now gave orders that by nightfall every pilgrim should have left the city. He, however, made an exception for his servant, Abu Raafi', whom he asked to stay behind and bring Maymoonah to Sareef with him, which he did, and the marriage was consummated at Sareef, a few miles outside the Sacred Precinct.

Maymoonah ﷺ was the last woman the Prophet ﷺ married and she was the last of his wives to die. It is interesting to note that she died at Sareef and was buried there, the very place where, years earlier, her marriage to the Prophet ﷺ was consummated.

The Effect of the Compensatory *'Umrah* (*'Umrat al-Qadhaa'*) on the Quraysh

As a few thousand Muslims poured into Makkah, the people of Makkah could only stand on the sidelines and watch. They stood by and witnessed the dignity, honour and strength of the Muslims. They could do nothing but admire the Muslims.

'Amr ibn al-Aas entered into the fold of Islam at around this time, and so did the guard of the Ka'bah, 'Uthmaan ibn Talhah. In fact, at least one member of every household in Makkah became Muslim. Some did so openly, while others secretly.

Khaalid ibn al-Waleed also embraced Islam at around this time. There is a difference of opinion as to the exact date when Khaalid embraced Islam, but it is certain that this happened between 7AH and 8AH. He came to Madeenah, together with 'Amr ibn al-Aas and 'Uthmaan ibn Talhah, half a year before the Conquest of Makkah, which took place in *Ramadhaan*, in 8AH. From that time onward, he took a very prominent part in the campaigns of Islam and received from the Prophet ﷺ the title of *Sayfullaah* (the Sword of Allah). He was undoubtedly the most brilliant general of his time. He died in 21AH or 22AH.

This *'Umrah* is known by several names, each of which is related to one or the other event. It is known as *'Umrat al-Qadhaa'*, because of the treaties that were signed between the Muslims and the pagans. The name *'Umrat al-Qadhaa'* (the Compensatory Pilgrimage) also refers to the *'Umrah* that was performed after the earlier missed attempt, when the Muslims were prevented at al-Hudaybiyyah. It is also known as *'Umrat al-Qisaas* (Retributive Lesser Pilgrimage).



- How did the Quraysh react when the appointed time in Makkah had expired for the Prophet ﷺ and his companions?
- By what different names is this *'Umrah* referred to?

Review

A. Fill in the blanks.

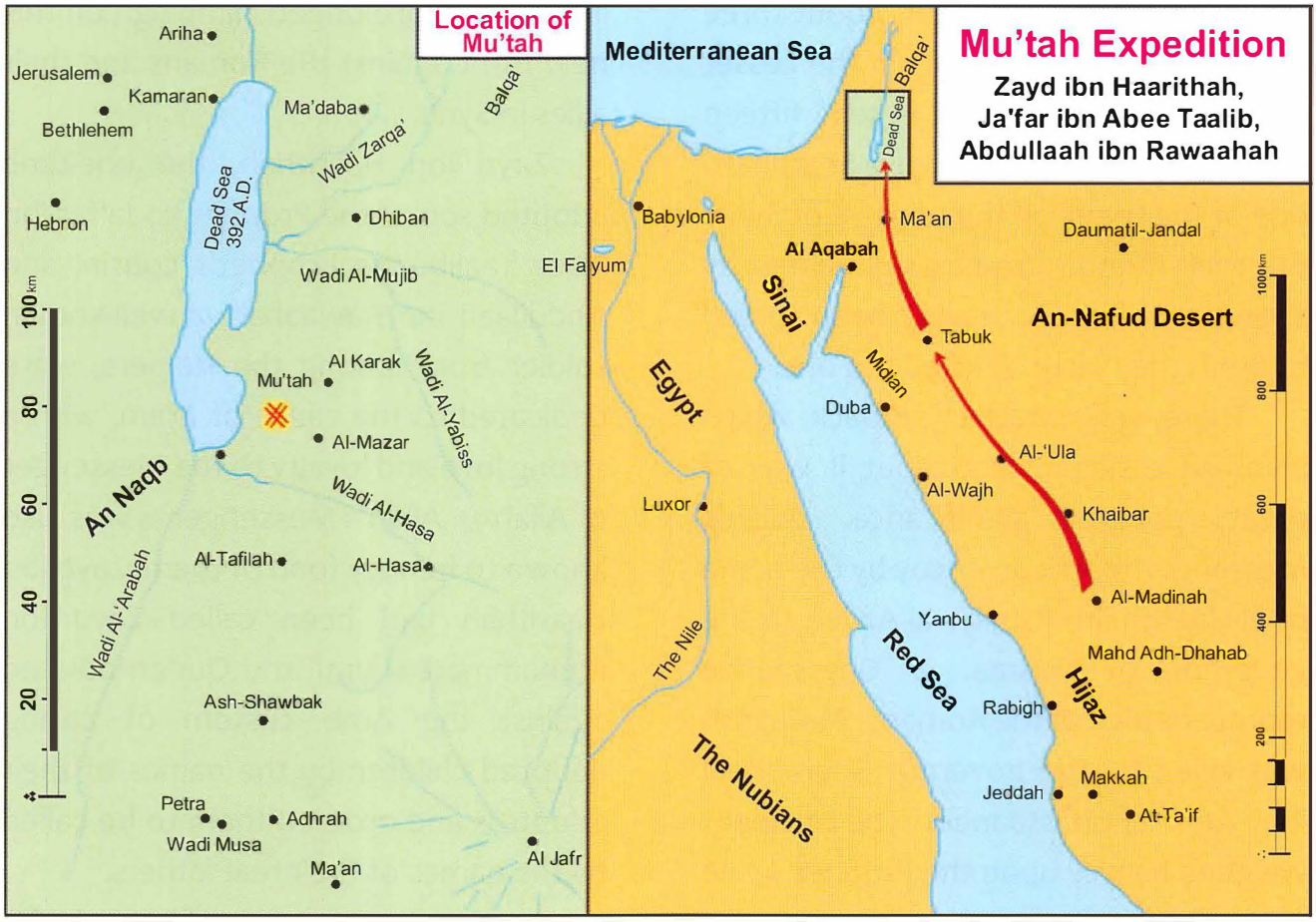
1. The *'Umrah* was agreed upon in the _____.
2. _____ made the call to prayer standing on the Ka'bah.
3. During his stay in Makkah, the Prophet ﷺ married _____ رضي الله عنها.
4. The Prophet ﷺ spent _____ days in Makkah.
5. The Prophet ﷺ gave Khaalid ibn Waleed رضي الله عنه the title of _____.

B. Think-up

1. Why did the Quraysh ask Al-Abbaas رضي الله عنه to fight on their side in the Battle of Badr?
2. What is the Arabic for:
   a. Compensatory *'Umrah* ?
   b. Lesser Pilgrimage?
   c. The Sword of Allah?

Prophet Muhammad ﷺ (3)

10



The Mu'tah Expedition

The causes of the Mu'tah Expedition were several. The Arabs of Syria and its surrounding regions were busy inciting war between the Romans and the Muslims. The tribe of Kalb were trying to impose a kind of economic embargo on the Muslims. They attacked Muslims who carried important goods from Syria to Madeenah. Similarly, men from the Judham and Lakhm tribes attacked Dihyah ibn Khaleefah al-Kalbee, when the latter, having completed a mission that Allah's Messenger ﷺ had assigned to him, was passing by a place called Hismah. They robbed him and took all his property.

In yet another incident, al-Haarith ibn Abu Shimr al-Ghassaanee, the ruler of Damascus, warned that he was going to wage war against Madeenah.

Incited by the leaders of the Roman Empire, men of Syria and its surrounding regions persecuted those people in the region who embraced Islam. They tormented those who even thought about embracing Islam. In their campaign of persecution, they killed the governor of Ma'aan once they discovered that he had accepted Islam.

Also, the ruler of Syria (ash-Shaam) killed every Arab who became a Muslim in the area.

In yet another incident, about three months after his return from the Lesser Pilgrimage, the Prophet ﷺ sent fifteen men to act as peaceful envoys of Islam to one of the tribes on the borders of Syria. But their friendly greetings were met by showers of arrows. Having been forced to fight, they were all killed but one.

There was another setback which involved a single death, but it was of great political significance. Allah's Messenger ﷺ sent an envoy by the name of al-Haarith ibn 'Umayr al-Azdee to the governor of Busraa, a Ghassaanee representative of the Romans. Al-Haarith was killed by the governor Shurahbeel ibn Amr al-Ghassaanee. The incident weighed heavily upon the Prophet ﷺ. He was obviously angered. Traditionally, envoys were not killed. Such an incident could not be allowed to go unpunished despite the risk that the Ghassaanids, who were mainly Christians, might be able to persuade the Roman emperor's official to send them help.

The Prophet ﷺ mustered an army of three thousand soldiers. For a reason unknown to us, he appointed three men to hold the command in succession. He put Zayd ibn Haarithah in command of them, with instructions that if Zayd be killed, Ja'far ibn Abee Taalib should take his place. Abdullaah ibn Rawaahah was named as third in order of precedence. If all be martyred, the men were to follow a commander of their choosing. Perhaps Allah's Messenger ﷺ anticipated an intense and prolonged campaign on this new front against the Romans and their allies in Syria.

Zayd ibn Haarithah, the one-time adopted son of the Prophet ﷺ; Ja'far ibn Abee Taalib, the Prophet's cousin; and Abdullaah ibn Rawaahah, a well-known soldier from among the Helpers, were dedicated to the cause of Islam, with a strong love and loyalty to the Messenger of Allah ﷺ. Allah's Messenger ﷺ was also known to be very fond of them. Zayd ibn Haarithah had been called Zayd ibn Muhammad ﷺ until the Qur'an advised against the Arab custom of calling adopted children by the names of their adopters and ordered them to be called by the names of their real fathers.

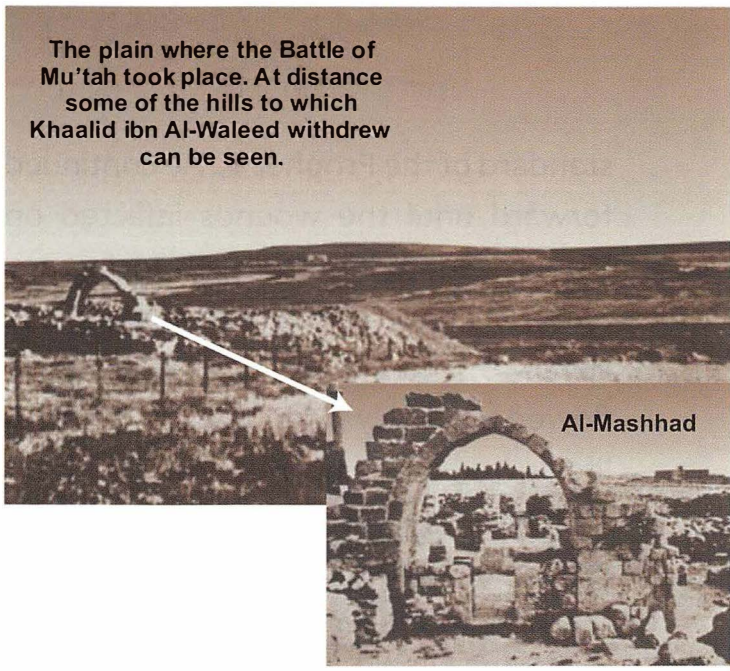
As to Ja'far, he was strikingly similar to the Prophet ﷺ, both in physical appearance and conduct. Abdullaah ibn Rawaahah often used to recite Islamic poetry in the presence of the Prophet ﷺ, and with his consent and approval too. Once, 'Umar ibn al-Khattaab tried to stop him doing that, but Allah's Messenger ﷺ intervened on behalf of Abdullaah ibn Rawaahah.

Allah's Messenger ﷺ gave Zayd a white standard, and with others of his companions he accompanied to where the ground rises up towards the Pass of Farewell, an opening between the hills, a little to the north of Uhud.

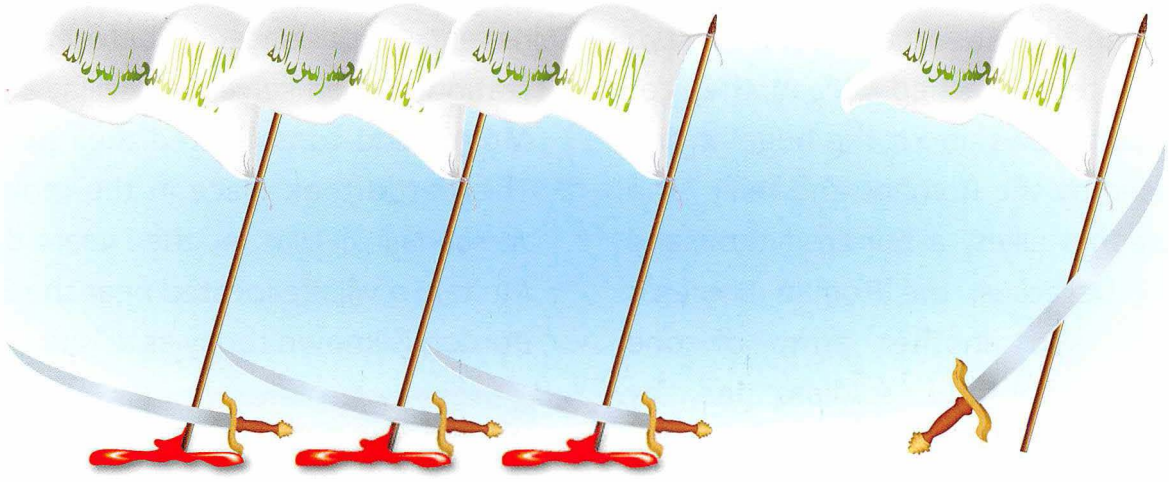
When the Muslim army, led by Zayd ibn Haarithah, reached Ma'aan, they got disturbing news about the huge armies amassed by the Romans and their Arab Ghassaanid allies, a hundred thousand led by Heraclius, the Roman Emperor himself, and another army of one hundred thousand soldiers led by Shurahbeel ibn 'Amr.

The Muslim army spent two nights at Ma'aan. They held a council of war and consulted each other about the new developments. Most of the men were in favour of sending a message to the Prophet ﷺ to inform him of this grave turn of events. Then he could either order them home or send them additional forces and equipment if they were to go forward. But Abdullaah ibn Rawaahah persuaded the army to move forward. He said, 'Men, the thing you are fearful of is the very thing you came out for – martyrdom. We do not fight enemies with numbers, strength or resources. We confront them with this religion with which Allah has honoured us. We have before us the certainty of one of two good things, either victory or martyrdom. On, then, to the attack!'

Abdullaah's resolution prevailed. The Muslims were swayed by Abdullaah's argument, and the army continued its northward march. A few hours' march brought them within sight of the enemy. The Muslims could clearly see that they themselves were vastly outnumbered, on a scale which they had never experienced before. They stationed themselves in a village called Mu'tah and consolidated their position. This battle took place in the month of *Jumaadaa al-Ula* in the year 8 AH. Mu'tah, a village located near the Syrian border, is known today as al-Kirk.



The enemy, conscious of the great superiority of their numbers and bent on making it an altogether decisive day, followed them to Mu'tah. As they drew near, instead of retreating further, Zayd gave the order to attack, and the fiercest battle in the history of Islam was fought. Zayd knew that it was a battle to be fought, with soldiers arranged in prepared positions. He, therefore, wrote himself as a martyr and fought in the most gallant manner, not taking any measure to protect himself. He plunged deep into the ranks of the enemy, hitting left and right. He even dismounted from his horse, all the while carrying the



standard of the Prophet ﷺ. He continued forward until the wounds inflicted on him prevented him from advancing any further, and blood dripped from the spears of the enemy fighters just as it flowed profusely from his body, until his life flowed out of his wounds.

Once Zayd ﷺ was martyred, Ja'far ibn Abee Taalib picked up the standard. The Roman soldiers surrounded him as a bracelet surrounds a wrist. His determination did not weaken regardless of what was sure to happen. He continued to fight. He even descended his horse and killed it, probably so that the enemy would not benefit from it.

Ja'far ﷺ held on to the banner with his right hand until it was cut off. He then took it in his left hand, until it was cut off. Finally he embraced it and leaned over it until he was martyred. Only thirty-three years of age, Ja'far ﷺ died fighting bravely on the battlefield. His body was covered with a total of about ninety wounds of spears, swords and arrows. The amazing thing is that not a single one of those wounds was in his back. They were all in his chest, or on the front part of his body.

Imaam al-Bukhaaree records in his *Saheeh* that Abdullaah ibn 'Umar ibn al-Khattaab ﷺ said, 'I was in that battle. We looked for Ja'far ibn Abee Taalib ﷺ and we found him among the fallen soldiers. We found somewhere between ninety-three and ninety-nine wounds in his body.' Allah rewarded Ja'far ﷺ for his bravery and sacrifices by providing him with two wings with which he could fly in any part of Paradise he desired, hence the titles *at-Tayyaar* (the flyer) and *Dhul-Janaahayn* (the two-winged one) were given to him by his companions after his martyrdom. Imaam al-Bukhaaree records in his *Saheeh* that whenever Abdullaah ibn 'Umar ﷺ greeted Ja'far's son, he would say, 'Greetings of peace be upon you, son of *Dhul-Janaahayn*.'

When Ja'far ﷺ fell, the third commander, Abdullaah ibn Rawaahah ﷺ, came forward and took the standard of the Prophet ﷺ. He mounted his horse chanting poetic verses. As he was about

to enter into the battle, his cousin brought him a piece of bone with some flesh on it. He told him to strengthen himself with it since he had not eaten anything that day. As he bit a little of it, he heard sounds of confusion. He threw away the bone, grabbed his sword and fought until he, too, was killed and obtained martyrdom.

Now another Helper, Thaabit ibn Al-Arqam ﷺ, seized the standard, and the Muslims rallied around him. Then he gave it to Khaalid ibn al-Waleed ﷺ, who at first refused the honour saying that Thaabit had more right to it. 'Take it man,' said Thaabit, 'I only took it to give it to you.' So Khaalid took command.

Khaalid ﷺ spent the night considering the next move. In the darkness of the night, Khaalid ﷺ changed the positions of the various units of the army. Those in the right were moved to the left, and those in the forefront of the centre changed places with those in the back. Even the banners of the army were moved around. Then at the break of dawn, the Muslims charged at the enemy as if it were they who had the upper hand.

The plan worked wonderfully. The enemies were taken by surprise by the sudden and concentrated attacks. The new faces and different banners gave the enemy the impression that reinforcements had arrived. The enemy's advance was so firmly checked that they drew back enough to enable the Muslims to beat an orderly retreat.

They now began the return journey without having to worry about the opposing army. In the history of Islam, this was one of the most successful retreat operations ever planned. The entire army faced imminent destruction but then managed to escape minimal losses. The numbers are enough to describe the success of the operation. Historians relate that apart from their three leaders, the Muslims lost only ten men during the entire battle of Mu'tah, hence the sources name only thirteen martyrs.

This successfully planned withdrawal is regarded as a great victory. Khaalid ﷺ was able to rescue his army with only slight losses while at the same time inflicting heavy losses on the Romans, and leaving them with many dead and wounded. Undoubtedly, the Muslims' brave fighting, remarkable courage and desire for martyrdom, in addition to the military genius of Khaalid ﷺ enabled them to escape from this grave situation. Later Khaalid ﷺ used to say, 'On the day of Mu'tah, nine swords broke in my hand until all I was left with was a Yemeni blade.' (al-Bukhaaree)

Allah Blesses the Prophet ﷺ with a Miracle

While the events of the battle at Mu'tah were taking place hundreds of miles away, Allah's Messenger ﷺ was providing a live, detailed account of it to his companions in Madeenah. It was as if the space between Mu'tah and Madeenah was folded up for the Prophet ﷺ. Allah's Messenger ﷺ saw Zayd ﷺ with the white standard leading his men into battle. He saw him many times mortally wounded until he finally fell to the ground.

Then Ja'far ﷺ took the standard and fought until he, too, was martyred. Then Abdullaah ibn Rawaahah ﷺ took the standard. He, too, was martyred. Then the Prophet ﷺ said to his companions, 'Then one of Allah's swords took the standard, and Allah opened up the way for them,' that is, for the Muslims to reach safely, and thus it was that Khaalid ﷺ came to be called 'the Sword of Allah'.

As the Prophet ﷺ described the battle, tears were flowing down his cheeks. Meanwhile, he went to the house of Ja'far, 'O Asmaaa,' he said, 'bring me Ja'far's sons.' With some uneasiness at the gravity of his face, she brought the three boys. Allah's Messenger ﷺ kissed them and he wept. 'Messenger of Allah,' she said, 'dearer than my father and mother, what makes you weep? Has the news reached you of Ja'far ﷺ and his companions?' Allah's Messenger ﷺ said, 'Even so, they were struck down this day.' She uttered a cry of grief and women hastened to her side. The Prophet ﷺ returned to his house. He ordered food to be prepared for the family of Ja'far ﷺ during the next few days and said, 'Their grief occupies them beyond caring for their own needs.'



- Mention the causes of the Mu'tah Expedition briefly.
- Who were the three commanders of the Muslim army that the Prophet ﷺ appointed? How can you tell that the Messenger ﷺ was very fond of them?
- Why were the people in favour of informing the Prophet ﷺ of the huge armies?
- How did Abdullaah ibn Rawaahah ﷺ persuade the army to move forward?
- Why did Zayd ﷺ not try to protect himself?
- How did Khaalid ﷺ plan the most successful retreat ever?
- What factors led to the decisive win of the Battle of Mu'tah?

That night Allah's Messenger ﷺ had a vision of Paradise, and he saw that Zayd ﷺ, Abdullaah ﷺ and the other martyrs of the battle, sitting on beds made of pure gold, and he saw Ja'far ﷺ flying with wings like an angel. At dawn he went to the mosque. His companions sensed that the weight of his grief had lightened. After the prayer, he went again to Asmaa ﷺ, to tell her of his vision, and she was greatly consoled.

When Khaalid ﷺ and his men returned to Madeenah, the Prophet ﷺ called for his white mule, Duldul, which Al-Muqawqis, the then governor of Egypt, had given him as a gift, and putting Ja'far's eldest boy Abdullaah in front of him on the saddle, he rode out to meet them.

When Asmaa bint Umays's (Ja'far's widow) waiting period was over, Abu Bakr as-Siddeeq proposed to her. She accepted to marry him and subsequently gave birth to his son Muhammad ibn Abu Bakr. After the death of Abu Bakr ﷺ, Ali ibn Abee Taalib ﷺ married her, and she gave birth to some of his sons. May Allah be well-pleased with them all.

In a few key aspects, the Battle of Mu'tah was unique compared with the other battles. For one thing, it was the only battle during which the news of the battle was revealed to the Prophet ﷺ at the same time as it was actually taking place. Thus the Prophet ﷺ was able to inform his companions about the martyrdom of Zayd, Ja'far and Abdullaah. Also, it was the only battle for which the Prophet ﷺ appointed three leaders in order – first Zayd ﷺ, then if he was killed Ja'far ﷺ, then if he was killed, Abdullah ﷺ.

Undoubtedly, Muslims learnt a great deal and gained much experience from this first encounter with the Roman forces. This knowledge would benefit them in future expeditions. They had learnt about the enemy's strength, numbers, methods of warfare, and battle plans, and also about the nature of the territory.



- What miracle did Allah grant the Prophet ﷺ here?
- After the death of the three great commanders, how was Allah's Messenger's grief lightened?
- In what way was the Battle of Mu'tah a unique one?

Review

A. Fill in the blanks.

1. Ja'far ﷺ was also known as _____ and _____.
2. The fourth commander of the army was _____.
3. During the Mu'tah Expedition, Khaalid ﷺ earned the name of _____ of Allah.

B. Think up

1. How did the Battle of Mu'tah get its name?
2. What do you think is meant by the phrase 'waiting period' mentioned in the chapter?
3. The word *ash-Shaam* (Syria) used to comprise more than one country. What are they?

Sending *Salaat* upon the Prophet (*Soorat al-Ahzaab*, 33: 56)

إِنَّ ٱللَّهَ وَمَلَٰٓئِكَتَهُۥ يُصَلُّونَ عَلَى ٱلنَّبِيِّۚ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ صَلُّواْ عَلَيْهِ وَسَلِّمُواْ تَسْلِيمًا ﴿٥٦﴾



Translation of the Meaning of this Verse

'Surely, Allah and His angels send *salaat* upon the Prophet. O you who believe, send *salaat* upon him and salute him with a salutation of peace.' (33: 56)

The Command to Send *Salaat* upon the Prophet ﷺ

This signifies that Allah, Most High, bestows His mercy on His Prophet ﷺ. He magnifies his dignity and exalts his station, and that His angels pray for the Prophet ﷺ and seek Allah's mercy for him. They pray to Allah to honour His servant and His Messenger and to give him the highest of all degrees. The blessings come from Allah, as do His mercy and His Good Pleasure, while from the angels comes the prayer of supplication and the request for Allah's Mercy.

Sending *Salaat* upon the Prophet ﷺ

That is to say, the believers must make it their frequent practice to send *salaat* upon the Prophet ﷺ and salute

him with the greeting of peace. In fact, his claim on us is enormous. He has delivered us from error into right guidance and brought us out of darkness into light. Whenever his noble name is mentioned, we must, therefore, say, 'O Allah! Send *salaat* and *salaam* upon him.'

When the believers invoke *salaat* upon the Prophet ﷺ, they honour themselves thereby, since they are following the example of Allah in blessing and venerating him.

Since creatures are incapable of recompensing Allah's Messenger ﷺ for all of the good that he has delivered, they must entreat Allah to recompense him.

Allah, Most High, has commanded His servants to send *salaat* upon His Prophet Muhammad ﷺ as a way of honouring him. It is, however, recommended to invoke Allah's peace upon other prophets and angels, separately, whenever their names are mentioned.

Muslim scholars have expressed a difference of opinion as to the extent to which it is necessary to invoke *salaat* upon the Prophet ﷺ. Some maintain that it is required whenever the name of the Messenger ﷺ is mentioned. Their view is supported by prophetic traditions. One such tradition is recorded by at-Tirmidhee.

Az-Zamakhsharee (d. 538 AH), said, 'If you ask me whether sending *salaat* upon Allah's Messenger ﷺ is required or simply recommended, I would say, "that it is required. Of that I am certain."'

According to some other scholars, it is necessary to do so in every session, though only once, even if he is mentioned repeatedly. Caution must, however, be exercised when it comes to being neglectful with sending *salaat* upon every mention of Allah's Messenger ﷺ. This is in keeping with all the reports that have been transmitted on this subject.

Merits of Sending *Salaat* upon the Prophet ﷺ

Concerning the merit of sending *salaat* upon the Prophet ﷺ, he himself said, 'If someone sends *salaat* upon me once, Allah will send *salaat* upon him, ten times.' (Muslim and at-Tirmidhee)

An-Nasaa'ee related that Allah's Messenger ﷺ came along one day and joy was showing in his face. He said, 'The angel came to me and said, "O Muhammad, your Lord is saying: It will surely please you to know that if someone sends *salaat* upon you, I shall send *salaat* upon him ten times, and if someone salutes you, I shall salute him ten times."'

An-Nasaa'ee also related that Allah's Messenger ﷺ once said, 'Allah has angels travelling about in the land to bring me the greeting of peace from my community.'

It is Sufficient to Relieve you from Distress

At-Tirmidhee recorded that Ubayy ibn Ka'b ﷺ once said to Allah's Messenger ﷺ, 'Messenger of Allah, I send a lot of *salaat* upon you, how much of my supplication should I reserve for sending *salaat* upon you?' The Prophet ﷺ replied, 'Whatever you want. But if you increase it, it would be better for you.' I said, 'Two-thirds?' He said, 'Whatever you want. But if you increase it, it would be better for you.' I said, 'Should I make my whole supplication for you?' He said, 'This would be sufficient to relieve your worries and earn you forgiveness of your sins.' (at-Tirmidhee)

Occasions for Sending *Salaat* upon the Prophet ﷺ

It is reported that we should send *salaat* upon the Prophet ﷺ on various occasions, such as following the call to prayer (*adhaan*). Imaam Ahmad records, 'Allah's Messenger ﷺ said, "When you hear the *mu'adhdhin*, repeat what he says, then send *salaat* upon me; for whoever sends *salaat* upon me, Allah will send *salaat* upon him tenfold. Then ask Allah to grant me *al-Waseelah*, which is a status in Paradise to which only one of the servants of Allah will be entitled, and I hope that I will be the one. Whoever asks for *al-Waseelah* for me, it will be permitted for me to intercede for him."'

Other occasions when we should send *salaat* upon the Prophet ﷺ include entering and leaving the mosque and while concluding our supplications. At-Tirmidhee records that 'Umar ibn al-Khattaab ﷺ said, 'A supplication remains suspended between heaven and earth and does not ascend any further until you send *salaat* upon your Prophet ﷺ.'



- Allah bestows mercy on Prophet Muhammad ﷺ. What part do the angels play in sending *salaat* ?
- Why should we send *salaat* upon the Prophet ﷺ?
- What is the wisdom behind invoking Allah to send *salaat* upon the Prophet ﷺ?
- What do you know about sending *salaat* upon the Prophet ﷺ every time his name is mentioned?
- What blessings do we get when we send *salaat* upon the Prophet ﷺ?
- What did the Prophet ﷺ mean when he said, 'If you increase it, it would be better for you'?



Sending *Salaat* upon the Prophet ﷺ before Making *Du'aa'*

Allah's Messenger ﷺ once heard a man making prayer of supplication. As the man did not praise Allah or send *salaat* upon the Prophet ﷺ, Allah's Messenger ﷺ said, 'The man is rushing.' Then he called him over and said, 'When anyone of you supplicates, let him start by praising and glorifying Allah, then let him send *salaat* upon the Prophet, and after that let him make supplication as he wishes.' (Ahmad and Abu Daawood)

It is also recommended to send *salaat* often upon the Prophet ﷺ on Fridays. Imaam Ahmad records, 'The Messenger of Allah ﷺ said, "One of the best of your days is Friday. On it Adam was created, and on it his soul was taken, and on it the Trumpet will be blown and on it the swoon[1]. Therefore, increase in sending your *salaat* upon me, for your *salaat* upon me will be presented to me." They said, "Messenger of Allah! And how will our *salaat* upon you be presented to you after you have perished?" He replied, "Indeed, Allah has prohibited the earth from consuming the bodies of the prophets.'" (Ahmad, Abu Daawood and an-Nasaa'ee)

Forms of Sending *Salaat* upon the Prophet ﷺ

The forms of sending *salaat* upon the Prophet ﷺ are many. They are recorded in the authentic books of *hadeeth*, like al-Bukhaaree, Muslim, Abu Daawood, at-Tirmidhee, an-Nasaa'ee, and Ibn Maajah. Many Muslims refer to one such form as "as-*Salaat-ul-Ibraaheemiyyah*," meaning that which we recite in our daily prayers.

You must try hard to make a constant practice of sending *salaat* upon the Prophet ﷺ, as many times as possible. Allah says in the Glorious Qur'an,

[1] See *Soorat Az-Zumar*, 39:68.

﴿ قُلْ إِن كُنتُمْ تُحِبُّونَ ٱللَّهَ فَٱتَّبِعُونِى يُحْبِبْكُمُ ٱللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ﴾

'Say: If you love Allah, follow me; Allah will love you and forgive you your sins.' (3: 31)

This is quite miraculous that Allah, Most High, should make the love for His servants dependent on following Allah's Messenger ﷺ, and that He should make following him a proof of the genuineness of the servant's love for Allah. If the servants do not follow him, they will deprive themselves of the love of Allah. They will be false in claiming to love Him, and likewise in claiming to love the Messenger of Allah ﷺ.

We pray to Allah, through His gracious favour and His noble generosity, to shower plentiful *salaat* and peace upon Allah's Messenger ﷺ. We pray to Him to enable us to follow His Messenger ﷺ at heart, in spirit, in private, and both inwardly and outwardly. Allah is indeed Capable of whatever He Wills. There is no might nor any power except with Allah.

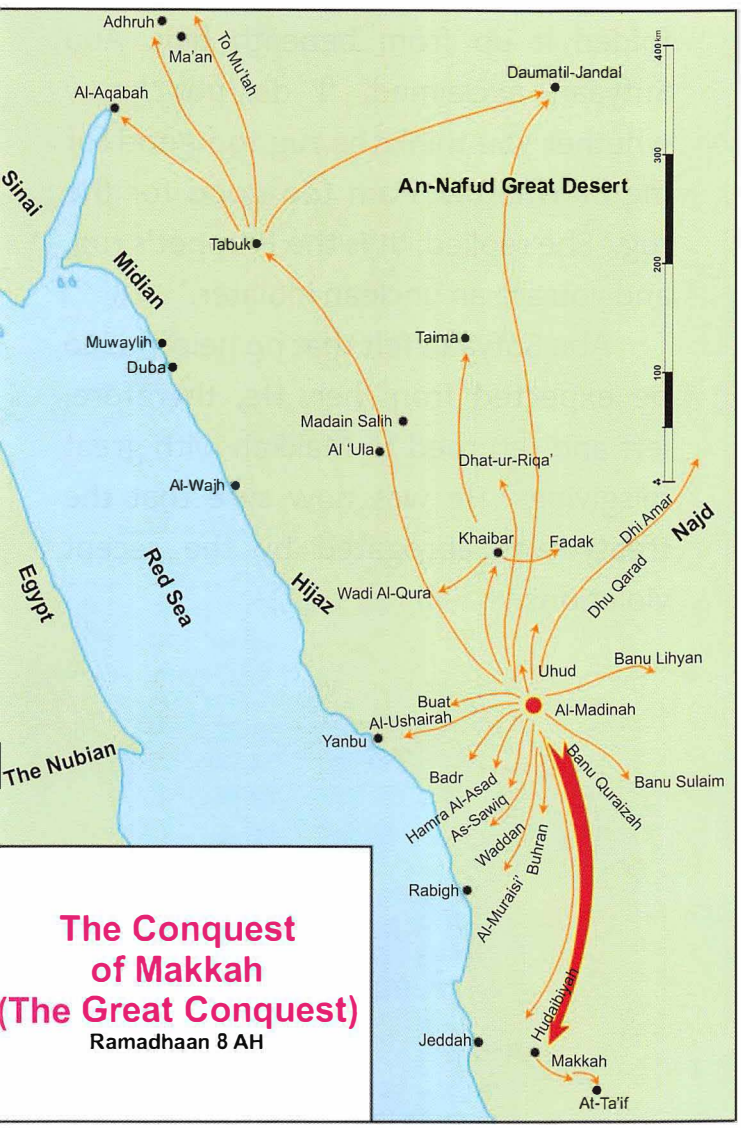
Review

A. Answer these question.

1. Mention any three occasions for sending *salaat* upon the Prophet ﷺ.
2. Our sending *salaat* upon the Prophet ﷺ is presented to him. Explain.
3. What is the proof of the genuineness of our love for Allah?

B. Think up

1. Who is az-Zamakhsharee?
2. What is the difference in meaning between the *salaat* we send upon the Prophet ﷺ and the *salaat* Almight Allah sends upon us?



The Conquest of Makkah

In the Peace Pact of al-Hudaybiyyah, it was laid down that anyone who wanted to enter into a treaty and alliance with the Messenger of Allah ﷺ should be able to do so, and anyone who wanted to enter into a treaty and alliance with the Quraysh should also be allowed to do so. The Banu Bakr entered into an alliance with the Quraysh, while the Banu Khuzaa'ah entered into one with the Prophet ﷺ.

Longstanding hostilities existed between the Banu Bakr and the Banu Khuzaa'ah. Despite the treaty, some of the men of Banu Bakr were still determined to prolong their feud with Khuzaa'ah. One night, a clan of Bakr made a raid against Khuzaa'ah at a watering place called al-Watir, which was in Khuzaa'ah's territory. The Quraysh blatantly violated the terms of the Treaty of al-Hudaybiyyah, and they helped their allies, the Banu Bakr, by supplying men, horses and weapons against Banu Khuzaa'ah, who were the allies of the Muslims.

Some Quraysh leaders also fought with Banu Bakr under the cover of darkness. Banu Khuzaa'ah were unprepared for the surprise attack. When they took refuge in the territory of the Sacred Mosque, the Banu Bakr followed them there and killed more than twenty of their men. The Banu Khuzaa'ah pleaded with the men of Banu Bakr, saying, 'We have entered the Sacred Territory, so consider your god. Consider your god.' Unmoved by their pleas, they said, 'There is no god today, men of Banu Bakr, proceed forward and take your revenge.' This behaviour on the part of the Quraysh was clearly a breach of the Treaty of al-Hudaybiyyah.

Khuzaa'ah Seek the Prophet's Help

Khuzaa'ah immediately sent a deputation to Madeenah to inform the Prophet ﷺ of what had happened and to ask for his help. He told them they could rely on him and sent them back to their territory. He then sent a man to Makkah to get confirmation of the attack and to offer the Quraysh the choice to either pay the blood money for the dead of Khuzaa'ah, to annul the Treaty with the Banu Bakr or to face war. The Quraysh chose to fight. They ignored the likely consequences. Their reply was impulsive.

The Quraysh Attempt to Renew the Truce

Meantime the Makkans were exceedingly troubled as to the possible outcome of what had happened. They realized the danger of the situation and sent Abu Sufyaan ibn Harb to pacify the Prophet ﷺ. On his way, he met the men of Khuzaa'ah returning home from Madeenah and he feared he was too late. Abu Sufyaan went to the Messenger of Allah ﷺ, but he did not receive any reply. Then he went to Abu Bakr ﷺ and asked him to speak to the Prophet ﷺ for him, but he refused. He tried to win over 'Umar ﷺ, Ali ﷺ and Faatimah ﷺ, but they all refused to intervene. Abu Sufyaan became confused about what to do.

He also went to his daughter, Umm Habeebah, the wife of the Prophet ﷺ, hoping she might agree to intervene on his behalf. They had not met for some fifteen years. As he was about to take his seat on the Prophet's rug, she hastily folded it up from beneath him. Abu Sufyaan exclaimed, 'I do not know whether you think the rug too good for me or whether I am too good for the rug.' She replied, 'It is the Prophet's rug, and you are an unclean idolater.'

Abu Sufyaan felt that no help was to be expected from her. He, therefore, left and returned to Makkah with great misgivings. He was now sure that the treaty was abrogated by the recent violations.



The Prophet ﷺ Makes Preparations to March to Makkah

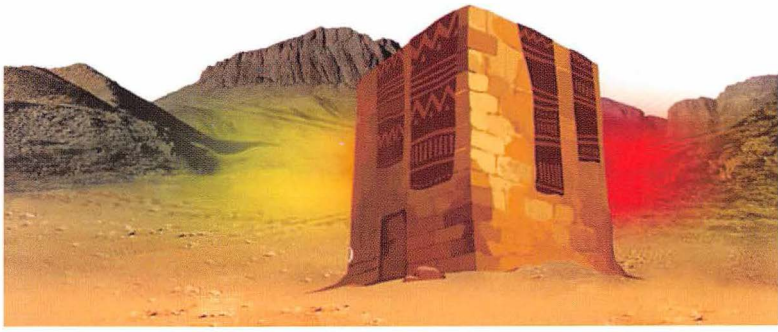
Allah's Messenger ﷺ seized the opportunity of the Quraysh's violation of the Treaty of al-Hudaybiyyah. He had to move to a new and more advanced stage towards achieving total supremacy of Islam in Arabia. Makkah was the stronghold of Arabian

paganism. It was now time to overrun and cleanse the land of polytheism. So he asked his companions to start making preparations for an expedition.

As was his custom, he did not immediately disclose his destination. But when he was about to set out, he indicated that he was moving against Makkah. He prayed, 'O Allah! Take from the Quraysh all sight of us and all information about us, so that we may come suddenly upon them in their land.'

In answer to his prayer, word came to him from heaven that one of the Emigrants, Haatib ibn Abu Balta'ah had sent a letter to the Quraysh to warn them of the impending attack. He had given the letter to a woman of Muzaynah who was travelling to Makkah, and she had hidden it in her hair. The Prophet ﷺ sent Ali ﷺ, az-Zubayr ﷺ, and al-Miqdaad ﷺ after her. Having failed to find it in her belongings, they threatened to search her if she did not produce it. So she gave them the letter. They took it to the Prophet ﷺ who sent for its writer.

The Prophet ﷺ asked, 'What made you write this, Haatib?' Haatib replied, 'Messenger of Allah! I truly believe in Allah and His Messenger. I have not changed my belief, but I am a man without standing among the people of Makkah and without relatives of influence to protect me. I sought to win their favour for the sake of my son and my family who are there in their midst.' Umar ﷺ said, 'Messenger of Allah! Let me strike off his head. The man is a hypocrite.' But the Prophet ﷺ said, 'Umar, concerning the men who fought at Badr, perhaps Allah has said, "Do whatever you will, for I have forgiven you."' Haatib had participated in the Battle of Badr against the Quraysh.



The Prophet ﷺ Marches to Makkah

The Prophet ﷺ called out for war to the tribes around Madeenah. Some of them came to him in Madeenah, while some joined him on the way. The Muslim army numbered some ten thousand warriors. All of the Emigrants and Helpers accompanied the Prophet ﷺ; not one of them stayed behind.

Allah's Messenger ﷺ set out from Madeenah in *Ramadhaan* of the eighth year AH. The Muslims were fasting until they reached Kudayd, which is a spring located eighty-six kilometres from Makkah, and three hundred and one kilometres from Madeenah, and there they broke their fast. The Muslim army reached Marr adh-Dhahraan without the Quraysh knowing anything of their movements.

When they were about half-way, they were met by Al-Abbaas and Umm al-Fadhl and their sons. Al-Abbaas had decided that it was now time for them to leave Makkah and emigrate to live in Madeenah. The Prophet ﷺ invited them to join his expedition, which they did, to the joy of Maymoonah ﵂, who had come with the Prophet ﷺ. According to some scholars, Al-Abbaas ﵁ had embraced Islam before the Conquest of Khaybar.

While the Muslims were on their march to Makkah, some of the idolaters came forward and embraced Islam. At al-Abwaa', Abu Sufyaan ibn al-Haarith, the Prophet's foster brother, and Abdullaah ibn Abu Umayyah ibn al-Mugheerah came forward and embraced Islam. They had been strongly opposed to Islam. Abu Sufyaan ibn al-Haarith (other than Abu Sufyaan ibn Harb, a leader of the Quraysh, who also accepted Islam later) had mocked the Muslims and fought them in every battle for twenty years, until Allah put Islam into his heart and strengthened his faith so much so that he was one of those who remained with the Prophet ﷺ during the Battle of Hunayn when others fled. The Battle of Hunayn took place in the month of *Shawwaal* in the year 8 AH.

Abdullaah ibn Umayyah had also been very hostile to Islam. He was the brother of Umm Salamah ﵂, the wife of the Prophet ﷺ, who had accompanied him. Abdullaah came to the Prophet ﷺ between al-Saqya and al-Araj on the way to Makkah from Madeenah, and embraced Islam wholeheartedly. He witnessed the Conquest of Makkah and was martyred during the siege of at-Taa'if, which took place in the month of *Shawwaal* in the year 8 AH after the Battle of Hunayn.



- How can you say that Banu Bakr attacked Banu Khuza'ah unjustly?
- When Banu Khuza'ah sought help from the Prophet ﷺ, what options did he give to the Quraysh?
- Why did the Quraysh send Abu Sufyaan to the Prophet ﷺ? What was its result?
- Besides fighting for the rights of Banu Bakr, what other motives did the Prophet ﷺ have for attacking Makkah?
- Why did the Prophet ﷺ overlook Haatib's wrongdoing?

Abu Sufyaan ibn Harb Accepts Islam

Allah's Messenger ﷺ was commanding the army and he ordered the campfires to be lit. Abu Sufyaan ibn Harb, who was spying on the ground for the Quraysh, said, 'I have never seen so many fires or such an army.' Al-Abbaas

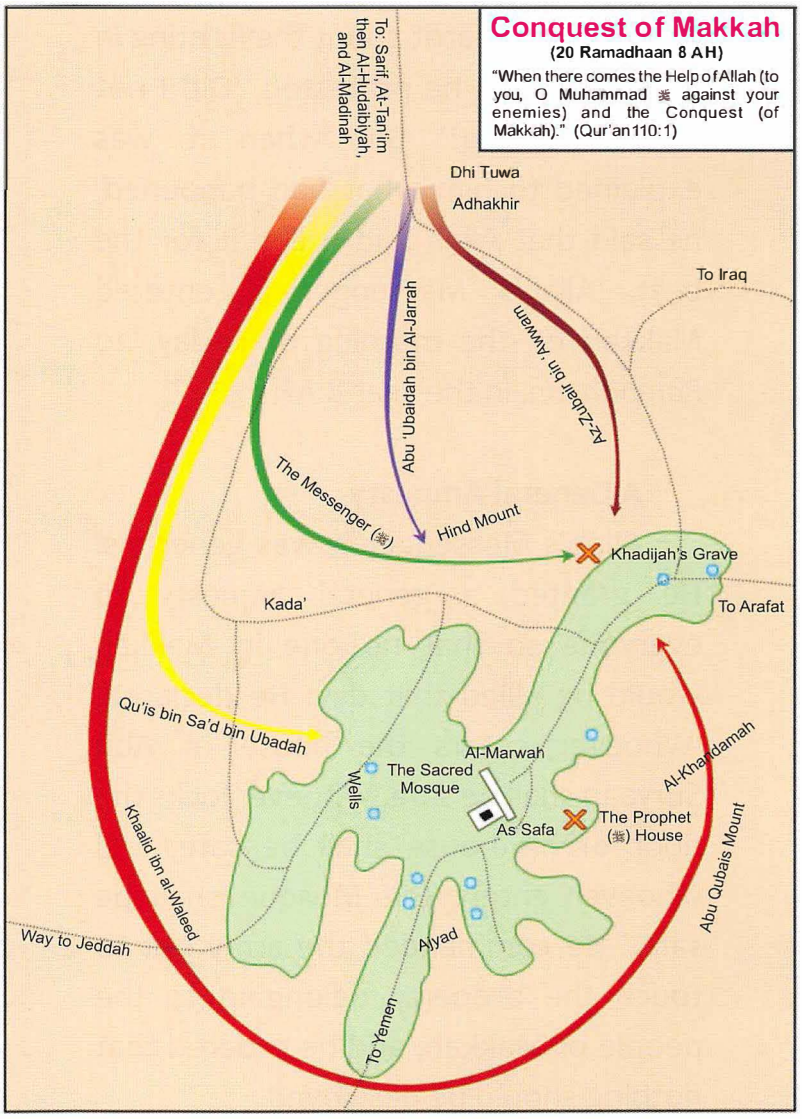
recognized Abu Sufyaan's voice and called to him, 'See, the Prophet is here with his army. What a terrible morning the Quraysh will have!' He made Abu Sufyaan ride on the back of his mule and brought him to the Messenger of Allah ﷺ who said, 'Woe to you, Abu Sufyaan! Has not the time come for you to acknowledge that there is no god but Allah?' Then Abu Sufyaan recited the article of faith and embraced Islam.

In Marr adh-Dhahraan, which is a valley that is situated about twenty-two kilometres outside of Makkah towards the north, Allah's Messenger ﷺ appointed commanders and divided the army into right, left and a central core. Khaalid ibn al-Waleed ﷺ was in command of the right flank, az-Zubayr ibn al-Awwaam ﷺ was in command of the left flank, while Abu Ubaydah ﷺ was in command of the infantry. Allah's Messenger ﷺ commanded his army not to use arms against anyone when they entered Makkah unless they met opposition or resistance.

Limited Resistance by the Quraysh

The Prophet ﷺ entered Makkah from the upper part of the city, from the direction of Kida, and Khaalid ibn al-Waleed entered from the lower part. Ikrimah ibn Abu Jahl, Safwaan ibn Umayyah and Suhayl ibn Amr had gathered a force of the Quraysh together with some of their allies of Bakr and Hudhayl. They were determined to fight, and when they saw Khaalid's troops making for the lower entrance to the city, they came and attacked them. But they were no match for Khaalid ﷺ and his men, who put them to flight, having killed some twenty-four of them with the loss of only three lives on their own sides. Ikrimah and Safwaan escaped on horseback to the coast, while Suhayl went to his house and locked the door.

The fight was almost at an end when Allah's Messenger ﷺ entered through the pass of Adhaakhir into Upper Makkah.



The Prophet ﷺ Enters Makkah in Humility

The Prophet ﷺ entered Makkah with his head bowed and cast down in gratitude to Allah, his chest almost touching the saddle of his camel. He was reciting *Soorat al-Fath* as he rode into Makkah in victory.

He raised the standard of justice and humility. He told a man, trembling with awe on the Day of the Conquest, 'Be at ease. Do not be afraid. I am not a king. I am only the son of a woman of the Quraysh who used to eat meat dried in the sun.'

When he learnt about the fighting in lower Makkah, he protested, 'Did I not forbid fighting?' But when it was explained to him what had happened, he said that Allah had willed it for the best. Allah's Messenger ﷺ entered Makkah on the morning of Friday, 20 *Ramadhaan*, in the year 8 AH.

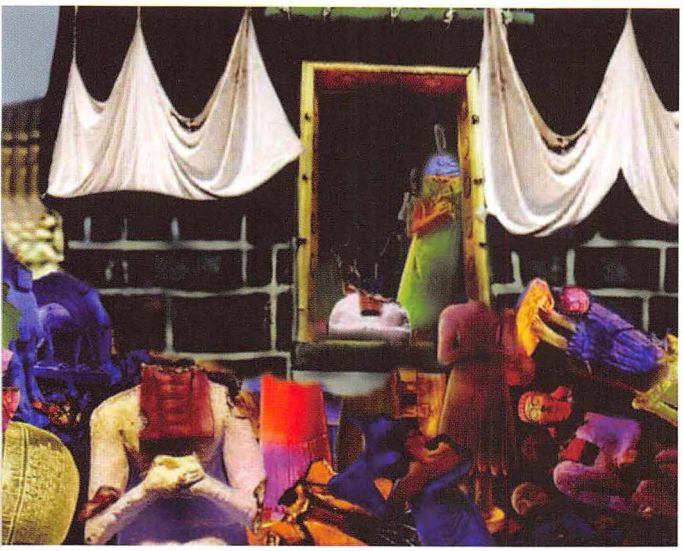
A General Amnesty

Allah's Messenger ﷺ was generous. He granted a general amnesty to everyone so that no one in Makkah would be killed that day. He declared, 'Whoever enters the house of Abu Sufyaan shall be safe. Whoever locks the door of his house shall be safe, and whoever enters the Mosque shall be safe.' He commanded the army not to touch the property belonging to the people of Makkah, and he ordered that nothing should be destroyed.

Why was Abu Sufyaan's home mentioned in particular while announcing the general pardon? The primary reason for this was that the Prophet ﷺ wanted to bestow upon Abu Sufyaan a specific honour in order to make him firm upon Islam. He was the chieftain of the Quraysh. Having received such an honour, he would then try to convince others to surrender peacefully and to enter their homes. His cooperation as the chieftain of the Quraysh was of great value and cooperation.

Purifying the Sacred House

Allah's Messenger ﷺ rested for an hour or more in a tent, which Abu Raafi' had pitched for him not far from the Mosque. Then he called for al-Qaswaa', his she-camel. He rode straight to the southeast corner of the Ka'bah and reverently touched the Black Stone with his staff, uttering as he did so a magnification '*Allaahu Akbar*'. Then he made the seven rounds of the Sacred House. The Prophet ﷺ now turned away from the Ka'bah towards the idols, which surrounded it in a wide circle, three hundred and sixty in all. Between these and the House, he rode, repeating the verse, **'The Truth has come and falsehood has vanished. Indeed, falsehood is ever a vanisher.'** (17: 81).



He pointed at the idols one by one, with his staff. Each idol, as he pointed at it, fell forward on its face. Soon 'Uthmaan ibn Talhah brought him the key of the Ka'bah. The inside walls of the Sacred House had been covered with statues and pictures of pagan deities. Allah's Messenger ﷺ ordered that they all be destroyed.

A report says that there were inside the Ka'bah paintings of Ibraaheem عليه السلام, Ismaa'eel عليه السلام and Is-haaq عليه السلام divining with arrows. The Prophet ﷺ commanded that the walls be rubbed with saffron. He did not enter until the task was completed. He remarked, 'May Allah destroy those who put them. Ibraaheem never divined with arrows.' (al-Bukhaaree)

According to another report, there was also a painting of Maryam رضي الله عنها inside the Ka'bah. Two wooden pigeons were also found. Allah's Messenger ﷺ did not enter until all these paintings were destroyed.

When the Ka'bah was purified, the Prophet ﷺ entered it and offered a two-*rak'ah* prayer inside it. He stayed inside for a while, and, standing on the threshold with the key in his hand, he said, 'Praise be to Allah Who alone has fulfilled His promise, helped His slave and routed the clans.'

The Makkans who had taken refuge in the Mosque had since been joined by many of those who had first taken refuge in their homes, and they were sitting in groups, here and there, not far from the Ka'bah. Allah's Messenger ﷺ now addressed them saying, 'What do you think I will do to you?' They answered, 'We say well. We think well, a noble and generous brother, son of a noble and generous brother. The command is yours.' He then spoke to them in the words of forgiveness which, according to the revelation, Yoosuf عليه السلام spoke to his brothers when they came to him in Egypt, 'Indeed, I say as my brother Yoosuf said, **"This day there shall be no upbraiding of you nor reproach. Allah will forgive you, and He is Most Merciful of the merciful."** (12: 92)

Allah's Messenger ﷺ then called 'Uthmaan ibn Talhah and said to him as he handed him the key of the Ka'bah, 'Here is your key, 'Uthmaan. Today is a day of piety and good faith. Keep it forever as an inheritance. Only a tyrant will take it from you.'

Allah's Messenger ﷺ had once asked 'Uthmaan ibn Talhah for the key before the emigration to Madeenah, but he only received a very rude answer. He had shown tolerance by saying, 'Uthmaan, one day you will see this key in my hand. I will then put it where I wish.' 'Uthmaan retorted, 'The Quraysh will be destroyed and humiliated on that day.' 'No,' the Messenger of Allah ﷺ said, 'Rather it will be a day of prosperity and security for the Quraysh.'

Allah's Messenger ﷺ now sent Khaalid ibn al-Waleed to Nakhlah to destroy the idol of al-Uzzaa, which the whole tribe of Mudhar used to worship, and Khaalid destroyed it. He sent 'Amr ibn al-'Aas to Suwaa, the idol of Hudhayl, and he destroyed it. He sent Sa'd ibn Zayd al-Ashalee to the idol of Mushallal, and he destroyed it. Thus the greatest centres of idolatry were destroyed. Allah's Messenger ﷺ had it proclaimed throughout the city that everyone who had an idol in his house must destroy it.

He then withdrew to nearby Mount Safa where he received the homage of those of his enemies who now wished to enter Islam, both men and women. They came to him in hundreds. Allah's Messenger ﷺ gave several sermons in Makkah. He announced that Makkah was a sanctuary and that it was unlawful to hunt, to pick wild plants, to cut down trees and to pick up and keep any lost objects within Makkah. Fighting was forbidden there. He explained that Allah had permitted him to fight there only for a short while at the time of its liberation.

The Outcome of the Conquest of Makkah

The Conquest of Makkah had a tremendous impact on the Arabs. It made it clear that Islam was the religion of Allah, and it paved the way for the whole of Arabia to embrace the faith. People came from very far places to pay their respects to the Prophet ﷺ and to accept Islam.

The Battle of Hunayn and the Siege of Taa'if

Once Islam was attracting so much popular attention, its enemies made a final attempt to check its expansion. It was the Arabs' last arrow in their quiver against Islam and the Muslims.

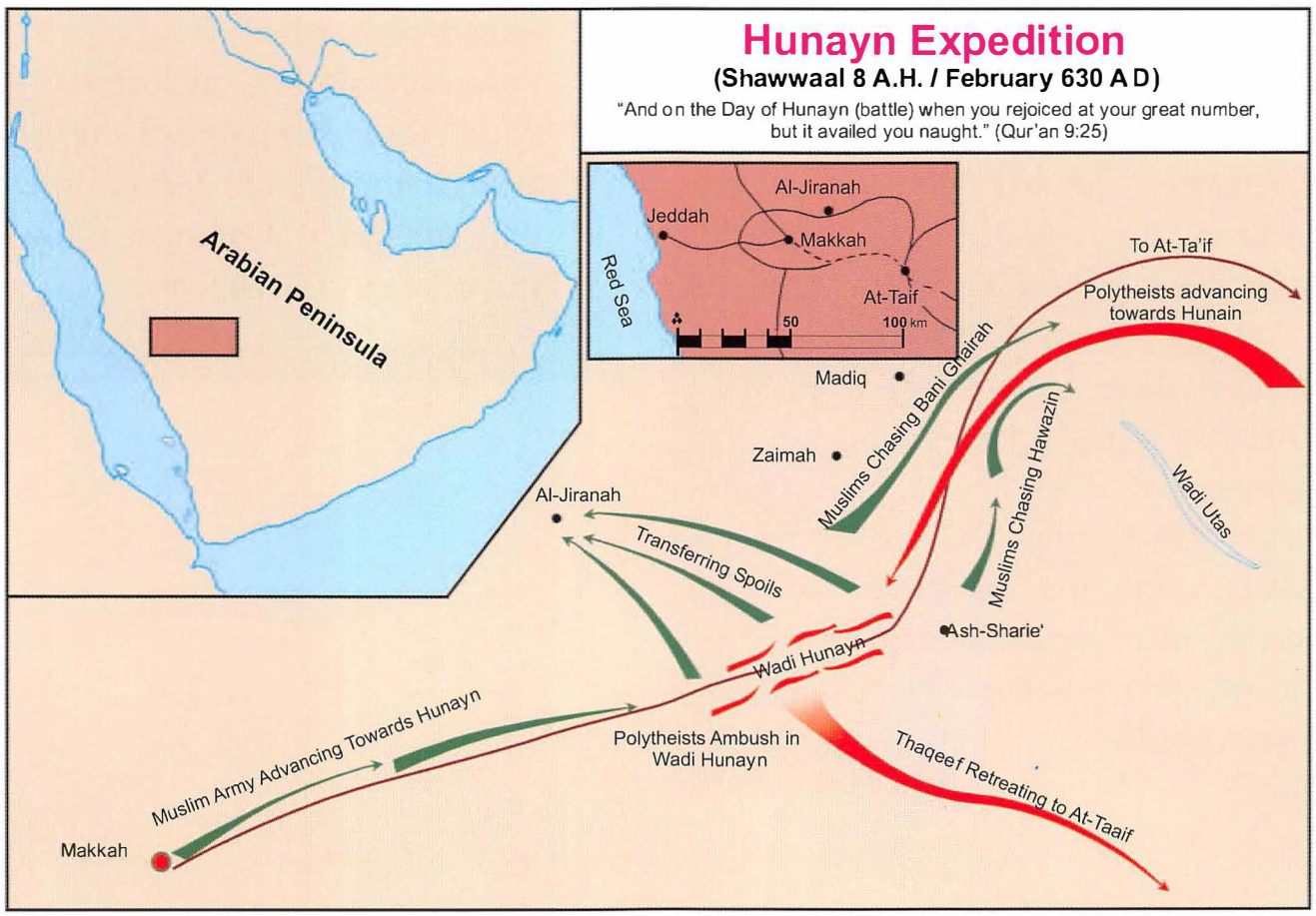
The Battle of Hunayn, a valley situated on the roads leading from Makkah to Taa'if, took place in the year 8 AH, shortly after the Conquest of Makkah. The enemies were the pagan tribes of Hawaazin, in whose territory the valley lay, and their allies, Banu Thaqeef.

Hawaazin regarded themselves as the greatest tribe after the Quraysh. There had always been rivalry between the two. When the Quraysh submitted to the Messenger of Allah ﷺ in Makkah, Hawaazin became the undisputed

champions of the idol-worshippers. Maalik ibn Awf, the Hawaazin chief, called for war against the Muslims, and the tribe of Thaqeef supported him. They agreed to advance against the Muslims, taking their property, women and children with them so that everyone would fight to the last in defence of his family and possessions.

The Muslim army – reinforced by many newly converted Makkans – comprised about twelve thousand men, whereas Hawaazin and Thaqeef had only one third of that number at their disposal. Relying on their great numbers the Muslims were overconfident, and apparently careless. In the narrow defiles beyond the oasis of Hunayn, they fell into an ambush prepared by the tribesmen and began to retreat in disorder, after heavy losses had been inflicted on them by the Bedouin archers. It was only the example of the Prophet ﷺ and his early adherents that saved the day and turned the initial rout into a decisive victory.

It is to this battle that verses 25 and 26 of *Soorat at-Tawbah* refer, pointing out that true help can come only from Allah, and the great numbers, ties of kinship and worldly wealth are of no avail if they are 'dearer to you than Allah and His Messenger and the struggle in His cause.'



The Siege of Taa'if

The soldiers of Thaqeef who had fled from Hunayn retreated to Taa'if. They locked the city gates after storing sufficient provisions for a year. Then they prepared for war against the Muslims.

The Prophet ﷺ and his army went to Taa'if at once and pitched camp outside the city wall. The Thaqeef, who were good archers, shot volleys of arrows at the Muslims, and the air seemed to be filled as if with swarms of locusts. The enemy arrows took their toll on several Muslims' lives.

The siege lasted for more than ten days. Allah's Messenger ﷺ had not been given leave by Allah, Most High, to conquer Taa'if at that time. He, therefore, commanded 'Umar ibn al-Khattaab to declare that the siege was over and that the army could depart.

In the meantime, the Prophet ﷺ and the Muslims returned to Madeenah. Thaqeef sent a delegation to the Messenger of Allah ﷺ a few months later. Finally the Thaqeef embraced Islam. After the delegation returned home, Islam spread among the people of Thaqeef, until every person in Taa'if was a Muslim.



- Why did the Prophet ﷺ single out Abu Sufyaan while announcing general amnesty?
- What did Allah's Messenger ﷺ do about the idols, both inside and outside the Ka'bah?
- How was Makkah a sanctuary?
- What caused the Battle of Hunayn? How did the Muslims perform in it?
- Why did Allah's Messenger ﷺ leave the siege of Taa'if halfway?

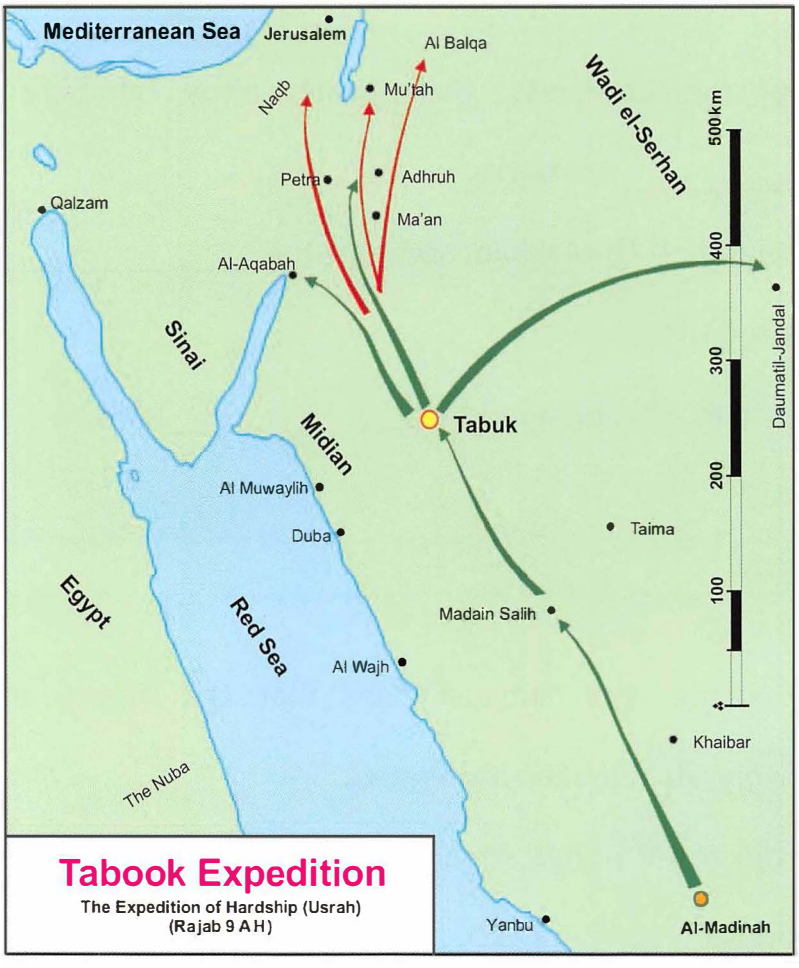
Review

A. Fill in the blanks.

1. During the Conquest, the Muslim army numbered _____ warriors.
2. On the march to Makkah, some of the _____ accepted Islam.
3. The Ka'bah was surrounded by _____ idols.

B. Think up

1. What made Abu Sufyaan sure that the Treaty of Hudaybiyyah had been abrogated?
2. Why did the Prophet ﷺ command his army not to use weapons?



The Tabook Expedition

After his return from Hunayn and at-Taa'if, Allah's Messenger ﷺ stayed in Madeenah for almost eight months, from *Dhul-Hijjah* until *Rajab* of the ninth year of the *Hijrah*. He then disclosed his intention of marching against the Romans in *Rajab*. That was unusual, since it was the Prophet's habit not to disclose his military objectives beforehand: that is to say, the direction in which he would move and the enemy with whom he would engage. In fact, whenever he left Madeenah on a military expedition, it was his practice to conceal his intent by following an unusual route to the battlefield. Why did he depart from his custom on this occasion? It is generally thought that he did so because he would be waging war against the formidable Romans, and he wanted the people to make the necessary preparations.

The expedition of Tabook was also unique, because the distance was so great. Tabook lies in the north of the Hijaaz, 778 kilometres from Madeenah by the modern road. Tabook was a part of the territory under the control of the Roman Empire at that time. Allah's Messenger ﷺ called it Tabook, but it was also known as the Expedition of Hardship (*Ghazwat al-'Usrah*), because of the economic difficulties which the Muslims faced during the campaign. Famine conditions prevailed in Arabia. The scorching heat of summer was at its peak. The season was always a hot one, but that year there was drought, and the heat was more oppressive than usual. The harvest season had just about arrived. There was a shortage of material resources needed to wage a war. It was

in such testing circumstances that the Prophet ﷺ ordered his people to prepare to march to Tabook. On this occasion, he did not conceal his intent. He declared that the Romans were his target, and that he would march towards Syria.



Reason for the Expedition

The Tabook Expedition took place in *Rajab* in the year 9AH. The immediate cause for this expedition was the information which the Prophet ﷺ received to the effect that the Romans, apprehensive of the rapid growth of Islam in Arabia, were assembling large forces on the borders of the Arabian Peninsula with a view to marching against Madeenah and overthrowing the Muslims. The Romans remembered the Mu'tah Expedition and were still a threat. Allah's Messenger ﷺ, therefore, decided to lead a Muslim army into the Roman territory before the Romans crossed the Arab borders and threatened the heart of Islam.

To guard against such an assault, Allah's Messenger ﷺ assembled the strongest force possible and set out towards the frontier, in the month of *Rajab*.

The Contributors to the Army of Tabook

Allah's Messenger ﷺ publicly appealed to the Muslims to prepare for war against the superpower of that time.

Orders were sent to Makkah and to the allied tribes that they had to send to Madeenah all their available arms and men at once for the Syrian campaign. People set about making ready with all speed. The richer men vied with each other in their contributions of money. Muslims responded fervently to the Prophet's call and began their war preparations, each Muslim contributing much more than his financial means permitted.

Huge amounts of money were donated by 'Uthmaan ibn Affaan ﷺ and Abdur-Rahmaan ibn Awf ﷺ. 'Umar ﷺ contributed half of all his belongings; whereas Abu Bakr ﷺ placed all that he had possessed at the feet of the Prophet ﷺ. In the same spirit, the companions with low incomes brought their hard-earned wages and donated them to the Prophet ﷺ. Women generously donated their jewellery to the war-fund.

Moved by the zeal of fighting in Allah's cause, thousands of Muslims flocked to Madeenah from far and wide,

and expressed their readiness to sacrifice their lives. Those who could not be included in the Muslim army, because of the acute shortage of cavalry and other war provisions, wept bitterly and lamented their exclusion so pathetically that the Prophet ﷺ was moved. A subsequent revelation in the Glorious Qur'an has enshrined in memory these weepers. They were seven in number – five needy Helpers, and two Bedouins of Muzaynah and Ghatafaan – whom the Prophet ﷺ turned reluctantly away, because he was unable to mount them, and tears filled their eyes as they left his presence.

The occasion, in fact, served as a touchstone for distinguishing the sincere from the hypocrites. The moment was so crucial for Islam that not going to the battlefront revealed the hollowness of a man's claim to believe in Islam. This is the reason why this expedition was also called by yet another name '*al-Faadhihah*', which can roughly be translated to mean 'The Unmasking'. The expedition was named thus because it exposed the reality of the hypocrites and unmasked them.

The believers were eager to go out on this expedition. Poverty did not prevent Waathilah ibn al-Asqa' from participating in the expedition. He ran out into the streets of Madeenah and called out, 'Is there any man who will carry me on his riding animal in return for which he can have my share of the spoils.' An old man from the Helpers responded, 'I will take his share, but he will have to take turns riding with me, and I will provide him with food.' Waathilah agreed to the terms. In a later expedition, the Muslim army won spoils, and Waathilah's share consisted of a number of camels. When he offered them to the old man, he refused to take them saying, 'Keep your camels, my nephew, for it is not of yours that I wanted.'

Allah's Messenger ﷺ had left Ali ibn Abee Taalib رضي الله عنه to look after his family, but the hypocrites spread the rumour that the Prophet ﷺ found him a burden and was relieved to be rid of his presence. Hearing this, Ali رضي الله عنه was so distressed that he put on his armour, seized his arms and overtook the Prophet ﷺ at his first halt, intending to get his permission to accompany him. He told him what the people were saying, and the Messenger of Allah ﷺ said, 'They lie. I asked you to remain for the sake of what I had left behind me. So return and represent me in my family and in yours. Are you not content, Ali, that you should be to me as Haaroon عليه السلام was to Moosaa عليه السلام, except that after me there is no Prophet?'

The Excuse of al-Jadd ibn Qays

One of the leaders of the hypocrites, al-Jadd ibn Qays, came to see the Messenger of Allah ﷺ. Allah's Messenger ﷺ asked him to join the expedition but al-Jadd had the most extraordinary excuse. 'Messenger of Allah', he said 'nobody loves women more than I do, and they say that the women of the Romans are so beautiful, so I am afraid that I may be infatuated by them.' Allah's Messenger ﷺ accepted his apology, but Allah did not. The Qur'an condemned the man in severe terms in *Soorat at-Tawbah*, 9:49.

Another group of hypocrites asked the Prophet ﷺ to excuse them from fighting because of the scorching heat. The Qur'an also rejected their excuse as unacceptable in the same *soorah*, verses 81-82.

The evil intentions of the hypocrites came to light during this expedition. They discouraged the people, saying, 'Don't go forth in the heat.' Most of the hypocrites stayed behind and did not join the expedition, but some of them joined the army with the intent of making plots and spreading rumours.

The Three Devout Muslims who Failed to Join the Expedition

The hypocrites came to the Prophet ﷺ with various excuses, asking permission to stay behind, and many of the Bedouins who had newly converted to Islam did the same. There were also three men of good faith – Ka'b ibn Maalik, Muraarah ibn ar-Rabee, and Hilaal ibn Umayyah – who did not deliberately decide to remain at home, nor did they proffer excuses. But it seemed to them so undesirable to leave Madeenah at that season, that they



- Why did Allah's Messenger ﷺ reveal his intention of marching against the Romans?
- What other names did the Battle of Tabook have and why?
- What difficulties did the Muslims face during the Tabook Expedition?
- What factors led the Prophet ﷺ to march against the Romans?
- How did the Muslims react to the appeal of the Prophet ﷺ to prepare for war?
- What happened to those who could not be accommodated in the army?
- Why did the Prophet ﷺ ask Ali ﷺ to stay behind?

could not bring themselves to make preparations, and they put off the task from one day to the next until the day dawned when it was too late and the troops had gone.

More than eighty other men also stayed behind. According to some scholars, this number consisted of Madeenah hypocrites, the Bedouins from Banu Ghifaar and other tribes who stayed behind numbering eighty-two men in addition to Abdullaah ibn Ubayy and his followers. Everyone who stayed behind thought that no one would notice his absence from the army. Allah's Messenger ﷺ singled out those who had stayed behind with a valid excuse because their intention had been good. He said, 'There are people in Madeenah who are with you wherever you go and whenever you cross a valley.' The companions asked, 'Messenger of Allah, are they in Madeenah?' He answered, 'They are in Madeenah. They were prevented from joining us for a valid reason.'



The Number of the Troops of the Tabook Expedition

When all the contingents had arrived, the army was thirty thousand strong, with ten thousand horses. It was by far the largest and best equipped army that the Prophet ﷺ had led. A camp was made outside the town. Abu Bakr ﷺ was put in charge of it until everyone was ready for the march. Then Allah's Messenger ﷺ rode forth and took command.

During the northward march, it happened one day at dawn that Allah's Messenger ﷺ was delayed in making his ablution. The companions were in lines for the prayer and they waited for him until they feared that the sun would rise before they had offered their prayer. Then it was agreed that Abdur-Rahmaan ibn Awf should lead them, and they had already performed one of the two prayer units when Allah's Messenger ﷺ arrived. Abdur-Rahmaan was about to draw back, but the Prophet ﷺ motioned him to remain where he was, and he himself joined the congregation. When they had uttered the final greeting of peace, the Prophet ﷺ rose and offered the prayer unit he had missed.

Abu Khaythamah's Faith in Action

Meanwhile, in Madeenah, about a few days after the army had marched out, one of the believers who had stayed behind, Abu Khaythamah ﷺ of the Khazraj, went out into his orchard amid shades of trees on a day of intense heat. There were two tents there, and he found that both his wives had sprinkled each with water, and in each a meal was made ready for him and water had been cooled in earthen jars for him to drink. He stood at the threshold of one of the tents and said to himself, 'Allah's Messenger ﷺ is in the glare of the sun, blown on by hot winds, and Abu Khaythamah is in cool shade with food prepared for him, and two beautiful wives, serving him in his orchard.' Then he turned to his wives and said, 'By Allah, I will not enter either of your tents until I have first caught up with the Prophet ﷺ, so make ready provisions for me.' So they saddled his camel, and he set off with all speed in his attempt to catch up with the Muslim army. When the lone rider approached the army a few days after they had reached Tabook, but before he was distinguishable, Allah's Messenger ﷺ said, 'Be Abu Khaythamah!' Then when the man rode up and greeted him, he said, 'Alas for you, Abu Khaythamah!' But when he informed him of what had happened, Allah's Messenger ﷺ forgave him and prayed for him.

The Story of Abu Dharr al-Ghifaaree

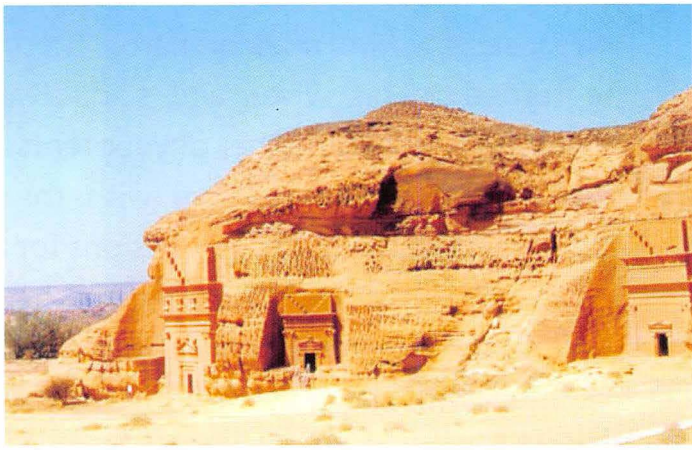
Abu Dharr al-Ghifaaree ﷺ was not able to keep up with the pace of the advancing army to Tabook because his camel was weak and old. Eventually, he abandoned it, loading his things on his back and went off walking in the tracks of the Messenger of Allah ﷺ. The Prophet ﷺ stopped at one of his halting places when a man called his attention to someone walking on the road alone. The Prophet ﷺ said that he hoped it was Abu Dharr, and when his companions looked carefully, they said that it was indeed Abu Dharr. Allah's Messenger ﷺ said, 'May Allah have mercy on Abu Dharr! He walks alone, he will die alone, and he will be resurrected alone.' In reality, Abu Dharr ﷺ died alone. Only his wife and a servant were with him at a place in the desert called ar-Rabdhah. Allah's Messenger's prophecy for Abu Dharr ﷺ was fulfilled. The Prophet ﷺ once praised Abu Dharr and said about him, 'The earth has not borne, nor the heaven has under its roof anyone more truthful than Abu Dharr.'



A Miracle and the Spring of Tabook

During the march, the Prophet ﷺ said one night, 'Tomorrow, Allah willing, you will come to the spring of Tabook. Whoever comes to it let him not touch its water until I myself arrive there.' But the first men, two hypocrites, to reach it drank from the spring, and when the main part of the army reached, the water had become less than a trickle. Allah's Messenger ﷺ severely rebuked the two men. He then sent some others to scoop up what water they could, in the hollows of their hands and to empty it into an old skin. When enough water had been collected, he washed his hands and face in it, and poured it over the rock, which covered the mouth of the spring. He then supplicated as Allah willed him to supplicate. Then, with a sound as that of thunder, the water gushed forth and continued to flow plentifully even after all the men had satisfied their needs. He then turned to Mu'aadh who was beside him and said, 'Mu'aadh, I pray that you will live to see this place as a vale of many gardens.' And it happened as he had said. The effects of the Tabook spring are felt even this very day. Tabook is noted for its wonderful gardens, vegetation and crops, all of which attest to the truthfulness of the Prophet ﷺ and his message.

No fighting took place against the Romans during this expedition. The Muslims reached Tabook and did not meet the Romans and their allies. The rulers of the region made peace with the Prophet ﷺ and agreed to pay the *jizyah* – the Protection Tax. The result was that the Islamic State now extended to the borders of the Roman Empire. The bloodless victory of Tabook shattered the power of both the unbelievers and the hypocrites.



The Return from Tabook

The army stayed in Tabook for twenty days and then returned to Madeenah. On the homeward journey, the Muslims passed through al-Hijr, the territory of the Thamood who, according to the Glorious Qur'an, were tested with the mare camel and had slain her, so a mighty blast had overtaken them

because of their rebellion. The Muslims rushed to enter the ruined houses of al-Hijr, but Allah's Messenger ﷺ forbade them from doing so. He said, 'Do not enter the dwelling places of those who were unjust to themselves unless you enter in a weeping state, lest the same calamity as theirs befall you.' He then covered his head and galloped away till he crossed the valley. He also forbade them to drink the water from its wells or to use its water for ablution. He told them to feed their camels with any dough they had made with the water and not to eat it themselves.

When the Muslims complained to the Prophet ﷺ of the exhaustion of their camels on the way back, he prayed 'O Lord, enable the camels to carry their burdens. You can enable the weak and the strong, the wet and the dry, to carry burdens on land and sea.' No sooner had he thus prayed than the camels regained their strength and brought their burdens to Madeenah. The Muslims did not complain about them again.

Those hypocrites who had not taken part in the expedition now went to Allah's Messenger ﷺ and made their excuses, which he accepted, while reminding them that Allah, Most High, knew their most secret thoughts. He, however, told the three believers who had stayed behind to depart from him until Allah decided their case, and he gave orders that no one should speak to them. For fifty days, they lived as outcasts. But after the dawn prayer, on the fiftieth day, Allah's Messenger ﷺ announced in the Mosque that Allah had forgiven them. (*Soorat at-Tawbah*, 9: 118). The congregation rejoiced. Many Muslims hastened from the Mosque to inform the three men of the good news.

The return from Tabook had been at the beginning of *Ramadhaan* in the year 9AH. When the men returned from Tabook, they said amongst themselves that their days of fighting were now at an end, and this idea was strengthened by the coming of various delegations, which continued throughout the tenth year. But the Prophet ﷺ warned, 'A body of my people will not cease to fight for the truth until the coming forth of the Antichrist*.' He also said, 'If you knew that which I know, you would laugh little and weep much.' He warned them that his people would surely follow the Jews and the Christians upon the path of degeneration. He said, 'You will follow the ways of those that were before you span by span and cubit by cubit until, when they go down the hole of a lizard, you would follow them down; yet Allah will send to this community, at the head of every hundred years, a person who will renew for it its religion.'

* The antichrist is a man who is blind in his right eye in which all light is extinguished, as if it were a grape.

Review

A. Fill in the blanks.

1. The march against the Romans is called the _____ Expedition.
2. The weepers were _____ in number.
3. The _____ and many of the _____ stayed behind in the Mu'tah Expedition.
4. The effects of the _____ Tabook spring are felt until this very day.

B. Think-up

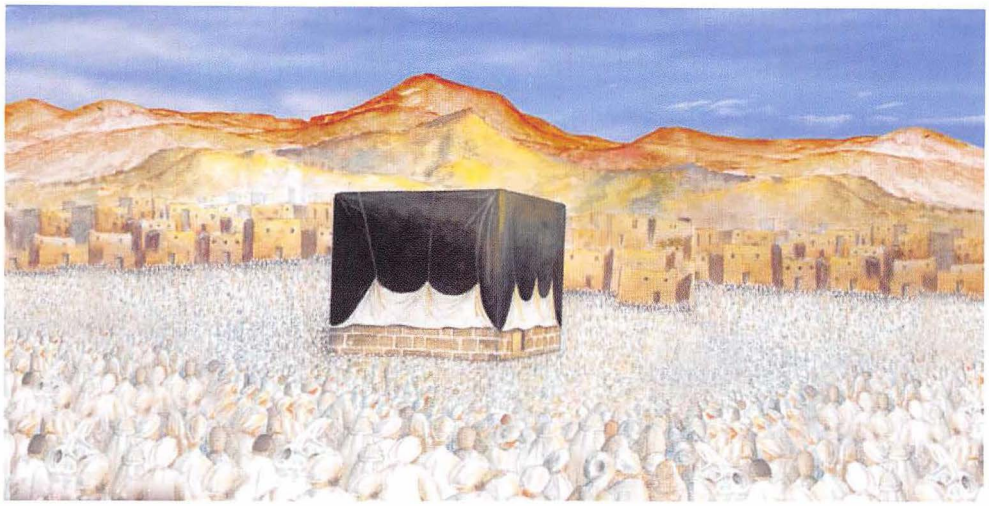
1. What made Abu Khaythamah رضي الله عنه finally join the army?
2. Even though formal wars may have been over, what must Muslims continue doing?
3. What else do you know about the Antichrist?



- Looking to the Prophet's example, how should one complete a two-*rak'ah* prayer if one joins the congregation late?
- What did Abu Dharr رضي الله عنه do when he was left behind?
- Why did water dry up at the Spring of Tabook?
- How was the Tabook Expedition a bloodless victory for the Muslims?
- Why did the Prophet ﷺ leave the valley of al-Hijr quickly?
- What became of the three believers who had stayed behind?

Prophet Muhammad ﷺ (6)

14



The Farewell Pilgrimage (*Hajjat-ul Wadaa'*)

Hajj is one of the five pillars of Islam. It was made obligatory in the tenth year, after the *Hijrah*.

The mission of the Prophet ﷺ was nearing completion. It was necessary for him to bid farewell to his loving companions. He left Madeenah for several other reasons: to perform the *Hajj*, to meet Muslims from far and near, to teach them their faith and its rituals and to give them his final instructions. He would command the Muslims to follow his teachings and to keep away from every trace of *Jaahiliyyah* – the Days of Ignorance before the advent of Islam. This *Hajj* is known by various names such as *Hajjat-ul-Balaagh* (*Hajj* of Conveying the Message); *Hajjat-ul-Islaam*; and *Hajjat-ul-Wadaa'* (Farewell Pilgrimage). It is called *Hajjat-ul-Balaagh* because Allah's Messenger ﷺ gave sermons concerning the rituals of the *Hajj*, both in words and through practical demonstration. In fact, nothing was left of the important message of Islam that he had not then clarified. After he had done that, Allah Most High revealed the verse, **'This day have I perfected for you your religion, fulfilled My favour on you, and have chosen Islam for you as your religion.'** (*Soorat al-Maa'idah*, 5:3) It is called *Hajjat-ul-Wadaa'*, for the Prophet ﷺ did not perform another *Hajj* after it and it was his first *Hajj* since he began his mission.

The month of *Shawwaal* had passed and, in the eleventh month of the year, it was announced throughout Madeenah that Allah's Messenger ﷺ himself would lead the pilgrimage. The news was sent to the desert tribes. Multitudes flocked to Madeenah from all directions. People were delighted at the opportunity of accompanying the Messenger of Allah ﷺ at every step on the way. The pilgrimage

would be unlike any other that had been performed for hundreds of years. The pilgrims would all be worshippers of One God, Allah. No idolater would dishonour the Sacred House with the performance of any pagan rites. More than a hundred thousand Muslims performed *Hajj* with him.

Once the Prophet ﷺ had decided to go on *Hajj*, he informed the people of his intention and they started making ready for the journey. When the news of it spread outside Madeenah, people flocked to the city wanting to accompany him. The crowds stretched before him, behind him and to his right and left, as far as the eye could see. All his wives were present, each in her howdah, escorted by Abdur-Rahmaan ibn Awf ﷺ and 'Uthmaan ibn Affaan ﷺ.

On a Saturday of the last four days of the month of *Dhul-Qa'dah*, the Prophet ﷺ started his departure preparations. He combed his hair, applied some perfume, wore his garment, saddled his camel and set off in the afternoon. He arrived at *Dhul-Hulayfah* before the *'Asr* prayer. He spent the night there. When it was morning, he said to his companions, 'A comer sent by my Lord has called on me tonight and said, "Pray in this blessed valley and say 'I intend *'Umrah* combined with *Hajj*'"' (*Saheeh al-Bukhaaree*)

Before performing the *Dhuhr* prayer, he bathed for *ihraam* (sacred state of pilgrimage) and 'Aai'shah ﷺ perfumed him with her hand both on his body and head with *dhariyyah* (a plant) and with a perfume containing musk. The thick sticky layer could be seen among his parts of hair and beard. After wearing his clothing for *ihraam*, he performed the *Dhuhr* prayer shortened to two *rak'ahs*. Still at his prayer-place, he proclaimed that he was about to perform *Hajj* combined with *'Umrah*, and then pronounced the *talbiyah*,

'Here I am at Your service, O Allah, at Your service! You have no partner. I am at Your service! The Praise, Blessings and the Kingdom are Yours. You have no partner.'

The multitude chanted the *talbiyah* along with him as they continued their journey. He entered Makkah on 4 *Dhul-Hijjah*, and went straight to the Sacred House. He performed the *tawaaf* of the Ka'bah and the *sa'ee* between Safa and Marwah. He stayed in Makkah for four days and then, on the Day of *Tarwiyah*, 8 *Dhul-Hijjah*, he made for Mina with his companions. He offered *Dhuhr* and *'Asr* prayers and spent the night there. At sunrise on 9 *Dhul-Hijjah*, he rode on to Arafaat, a broad valley about thirteen miles east of Makkah, just outside the sacred precinct. He was followed by all the pilgrims. It was a Friday. Down in the valley, he delivered a superb sermon to the people while seated on his camel. He confirmed the principles of Islam and

struck at the root of idolatry and ignorance. That address has become a landmark in Muslim history and a vital document of Islam. It has become famous as *Khutbatu Hajjatil-Wadaa'* (the Farewell Address).

Allah's Messenger ﷺ started by praising Allah and thanking Him. Then, turning to his audience, he added:

> 'O people! Listen to my words, for I do not know if I am ever going to meet you on such an occasion after this year.
>
> 'Your blood, your property and your honour are as sacred as this day, this month and this city.
>
> 'Behold! All practices of paganism and the Days of Ignorance are remitted. The first claim on blood I abolish is that of Ibn Rabee'ah ibn Haarith who was being nursed in the tribe of Sa'd and whom Hudhayl killed. Usury is forbidden and I make a beginning by remitting the amount of interest which al-Abbaas ibn al-Muttalib has to receive.
>
> 'O people! Fear Allah concerning women. Indeed you have taken them on the security of Allah and have made them lawful to you by the word of Allah...
>
> 'Indeed, I have left among you the Book of Allah, if you hold fast to it, you will never go astray.' (Safi-ur-Rahmaan al-Mubarakpuri, *The Sealed Nectar*, pp. 540-41)

A powerful murmur of assent 'O Allah, yes' arose from thousands of throats and the vibrant words *Allaahumma na'am* rolled like thunder throughout the valley. Allah's Messenger ﷺ raised his forefinger and said, 'O Allah, bear witness!'

When the *khutbah* was over, he called on Bilaal to call the *adhaan*. Then the *iqaamah* was pronounced and he offered *Dhuhr* prayer with two *rak'ahs*, and after the *Iqaamah* for *'Asr* had been given, he prayed that too, with two *rak'ahs*. After he had finished the prayers, he mounted his she-camel and rode until he came to *al-Mawqif*, the halting place at Arafaat. Remaining on his camel, he kept on supplicating Allah, glorifying and praising Him until sunset.

At sunset, he moved from Arafaat to Muzdalifah. There he performed the *Maghrib* and the *Ishaa'* together and spent the night there.

At dawn of the following day, he offered the *Fajr* prayer and then rode until he arrived at *al-Mash'ar al-Haraam*, the Sacred Site at Muzdalifah. He faced the *Qiblah* and began to supplicate. He recited the *takbeer (Allaahu Akbar*: Allah is Supremely Great) and the *tahleel* (There is no god but Allah). Allah's Messenger ﷺ then led the pilgrims to al-Aqabah before sunrise. It was at this very place on this very day some twelve years previously that he had met the six men of al-Khazraj who had pledged allegiance to him, thus paving the way

for the First and the Second Aqabah pledges. He went quickly to *Jamrat al-Aqabah* at Mina and threw pebbles at the pillar.

The Prophet ﷺ delivered a sermon in Mina in which he informed the Muslims of the sacredness of the Day of Sacrifice, of its inviolability and its favour with Allah. He also reminded them of the sanctity of Makkah over all other cities. He ordered them to obey their leaders according to the Book of Allah, to adhere to the practices of *Hajj* he had used and not to turn to unbelief after his time nor to start fighting amongst themselves. He commanded them to pass on his words. 'Worship your Lord, offer your five daily prayers, fast the month of *Ramadhaan*, and you will enter the Garden of your Lord in peace,' he said. He did not go on pilgrimage after that. Thus this *Hajj* came to be known as the Farewell Pilgrimage.

Then he went to the place of sacrifice at Mina and sacrificed sixty-three camels, one for each year of his life. He then commanded Ali ﷺ to sacrifice the remaining of the hundred camels which they had brought with them. The Prophet ﷺ then called a man to shave his head. The pilgrims gathered round him in the hope of obtaining some locks of his hair. He divided his hair between those who were near him. Then he rode to Makkah and performed the *Tawaaf al-Ifaadhah*. At the well of Zamzam, he drank of its water as much as he wished. Then he returned to Mina where he spent the night. The next morning, he waited until the sun had declined before going to perform the rite of stoning the pillars. He started with the stoning of *al-Jamrah al-Oolaa*, then he stoned the *al-Jamrah al-Wustaa* and finally he stoned the *Jamrat al-Aqabah*. This was repeated over the three days of *Ayyaam at-Tashreeq*, following the Day of Sacrifice.

After the three days of *at-Tashreeq*, he went to Makkah and performed the Farewell *Tawaaf* before dawn. Then he asked his companions to make ready for the departure to Madeenah. On their return journey, they stayed the night at Dhul-Hulayfah. He entered Madeenah in broad daylight.

Review

A. Answer the following questions.

1. Why did the Prophet ﷺ go to Makkah?
2. Mention the different names of the Prophet's only *Hajj*.
3. How did such a huge gathering of Muslims come about for *Hajj*?
4. Mention a few points that the Prophet ﷺ discussed in the Farewell Sermon.

B. Fill in the blanks.

1. *Hajj* was made obligatory in the _____ year after the *Hijrah*.
2. The Prophet ﷺ delivered the Farewell Sermon in the Valley of _____.
3. The sanctity of _____ is above all other cities.

C. Think-up

1. Why do you think did the Prophet ﷺ divide his hair after having his head shaved?
2. What are '*Ayyaam at-Tashreeq*' ?

15 Prophet Muhammad ﷺ (7)



The Prophet's Final Illness and his Subsequent Death

Upon returning from his *Hajj* in the month of *Dhul-Hijjah*, the Prophet ﷺ remained in Madeenah for the rest of the month as well as for the months of *Muharram* and *Safar* of the year 11 AH. Soon his attention was turned towards the north. In the last days of *Safar*, the second month of the year, he began to mobilize a huge army. He decided that the time had come to reverse the defeat at Mu'tah. He commanded preparations to be made for an expedition against those tribes of Syria which had flanked the Roman troops on the day when Zayd ibn Haarithah ﷺ, Ja'far ibn Abee Taalib ﷺ and Abdullaah ibn Rawaahah ﷺ were killed. He called Zayd's son Usaamah to come to him and he put him, despite his youth, in command of the three-thousand-strong army. Usaamah ﷺ was only eighteen years old at that time.

One night, not long after the Messenger of Allah ﷺ had ordered preparations for the Syrian Expedition and before the army had left, he went to the Baqee' graveyard and supplicated for the dead.

The following morning, he became ill. His head ached as he had never known it to ache, but he still went to the mosque and continued to lead the prayers as usual. He tried to do as he did when he was well, but his illness increased, until the time came when he could pray only in a sitting position.

The Prophet ﷺ gave his last *khutbah* five days before his death. He mounted the pulpit and invoked blessings on the martyrs of Uhud, as if he were doing it for the last time. He then said, 'There is a slave amongst the slaves of Allah to whom Allah has offered the choice between this world and that which is with Him, and the slave has chosen that which is with Allah.' When he said that, Abu Bakr wept, for he knew that Allah's Messenger ﷺ was speaking of himself and that the choice meant imminent death. Allah's Messenger ﷺ saw that he had understood his words and told him not to weep. He then said, 'O people, the most beneficent of men to me in his companionship is Abu Bakr, and if I were to take from all mankind a bosom friend he would be Abu Bakr, but he is my brother.' Before leaving the pulpit, he said, 'I go before you, and I am your witness. Your appointment with me will be at the Pool, which I behold from where I now stand. I do not fear for you that you set up gods beside Allah, but I fear for you this world, lest you seek to vie with one another in worldly gains.'

From the mosque he went to the apartment of Maymoonah ﵂, whose turn it was to house him. The effort of *khutbah* to the congregation had increased his fever. His pain increased. Then, in the apartment of Maymoonah ﵂, he called his wives and asked them to permit him to be looked after in 'Aai'shah's apartment. All of them agreed. He came out walking between two men of the family, al-Fadhl ibn 'Abbaas ﵁ and Ali ibn Abee Taalib ﵁. His head was bandaged, and his feet were dragging as he entered 'Aai'shah's apartment.

Allah's Messenger ﷺ had commanded Usaamah ibn Zayd ﵁ to lead an expedition to the Syrian borders. Many of the prominent Emigrants and Helpers, including 'Umar ibn al-Khattab ﵁, were in his army. Preparations were hastened on, and Usaamah went out with his army as far as al-Jurf, about three miles to the north of Madeenah, where they encamped. But the Prophet's illness took a serious turn when the army was at al-Jurf. Usaamah broke camp then. After the Prophet's death, Abu Bakr sent forward the army under Usaamah himself, following the Prophet's last wishes.

At the next call to prayer, Allah's Messenger ﷺ could no longer lead the prayer even though he remained seated. He, therefore, said to 'Aai'shah ﷺ, 'Tell Abu Bakr to lead the people in prayer.' But 'Aai'shah ﷺ feared that it would immensely pain her father to take the place of the Messenger of Allah ﷺ. She said, 'Messenger of Allah! Abu Bakr is a very sensitive man. He is not strong of voice and is much given to weeping when he recites the Qur'an.' But the Prophet ﷺ insisted, 'Tell him to lead the prayer.' And for the rest of his illness, Abu Bakr led the prayer.

Allah's Messenger ﷺ suffered much pain in his illness. Umm Ayman ﷺ was in constant attendance. She kept her son Usaamah informed. On one of these days during which the Prophet's condition worsened, he said concerning the *Ansaar*, 'I advise you to take care of the *Ansaar* (Helpers) and to be kind to them. They are very close to me. So accept from those among them who do well, and pardon those among them who do wrong.'

Faatimah ﷺ used to visit the Prophet ﷺ. At one of these visits, 'Aai'shah ﷺ saw him whisper something to his daughter and she began to weep. Then he confided to her another secret, and she began to smile through her tears. Later, 'Aai'shah ﷺ asked her what he had said, and she answered, 'The Prophet ﷺ told me that he would die in that illness, and so I wept. Then he told me that I would be the first member of his household to follow him, and so I laughed.'

Jaabir ﷺ said, 'Three days before the Prophet ﷺ died, I heard him say, "Let no one among you die except while he is having good thoughts about Allah, the Possessor of Might and Majesty."' It was Monday, the twelfth of *Rabee' al-Awwal* in the eleventh year after the *Hijrah*. Early that morning, the Prophet's fever abated, and the call to prayer brought him to the mosque. The prayer had already begun when he entered. When Abu Bakr ﷺ realized that the Prophet ﷺ was approaching, he stepped back without turning his head, but Allah's Messenger ﷺ placed his hand on his shoulder and pressed him forward again in front of the congregation, while he himself sat on the left of Abu Bakr and prayed seated.



Not long afterwards, the Prophet ﷺ lost consciousness, and 'Aai'shah ﵂ thought that it was the onset of death, but after sometime he opened his eyes. Then she heard him murmur, 'With the Supreme communion in Paradise.' These were the last words she heard him speak. 'Aai'shah ﵂ laid his head on a pillow.

The Prophet ﷺ died after midday on Monday, 12 *Rabee' al-Awwal* 11AH. He died at the age of sixty-three. The day of his death was the darkest and the saddest day that the Muslims had ever witnessed.

The companions now disagreed as to where he should be buried, but Abu Bakr ﵁ remembered having heard him once say, 'No prophet dies but is buried where he has died'. So the grave was dug on the floor of 'Aai'shah's apartment near the couch where he was lying. Then all the people of Madeenah visited him and prayed over him. He was laid in his grave by Ali and others who had prepared him for burial.

Review

A. Fill in the blanks.

1. The Prophet ﷺ wanted to be cared for in the house of _____.
2. _____ led the prayer throughout the Prophet's illness.

B. Answer the following questions.

1. Why did the Prophet ﷺ mobilize a huge army a few months after his *Hajj*?
2. 'He is my brother', what did the Prophet ﷺ think of Abu Bakr ؓ?
3. Where will Muslims meet the Prophet ﷺ on the Day of Judgment?
4. Where was the Prophet ﷺ buried, and why?

C. Think up

What do you think the Prophet ﷺ meant when he said, 'Your appointment with me will be at the Pool'? What did he mean by the 'Pool'?

Prophet Aadam عليه السلام

16

Section I

An Article of Faith

Belief in the messengers of Allah is one of the articles of faith. Correct belief in the messengers of Allah consists of four elements.

First, one must believe that the message of all of them is the truth from Allah Most High. Their message is essentially one and consistent. If a person today disbelieve in any single one of the messengers who is confirmed in the Qur'an or authentic *hadeeth*, then he is in reality disbelieving in all of them. This implies that the so-called followers of Jesus – Prophet 'Eesaa عليه السلام – are actually disbelieving in their belief in Jesus! This is because in their own gospels, there are plenty of signs that another messenger would come, but they do not want to recognize these signs. On the contrary, Muslims believe in all the prophets.

Second, one must believe in all of the messengers mentioned by name in the Qur'an or authentic *hadeeth*. A Muslim should know that Allah has sent many messengers to different regions of the earth, although not all of them are mentioned in the Qur'an or *hadeeth*. The Qur'an says, **'And indeed We have sent messengers before you. Of them some We have related to you their story, and some We have not related to you their story.'** (40:78) A Muslim, therefore, must believe in all of them as mentioned in the Qur'an.

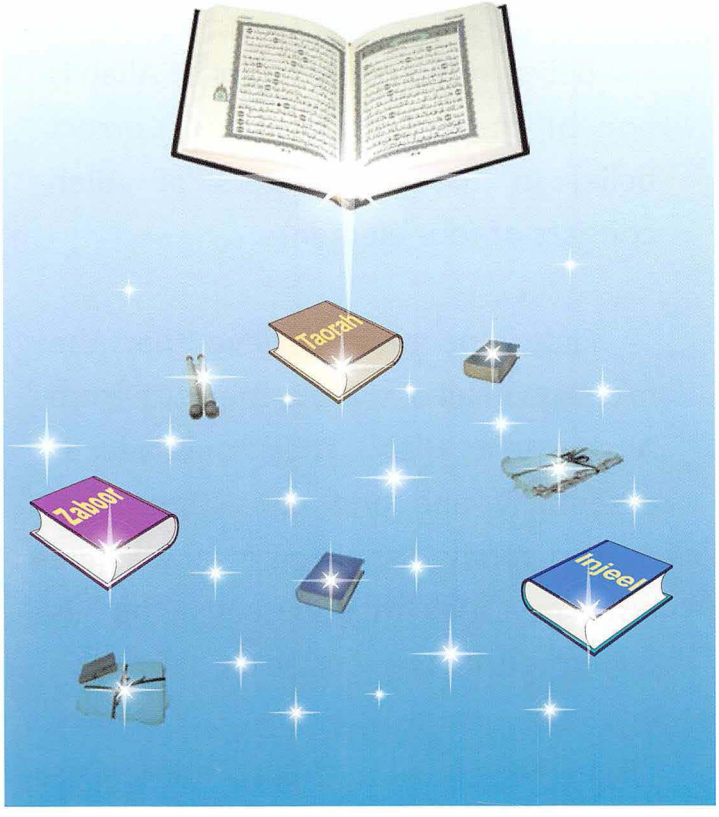
Third, one must believe in everything they conveyed. They conveyed their messages from Allah completely and sincerely. They were most knowledgeable of Allah and the best worshippers and servants of Allah. They did not invent something of their own. They did not judge according to their own desires. They were under protection of Allah from such things.

Lastly, one must submit to, accept and act in accordance with the law of the messenger who has been sent for one's guidance. Allah says in the Qur'an, **'We sent no messenger but to be obeyed by Allah's leave.'** (4: 64)

The believer must realize that Allah sent messengers for the benefit and guidance of mankind. It is a great blessing from Allah. The knowledge that they brought is knowledge that is beyond the grasp of human intellect by itself. The reason is that this knowledge deals with matters of the unseen. Mankind cannot do without their guidance – and the messengers received their knowledge from Allah, Most High. It is also very important to realize that this succession of messengers came to an end with Prophet Muhammad ﷺ. He is Allah's last Messenger and the Seal of the Prophets. (33: 40)

Whatever we know about the earlier prophets comes from the Qur'an. Allah's Messenger ﷺ also gave some further information concerning them in the *hadeeth*. The Qur'an does not usually tell the whole story of each prophet.

The stories of the prophets form a significant portion of the Qur'an, but the Qur'an does not tell the stories of a large number of prophets sent by Allah to various parts of the earth. According to some scholars, Allah sent one hundred and twenty-four thousand prophets for the guidance of mankind. The Qur'an, however, mentions only twenty-five prophets by name. Moreover, within the Qur'an, different terms are used to refer to prophets. Most common is *rasool* and its plural, which occurs more than two hundred times and signifies someone who is sent: a messenger. Less common but frequent is the term *nabee*, which means someone who brings news, and it occurs about fifty times in the Qur'an. The term Maseeh is found eleven times in the Qur'an, meaning the Messiah.



The Terms *Nabee* and *Rasool*

The Arabic word for prophet is *nabee*, which is derived from the word *naba'*. *Naba'* means an announcement of great significance, giving knowledge of a thing. Hence, a prophet is called *nabee* in Arabic because he is 'a bringer of news, one who brings news from Allah'; he is sent by Allah to warn against evil and to give good news to those who are good. Hence, the expressions 'bringer of good news' and 'warner', appear frequently in the Qur'an.

Rasool means messenger, or one sent. Qur'an commentators have made a distinction between *nabee* and *rasool*, saying that a *nabee* (prophet) comes without a new law (*sharee'ah*), and without a revealed book, while a *rasool* (messenger) means one with a law and a revealed book. It is, however, important to note that the two words *nabee* and *rasool* are used interchange- ably in the Qur'an: the same person being sometimes called *nabee* and sometimes *rasool*, while occasionally both names are combined. However, every messenger was a prophet, but every prophet (*nabee*) was not a messenger. In other words, a messenger is at the same time a prophet, but a prophet is not necessarily a messenger.

As for Aadam عليه السلام, he was a prophet, but not a messenger. It is also important to note that all of these prophets and messengers were human beings. They did not have any divine status or attribute of any kind.



- List the four elements that are a part of belief in the messengers of Allah.
- Allah's sending of a messenger is a great blessing from Him. Discuss.
- Mention the difference between a prophet and a messenger.

Review

A. Fill in the blanks.

1. Belief in the messengers of Allah is an article of _____.
2. Altogether, Allah has sent _____ prophets for the guidance of people.
3. Messengers were humans; they did not have _____ or _____.

B. State whether the following statements are true or false.

1. Denying one messenger is like denying all of them. _____
2. All the messengers that Allah has sent are mentioned in the Qur'an. _____
3. Aadam عليه السلام was a Messenger of Allah. _____

Section II

Creation of Prophet Aadam عليه السلام

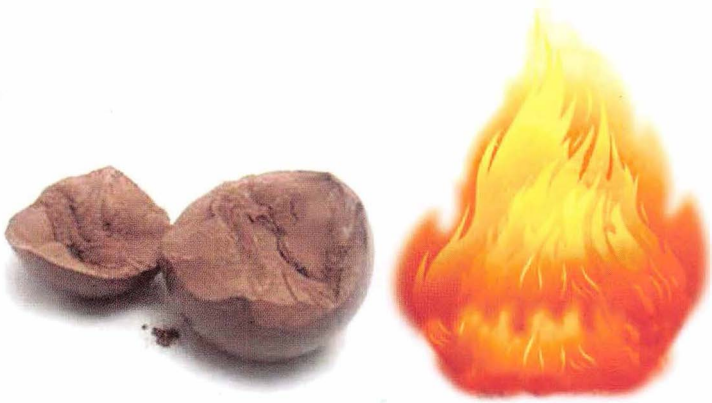
The name 'Aadam' occurs twenty-five times in the Qur'an. Allah describes in the Qur'an how He created the first man out of clay, gave him shape and formed his nature. Allah created Aadam from a handful of clay which He gathered from all over the earth. This is how the Children of Aadam come according to the colour and nature of the earth. There are white among them, red and black and cross colours. There are those among them who are of bad nature and good nature, soft as well as harsh and in between.

Allah created Aadam with His Hand in the last hour of Friday. The best day on which the sun rises is the day of *Jumu'ah*. On it Aadam was created and on it he was made to leave Paradise. On it he was forgiven and on it he died. When Allah created Aadam, He left him for a while as long as He wanted him to be. *Iblees* then went around him and when he found him hollow, he knew that he was a creature who would not exercise restraint. (*Saheeh Muslim*)

Allah then breathed into him the soul that He had created for him, and Aadam came to life. When the soul reached his head, he sneezed and said, *'Al-Hamdulillaahi Rabbil Aalameen* (Praise be to Allah, Lord of the worlds).' Almighty Allah answered him by saying, *'Yarhamuk-Allaah* (May Allah bestow His Mercy upon you).' (*Saheeh Ibn Hibbaan*, and it is *saheeh*. It was also quoted by *Imaam* Ibn Katheer in his *Stories of the Prophets*, English Translation, p. 31)

Al-*Bukhaaree* records, 'Allah created Aadam, and he was sixty cubits tall (one cubit measures about 45 cm or the length from the elbow to the end of the fingers). Then He said to him, "Go and greet those angels, and listen to what they greet you back with. It will be your greeting and the greeting of your descendants." Aadam عليه السلام said, "*Assalaamu 'alaykum.*" They greeted him back saying, "*Assalaamu alayka wa Rahmatullaah.*" So Aadam عليه السلام also added in it *'Wa Rahmatullah.'*"

Allah then commanded the angels to prostrate themselves before Aadam in respect. The angels obeyed Him and prostrated. However, one of the jinn, called *Iblees*, who was with them, refused to prostrate before Aadam, saying, 'I am better than he is; You have created me out of Fire, whereas You have created him out of clay.' (38: 76)



Iblees (*Shaytaan* or Satan) was proud. He rebelled against Allah and refused to obey Him. He brought about, by his rebellion, his and Aadam's fall. Allah's Messenger ﷺ said, 'When the son of Aadam reads a *sajdah* (Prostration Verse in the Qur'an) and prostrates, Satan retires to one side and cries, saying, "Woe to me, the son of Aadam was commanded to prostrate and he obeyed the command, and he got Paradise. I was also commanded to prostrate, but I disobeyed the command to prostrate, so for me is the Fire.'" (Ahmad and Muslim)

Iblees was, therefore, cursed by Allah. *Shaytaan*, another name for *Iblees*, asked Allah to delay his punishment until the Day of Judgment. When Allah granted this request, *Shaytaan* said he would lead astray Aadam and his progeny. Allah gave him leave to try but told him that he would never be able to lead astray Allah's true servants among men. Allah also warned that on the Day of Judgment, He will fill Hell with *Shaytaan* and those who followed him.

Allah taught Aadam عليه السلام the names of all the creatures (2: 31)

The Creation of Hawwaa': Aadam's Wife

Allah then created a woman for Aadam عليه السلام as his companion. Once he fell asleep, and when he woke up there was a woman sitting at his head, whom Allah had created from Aadam's rib.

This caused Aadam عليه السلام no pain. As she was formed from a living being, she was called Hawwaa'. However, the name of Hawwaa' does not occur in the Qur'an.



Allah placed them in a garden in Paradise, a pleasant place to live in. He told them to eat the fruits in the garden as they liked, but He warned them not to approach a certain tree. The Qur'an says: **'And We said, "O Aadam, dwell you and your wife in the Garden and eat thereof easefully where you two desire; but do not approach this tree, lest you [two] become wrongdoers."'** (2: 35) Prophet Aadam عليه السلام and Hawwaa', therefore, left that tree alone.

But Do not Approach This Tree

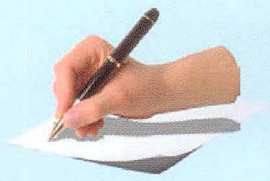
The definite article *al* before the word *shajarah* (the tree) shows that as far as Aadam and Hawwaa' (Eve) were concerned, they were pointedly informed about the tree they were not to approach. But, as to the question what tree it was, we find nothing in the Qur'an or in any sound *hadeeth* that could provide us with a definite answer. In reality, there is no need to know the identity of this tree. The real purpose of the Qur'an here is to show that just as the angels and the jinns were tested by being commanded to prostrate before Aadam, so were Aadam and Hawwaa' tested by being forbidden to approach a certain tree in Paradise.

They were forbidden to approach just one tree in the garden but human nature is such that it is always attracted to that which is forbidden to it. *Iblees* exploited this very weakness of Aadam and Hawwaa' and whispered to them that they would live forever and enjoy an everlasting kingdom if they tasted of the forbidden tree. Thus they were deceived by the devil and ate of the forbidden tree. But instead of persisting in error, they repented and turned to their Lord for forgiveness and guidance as soon as they realized their mistake.

The same is true about this worldly life. All good things and blessings on this earth are permissible for us except a few things that are explicitly forbidden. But still many among us, deceived by the devil, think that the secret of progress and success lies in pursuing whatever few things Allah has forbidden us to use.

The test was over. Aadam and Hawwaa' forgot their pledge and yielded to temptation. The mistake was committed. One effect of eating out of this tree was that Aadam and Hawwaa' found themselves naked. Allah willed that they should be sent down to earth.





- How are the children of Aadam varied in skin, tones and nature?
- Why did Satan refuse to bow down to Adam عليه السلام?
- Although Allah granted Satan his desire to mislead man, what is his limitation?
- What do you know about the forbidden tree?

Allah said, **'Go you all down; you are enemies of one another. And on earth you shall have your abode and your livelihood for a while.'** (2:36) These words are addressed to Aadam, Hawwaa' and *Iblees*. The natural relationship of Aadam and *Iblees* thus is one of enmity; while the natural relationship of Aadam and his wife Hawwaa' is that of love and compassion.

Aadam عليه السلام received certain words from his Lord Who accepted his repentance; for He Alone is the One Who accepts repentance, the Merciful. Thus the battleground was transferred to its present location, the earth. Allah has taught man how to triumph over evil. It is now for him to choose how to act. Aadam عليه السلام was told that his Sustainer would send him to the earth to try him and sort out good from evil, so that those among humans who succeed in this test will inherit Paradise, while those who fail will be deprived of its blessings.

Allah made Aadam a prophet so that he would show his family how to obey Allah. Aadam عليه السلام and his wife lived on the earth and had many children and grandchildren. Aadam عليه السلام taught them how to worship Allah and obey Him and do good. He taught them to be grateful to their Creator, who had given them the spacious earth to live on and provided for them food to eat and good things to enjoy. After his death, Allah chose other prophets as He had promised, from among the Prophet Aadam's children and grandchildren.

It is related that when Aadam عليه السلام died, he was 960 years old. Ubayy ibn Ka'b رضي الله عنه reported that Allah's Messenger ﷺ said, 'When Aadam عليه السلام died, the angels washed him with water an odd number of times, dug his *lahd* and said, 'This will be a guidance from Aadam to his descendants.' (Al-Haakim, and it is *saheeh*)

A *lahd* is a grave with a lateral hollow large enough for the body, dug into the side of the grave, towards the direction of the *Qiblah*.

Science tells us a little concerning the first appearance of man upon the earth. The fact is man did not appear by chance or through the blind and slow transformation of beings as *evolutionism* would have us believe. Allah Himself has revealed our true origin to us in the Qur'an.



Review

A. Fill in the blanks.

1. Aadam عليه السلام was _____ cubits tall.
2. *Shaytaan* is another name for _____.

B. Think-up

1. How is the trial faced by Aadam عليه السلام in Paradise related to the trials faced by man on earth?
2. Why, do you think, 'forbidden fruit is the sweetest'?

17 Prophet 'Eesaa عليه السلام

'Eesaa ibn Maryam in the Qur'an

'Eesaa ibn Maryam (Jesus, son of Mary) holds a lofty place in Islam. The Qur'an says that 'Eesaa عليه السلام was born of a virgin (3: 45-47); that he is a spirit from Allah *(Roohun minhu)*; a word of Allah (*Kalimatuhu*) (4: 171); and the servant of Allah (*'abdullah*) (43: 57-61).

He is usually called 'Eesaa ibn Maryam, and his titles include *al-Maseeh* (the Anointed), Prophet (*nabee*), Messenger of Allah (*rasool*), and 'one of those brought close to Allah'.

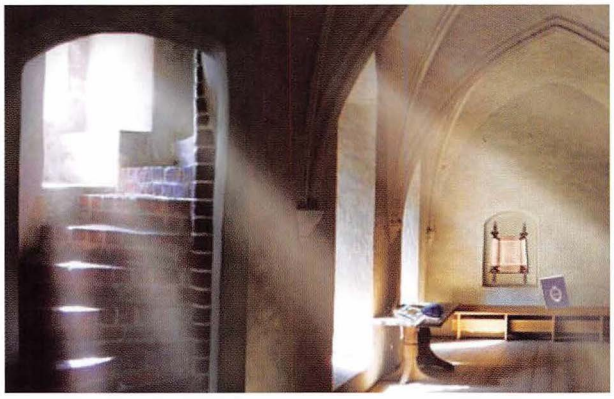
The Qur'an gives quite a number of titles to Prophet 'Eesaa. He is a sign *(aayah)*; a mercy *(rahmah)*; a witness *(shaheed)*; an example *(mathal)*; servant of Allah (*'abd*); and the eminent one or highly honoured in this world and the next *(wajeeh)*.

The Qur'an says that 'Eesaa عليه السلام had been blessed by Allah and so anointed with honour; he had been protected from Satan from birth (3: 35-36) and that he had been blessed by his special birth and compared only with Aadam عليه السلام, the father of mankind.

The name of 'Eesaa occurs twenty-five times in the Qur'an. His title occurs in the Qur'an eleven times, while he is mentioned with the name Ibn Maryam, twenty-three times.

Maryam رضي الله عنها, the Mother of 'Eesaa عليه السلام

The Qur'an informs us that the father of Maryam was 'Imraan (66: 12); and scholars unanimously accept that she was from the line of Prophet Daawood عليه السلام.



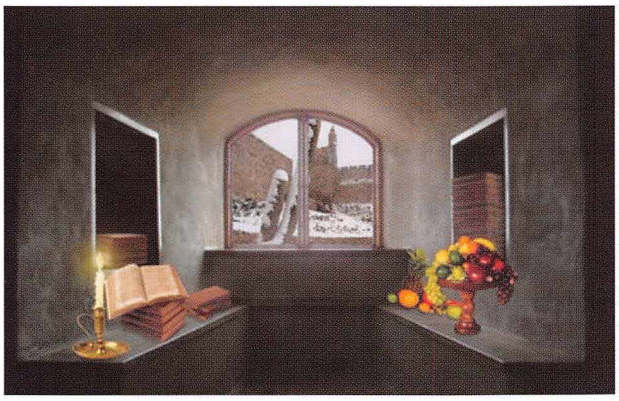
It is related that the wife of 'Imraan was barren until she reached old age. 'Imraan and his family were righteous people. While she sat one day in the shade of a tree, Maryam's mother saw a bird feeding its young. She yearned for offspring and prayed to Allah to grant her a child. Allah answered her prayer, and she conceived Maryam. When she ascertained her pregnancy, she vowed to dedicate the child in her womb to the service of Allah. The custom was that such a child would worship Allah and serve the mosque (Al-Masjid al-Aqsaa) in total isolation from all worldly affairs.

Allah favoured Maryam in that He accepted her dedication for His service and made her of good stature, pleasing to behold. He also placed her among the righteous people from whom she acquired much knowledge, learnt goodness and the fundamentals of faith.

Allah placed her in Zakariyyaa's custody so that she would be free from every kind of suspicion. Zakariyyaa built a prayer chamber for her in Bayt al-Maqdis, the Sacred House in Jerusalem. No one went in to see her except Zakariyyaa, until she reached puberty. Occasionally, Zakariyyaa would take Maryam to stay with her aunt. He would then take her back to her prayer chamber, the *mihraab*.

Maryam عليها السلام soon grew into gracious maturity, both physically and spiritually. She grew in wisdom, chastity and obedience.

Maryam عليها السلام was one of the truly devout (66:12). She was an obedient servant of Allah. She was a truthful, pious and righteous woman. Allah had chosen her above the women of all nations (3: 42). She often fasted during the day, spent the nights up in prayer and strictly guarded her chastity.



Nourishment from Her Lord

Whenever Zakariyyaa عليه السلام, as Maryam's guardian, came by to her sanctuary (the *mihraab*) to provide her with food or drink, he would be amazed to find that she had already been provided, not only with sustenance *(rizq)*, but also with the best of sustenance, including the fruit of winter in summer and the fruit of summer in winter. Zakariyyaa, observing these miraculous provisions, asked her from where such food had come, and she answered, **'It is from Allah. Allah surely provides whomever He wills without reckoning.'** (3:37) Her answer is indicative of her close relationship with her Lord.

Zakariyyaa عليه السلام was a prophet. He was inspired by Maryam's miraculous provisions to pray that Allah grant him a child. He supplicated, **'My Lord! Feeble have become my bones, and my head glistens with grey hair. But never yet, my Lord, has my supplication to You remained unanswered. I fear the successors after me, and my wife has always been barren. Bestow, then, upon me, out of Your Grace, the gift of a successor.'** (19: 4-5)

His supplication was answered. The angels informed him that he would be granted Yahyaa. (3: 38-40). This account is a prelude to the miraculous birth of 'Eesaa ibn Maryam عليها السلام.

The Miraculous Birth of 'Eesaa

Maryam عليها السلام continued her solitary worship in her sanctuary *(al-mihraab)* until she reached the age of puberty. She strictly guarded her chastity. At this time, one day, she withdrew from her people to an eastern part of Jerusalem – probably just outside the Temple area.

After Maryam ﷺ had withdrawn to the 'Eastern Part' of Jerusalem, Angel Jibreel عليه السلام appeared before her, in the form of a 'perfect man' in order not to shock her with his true angelic form, so that she would be able to accept what he was about to tell her.

The Qur'an does not specify why she wanted to be alone, but there must have been something to require her to be by herself. Once she was alone, screened from everyone and assured of complete privacy, she received a great shock. She found in front of her a man in his prime. She was shocked, which was only a normal reaction of a chaste virgin. Her immediate reaction was to seek Allah's protection and to appeal to Him for help. She appealed to the man's sense of fearing Allah. And what answer did she receive? The man told her something she could never have imagined, **'I am but a Messenger of your Lord,' he said, and I have come to announce to you a son endowed with purity.'** (19: 19)

We can imagine the panic and shock that must have overwhelmed Maryam ﷺ when that 'perfect man' thus spoke to her. She answered, 'How can I have a son when no man has touched me, neither have I been unchaste.' She spoke frankly and plainly to him. Jibreel عليه السلام said, **'So it shall be! Thus did your Lord say: This is easy for Me. We shall make him a sign for mankind and a mercy from Us; and it is a thing decreed.'** (19: 20-21)

Maryam ﷺ now surrendered to the will of her Lord, and Jibreel ﷺ breathed the soul with which Allah had sent him into her (66: 12).

The story continues. We are shown the outcome of all this. So she conceived him, and retired to a far-off place. And the throes of childbirth drove her to the trunk of a palm-tree. In her anguish she cried, **'Would that I had died before this and had become a thing forgotten.'** (19: 22-23).

Maryam ﷺ was in a remote place. She was alone. She was in a far more terrible situation. She was about to be faced with a public scandal. Besides, she was in great physical pain, added to her mental distress. In the midst of labour and childbirth, she was driven to lean against the trunk of a palm-tree. Not knowing how to cope with the situation, she cried, 'Would that I had died and had become a thing forgotten.' In the midst of her anguish, she was confronted with yet another surprise: **'But [a voice] from below cried out to her, "Do not give in to grief. Your Lord has provided a brook beneath you. And shake the trunk of the palm tree towards you, it will drop you fresh ripe dates. So eat and drink and be comforted. Should you see any human being, just convey this to him: I have vowed a fast to the Most Merciful, and will not speak today to any human being."'** (19: 24-26)

'Eesaa was born in Bayt Lahm (Bethlehem), a village between six and eight miles from Jerusalem. Whose

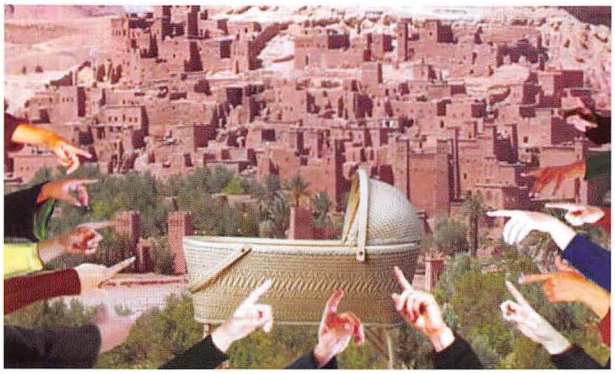
voice was it that called her from beneath? According to some scholars it was 'Eesaa himself who called her. Since it is universally accepted and supported by the Qur'an that 'Eesaa spoke from the cradle, then it must have been 'Eesaa who spoke to Maryam from below. Some scholars, however, argue that it was angel Jibreel. But those who prefer the opinion that it was 'Eesaa argue that it is inconceivable that angel Jibreel would appear beneath a young woman who was under the process of delivery and crying in pain. In any case, the voice comforted her, reaffirmed her bond with her Lord, directed her as to how to obtain food and drink and provided her with the argument and evidence to use upon meeting people. Dates are perhaps the best food for a mother who has just delivered a baby.



- Mention the different names of 'Eesaa ibn Maryam ﷺ.
- What was the duty of someone dedicated to the service of Allah?
- Why was Maryam ﷺ placed in Prophet Zakariyyaa's care?
- Who appeared before Maryam ﷺ, and what did he reveal to her?
- Why do some scholars argue that it was 'Eesaa ﷺ who informed his mother about water and dates?

Maryam Confronts her People

'She went to her people carrying the child.' (19: 27)



Here we take a glimpse of a highly dramatic scene. We can easily imagine the great amazement on people's faces. Maryam was exemplary in her purity. She was a virgin dedicated to the worship of Allah in the temple. But there she was with her own baby in her arms. They began to rebuke her, **'It is a wicked, most dreadful thing that you have committed. Your father was not a wicked man nor was your mother a loose woman.'** (19: 28)

But, in answer, she pointed to the child. Then a miraculous event occurred and the baby spoke out, **'I am a servant of Allah. He has given me the Book and made me a prophet. He has made me blessed wherever I may be. He has enjoined on me prayer and *zakaat* (purifying dues) as long as I live. He has made me kindly dutiful to my mother and has not made me arrogant or troublesome. Peace was on me on the day when I was born, and [will be on me] on the day of my death and on the day when I shall be raised to life again.'** (19: 30-33)

This is the whole truth about Prophet 'Eesaa عليه السلام who was the last of the messengers before Prophet Muhammad ﷺ. His is the story which reveals the conquering Will of Allah, His absolute Power and fine Wisdom. Everything about 'Eesaa was a miracle. Allah is All-Powerful. He creates whatever He wills. He created Aadam عليه السلام without a father and mother. Then He created Hawwaa' out of a man with no mother, and now He created 'Eesaa عليه السلام out of a woman with no father. That is why Allah says about him in the Qur'an, **'Be, and he was.'** (3: 59)

This is the whole truth about 'Eesaa عليه السلام. It has nothing of the claims advanced by those who assign to him a divine nature, or those who make false accusations against his mother. It is not for Allah to take for Himself a son. Most Sublime is He in His Glory! He needs no son because offspring are needed by mortals so that their line of existence is continued.

Prophet 'Eesaa عليه السلام grew up and began preaching to his people. Allah gave him the gift of speaking in a beautiful way. He used little stories so that people could understand. 'Eesaa was the last of the Israelite prophets. Allah revealed to him the *Injeel* (the Gospel). Prophet 'Eesaa spent most of his time travelling from place to place teaching about the One God, Allah. He called the Israelites to Allah and guided them to their Lord and Master.

In his travels, he met with both hardship and ease. He bore all of this with patience and perseverance. He endured hunger and was content with just enough food to keep his body and soul together. He informed the Israelites of the coming of the last of the Prophets, Prophet Muhammad ﷺ, after whom Prophethood would be sealed. He even informed them of his name. He brought them some elaborate signs with which they would recognize him. (61: 6-8)



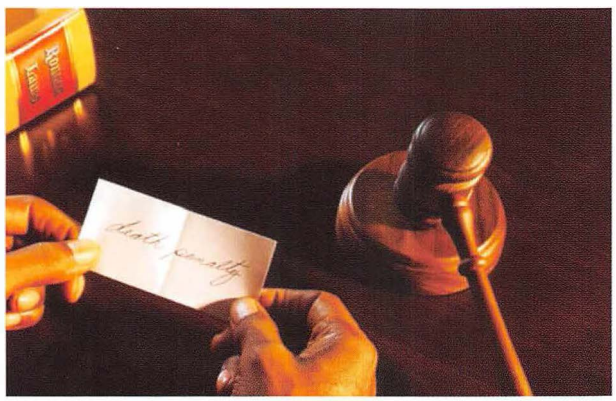
The Miracles of 'Eesaa عليه السلام

Allah granted 'Eesaa prophethood and revelation. He gave him the *Injeel* (Gospel) and supported him with wonderful miracles. Allah gave him the power to heal the sick that the physicians had failed to cure, all by His leave. He healed people who had been blind at birth. He cured the lepers. He brought the dead to life by the leave of Allah. He shaped clay into something like the form of a bird, and then breathed into it, and it became a bird by the leave of Allah. He told people what they had eaten and what they had stored up in their houses.

The Jews Oppose 'Eesaa عليه السلام

What happened to other prophets before him happened to 'Eesaa عليه السلام. The rulers and the rich kept away from him. The wealthy and the powerful ignored him. They considered it a sin to believe in him and his followers. Prophet 'Eesaa عليه السلام uncovered the lies of the Jews in many matters. They made unlawful what Allah had made lawful. They made lawful what Allah had made unlawful. He dismissed all their false beliefs and ignorant customs and called them to pure belief in One God.

But 'Eesaa's teachings proved unbearable to the Jews. They became very hostile to him. They used curses and foul words against him. They slandered his mother, Maryam, the Virgin. They attacked him and aroused the hooligans against him and ridiculed his teachings.



The Jews Attempt to Get Rid of Prophet 'Eesaa عليه السلام

Finally, the Jews sought to kill 'Eesaa عليه السلام and to get rid of him. They took his case to the Roman governor, saying, 'He is a rebel. He is a revolutionary. He has abandoned our religion. He leads our young men astray. He has divided us. He is a danger to the state. He does not submit to the government. He does not obey the law.'

The Jews were full of deceit and cunning. They accused 'Eesaa عليه السلام of being involved in politics.

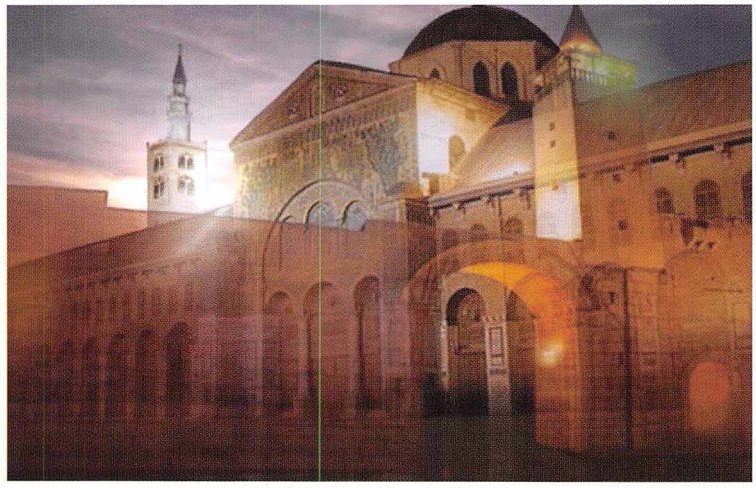


In *Soorat an-Nisaa'* (4: 157-158), Allah explains that they plotted to kill 'Eesaa عليه السلام, but Allah saved him from their plots. He made it appear to them that they had killed him, while He raised him to Himself.

The Coming Back of 'Eesaa عليه السلام before the Day of Resurrection

Islam teaches us that Prophet 'Eesaa عليه السلام will return at the end of time. He will descend from heaven when Allah wills. There are many authentic *ahaadeeth* concerning this matter.

Some of the people who later followed Prophet 'Eesaa عليه السلام claimed that Allah was the father of 'Eesaa and that 'Eesaa عليه السلام was also a god. However, we know that this is not true. Allah has no sons or daughters. He does not need a son. Islam rejects the crucifixion and accepts the ascension of Prophet 'Eesaa عليه السلام in an earthly body. His crucifixion was prevented by a change of resemblance.



As we said above, 'Eesaa عليه السلام will descend from heaven when Allah wills. He will establish the truth against those who abandoned him or attributed divine qualities to him.



- What did Allah guide Maryam رضي الله عنها to do in case people pointed fingers at her?
- Mention the similarity between 'Eesaa عليه السلام and Aadam عليه السلام.
- What did Prophet 'Eesaa عليه السلام tell the people about the coming of the Last Prophet?
- What blessings and miracles did 'Eesaa عليه السلام receive from Allah?
- How did the people react to 'Eesaa's message?

Review

A. State whether the following statements are true or false.

1. Maryam's mother was old when she conceived Maryam رضي الله عنها. _____
2. Prophet Zakariyyaa عليه السلام prepared for Maryam رضي الله عنها a prayer chamber in the al-Aqsaa Mosque. _____
3. 'Eesaa عليه السلام was born in Jerusalem. _____
4. Prophet 'Eesaa عليه السلام was the last of the messengers before Muhammad ﷺ. _____
5. Allah revealed the Zaboor to Prophet 'Eesaa عليه السلام. _____

B. Think-up

1. How can you say that Allah favoured Maryam رضي الله عنها in more ways than one?
2. Why, in your opinion, will 'Eesaa عليه السلام be sent down to earth again?
3. Do you think Allah had chosen Maryam رضي الله عنها above women of all nations only during her time or at all times?

18 Etiquette of Sleeping and Waking up

Sleep is one of the greatest blessings Allah has bestowed on His servants. The Gracious Qur'an says:

وَمِن رَّحْمَتِهِۦ جَعَلَ لَكُمُ ٱلَّيْلَ وَٱلنَّهَارَ لِتَسْكُنُوا۟ فِيهِ وَلِتَبْتَغُوا۟ مِن فَضْلِهِۦ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿٧٣﴾

'And it is out of His Mercy that He has made for you night and day, that you may rest therein and that you may seek His favours, and that you may be thankful.' (28: 73)

Everything in this universe is determined according to a careful measure. Every little detail is planned. The night is for rest and repose, and the day is for work and activity. Indeed, everything people have is by the Grace of Allah so that they may be grateful for the blessings He has bestowed on them. One of these blessings is the succession of night and day.

The Etiquette of Sleeping

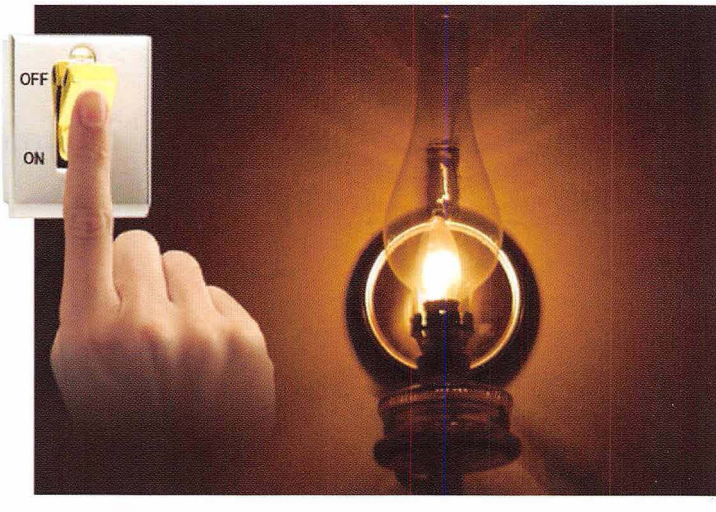
The following practices are recommended before going to sleep:

a. Close the Doors, Extinguish Fires and Turn off Lamps

Jaabir ibn Abdullaah ﷺ related that Allah's Messenger ﷺ said, 'At night, when you go to sleep, extinguish the lamps and close the doors.' (al-Bukhaaree and Muslim)

In another narration, Allah's Messenger ﷺ said, 'Close the doors and turn off the lamps, for a mouse might drag the wick and set fire upon the people of the house.' (al-Bukhaaree)

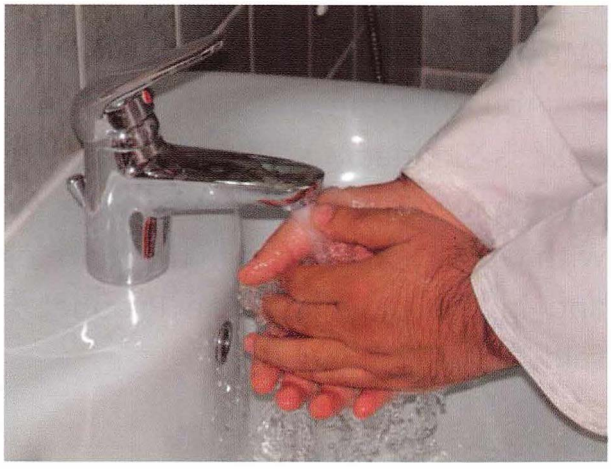
In another narration, Ibn Umar ﷺ related that the Prophet ﷺ said, 'Do not leave the fire [to burn] in your homes, when you go to sleep.' (al-Bukhaaree and Muslim)



The reason for closing the doors before going to sleep is mentioned in a *hadeeth* related by Jaabir, 'Close the doors and mention the Name of Allah, for indeed the *Shaytaan* (the devil) does not open a closed door.' (Muslim)

In fact, by closing and locking the doors to one's home, one achieves benefits of both the worldly and religious kind: one's life and property are protected from evildoers and one is protected from the devil.

In another narration, Allah's Messenger ﷺ is reported to have said, 'Close the doors, fasten waterskins, cover the containers and extinguish the lamps. Truly, *Shaytaan* will never open that which is closed, fastened or covered.' (Muslim: *hadeeth* no. 5246-5250)



b. Do not Sleep with Greasy Hands

Abu Hurayrah ﷺ reported that the Prophet of Allah ﷺ said, 'Whoever goes to sleep with a smell emanating from his hands and he does not wash it and something happens to him, then he has to blame none but himself.' (Abu Daawood; *hadeeth* no. 3852, at-Tirmidhee, *hadeeth* no. 1859, and Ibn Maajah *hadeeth* no. 3297, and it is *saheeh*)

The smell meant here is from grease that comes from eating with one's hands.

c. Perform Ablution

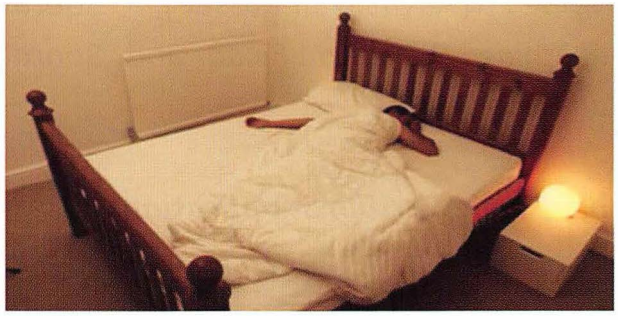
Allah's Messenger ﷺ said, 'Before you go to sleep, perform the same ablution that you perform for prayer.' (al-Bukhaaree and Muslim)

However, ablution is only recommended but not obligatory.



d. Dust off Bed before Lying down on it

The Prophet ﷺ instructs us in a *hadeeth* to dust off our bed with the edge of our lower garments, for we do not know what has come on to it after we have left the bed. (Al-Bukhaaree, *hadeeth* no. 6320) He also instructs us to mention the Name of Allah.



e. Avoid Sleeping on the Stomach

Once Allah's Messenger ﷺ passed by a man who was sleeping in the mosque, sprawled out on his face, and he touched him with his foot, saying, 'Get up (or sit up), for Allah hates this manner of lying down.' (Abu Daawood, *hadeeth* no. 5040, Ibn Maajah, no. 3723 and it is *saheeh*)



f. Place Cheek on Right Hand

One should sleep on one's right side and place one's cheek on one's right hand. It was the practice of Allah's Messenger ﷺ that every time he went to bed, he would place his right hand underneath his right cheek. (al-Bukhaaree and Ahmad)

g. Recite Something from the Qur'an

One should recite the Throne Verse (*Aayat al-Kursee*), *Soorat al-Ikhlas*, *Soorat al-Falaq* and *Soorat an-Naas*.

h. Recite Certain Supplications

Examples:

Hafsah ﵂, the wife of the Prophet ﷺ, said, 'Whenever the Prophet ﷺ wanted to sleep, he would place his right hand underneath his right cheek, then he would say three times,

«اللَّهُمَّ قِنِي عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ»،

ثَلَاثَ مَرَّاتٍ.

'O Allah, protect me from Your punishment on the day You resurrect Your slaves.'

Anas ﵁ related that upon retiring to his bed, the Messenger of Allah ﷺ would say,

«الْحَمْدُ لِلهِ الَّذِي أَطْعَمَنَا وَسَقَانَا، وَكَفَانَا وَآوَانَا، فَكَمْ مِمَّنْ لَا كَافِيَ لَهُ وَلَا مُؤْوِي»

'All praise is to Allah Who has fed us and given us to drink, and Who is sufficient for us and has sheltered us, for many are those who have none to suffice them or shelter them.' (Muslim, Ahmad and Abu Daawood)

Abu Hurayrah ﵁ reported that Abu Bakr as-Siddeeq ﵁ said to the Prophet, 'Messenger of Allah commanded me with words I should say in the morning and in the evening.' The Prophet ﷺ said, 'Say:

«قُلِ اللَّهُمَّ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ، عَالِمَ الْغَيْبِ وَالشَّهَادَةِ، رَبَّ كُلِّ شَيْءٍ وَمَلِيكَهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ، أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي، وَشَرِّ الشَّيْطَانِ وَشِرْكِهِ»

O Allah, Creator of the heavens and the earth, Knower of the unseen and the seen, Lord and Sovereign of all things. I bear witness that none has the right to be worshipped except You; I take refuge in You from the evil within me and from the evil of the devil and his tempting mankind to commit *shirk*.'

The Prophet ﷺ said, 'Say these words in the morning, in the evening and when you retire to your bed.' (Muslim and Ahmad)

Hudhayfah ibn al-Yamaan ﷺ said, 'When the Prophet ﷺ retired to his bed, he would say,

«بِاسْمِكَ اللَّهُمَّ أَمُوتُ وَأَحْيَا»

"In Your Name, O Allah, I live and I die."' (al-Bukhaaree)

What should one say when one wakes up from sleep during the night?

One should say:

«لَا إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، اَلْحَمْدُ لِلّٰهِ وَسُبْحانَ اللهِ، [وَلَا إِلٰه إِلَّا اللهُ] وَاللهُ أَكْبَرُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ»

Allah's Messenger ﷺ said, 'He who wakes up at night and says, "There is no god but Allah alone, who has no partners; to Him is the dominion, and to Him is the praise, and He is capable of doing everything. How perfect Allah is! All praise is for Allah, and none has the right to be worshipped except Allah; Allah is the Greatest and there is no power or might except with Allah."'

And then, says: «اللَّهُمَّ اغْفِرْ لِي» (O Allah! Forgive me), or supplicates, his supplication will be answered. And if he performs ablution and prays, his prayer will be accepted.' (al-Bukhaaree)



- What is the wisdom behind putting out burning flames before going to bed?
- What are the benefits of closing/locking doors to one's house?
- Why must we wash our greasy hands before going to bed?
- What is the worst way of sleeping?

Dreams: What one should say and do upon seeing a nightmare or a pleasant dream

Dreams are of two kinds: good dreams, which are from Allah, and bad dreams which have evil meanings or those that are nightmares, which are from the devil, or *Shaytaan*.

Allah's Messenger ﷺ said, 'The good dream is from Allah, and the bad dream is from *Shaytaan*. So whoever sees a dream and dislikes something about it, should lightly spit to his left and seek refuge with Allah from the devil, for if he does so the dream will not harm him, and he

should not inform anyone about it. But if he sees a good dream, then let him rejoice, and let him inform no one except those whom he loves.' (Muslim)

Muslim also records the following *hadeeth* from Jaabir ﷺ, 'Then let him spit to his left three times, and let him take refuge with Allah from *Shaytaan* three times. And let him turn away from the side he was upon.' That is, if he was lying upon his left side, he should turn around and lie down on his right side.

A person who sees a good dream should rejoice and hope for good to befall him. In reality, he is receiving glad tidings from Allah, Most High. He should inform no one about the dream except those whom he loves. In other words, he should not seek an interpretation of his dream from anyone who is not a qualified expert, such as a learned scholar *(aalim)* or a wise man *(hakeem)*.

What One should Say upon Waking up?

When one wakes up, one should say before rising from the bed:

«اَلْحَمْدُ لِلّٰهِ الَّذِي أَحْيَانَا بَعْدَمَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ»

'All praise is to Allah, Who has given us life after having taken it from us and to Him is the Final return' (al-Bukhaaree)

The Prophet ﷺ said, 'The devil ties three knots on the nape of the neck of anyone of you when he sleeps; on each knot he beats out: You have a long night over you, so sleep. Then, if the man awakens and remembers Allah, one knot is undone, and if he performs ablution, the second knot is undone; and if he offers prayer, all his knots are undone, and he becomes energetic and happy of soul, otherwise he becomes evil of soul and lazy.'

Review

A. Fill in the blanks.

1. One of the blessings of Allah is the succession of _____ and _____.
2. The most beneficial way to sleep is upon one's _____ side.

B. Memorization

Reflect on the etiquette of sleeping and memorize the corresponding supplications and practise them in your daily life.

C. Think up

What is the *du'aa'* that we say when we seek refuge with Allah?



- What etiquette must one follow if one sees a bad dream?
- Who are the qualified experts who can interpret dreams?

18 Islam and Personal Hygiene

When girls and boys reach the age of puberty, it is necessary for them to pay attention to personal hygiene or cleanliness. They must realize that now they are responsible for praying, fasting and observing other obligations just like an adult. Hence, they ought to take care to stay well-groomed, and they should keep their body and clothing clean at all times.



Sunan al-Fitrah: The Natural Practices

The term *fitrah* means original purity. Primarily it denotes the original disposition or nature of man. In its wider sense, it signifies the innate faculty to realize Allah's existence and His Oneness. This is why the religion of Islam is frequently described as *Deen al-Fitrah*, implying that it fully answers the innate, original character of human nature.

Abu Hurayrah ﷺ narrated that the Prophet ﷺ said, 'Five practices are the characteristics of the *fitrah*: circumcision, shaving the pubic hair, clipping the nails, plucking the underarm hair, and cutting the moustache short.' (al-Bukhaaree; Muslim and Abu Daawood)

'Aai'shah ﷺ once reported that Allah's Messenger ﷺ said, '*Fitrah* practices are ten: Trimming the moustache, letting the beard grow, using the *siwaak*, snuffing water into the nose, cutting the nails, washing the finger joints, plucking the underarm hair shaving the pubic hair and using water to clean the private parts.'

One of the transmitters of this *hadeeth* says, 'I have forgotten the tenth and it could be rinsing out the mouth with water.' (Muslim, Abu Daawood and at-Tirmidhee)

Of these ten practices associated with the nature of the physical body, five have to do with the head and five with the rest of the body.

Those that concern the head are:

1. Clipping the moustache
2. Allowing the beard to grow
3. Cleaning the teeth by using the *siwaak*. The *siwaak* is a small stick, generally obtained from the root of the Arak tree, softened on the tip to form a kind of toothbrush
4. Snuffing water to clear the nostrils
5. Rinsing the mouth thoroughly

Those that apply to the rest of the body are:

6. Clipping the nails
7. Washing the knuckles and finger joints
8. Plucking the underarm hair
9. Shaving the pubic region.
10. Using water to purify oneself after urinating.

'Aai'shah ﵂ said that when Allah's Messenger ﷺ performed *ghusl* because of sexual intercourse, he would first wash his hands, pouring water with his right hand over his left hand, and wash his private parts. He would then perform ablution as the one normally done for prayer. He would then take some water in his hand and run his fingers through the roots of his hair. Then he would pour three handfuls on his head, and then pour water over his body, then wash his feet. (al-Bukhaaree and Muslim)

Circumcision

Circumcision is an operation whereby the doctor cuts away a fold of skin called the foreskin from around the top of the male organ. Circumcision is part of the practice of Prophet Ibraaheem ﵇.

Among Muslims, most circumcisions are done when babies are two or three days old. It is, however, preferred for the circumcision to take place on seventh day after the child's birth. Circumcision is an act of purification and cleanliness. It has many advantages. Circumcision is obligatory. In infancy and childhood, uncircumcised boys face

difficulties with the foreskin. Filth and urine build up there, which could lead to local infection. 'By the turn of the 21st century, a new group of physicians and scientists used both laboratory and clinical research to provide convincing evidence of the medical benefits of newborn circumcision in preventing a variety of medical disorders,' says Dr. Edgar Schoen in his new book on the subject of circumcision. This excellent 135-page book is published by RDR Books, Berkeley, California. You may also read *Guidelines and Fataawa Related to Sickness and Medical Practice* by Dr. Aliy Sulaiman Ar-Rumaikhaan. It contains an honest and informative review of circumcision. The book is also published by Invitation to Islam, London.



On Toilet Manners

The term *istinjaa'* means the removal of traces of urine and faeces by means of water. The word *istijmaar* means the removal of the traces of one's faeces and urine with stones, tissue paper or something of that order. It must be a solid material, clean and capable of serving as a cleansing medium. It is not permissible to use dried dung or any kind of bone for this purpose because these items are food for the *jinn*.

When a person wishes to go to the toilet, he must set aside any article on which there is some reference to Allah, Most High, such as a signet ring, a pendant, or anything else of that kind. Before entering the toilet, one should say:

بِسْمِ اللهِ،

اَللّٰهُمَّ إِنِّي أَعُـوذُبِكَ مِنَ الْـخُبُثِ وَالْـخَبَا ئِثِ

'In the Name of Allah. I take refuge in Allah from the male and female devils.'

While relieving yourself, keep yourself hidden from the view of others. It is also important not to face the *qiblah* (the direction of the Ka'bah in Makkah) nor turn your back towards it while doing so. If outside, find a location that is hidden, away from others and where the ground is soft enough so that nothing will splash back on you.

It is forbidden to urinate or defecate on public thoroughfares, useful shaded areas, beneath fruit-bearing trees, and similar other locations. This is because people may seek the shelter of their shade and get their clothes soiled in the process; fruit that falls on the ground will also be polluted.

In the toilet, a person should not mention the name of Allah, whether in a quotation from the Glorious Qur'an or in any other context, out of respect for His Name. He should also avoid touching his private parts with his right hand or

cleansing them with his right hand. He should also avoid speaking while using the toilet. If he sneezes, it is enough that he should praise Allah in his heart, instead of uttering *Al-Hamdulillaah* aloud.

After relieving himself, he should purify himself. He may resort to the method of *istijmaar*, using something solid, or to *istinjaa'*, using water. Three stones or other objects like toilet paper, are required and they will be considered clean if they have not been used by anyone else for the purpose of *istijmaar*. However, using water is better. This is based on the *hadeeth* of Anas ﷺ who said, 'Allah's Messenger ﷺ used to go out to answer the call of nature and a servant boy and I would carry a waterskin and a short pointed stick with a metal end (lit. *anazah*), and he would cleanse his private parts with water.' (al-Bukhaaree and Muslim) It is, however, not permissible to use less than three stones. But if it is apparent to him from traces of moisture on the last stone, he should use extra stones, always using an odd number. It is a *Sunnah* to urinate in a sitting position. It is, however, not disliked to do so while standing given that he can keep himself from any impurities landing on him.

Upon exiting the toilet, it is recommended to say:

غُفْرَانَكَ

'I seek Your forgiveness, O Allah.' (Abu Daawood *hadeeth* no. 30, At-Tirmidhee *hadeeth* no. 7 and Ibn Maajah *hadeeth* no. 300 and it is *saheeh*).

If one uses a toilet with a ceramic toilet-bowl and other modern appliances, one should not forget to flush it after having used it.

If urine happens to splatter onto his clothes, he should wash it off until no colour or smell remains. He must also wash his hands after using the toilet, taking care that no unpleasant smell remains under or around the fingernails. It is recommended to perform *wudhoo'* after using the toilet so that he is always prepared for prayer and other acts of worship.



- Mention the five practices of *fitrah*, according to the *hadeeth*.
- What is circumcision and what is the wisdom behind it?
- What is *istijmaar*? What materials can and cannot be used in this method of cleansing?
- If one cannot find a toilet, what care should one take while relieving oneself outdoors?
- What should one do if urine drops soil one's clothing?



The *Siwaak*

The use of *siwaak* is recommended at all times, and it is strongly preferred to use it on the following occasions:

1. When performing *wudhoo'*

Abu Hurayrah ﷺ said, 'Were it not that it would be a burden upon my *Ummah* (community), I would have ordered them to use the *siwaak* whenever they perform *wudhoo'*.' (Ahmad, and it is a sound *hadeeth*)

2. Before offering *salaah*

This is based upon the *hadeeth* of Abu Hurayrah ﷺ who said, 'Allah's Messenger ﷺ said, "Were it not that it would be a burden upon my *Ummah*, I would have ordered them to use the *siwaak* at the time of every prayer."' (al-Bukhaaree and Muslim)

3. Before reading the Qur'an

This is based upon the *hadeeth* of Ali ibn Abee Talib ﷺ who said, 'We were ordered [by the Prophet ﷺ] to use the *siwaak*. He said, "Whenever the slave prays, an angel comes to him and he stands behind him and listens to the Qur'an and he stands close. And he continues to listen and stand close until he places his mouth to his mouth, so that he does not recite a single verse without it entering the angel."' (al-Bayhaqee, and it is *saheeh*)

4. Upon entering the house

'Aai'shah ﷺ was once asked, 'What would the Prophet ﷺ do first when he entered the house?' She replied, 'He would use the *siwaak*.' (Muslim and Abu Daawood)

5. On getting up at night

Whenever Allah's Messenger ﷺ got up at night, he would clean his teeth with a *siwaak*.' (al-Bukhaaree and Muslim)

As we have pointed out above, the *siwaak* is a small stick generally obtained from the root of the Arak tree and softened on the tip to form a kind of toothbrush. The best type of *siwaak* is made from the Arak tree.

'The *siwaak* should not be made from an unknown tree, for this might be poisonous. One must use it in moderation. Excessive use might cause one to remove the enamel of the teeth that gives it its elegant shine. When used in a moderate way, it cleanses the teeth, strengthens the centre of the tongue, frees the tongue, prevents cavities, sweetens the breath, cleanses the brain, and arouses appetite for food.

'The *siwaak* has many benefits: it refreshes the mouth, strengthens the gums, cuts phlegm, makes the sight clear, removes cavities, makes the stomach healthy...' (*Medicine of the Prophet* ﷺ, by *Imaam* Ibn al-Qayyim al-Jawziyyah)



Clipping the fingernails and toenails is a *Sunnah.* Doing it, however, with the teeth (nail-biting) is viewed with disfavour. It is a *Sunnah* to clip one's moustache and to pluck the underarm hair. However, if one finds this really hard, one should shave them instead, It is not disliked to do so, for shaving the underarm hair is also a *Sunnah.*

On the subject of shaving the pubic region, plucking the underarm hair and clipping the nails, the basic source is the statement of Anas ibn Maalik who is reported to have said, 'The Prophet ﷺ set us a time limit of forty nights beyond which we should not go without trimming the moustache, clipping the nails, plucking the underarm hair and shaving the pubic region.' (Ibn Maajah, and it is authentic)

It is permissible to remove the pubic hair and the underarm hair by any method which one finds convenient and easy to use: plucking, shaving, cutting, using wax treatments, strip hair removers, or with any variety of special depilatory creams and ointments, which are available in the market for this purpose. It is also permissible to use a razor for the same purpose. Modern day razors are sharper and more effective than depilatory creams. In fact, this is an individual thing and a matter of personal choice.



If you are bothered by your body odour or the amount of your underarm perspiration, you may want to use a deodorant or an antiperspirant. But remember that body smells are natural and normal, and unless the odour or the amount of perspiration bothers you, it is not really necessary to use anything. Just keep yourself clean. Adolescent girls and women must be cautious of using deodorants that carry a smell when leaving the home, due to the fact that women are not allowed to wear perfume before going out.

It is not an Islamic practice to shave part of the head and leave part of it unshaven. Some women apply fingernail and toenail polish, and this completely covers the nail, preventing water from reaching the skin or the nail itself during *wudhoo'*. This is not permitted. Women are obliged to offer *salaah* and cannot perform ablution with such nail polish on because it prevents the water from reaching the parts that must be washed during the ablution. It is permissible, however, to dye the fingernails with henna since it does not seal the surface of the nails.

Image Management

It is natural for one to look one's best. But a believer should not go too far in matters concerning his or her appearance or looks. People who spend a lot of time caring for their outward appearance are likely to have less time for more significant things, such as prayer, studies or helping others. Allah's Messenger ﷺ mentioned the curse upon people who tattoo themselves, make spaces between their teeth, file their teeth, use artificial hair such as wigs, hairpieces, hair extensions, and making similar attempts to change their true appearances, as well as those who apply these treatments to others. Some girls' and women's habit of growing their fingernails very long is, therefore, discouraged in Islam.

Review

A. Fill in the blanks.

1. The term *fitrah* literally means _____.
2. _____ is the removal of traces of urine and faeces by using water.
3. _____ is the ideal method of cleansing after one visits the toilet.
4. It is _____ for a Muslim to urinate while sitting.



- What is the *siwaak*? Why should it be used moderately?
- Mention the *hadeeth* regarding the removal of the underarm and pubic hair.
- What should one do if one suffers from body odours?
- What is Islam's ruling regarding nail polish?
- Why should one be moderate in grooming oneself?

20 Purification is One Half of Faith: Forms of Purification

We have been discussing a number of topics that are relevant to your life right now as well as to your future. In this unit, we will touch on a few topics like puberty, menstruation, wet dreams, purification, among other things.



Puberty

Puberty is a time in people's lives when their bodies are changing from children's bodies into adults' bodies. The bodies of girls and boys change quite a lot as they go through puberty or adolescence. During puberty, a boy grows taller at a faster rate than he ever will again in his life. The general shape of his body also changes. His shoulders become broader. His hips seem narrower in comparison. His muscles develop and his body strength increases. His whole body begins to look manly. Hair begin to grow in places it never grew before – around his genitals, under his arms, and on his face. Puberty, however, takes place slowly and gradually, over a period of months or years. Many physical, mental, emotional and spiritual changes take place during puberty. Both boys and girls begin to look different, feel different and think differently than they felt just a year before.

Like boys, girls go through a growth spurt or surge during puberty and start to grow taller at a faster rate. These changes begin somewhere between the ages of 9 and 13 for girls and between 11 and 15 for boys. The general shape or contour of a girl's body also changes as she goes through puberty. This gives her body a more 'womanly' shape. She, too, begins to grow hair during puberty.

Menstruation: A Girl's First Step into Womanhood

A girl has her first menstrual period sometime between the ages of nine and sixteen. The average is about thirteen. Another name for menstruation is the period of month, the monthly period or simply the period. Normally, the period lasts about three to seven days every month, and then it stops. The cycle repeats itself month after month, throughout most of a woman's life. Once she gets to be about 48 to 55 years old, the cycle stops. This stopping of the monthly cycle is called menopause. However, this is not a hard and fast rule. There are lots of exceptions. For one thing, women stop menstruating when they get pregnant.

The first time a girl menstruates is a very important event in her life. It means she has reached puberty and is legally an adult woman. From that moment onward and for the rest of her life, just like any Muslim woman, she is responsible for all of her religious duties, such as offering prayers, fasting and covering herself properly.

Mention of Menstruation in the Glorious Qur'an

The Qur'an says,

وَيَسْـَٔلُونَكَ عَنِ ٱلْمَحِيضِ ۖ قُلْ هُوَ أَذًى فَٱعْتَزِلُوا۟ ٱلنِّسَآءَ فِى ٱلْمَحِيضِ ۖ وَلَا تَقْرَبُوهُنَّ حَتَّىٰ يَطْهُرْنَ ۖ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ ٱللَّهُ ۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلتَّوَّٰبِينَ وَيُحِبُّ ٱلْمُتَطَهِّرِينَ ﴿٢٢٢﴾ البقرة: ٢٢٢

'And they ask you about menstruation. Say: It is a harm, so keep away from women during their monthly courses, and do not approach them until they are clean; and when they are purified, you may approach them as Allah has commanded you to do.' (*Soorat al-Baqarah*, 2: 222)

The command to keep away from women during this period means not having sexual relationship with them in their period. This does not mean that people should abstain from sitting together on the same floor or eating together when a woman has her monthly period, making her virtually untouchable, as was the custom among the Jews and certain other religious groups. The explanation of this command by the Prophet ﷺ makes it clear that during this period men are only required to keep away from having sexual relations. No change is suggested in other relationships, and a woman is to be treated in the normal way.

Allah's Messenger ﷺ is reported to have said, 'You may do everything with the menstruating woman except for sexual intercourse.' (Muslim, Abu Daawood and at-Tirmidhee)

The Arabic word *haydh* (menstruation) literally means 'flowing' or 'running', while the term *adhaa* (harm) refers to discomfort, hurt or annoyance in general, and is also

understood to indicate impurity. Normally, a period is six or seven days, less or more in some women. However, there is no minimum or maximum numbers of days for it. Its duration is according to the norm for each individual woman.

An-Nifaas or Postnatal Bleeding

Postnatal bleeding is the blood that flows after giving birth. Its maximum length is forty days. However, there is no specific minimum time period for it. If a woman gives birth to twins, the period of postnatal bleeding begins with the birth of the first child, not the second.

If the blood stops flowing before forty days, the woman should perform *ghusl* and purify herself. If it continues beyond forty days, she should perform *ghusl* upon the completion of forty days and be considered pure. Umm Salamah ﵂ said, 'During the lifetime of the Prophet ﷺ, a woman in her postnatal bleeding would wait for forty days.' (meaning not to pray, not have sexual intercourse and so on) (Abu Daawood, and at-Tirmidhee, and it is *saheeh*)

What is Forbidden for a Menstruating Woman and a Woman in her Postnatal Bleeding

While a woman is on her menses, it is forbidden for her to offer *salaah*, fast, read the Qur'an from a copy of the Qur'an, perform the *tawaaf* of the Ka'bah, or have sexual intercourse. It is important, however, to note that the obligatory fasts she misses must be made up for later, though not the missed prayers, after she becomes pure. Mu'aadhah ﵂ said, 'I asked 'Aai'shah ﵂, "Why does the menstruating woman make up for her fasts but not her prayers?" She replied, "We experienced these things during the time of the Messenger of Allah ﷺ and he commanded us to make up for our fasts, but he did not command us to make up for our prayers."' (Muslim, at-Tirmidhee and Ibn Maajah)

When the bleeding ceases she should perform *ghusl*. The things mentioned above are no longer unlawful for her after she performs *ghusl*.

Abnormal Prolonged Flow of Blood (*Istihaadhah*)

This refers to the bleeding a woman suffers from at times other than menses or postnatal bleeding. The ruling concerning *istihaadhah* is that it is a condition that does not prevent one from performing the prayer or fasting. The woman suffering from this condition should perform ablution for every prayer. It is permissible for her to have sexual intercourse with her husband.

A menstruating married woman should not be divorced while on her menses. One should rather wait until she becomes pure from the period, then she may be divorced, without having sexual intercourse with her. *Ghusl* is obligatory for the woman when her menses end.

Pilgrimage during Menses and Postnatal Bleeding

Women on their menses or with postnatal bleeding may perform *ghusl*, enter the inviolable state or *ihraam* and perform all of the rites of the pilgrimage except for making rounds of the Ka'bah (*tawaaf*). They do not perform the *tawaaf* of the Ka'bah until they become clean.



- Mention in detail the changes that take place during puberty.
- What does beginning of menstruation signify?
- How should men behave towards a menstruating woman?
- How should a woman behave when her postnatal bleeding stops before forty days or if her bleeding continues past forty days?
- What is forbidden for a woman who is menstruating or undergoing postnatal bleeding?
- What is *istihaadhah*?
- How should a woman purify herself after menstruation?

Wet Dreams: Boys Become Men

The scientific term for wet dreams is nocturnal emissions. Nocturnal means during the night, and emissions are things that are emitted or sent forth. So, nocturnal emission is ejaculation (sperm emitted or sent forth) at night. The Arabic word *maniyy* refers to both male sperm and female sexual fluid. Boys sometimes ejaculate while they are asleep. This marks the onset of puberty. Many boys have their first ejaculation during a wet dream.

Do wet dreams only happen at night? Do they only happen when boys are asleep? The answer is that wet dreams could happen anytime one is asleep. If you take a nap during the day, it would be possible for you to have a wet dream. Some boys do not experience wet dreams, yet they are considered to be young men by the age of fifteen, according to *Sharee'ah* or Divine Law. In short, ejaculation of sperm, regardless of whether one is asleep or awake, makes the *ghusl* obligatory.

Once, Umm Salamah ﵂ asked the Prophet ﷺ, 'Messenger of Allah! Allah does not shy away from the truth. Does a woman have to perform *ghusl* if she has a wet dream?' He answered, 'Yes, if she sees the fluid.' (al-Bukhaaree, Muslim and at-Tirmidhee)

If any other fluid comes out not as a result of sexual arousal, then the area is to be washed, and only *wudhoo'* needs to be performed.

If someone experiences a wet dream but sees no fluid, then *ghusl* is not obligatory. But if one finds fluid but does not recall the wet dream, it is obligatory

on him or her to perform *ghusl*. 'Aai'shah ﵂ said, 'Allah's Messenger ﷺ was asked about a man who found wetness but did not recall experiencing a wet dream. Allah's Messenger ﷺ stated, "He must perform *ghusl*." Then he was asked about a man who experienced such a dream but found no fluid and he said, "*Ghusl* is not obligatory upon him.'" (at-Tirmidhee, and it is *saheeh*)

Conditions for the Complete Purificatory Bath (*Ghusl*)

***Ghusl* becomes obligatory in the following conditions:**

1. Ejaculation, regardless of whether one is asleep or awake.
2. When menses and postnatal bleeding come to an end.
3. Sexual intercourse even if one does not ejaculate.
4. Acceptance of Islam. Qays ibn 'Aasim ﵁ said that when he accepted Islam, Allah's Messenger ﷺ commanded him to perform *ghusl* with water and lote leaves. (Ahmad, at-Tirmidhee and Abu Daawood, and it is *saheeh*)

***Ghusl* is not obligatory:**

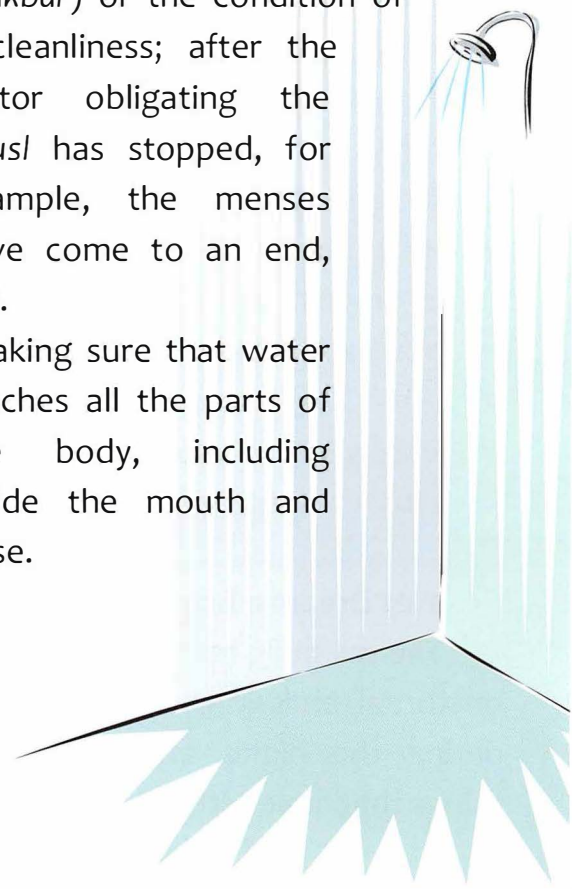
1. When there is an unlustful discharge of thin, sticky white fluid called *madhiyy* in Arabic or
2. When there is a discharge of the thick, cloudy white fluid called *wadyy* that comes out after urinating or carrying something heavy, or due to any other reason.

Acts for which *Ghusl* is recommended

1. Performing the Friday Prayer
2. Upon entering the inviolable state of the pilgrimage *(ihraam)*
3. Washing a dead body
4. For each prayer by a woman who has a prolonged flow of blood *(istihaadhah)*
5. For entering Makkah
6. On the occasion of the two *'Eeds*

Pillars of *Ghusl*

1. The *Niyyah* (Intention): One must begin with the specific *(niyyah)*, meaning that one must have made a firm resolution to remove the major causes of ritual impurity *(al-hadath al-akbar)* or the condition of uncleanliness; after the factor obligating the *ghusl* has stopped, for example, the menses have come to an end, etc.
2. Making sure that water reaches all the parts of the body, including inside the mouth and nose.



The *Sunan* of *Ghusl*

1. Mentioning the Name of Allah (by saying *Bismillah*) at the moment of reaching for the water.
2. Washing the private parts. Washing off any obnoxious substance that may be adhering to the body.
3. Washing the hands before immersing them into the container of water.
4. Performing a complete *wudhoo'* like that for prayer, though it is permissible to delay washing the feet until one has completed the *ghusl*.
5. Pouring water over the head three times, while running the fingers through the hair so that water reaches the roots.
6. Pouring water over the whole body, beginning with the right side, then the left one.

This practice is based upon the *hadeeth* of 'Aai'shah ﵂ who said, 'When the Messenger of Allah ﷺ wanted to perform *ghusl* because of sexual intercourse, he would first wash his hands, then pour water with his right hand on his left hand and wash his private parts. He would then perform ablution as that done for the prayer. He would then take some water in his hand and run his fingers through the roots of his hair. Then he would pour three handfuls on his head; and then pour water over his body, and then wash his feet.' (Muslim)

Disliked Acts Related to *Ghusl*

1. Wasting water or using it extravagantly
2. Washing in an impure place
3. Washing without having some sort of screen which prevents others from seeing the person having *ghusl*

Extravagance in the use of water should be avoided. Economy is the praiseworthy approach we Muslims are urged to take. Using the minimum quantity of water required to ensure compliance with the rules of *ghusl* and *wudhoo'* is much better than wasteful excess.



Review

A. Fill in the blanks.

1. The time when children's bodies change into adults' bodies is called _____.
2. Normally, menstruation lasts _____ to _____ days.
3. A woman experiencing *istihaadhah* must perform _____ for every prayer.
4. Wet dreams occur to both men and _____.



- What is a wet dream? Does it necessitate *ghusl*? If not, then why?
- Under what circumstances does *ghusl* become obligatory?
- List the *sunan* of *ghusl*?
- Can one say the *niyyah* aloud? why or why not?

Matters of Dress and Adornment (*Zeenah*) 21



The Gracious Qur'an lays down a general rule on adornment or beautification as follows:

'Say: Who is it that has prohibited the adornment of Allah, which He has brought forth for His servants and the good [lawful] things of provisions?' (7: 32)

The proper meaning of the word *zeenah* is a beautifying thing that does not disgrace or make unseemly. The expression includes both the dress and make-up of a person. *Zeenah* has further been explained as including spiritual adornment such as knowledge and sound beliefs, bodily adornment such as strength and tallness of stature; and outer adornment such as wealth and dignity. (E. W. Lane: vol. I, p. 1280)

The Qur'an says, **'Don your *zeenah* when setting out for every *masjid*, and eat and drink but do not be excessive, for indeed, He does not like those who are excessive.'** (7: 31)

Allah does not want to subject us to want, misery or starvation. He does not want to deprive us of the good things of this worldly life. On the contrary, it pleases Him that we should appear in a good, decent dress and enjoy the good and pure food He has provided for us. There is nothing sinful in that. As for sin, it consists in overstepping the limits set by Him. This overstepping could be committed by making the unlawful lawful, or by making the lawful unlawful. Thus it is important to be well-dressed and well-groomed.

It is a fact that it is the first impression that remains the lasting impression. And first impressions are largely formed by one's appearance; indeed, very often by appearance alone. A dishevelled appearance, therefore, puts a person at a disadvantage, to begin with, in the eyes of the observer. Awkwardness – an untidy appearance, ill-fitting clothes – attracts 'attention'.

The Prophet ﷺ once saw a man with unkempt hair and remarked, 'Does this man have nothing with which to comb his hair?' He also saw

another man who was wearing a dirty garment and said, 'Could he not find anything with which to wash his garment?'" (Abu Daawood, an-Nasaee and others, and it is *saheeh*)

Once a man came to the Prophet ﷺ in cheap-looking garments and the Prophet ﷺ asked him, 'Do you have property?' the man answered, 'yes.' 'What kind of property?' asked the Prophet ﷺ. The man mentioned a number of categories. Allah's Messenger ﷺ then said to him, 'Since Allah has given you wealth, let Him see the effect of His favour and bounty upon you.' (Abu Daawood, an-Nasaa'ee and others, and it is *saheeh*)

But warning against excessiveness, the Prophet ﷺ prohibited grooming the hair except every other day (Abu Daawood, an-Nasaa'ee and others, and it is saheeh) Muslim scholars have mentioned that this prohibition applies only to men, meaning it is disliked that men be constantly busy with grooming their hair.

Clothing must cover the *'awr*ah. The *'awr*ah refers to the area of a person that must be covered in front of others. All of a woman is

Requirements in Dress which are strictly Essential

A. It must cover one's nakedness. Both men and women must cover their *'awr*ah.
B. The dress should be thick enough so as not to reveal the colour of the skin or the parts required to be covered.
C. The dress must be loose enough so as not to describe the shape of the wearer's body.
D. It should not be the dress of fame, pride and vanity.
E. It should not be clothing that is indicative of the non-Muslims.
F. It is considered reprehensible for men to imitate woman's style of dress, just as it is forbidden for women to imitate the style of men. This is because the Prophet ﷺ cursed those people who would do such a thing and warned them against it.

considered *'awrah*, except for the face and the hands as far as the wrists. The *'awrah* of a man consists of the area between the navel and the knees.

Covering one's *'awrah* is obligatory when being with others and for the prayer to be valid.

Man's Dragging the Hem of His Garment

Allah's Messenger ﷺ recommended wearing the lower garment well above the ankle, and he said, 'Whatever is lower than the ankles is in the Fire.' (al-Bukhaaree)

The threat of Fire indicates that it is unlawful, and if it is done with arrogance. Allah's Messenger ﷺ said, 'Allah will not look at one who drags something [of his garment] out of arrogance.' (Abu Daawood, and it is *saheeh*)

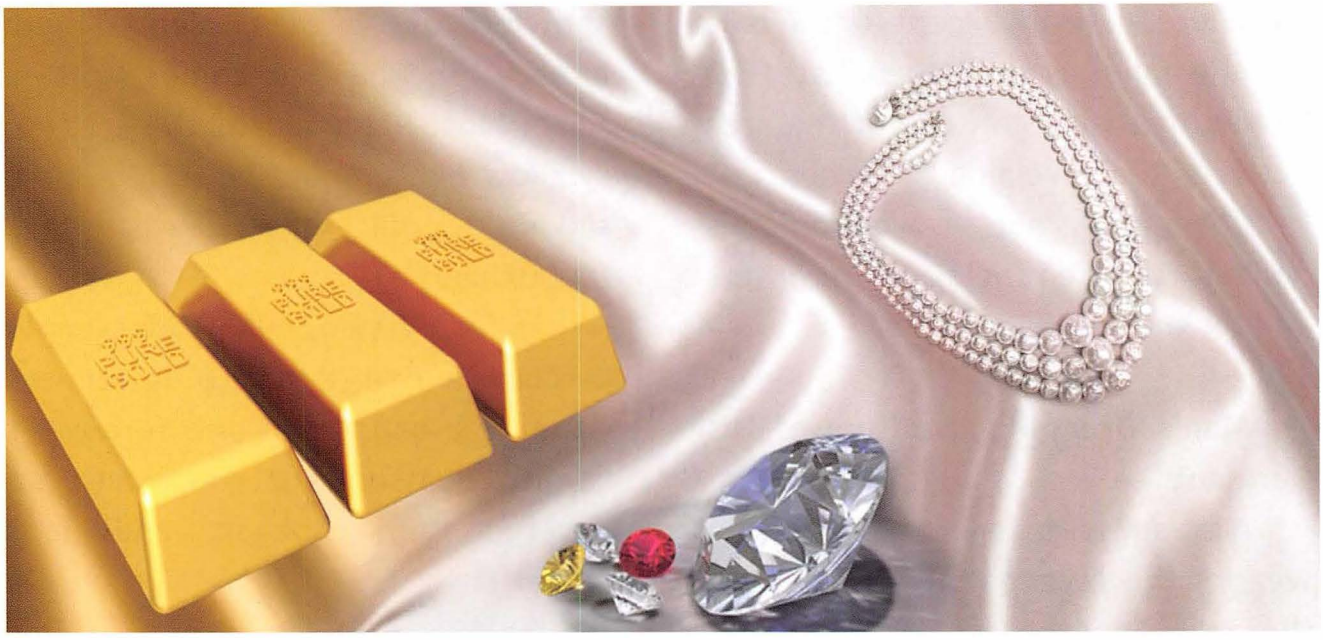
Allah's Messenger ﷺ also said, 'While a man was walking along in a new set of clothes, with a swagger or show-off to his step, pleased with himself, and his hair combed down, Allah, Most High, caused the earth to swallow him up, and he will keep on sinking until the Last Day.' (al-Bukhaaree)

As for women, Allah's Messenger ﷺ commanded them to lower the garment a hand span or a fore-arm's length to assure that their feet are covered. (Ibn Hibbaan, and it is *saheeh*)





- Explain the term *zeenah*.
- What is sin?
- What is *'awrah*?
- Mention the *'awrah* for men and women.
- How should men wear their lower garments, such as trousers?
- What is Islam's teaching on men and women imitating each other?
- How should a Muslim woman wear her headdress (*khimaar*)?



Silk or Gold

While it is prohibited for men to wear gold and silver, it is allowed for women to do so.

The Prophet ﷺ said, 'Only those with no share in the next world wear silk in this one.' (al-Bukhaaree) 'Wearing gold and silk has been made unlawful for men of my community, but it is permissible for women.' (al-Bukhaaree)

The Prophet ﷺ once saw a gold ring on a man's finger, and he immediately took it and threw it away, saying, 'Does a person pick up a piece of burning coal and hold it in his hand?' After the Prophet ﷺ had left the place, someone asked the man, 'Why don't you pick it up and benefit from it?' He replied, 'No, by Allah, I shall not pick it up after the Prophet ﷺ has thrown it away.' (Muslim)

The most excellent type of clothing is that which provides good cover and protection, and the most excellent colour for clothes is white. Samurah ibn Jundub ﷺ narrated that the Messenger of Allah ﷺ said, 'Wear white garments, for they are purer and better.' (at-Tirmidhee , *hadeeth* no. 2810 and Ibn Maajah, *hadeeth* no. 3567, and it is *saheeh*)

Choice of clothing cannot first be governed by what one likes best or by what is least expensive; it is rather governed by the unchanging principles of decency Islam has taught us. The main problem in the matter of modern styles is a moral one. Boys and girls dress immodestly by wearing low-slung tight trousers and jeans, or by not wearing as much clothing as to cover their *'awrah* properly.

Review

A. Fill in the blanks.

1. We may wear and eat what we like, so long as we avoid _____ and _____.
2. A Muslim woman should lower her garment until it covers her _____.
3. _____ and _____ are forbidden for men to wear.
4. The most excellent colour for clothes is _____.

B. Think-up

Why should Muslims be clean and presentable at all times?



- Why should Muslims refrain from the costumes of non–Muslims?
- Why is gold and silk forbidden for men?
- What should be our criteria for choosing clothes?

22 Earning a Livelihood by Lawful Means (*al-Kasb al-Halaal*)



Wealth may be acquired in three ways: by earning, by inheritance and by gift. Obtaining wealth or property is recognized by Islam as one of the basic laws regulating human society. Islam does not forbid efforts for one's sustenance and living in this world. Instead, it guides one to the proper way of supporting oneself and living in this world. It guides one to the proper balance between this life and the afterlife. It is natural for humans to find the good things of this life attractive and alluring, but a believer does not make the goods of this world his ultimate goal. Worldly needs and pleasures never penetrate his heart such that they become foremost in it and become his main preoccupation and goal.

On the subject of earning a livelihood (*kasb*), al-Miqdaam ﷺ narrated that Allah's Messenger ﷺ said, 'No one consumes any food better than that which was earned by his own hands. The Prophet of Allah, Daawood عليه السلام used to eat what he had earned by his own hands.' (al-Bukhaaree)

Abu Hurayrah ﷺ reported that Allah's Messenger ﷺ said, 'It is better for one of you to bring a load of firewood on his back and sell it than to ask of another who might give him or decline to give him.' (al-Bukhaaree)

There is No Harm in Wealth so long as it is Obtained Lawfully

Jaabir ibn Abdullaah ﷺ narrated that the Messenger of Allah ﷺ said, 'O people! Fear Allah and be moderate in earning a living, for no person will die until he has received all his provision, even if it is slow in coming. So fear Allah and be moderate in earning a living; take that which is permissible and leave that which is forbidden.' (Ibn Maajah: *hadeeth* no. 2144, and it is *saheeh*)

The Noble Qur'an denounces all unlawful means of acquiring property: **'O you who believe! Do not consume one another's wealth by false means. But rather, let there be free trade with consent among yourselves.'** (4: 29)

Dignity of Labour

Some people consider certain kinds of work or professions as contemptible. However, the Prophet ﷺ denounced the validity of such a notion.

A Muslim may earn his livelihood by engaging in agriculture, trade, industry or by any other profession or employment as long as it does not involve doing, supporting or promoting anything which is unlawful.

Earning through Trade

The Glorious Qur'an and the *hadeeth* urge Muslims to engage in trade and commerce and to undertake journeys for what the Qur'an calls 'seeking the bounty of Allah'. (see for example: 73:20; 35:12; 30:46; and 2:164)

The true believers are men of action whose distinguishing quality is that the affairs of the busy world do not make them forget their obligations to their Creator. These are some of the teachings of the Qur'an concerning trade and commerce.

The Prophet ﷺ, by his words and deeds, outlined the rules of trade, encouraging and urging Muslims to engage in it.

Forbidden Kinds of Trade

Islam prohibits those types of trade which involve injustice, cheating, making inordinate profits or the promotion of something which is unlawful *(Haraam)*.

It is forbidden to do business in alcoholic beverages, intoxicants, drugs, pigs, idols, statues or anything whose use and consumption Islam has prohibited. Any earnings from such businesses are sinful earnings. Honesty and trustworthiness in such businesses will not be counted as meritorious, for Islam came to fight and destroy such practices.



- What is Islam's view on acquiring wealth?
- Mention a few forbidden types of trade.



Earning through Agriculture

In the Qur'an, while referring to His bounties and favours to mankind, Allah, Most High, mentions the principles required for the pursuit of agriculture. He has spread out the earth and made it suitable and fertile for cultivation and production. He has also provided water

in abundance. He sends it down as rain and makes it flow in streams to revive the earth after it is dead. Further, He sends the winds to draw the clouds and scatter the seeds. In several Qur'anic verses, there is encouragement for us to engage in agricultural activity, for it has been made easy for us as a Divine Favour. (See for instance 15: 19-22, 55: 10-13, 71: 19-20 and 80: 24-28)

Allah's Messenger ﷺ said, 'When a Muslim plants a plant or cultivates a crop, no bird or human being eats from it without it being counted as a rewardable charity for him.' (al-Bukhaaree and Muslim)

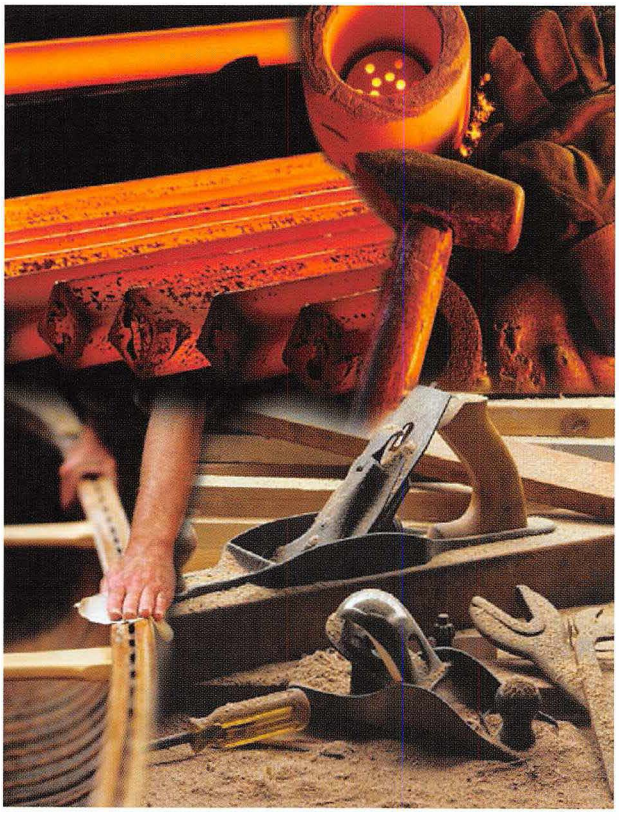
This *hadeeth* shows that the reward of the person who plants a tree or a crop continues as long as the produce of this tree or crop is eaten or used, even though he may have sold it to someone else. This is why some scholars have argued that agriculture is the best of occupations. Others say that manufacturing and handiwork are best, while others consider trade to be the best. Some scholars say that it all depends upon circumstances: if food is scarce, agriculture is the best; if people need goods, trade is the best; and if manufactured goods are needed, industry is the best.

Industries and Professions

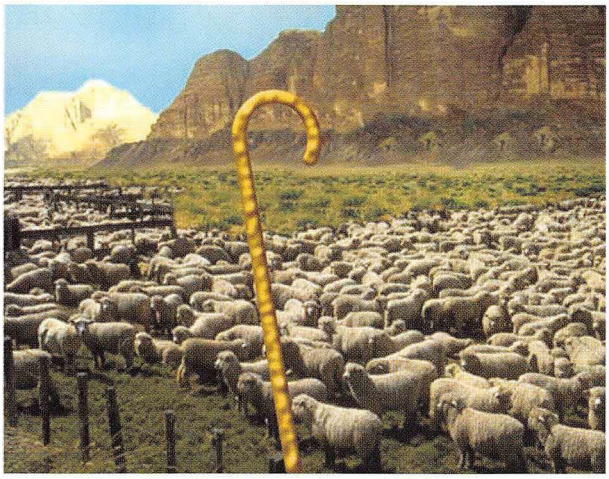
Islam does not want people to limit their economic activity solely to agriculture. The Qur'an mentions many industries, terming them Allah's favour and bounty. Of Prophet Daawood عليه السلام, the Qur'an says: **'And We made iron soft for him, and then said to him: Make full coats of mail, balancing well the rings of chain armour.'** (34: 10-11)

The Qur'an says of Prophet Sulaymaan عليه السلام: **'And We caused a spring of molten brass to flow for him.'** (34: 12)

Allah also mentions the story of Prophet Nooh and the building of the great ark. He also mentions great ships the size of mountains which sail the seas: **'And of His wondrous signs are the ships running with hoisted sails in the sea like mountains.'** (42: 32) The Qur'an also mentions hunting in all its varied forms, from catching fish and the pursuit of land animals, to diving in the deep for pearls and the like.



It is very interesting to note that the Qur'an makes mention of iron in very emphatic terms. Allah, Most High, refers to iron *as having been sent down*. The Qur'an says, **'And We sent down iron from the heavens in which there is mighty force, and in which there are many benefits for all people.'** (57: 25) It is not surprising that the *soorah* containing this verse is called *al-Hadeed* (Iron).



Islam has given dignity to many professions which people generally consider lowly and degrading – for example the occupation of shepherd. Although people do not look upon shepherds with esteem or honour, Allah's Messenger ﷺ said, 'Allah did not send a prophet who did not tend sheep.' His companions asked, 'You too, Messenger of Allah?' He replied, 'Yes, I tended sheep for wages for the people of Makkah.' (al-Bukhaaree) Allah's Messenger ﷺ used to tend sheep! Moreover, they were not even his own sheep but belonged to the people of Makkah, and he tended them for fixed wages. He told his companions this in order to teach them that honour belongs to those who work and not to those who like to be idle.

Industries and Professions Condemned by Islam

Islam has forbidden certain professions and industries because they are harmful to the beliefs, morals, honour or good manners of the society.



a. Dealing in *Ribaa*

Allah has forbidden *ribaa* in many places of the Qur'an. For example, the Qur'an says:

'O you who believe! Fear Allah and give up what remains from *ribaa* if you are indeed believers. And if you do not do it, then take notice of war from Allah and His Messenger.' (2:279 - 280)

Here Allah warns the believers that if they do not leave this major sin, then they will be at war with Him.

b. Making Images and Similar Objects

Once a man came to Ibn Abbaas ﷺ and said, 'Ibn Abbaas, I earn my living with my own hands. I make these images.' Ibn Abbas said, 'I shall tell you only that which I heard from the Messenger of Allah ﷺ. I heard him say, "Allah will punish anyone who makes images until he can breathe spirit into them, which he will never be able to do."' Seeing the man extremely upset, Ibn Abbaas ﷺ added, 'What ails you? If you must make images, then make them of trees or of something which has no soul.' (al-Bukhaaree)

c. Prostitution

Prostitution, for example, is legal in many countries. Permits and licenses are issued to those who practise this trade. Prostitution enjoys rights similar to other professions. Islam strictly rejects and condemns this practice. It forbids any female to earn money by selling her body. In fact, it forbids all forms of prostitution.

d. Dancing and Other Erotic Arts

Islam does not allow sexually exciting dancing or any other exotic activity, such as obscene songs, provocative dramas, and every type of activity which some people today mistakenly call art and progress.

The fact is that Islam prohibits every sort of sexual affair and sexual relationship outside marriage. This is the secret behind the magnificent words of the Qur'an prohibiting adultery: **'And do not ever approach illicit sexual intercourse. Indeed, it is utter lewdness and a most evil way.'** (17: 32) This verse shows that not only is illicit sex forbidden, but also anything which brings one near to it.

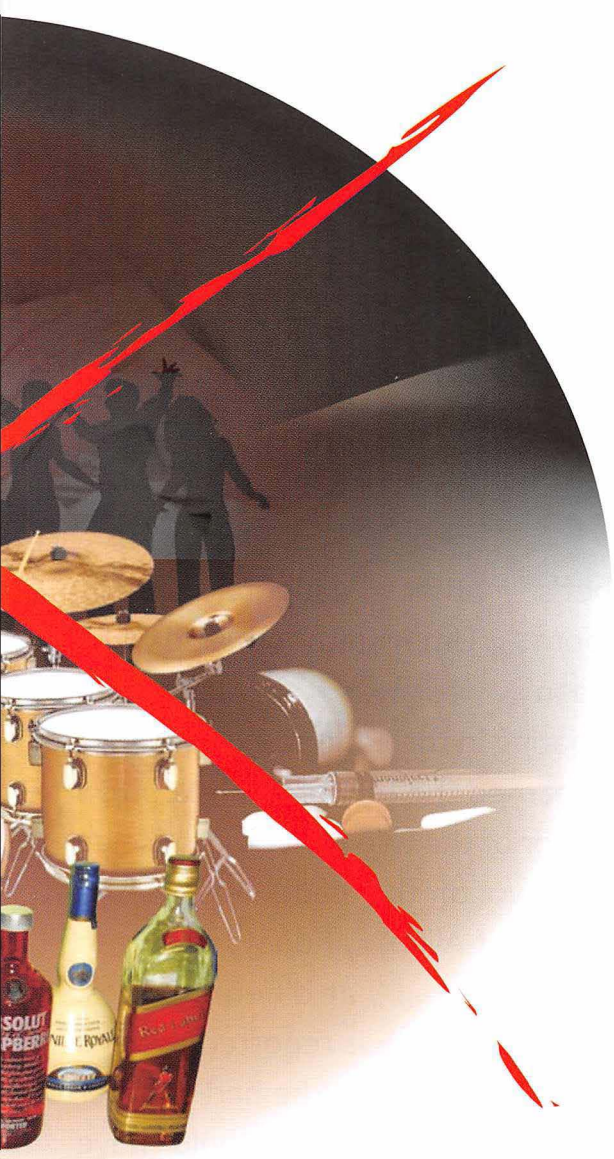
In short, Islam prohibits Muslims to engage in any industry, business or profession which deals in, or promotes anything which is unlawful.

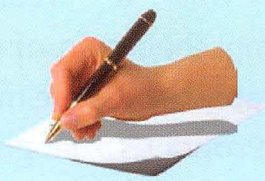


Review

A. Fill in the blanks.

1. 'No one consumes food better than _____.'
2. All prophets used to tend _____.
3. It is forbidden to make images of things which have a _____.



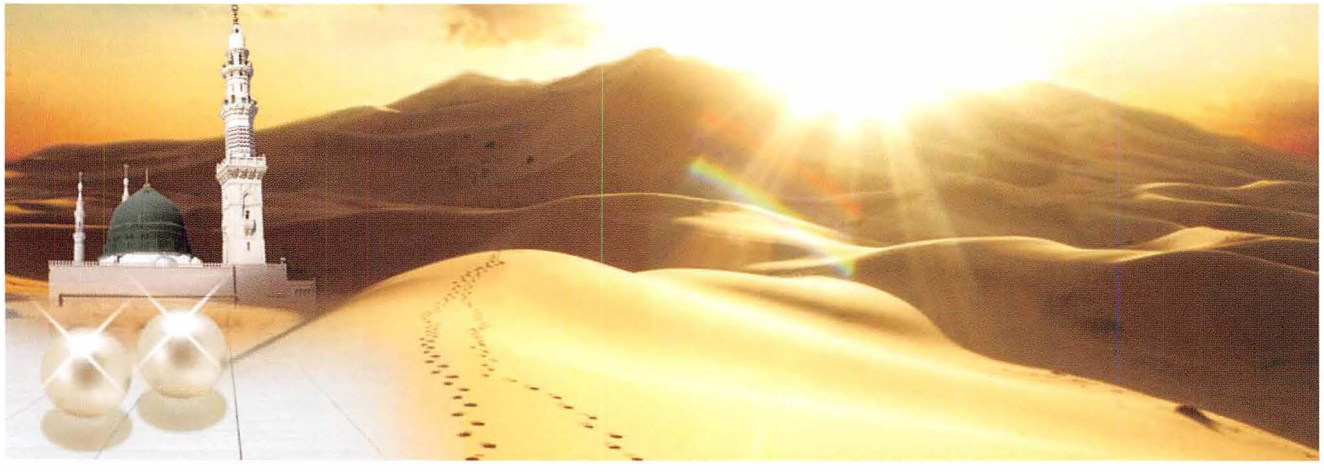


- How can agriculture be viewed as a means of livelihood?
- Why has Allah forbidden certain professions in Islam?
- Mention a few professions which Islam has prohibited.

23 'Uthmaan ibn 'Affaan رضي الله عنه

'Uthmaan ibn 'Affaan, the third rightly-guided caliph (24-35 AH/ 644-656 CE), was born in Makkah in the year 577 CE, some forty-seven years before the Prophet's *Hijrah* to Madeenah.

He belonged to the great Banu Umayyah clan of the Quraysh tribe. His father's name was 'Affaan ibn Abee al-Aass ibn Umayyah al-Qurashee. Abu Amr was his title. Of noble lineage, wealthy and extremely handsome, 'Uthmaan entered Islam at the invitation of Abu Bakr as-Siddeeq, shortly after the Prophet's mission began in Makkah. He was one of the few people of Makkah who knew how to read and write.



'Uthmaan رضي الله عنه was a wealthy merchant, an accomplished man of the world and a remarkably handsome man. He married the Prophet's daughter Ruqayyah رضي الله عنها. He took part in the two emigrations to Abyssinia (Ethiopia), along with Ruqayyah. He later joined the Emigrants in Madeenah. He could not take part in the Battle of Badr because of the illness of his wife Ruqayyah. After the death of Ruqayyah, 'Uthmaan's alliance with Allah's Messenger ﷺ was renewed by his marriage to the Prophet's other daughter Umm Kulthoom رضي الله عنها. Umm Kulthoom died while 'Uthmaan رضي الله عنه was away from Madeenah, participating in the Tabook Expedition.

He earned the title of *Dhun-Noorayn* (possessor of the two lights) because he married two of the daughters of the Messenger of Allah ﷺ, Ruqayyah رضي الله عنها and Umm Kulthoom رضي الله عنها , at different times. Allah's Messenger ﷺ is reported to have said to 'Uthmaan that if he had another unwedded daughter, he would have given her to him in marriage.

The Prophet's Envoy to Quraysh at al-Hudaybiyyah

Allah's Messenger ﷺ had halted at the place called al-Hudaybiyyah, just outside the *Haram* (the Sacred Precinct), with about 1400 of his companions. There he awaited the outcome of events when prevented from making the Lesser Pilgrimage or *'Umrah* by the Makkans. The Quraysh had stopped the pilgrims at al-Hudaybiyyah, about ten miles from Makkah.

Allah's Messenger ﷺ sent 'Uthmaan, who had powerful relatives among the Quraysh, to negotiate with the Makkans. When he did not return at the expected time, a rumour spread that he had been killed. In that moment of peril, Allah's Messenger ﷺ took the pledge of allegiance from his companions, which is known as the Pledge of Good Pleasure or *Bay'at ar-Ridwaan*. The Prophet ﷺ himself represented the absent 'Uthmaan by proxy in this oath. Sitting beneath an acacia tree that was green with its spring foliage breaking into leaf, Allah's Messenger ﷺ put out his left hand, as the hand of 'Uthmaan, and grasping it with his right hand, pledging the allegiance. The rumour, however, turned out to be false, and there was great rejoicing when he safely returned to the camp. 'Uthmaan was greatly admired for his courage and wisdom during this mission.

The Virtues of 'Uthmaan ibn 'Affaan

Once, Allah's Messenger ﷺ was sitting at a place where there was water, and he had his knees or one knee uncovered. When 'Uthmaan entered, he covered them. (al-Bukhaaree) 'Uthmaan was the most modest of all companions, and so the Prophet ﷺ covered his knees out of consideration for him.

Once Allah's Messenger ﷺ ascended Mount Uhud, and with him there were Abu Bakr ﷺ, 'Umar ﷺ, and 'Uthmaan ﷺ, and the mountain trembled. Allah's Messenger ﷺ said, 'Be steady, Uhud! For upon you there are but a Prophet, a man of truth, and two martyrs. (al-Bukhaaree) The man of truth here obviously denotes Abu Bakr as-Siddeeq ﷺ while the two martyrs were 'Umar ﷺ and 'Uthmaan ﷺ. The Prophet's prediction later came true.

When the early Muslims emigrated to Madeenah, there was near that town a spring called Roomah which belonged to a man of Banu Ghifaar. Its water was far better than that of Madeenah, and the owner used to sell it at a heavy price. When the Prophet ﷺ requested him to give the spring as a gift to the Muslim community, he refused. Thereupon 'Uthmaan bought it for 3500 dinars (gold coins) and made it a *waqf* (endowment) for the whole community. In addition to this spring, he dug by its side a well and had it faced with solid masonry.

The Prophet ﷺ said, 'Whoever digs the well of Roomah, his steps shall be in Paradise'; and 'Uthmaan dug it. (al-Bukhaaree)

At the time of sending troops for the Campaign of Tabook, Allah's Messenger ﷺ said, 'Whoever equips the Army of Difficulty, his shall be Paradise.' 'Uthmaan equipped it. (al-Bukhaaree). The Campaign of Difficulty *(Jaysh al-'Usrah)* was a name given to the Campaign of Tabook on account of the extremely difficult circumstances under which it took place. When 'Uthmaan donated three hundred camels with their equipment and one thousand gold dinars for the campaign, Allah's Messenger ﷺ said, 'Nothing 'Uthmaan does after today will harm him.'

'Uthmaan ibn 'Affaan was one of the ten companions to whom the Prophet ﷺ gave the good news of Paradise in his lifetime. The other nine were: Abu Bakr as-Siddeeq ﷺ, 'Umar ibn al-Khattaab ﷺ, 'Ali ibn Abee Taalib ﷺ, Abu 'Ubaydah ibn al-Jarraah ﷺ, Sa'eed ibn Zayd ﷺ, az-Zubayr ibn al-'Awwaam ﷺ, Talhah ibn 'Ubaydullaah ﷺ, Sa'd ibn Abee Waqqaas ﷺ and 'Abdur Rahmaan ibn 'Awf ﷺ.

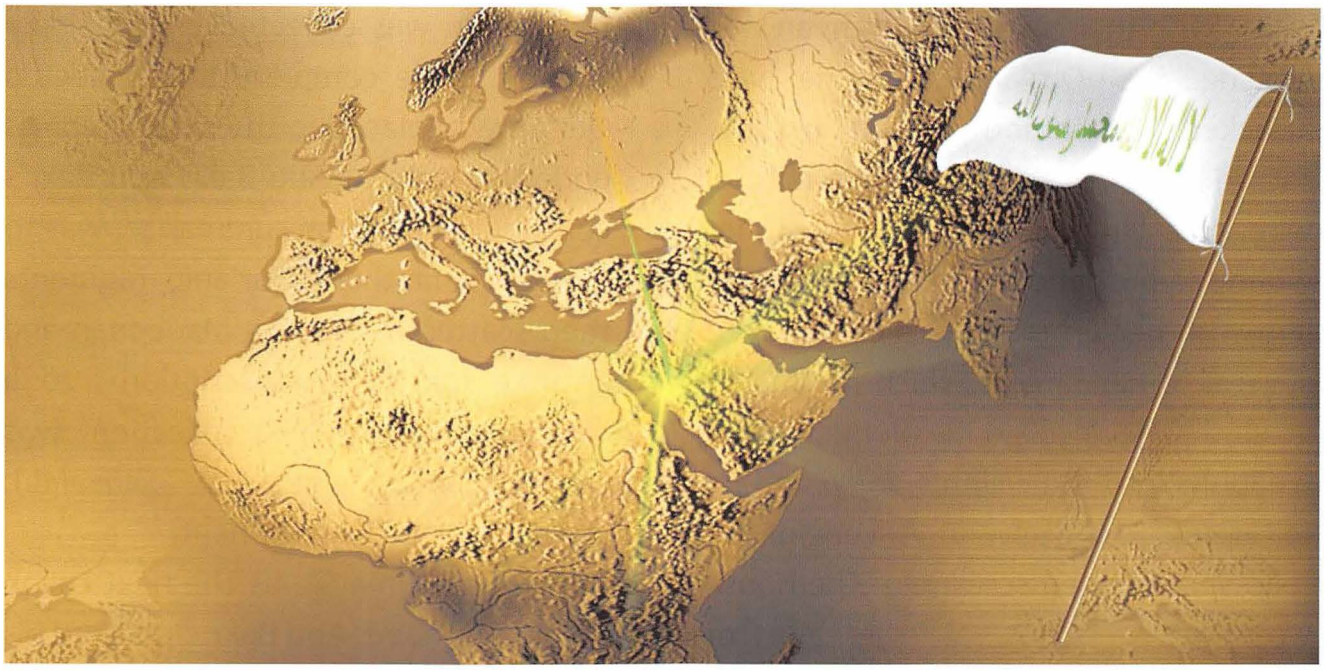
'Uthmaan was always a very close companion to the Prophet ﷺ. He related 146 *ahaadeeth* from the Messenger of Allah ﷺ.

'Uthmaan ibn 'Affaan's Caliphate

'Uthmaan ﷺ was the third of the rightly-guided caliphs *(al-Khulafaa' ar-Raashidoon)*. His caliphate came about as a result of the unanimous agreement of the companions. The actual process was as follows: 'Umar ﷺ had excluded his own sons from the succession to the caliphate, which he left to be decided by a consultative council *(Shooraa)* consisting of six members, namely Talhah, az-Zubayr, Sa'd ibn Abee Waqqas, 'Uthmaan, 'Ali, and 'Abdur Rahmaan ibn 'Awf. This Consultative Council unanimously agreed that 'Uthmaan should be the caliph. Then the rest of the people all pledged their allegiance. He was an honest and just leader *(Imaam)* until the day he was martyred. He accepted the caliphate after 'Umar's death in 23 AH.



- When did 'Uthmaan ﷺ accept Islam?
- Why was 'Uthmaan ﷺ unable to participate in the Battle of Badr?
- Why was 'Uthmaan ﷺ called *Dhun-Nurayn*?
- What charitable deed did 'Uthmaan ﷺ perform for the Spring of Roomah?
- How did 'Uthmaan ﷺ contribute towards the 'Army of Difficulty'?



During 'Uthmaan's caliphate, Armenia, Caucasia, Khurasan, Kirman, Sijistan, Cyprus, and much of North Africa were added to the dominion of Islam. Everyday, more and more people embraced Islam.

In the beginning, 'Uthmaan ﷺ continued the same policies and principles that were adopted by 'Umar. One specific achievement of the rule of 'Uthmaan ﷺ was the establishment of a navy, which was a major development in Islamic history. It made Muslims stronger in defending their shores and helped facilitate the conquest of islands such as Crete and Cyprus.

The first half of 'Uthmaan's caliphate was peaceful. Afterwards, revolt began in Iraq and Iran. Civil war arose and the unity of the Prophet's time was shattered. Despite the troubles of his caliphate, 'Uthmaan ﷺ was not responsible for them.

In the beginning, the policies adopted by 'Uthmaan ﷺ worked well. Then he started to receive complaints against some of his governors and other officials in the distant regions of the Islamic territory. On the basis of these complaints he changed the governors of some provinces, but this did not satisfy many people in these regions.

A number of people came to Madeenah from various areas to complain against their governors as well as other matters in their regions. 'Uthmaan ﷺ listened to them carefully and dealt with each matter. But these matters continued to worsen, with many people from different regions rousing rebels.

A group of rebels came to 'Uthmaan's home to force him to resign. When he refused, the rebels and the plotters climbed over the walls of his house. They crowded in and struck the

caliph with their swords. 'Uthmaan was reading the Qur'an when he was attacked. His blood flowed on the sacred text. Thus attacked, his faithful wife Naa'ilah cast herself upon her wounded husband, and as she shielded him with her arm, a sword-cut severed several of her fingers which fell to the ground. The insurgents plunged their weapons into the caliph's body, and he fell lifeless to the ground. A scene of riot followed. Women screamed. The house was gutted. Thus at the age of eighty-two, died 'Uthmaan ibn 'Affaan in the year 35 AH, after a reign of twelve years. His murderers killed him out of enmity and wickedness.



'Uthmaan ﷺ Prepares the Official Authentic Copy of the Qur'an

One of the most significant achievements of the caliph was the preparation of the official copy of the Qur'an and its distribution to various parts of the state. It was during the caliphate of Abu Bakr as-Siddeeq ﷺ that the Qur'an was collected in one single volume. Once complete, the collected Qur'an was placed in the state archives under the care of Abu Bakr. Abu Bakr's contribution, we can summarize, was to collect the firsthand Qur'anic fragments then scattered about in Madeenah and arrange for their transcription into a master volume. This collection was termed *Suhuf* (singular: *Saheefah*), literally sheets of parchment.

Appointing 'Umar ﷺ as the next caliph on his deathbed, Abu Bakr entrusted his successor with the *Suhuf*. Wounded fatally by Feroz Abu Lu'lu'ah, a Persian fire worshipper, towards the end of 23 AH, 'Umar ﷺ refused to appoint a caliph, leaving the decision to the people. Meantime, he entrusted the *Suhuf* to his daughter Hafsah ﷺ, the Prophet's widow and Mother of the Believers.

During the caliphate of 'Uthmaan ﷺ, a report came from Azerbaijan that the Muslims had fallen into disagreement concerning the recitation of the Qur'an. These regional differences over pronunciations in the Qur'an had caused friction. Hudhayfah ibn al-Yamaan ﷺ came to 'Uthmaan ﷺ directly from the border of Azerbaijan and Armenia and said, 'O Caliph, take this community in hand before they differ about the Book like the Christians and the Jews did.' (al-Bukhaaree) Hudhayfah's warning came in 25 AH, and that very year 'Uthmaan ﷺ resolved to end these disputes.

So 'Uthmaan ﷺ sent Hafsah ﷺ a message stating, 'Send us the *Suhuf* so that we may make perfect copies and then return the *Suhuf* back to you.' Hafsah ﷺ sent it to 'Uthmaan ﷺ, who commanded Zayd ibn Thaabit ﷺ, Abdullaah ibn az-Zubayr ﷺ, Sa'eed ibn al-Aas ﷺ and Abdur-Rahmaan ibn al-Haarith ﷺ to make duplicate copies. He told the three Qurayshite men, 'Should you disagree with Zayd ibn Thaabit on any point concerning the Qur'an, write it in the dialect of the Quraysh, as the Qur'an was revealed in their tongue.' They did so, and when they had prepared several copies, 'Uthmaan returned the *Suhuf* to Hafsah ﷺ. (The History of the Qur'anic Text, M. M. al-Azami, p. 88).

After consulting the prominent companions, 'Uthmaan formed a council, among whose members were Zayd ibn Thaabit ﷺ and Ubayy ibn Ka'b ﷺ.

Zayd ibn Thaabit ﷺ was one of the personal scribes of the Messenger of Allah ﷺ, and he had collected the Qur'an during the rule of Abu Bakr ﷺ. The members of the council compared the official copy of the Qur'an prepared during the time of Abu Bakr with the recitation of those who had memorized the Qur'an. If there was any difference in the pronunciation of any words, they consulted the people of the Hijaz who were more familiar with the language and dialect of the Quraysh. Thus, a unified copy of the Qur'an was eventually prepared. This definitive copy, once verified against the *Suhuf*, was read to the companions in 'Uthmaan's presence. With the final recitation over, he sent duplicate copies for distribution throughout the various provinces of the Islamic State.

The Number of Certified Copies Made

How many copies did 'Uthmaan ﷺ distribute? According to some scholars, eight copies were made, and 'Uthmaan retained one for himself. The cities of Koofah, Basra, Damascus, Yemen, Bahrain, Makkah and Madeenah each received a copy. With the task complete, the ink on the final copy dry, 'Uthmaan commanded that all fragments of the Qur'an circulating in people's hands be burnt. People were pleased with 'Uthmaan's decision. No one voiced any objections. 'Ali ibn Abee Taalib says, 'By Allah, he did what he did with these fragments in the presence of us all and none of us objected.' (***The History of the Qur'anic Text,*** M. M. Azami, p. 94)

No copy was sent without a *qaari* or reciter. 'Uthmaan's main purpose was to eliminate all occasions for disputes in recitation. The existence of a canonized Qur'anic text throughout the world for over fourteen centuries, between all countries and all divergent Muslim sects, is proof enough of 'Uthmaan's matchless success in gathering all Muslims upon a single text.

The Imaam's Manuscript

This is the name used for the copy of the Qur'an, which 'Uthmaan ﷺ had kept for himself, and which he was reciting when he was killed. There were traces of blood on it. According to some scholars, this copy is now kept in Istanbul, Turkey.

Dr. Muhammad Hamidullah (1908-2002) says, 'The manuscript is preserved in Topkapi Museum of Istabul. It is attributed to 'Uthmaan. I have seen it myself. The page bearing the verse: 'But Allah will suffice you...' (*Soorat al-Baqarah* 2:137) has red spots on it. It is said that it is the blood of 'Uthmaan who was martyred while he was reading the Qur'an. *The Emergence of Islam*, Bahawalpur Lectures, p. 26; published by Islamic Research Institute, International Islamic University, Islamabad)

According to Dr. Muhammad Hamidullah, who spent most of his life in Paris, the official copy of the Qur'an which was sent to Damascus by 'Uthmaan ﷺ is now preserved in Tashkent, Uzbekistan. How did it get there? Dr. Hamidullah says, 'When Tamelane (Tamoor the lame) conquered Damascus, the most precious treasure he came by in the loot was this copy of the Holy Qur'an. He brought it to Samarkhand, his own capital, and preserved it there. Samarkhand is now in Uzbekistan. The copy remained there until the Russians conquered the city in the nineteenth century. The famous copy of the Qur'an was shifted by the Russian commander-in-chief to St. Petersburg, present-day Leningrad.

'Russian historians suggest that it was sold by the ruler of Samarkhand to the Russian commander. The idea is to establish that the Russians had not stolen but had bought the copy. In any case, it remained in St. Petersburg until the end of the First World War. When the Communists came to power, many who did not want to live under the new regime emigrated to different countries. One of them was Ali Akbar Topchi Bashi who went to Paris. I had an opportunity to meet him.'

'Ali Akbar Topchi Bashi was a senior officer of the army when the Tsar was killed. He sent a commando force to take over the royal palace in St. Petersburg and seek out the rare copy of the Qur'an from the royal library. The copy was found and then sent to Tashkent in a railway engine compartment.'

Dr. Hamidullah continues, 'When the Communists took over Tashkent, they did not transfer the copy in question to Leningrad, with the result that it is still there in Tashkent. During the days of the Tsars, fifty copies, based on the photo of the manuscript, were printed. I know about a few of them. One is in America; another in England. I saw a copy in Kabul. Another copy is in Cairo. I have its microfilm.' (*The Emergence of Islam*, pp. 25-26)

Review

A. Fill in the blanks.

1. 'Uthmaan ﷺ was the _____ rightly-guided caliph.
2. The two Prophet's daughters whom 'Uthmaan ﷺ married were _____ and _____.
3. A major contribution of 'Uthmaan ﷺ was the development of _____.
4. The *Suhuf* were kept safely with _____.
5. Each copy of the Qur'an was sent along with a _____.

B. Give Reasons

1. The Prophet ﷺ substituted his blessed hand for 'Uthmaan's hand.
2. The Prophet ﷺ covered his knees when 'Uthmaan ﷺ entered.
3. Fragments of the Qur'an were burned.



- How did 'Uthmaan ﷺ rise to the position of caliph?
- What problem cropped up over pronunciations in the Qur'an?
- How did 'Uthmaan ﷺ deal with the differences in pronunciations in the Qur'an?
- What is the Imaam's manuscript?

24 Ali ibn Abee Taalib رضي الله عنه

Ali ibn Abee Taalib ﷺ was a cousin and son-in-law of the Messenger of Allah ﷺ, and the fourth of the Rightly-guided Caliphs. His father Abu Taalib was the son of Abd-al-Muttalib ibn Haashim. His mother was called Fatimah bint Asad ibn Hashim.

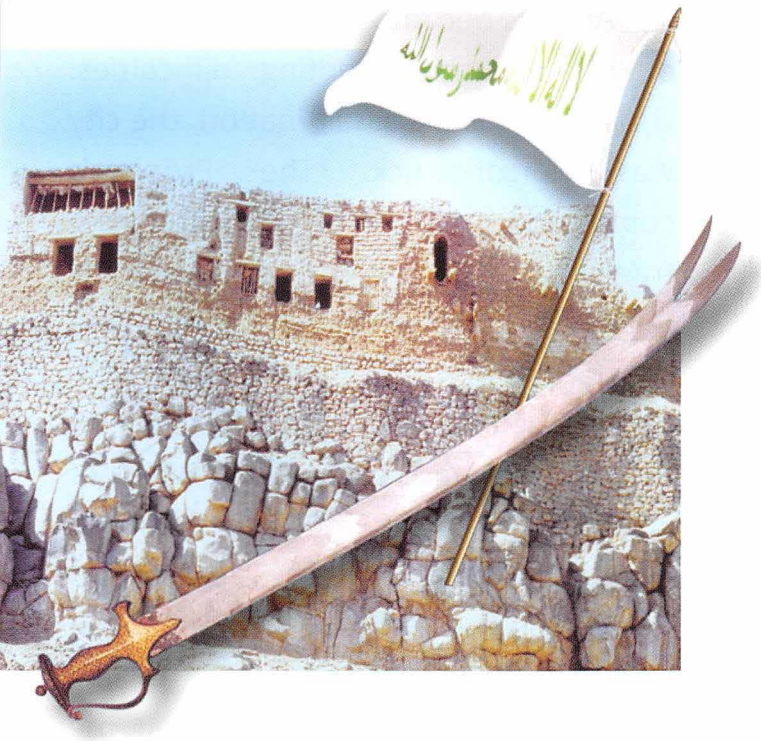
Ali ﷺ received the *kunyah* (honorary title) of Abu Turaab (father of dust, or the one covered with dust) from the Prophet ﷺ whose daughter Faatimah ﷺ he married. Once, Ali and Faatimah had quarrelled. So, Ali ﷺ intended to spend the night in the mosque. The Prophet ﷺ asked Faatimah, 'Where is Ali?' She answered, 'In the mosque.' So the Prophet ﷺ went to him and saw that his '*ridaa*' had slipped off his back which was now covered with dust. The Prophet ﷺ wiped the dust off his back, saying twice, 'Get up, father of dust!' (al-Bukaahree) No *kunyah* was dearer to Ali than this one.

Ali ﷺ embraced Islam shortly after Khadeejah ﷺ did. He was at that time a young boy of ten. Ali was born in Makkah, twenty-three years before the *Hijrah* and was raised from the age of five by the Prophet ﷺ. Ali ﷺ was one of the ten companions (*Ashra al-Moobashshira*) to whom Paradise was expressly promised during their lifetime by the Prophet ﷺ. He was also one of the six councillors of 'Umar ﷺ.

When Allah's Messenger ﷺ decided to emigrate to Madeenah, his departure was facilitated by Ali ﷺ who made people believe that he was still in the house he had occupied. He also stayed behind for a few days in order to return the trusts which people in Makkah had kept with the Prophet ﷺ.

Ali ﷺ became renowned as a warrior during Islam's struggle for survival. He participated in the Battles of Badr, Uhud, the Trench (*al Khandaq*), Khaybar and in nearly all the Prophet's expeditions except that of Tabook, during which the Prophet ﷺcommanded him to remain in charge of Madeenah and to look after the Prophet's family, while he himself was proceeding on this campaign. When Ali expressed his disappointment, the Prophet ﷺ said to him, 'Are you not satisfied with being to me what Haaroon was to Moosaa?' (al-Bukhaaree) The Prophet ﷺ referred to the example of Moosaa عليه السلام who had left his brother Haaroon in charge of the community when he himself ascended Mt. Sinai.

Ali ﷺ himself conducted an expedition to Fadak against the Jewish tribe of Sa'd, during the Conquest of Khaybar. He received sixteen wounds at Uhud and on the day when Khaybar was stormed, he carried the banner which was given to him by the Prophet ﷺ. Al-Bukhaaree records: Allah's Messenger ﷺ said, 'Tomorrow I shall give the standard to a man through whose hands Allah will grant us victory.' This is an incident of the Campaign of Khaybar, which took place in the year 7 AH.



Al-Bukhaaree continues, 'The people spent the night wondering to which of them it would be given. When the morning came, they hastened to the Messenger of Allah ﷺ, every one of them hoping that it would be given to him. Then the Prophet ﷺ said, "Where is Ali ibn Abee Taalib?" They replied, "Messenger of Allah, he is suffering from an infection in his eyes." (Ali suffered from ophthalmia which forced him to remain in the rear of the army.) The Prophet ﷺ said, "Then send for him and bring him to me." When he came, the Prophet ﷺ blew into his eyes and prayed for him and he was cured as if he had never been ill. Then the Prophet ﷺ gave him the standard. And Ali ﷺ said, "I shall fight them until they are like us, Messenger of Allah." The Prophet ﷺ then said, "Advance warily until you reach their quarters. Invite them to Islam and inform them what duties which are incumbent upon them towards Allah. By Allah, if Allah guides through you one single man, this will be better for you than to possess the most precious of camels."

The expression used in al-Bukhaaree's above-mentioned *hadeeth* is *humr an-na'am*, which literally means red camels. The Arabs regard the camels of this colour as the best; hence, *humr an-na'am* signifies the high-bred, or excellent of camels and is proverbially applied to anything highly prized, precious, valuable or excellent. Thus the Prophet ﷺ wished to impress upon Ali, and every Muslim for that matter, that the foremost duty of a Muslim is to invite non-Muslims to Islam.

Once Allah's Messenger ﷺ said to Ali ﷺ, 'You are of me and I am of you.' And 'Umar ﷺ said, 'The Messenger of Allah ﷺ remained pleased with him until his death.' (al-Bukhaaree)

Ali ﷺ, was married to Faatimah ﷺ, the daughter of the Prophet ﷺ. Faatimah ﷺ had no one in the house to help her. So, she said to Ali, 'I have ground corn until my hands are blistered, and I have drawn water until I have pains in my chest.' Ali ﷺ suggested, 'Go to Allah's Messenger ﷺ and ask him for a servant.' She very reluctantly went to the Prophet ﷺ. She did not find him at home but she found 'Aa'ishah ﷺ and told her of her desire. When the Prophet ﷺ returned, 'Aa'ishah ﷺ informed him of Faatimah's visit. Faatimah ﷺ had returned home with some disappointment, but that night, when she and Ali had gone to bed, they heard the voice of the Prophet ﷺ seeking permission to enter. Giving him words of welcome, they both rose to their feet, but he said, 'Remain as you are,' and he sat down beside them. The Prophet ﷺ said, 'Shall I tell you of something that is better than what you asked of me? When you lie down to sleep, say *'Allaahu Akbar* (Allah is Supremely Great)' thirty-four times, '*Subhaanallaah* (Glory be to Allah) thirty-three times; and '*Al Hamdulillaah* (All thanks belong to Allah) thirty-three times .' Ali ﷺ used to say in after years, 'I have never once failed to say them since the Messenger of Allah ﷺ taught them to us.' (al-Bukhaaree)

It was Ali ﷺ who advised 'Umar ﷺ to adopt the date of the *Hijrah*, or the emigration of the Prophet ﷺ, as the starting-point of the Islamic calendar.

Ali's Caliphate

Ali ﷺ was entrusted with the task of making representations to 'Uthmaan ﷺ on account of the complaints which came from the provinces. During the siege of 'Uthmaan's house, he supported him in every possible way. After the martyrdom of 'Uthmaan ﷺ, Ali ﷺ modestly refused to assume power, but he accepted it later; and on Friday 25th *Dhul Hijjah* in the year 35H (656 CE) allegiance was paid to him in the Prophet's Mosque in Madeenah.

Ali thus became caliph during a time of unrest and mounting difficulties. Upon 'Uthmaan's assassination, the city was horror-struck. The Prophet's companions had hardly expected the tragic end. For several days anarchy reigned in Madeenah. The rebels and conspirators who had come from outside had mastery over the city. No bed of roses was laid for Ali ﷺ. Whether at home or abroad, rough and anxious tasks lay before him. He was pressed to punish the men who had stained their hands with the blood of 'Uthmaan. Some people were so agitated at the killing of the aged and pious caliph that they demanded that the new caliph punish the killers immediately. Others wanted Ali to act more cautiously. They wanted him to address the problem of discontent first and then proceed to punish the killers of 'Uthmaan ﷺ. Ali had to decide which problem to address first. He wanted to punish the killers for

killing the caliph, but he also wanted to strengthen his own position before taking such an action that was likely to weaken the caliphate.

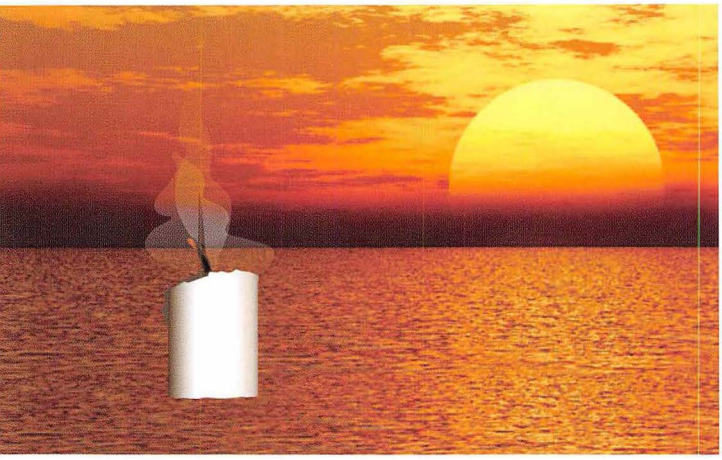
However, before Ali ﷺ could decide which course of action to follow, the situation worsened. He immediately had to face a rebellion led by Talhah ﷺ and az-Zubayr ﷺ, in which 'Aa'ishah ﷺ, Mother of the Believers, also took part. In the year 36 AH, Ali marched against Basrah, where 'Aa'ishah, Talhah but az-Zubayr refused to acknowledge him and defeated them in the Battle of the Camel, which took place outside Basrah, in the north of Iraq. Many of the supporters of 'Aa'ishah ﷺ were killed and she herself was captured. But in accordance with her lofty position, 'Aa'ishah ﷺ was shown proper respect and was escorted to her home in Madeenah. 'Aa'ishah ﷺ later felt a great remorse for waging the war. She repented to Allah and asked His forgiveness. In this battle, she rode in a litter on the back of a camel, and that is why the battle between her and Ali came to be known as the Battle of the Camel.

In the 36th year of the *Hijrah*, seven months after the death of 'Uthmaan, Ali ﷺ entered Koofah. The first four months had been spent in Madeenah; the other three in the Campaign of the Camel and a brief stay in Basrah. It was now to be the seat of Ali's government. Then Mu'aawiyah ﷺ, the then Governor of Damascus and relative of 'Uthmaan, rose against the Caliphate of Ali ﷺ, which resulted in the Battle of Siffeen. When Ali was on the point of winning, he accepted the proposal of



- What was the relationship between Ali ﷺ and the Prophet ﷺ?
- How did Ali ﷺ get the title of 'Father of Dust (*Abu Turaab*)'?
- Why didn't Ali ﷺ take part in the Battle of Tabook although he participated in the other battles?
- Why did the Prophet ﷺ give the standard to Ali ﷺ during the Expedition of *al-Khandaq* even though he suffered from ophthalmia?
- Explain the term *humr an-na'am*. Why did the Prophet ﷺ use this expression?
- What did the Prophet ﷺ suggest was better than hiring a servant?
- What were the circumstances under which Ali ﷺ became caliph?
- Why was the Battle of the Camel fought?

Mu'aawiyah to negotiate a settlement. This was because Ali wished to avoid further bloodshed. In any case, Ali ﷺ could not conclude the struggle decisively. Nevertheless, Ali ﷺ refused to surrender his authority and established himself at Koofah in Iraq.



Ali's Assassination

In the year 40 AH/661 CE, as Ali ﷺ was preparing to lead the morning prayer at the mosque of Koofah, he was assassinated by Ibn Muljim, who carried out the evil deed at the demand of a woman who had made Ali's assassination a condition of marriage. Ibn Muljim, accompanied by two accomplices, waited for the caliph in a narrow passage and struck him on the forehead with a poisoned sword that penetrated to the brain.

It was on Friday 17 *Ramadhaan* 40 AH that Ibn Muljim was seized. One of his accomplices was cut to pieces, but the other fled in the tumult. Ali ﷺ was carried home with strength enough to question the assassin who was brought before him. Ibn Muljim declared boldly that the deed had been forty days in deliberation. Ali ﷺ commanded his son al-Hasan to keep the assassin in close custody. He said to him, 'If I die, his life is lost; but see that you do not mutilate him, for the Messenger of Allah ﷺ has forbidden such an act.'

During the day, one of the daughters of Ali ﷺ, Umm Kulthoom, went into the assassin's cell and cursed him, adding, 'My father shall yet live.' The fanatic answered, 'Listen, I bought that sword for a thousand pieces, and it cost me a thousand more to poison it. No one escapes its wound.' The wound was indeed mortal. When the caliph was asked whether it was his will if he died that his son should succeed to the caliphate, he answered, 'I do not commit it, neither do I forbid it. See you to it.' Then he called al-Hasan and al-Husayn to his bedside and counselled them to be steadfast in piety and kindness. After that he continued to repeat the Name of the Lord until he breathed his last. Ali ﷺ died three days after the attack.

When the funeral prayer was performed for Ali ﷺ, al-Hasan summoned the assassin before him. Undaunted, Ibn Muljim said, 'I made a covenant with the Lord before the Sacred House at Makkah that I would kill both Ali and Mu'aawiyah. Now if you will, I shall go forth and kill the other or perish in the attempt.' After saying this, he was put to death.

Ali ﷺ died at sixty-three years of age. His troubled and strife-torn reign lasted for only four years and nine months. In his youth, he was one of the most distinguished heroes in the battles of Islam. For as long as she was alive, the Prophet's daughter, Faatimah ﷺ, remained Ali's only wife, by whom he had three sons (one of these, Muhsin who died in infancy), and two daughters. After she died, he married several other women, by whom he had eleven sons and fifteen daughters.

A Word of Caution concerning the Battles of the Camel and Siffeen

As for the battles Ali fought against Talhah ﷺ, az-Zubayr ﷺ, 'Aa'ishah ﷺ and Mu'aawiyah ﷺ, we should adopt an attitude of strict neutrality towards these incidents, and indeed towards all the conflicts, contentions and controversies that flared up among them, because Allah, Most High, will remove all this from their midst on the Day of Resurrection. As He has said, **'And We shall strip away whatever rancour may be in their breasts. As brothers they shall be, upon couches set face to face.** (15: 47)

Virtues of Ali ﷺ

It was Ali ﷺ who first laid down the rules of formal Arabic grammar, notably describing language as made up of nouns, verbs and particles. Ali is reported to have transmitted 586 *ahaadeeth*, twenty of which were accepted unanimously by al-Bukhaaree alone and fifteen by Muslim. In Madeenah, he had authority. He was consulted upon difficult questions. He was very pious. He often burdened his stomach with a heavy stone in order to diminish the pangs of hunger, and he gave away all he had in alms.

Not only was Ali ﷺ a *haafidh* of the Qur'an, but he could describe the exact occasion when any given *aayah* was revealed to the Messenger of Allah ﷺ. It was Ali ﷺ who drafted the famous Treaty of al-Hudaybiyyah between the Muslims and the pagan Quraysh.

Ali ﷺ was fair even with non-Muslims, the poor and the rich, officials and subordinates. Once he lost his armour and after some time he saw it with a Jew. He filed a suit against him in the court of the famous judge al-Qaadee Shurayh. The judge asked him to produce a witness, but he could not do so. The armour was returned to the Jew who was so impressed that he embraced Islam.

Review

A. Fill in the blanks.

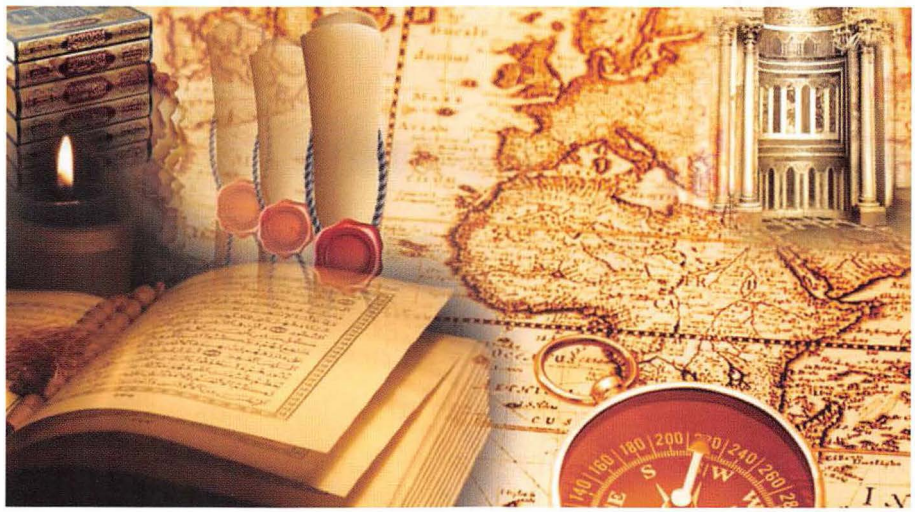
1. Ali ﷺ embraced Islam soon after _____.
2. When Ali ﷺ accepted Islam, he was merely _____ years old
3. Ali's father's name was _____.
4. It was Ali ﷺ who drafted the famous Treaty of _____.



- Who assassinated Ali ﷺ and why?
- Mention some of Ali's virtues towards Islam.
- What does *haafidh* mean?

Section I

Imaam Abu Haneefah



Imaam Abu Haneefah (80-150 AH/699-767 CE)

He was Abu Haneefah an-Nu'maan ibn Thaabit ibn Zawtee al-Faarisee, the Persian. His name was an-Nu'maan. Abu Haneefah was his title. It was not his *kunyah* (honorary title). He had no son named Haneefah. His title was due to his being *Haneef*. The word *Haneef* literally means 'one who turns away' namely, from idol-worship, or a worshipper of One God – Allah. The designation *Haneef* is familiar to Muslims owing to its association with the name of Prophet Ibraaheem عليه السلام.

It is to Abu Haneefah that those who follow the Hanafee school attribute their teachings. Abu Haneefah was one of the great jurists of Islam and one of the *Sunni mujtahidoon*. The term *mujtahid* (plural: *mujtahidoon*) signifies a qualified person who exercises *ijtihaad*. *Ijtihaad* means exertion of effort by a qualified scholar to arrive at the Islamic view on a certain issue through the application of the knowledge of the Qur'an, the *Sunnah* of the Prophet ﷺ and other proofs.

He was born in Koofah, Iraq, in the year 80 AH and died in Baghdad in the year 150 AH. His father's name was Thaabit. Abu Haneefah grew up in Koofah and was educated there as a student and teacher. His family was wealthy and lived by trading silk in Koofah.

He devoted all his life to *fiqh* (Islamic jurisprudence) and gathered many scholars around him. He memorized the Qur'an and would recite it very frequently. Abu Haneefah was trustworthy in all he did. He was extremely generous and Allah protected him from greed and avarice. He was very devout and pious. He worshipped a lot and fasted and prayed at night.

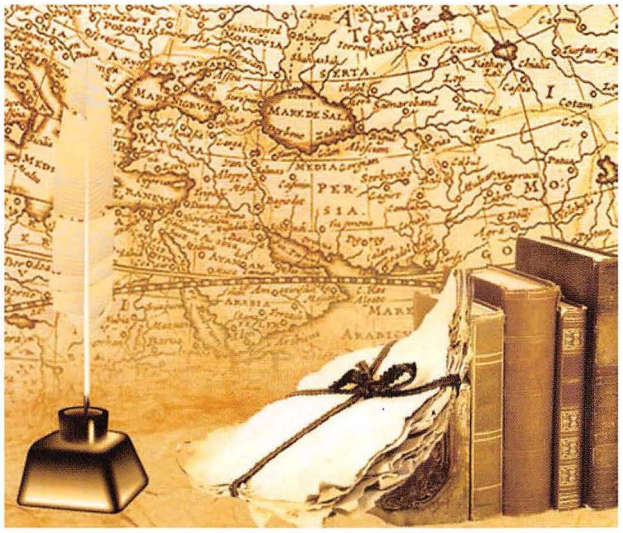
He was very distressed about anything which was tainted by the possibility of wrong action. If he thought that there was any wrong action involved in a transaction, he would give it as charity to the poor and the needy. It is reported that one day he sent his partner Hafs ibn Abdur-Rahmaan with some goods and told him that there was a fault in one garment and that he had to make the fault clear when he sold it. Hafs sold the goods and forgot to point out the flaw, and he did not know who had bought it. When Abu Haneefah learnt of it, he gave away the entire value of the garments in charity.



He was also keen about his appearance. He was very concerned about his clothes and chose the best so that his cloak was worth thirty dinars (gold coins). He wore a lot of fragrance. He persistently refused to accept the office of *qaadhee* (judge) which the Umayyad governor in Koofah and later the Caliph al-Mansoor wanted him to accept. By his refusal, he is said to have incurred corporal punishment and imprisonment and thus died in prison at the age of seventy.

Imaam Abu Haneefah was one of the leading scholars of *fiqh* (Islamic jurisprudence). *Imaam* Maalik described him as a 'true scholar of *fiqh*'. Ibn al-Mubaarak described him as the 'core of knowledge'. By this he referred to Abu Haneefah's honest and tireless pursuit of the truth, never turning away from it. There is no doubt that Abu Haneefah was a scholar of the highest calibre.

Abu Haneefah did not write any book, but some leaflets are said to have been written by him. It is his students who recorded his views. Abu Yoosuf, his best-known student, wrote several books in which he recorded Abu Haneefah's views and rulings. However, his other student Muhammad ibn al-Hasan ash-Shaybaanee was the main scholar who collected, related and published Abu Haneefah's *fiqh* in six books, representing the First Systematic Collection of a particular method of *fiqh*.



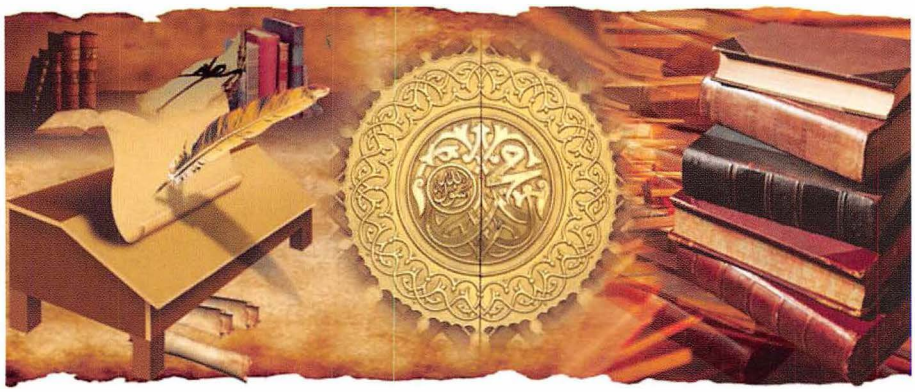
The Hanafee School of Jurisprudence spread far and wide, particularly because of the very large number of scholars who practised it in successive generations. It is the main school of thought in Central Asian countries, Pakistan, Afghanistan, India, Bangladesh and Turkey. It is also widely followed in Iraq, Syria, Jordan and Palestine. May Allah reward *Imaam* Abu Haneefah abundantly and shower His mercy upon him.



- Why was Abu Haneefah called as such?
- Who is a *mujtahid*?
- Mention some of the character traits of Abu Haneefah.
- Why was Abu Haneefah imprisoned?
- Why was Abu Haneefah referred to as 'the core of knowledge'?
- Who was Muhammad ibn al-Hasan? What was his achievement?

Section 2

Imaam Maalik



***Imaam* Maalik (93-179 AH/ 712-795 CE)**

His full name was Maalik ibn Anas ibn Maalik ibn Abee Aamir al-Asbahee al-Yamenee. His mother was al-Aaliyyah bint Shaikh al-Azdiyyah. His mother and father were both Yemeni Arabs. He was born in Madeenah in 93 AH, (712 CE).

His grandfather, who bore the same name, Maalik, arrived in Madeenah to complain to the Caliph against a governor but decided to settle in Madeenah, where he met a number of the Prophet's Companions and learnt from those of them who were eminent for their scholarly learning, such as 'Umar ibn al-Khattaab, 'Uthmaan ibn Affaan, 'Aa'ishah, Talhah and many others. *Imaam* Maalik should, however, not be confused with the eminent companion Anas ibn Maalik al-Ansaaree al-Khazrajee.

Imaam Maalik memorized the Gracious Qur'an at an early age. He then studied *hadeeth* and *fiqh* under a number of well-known teachers of the highest calibre. In Madeenah, Maalik met a large number of scholars from all over the world, and he always discussed with them their views and learnt how they ruled on different issues.

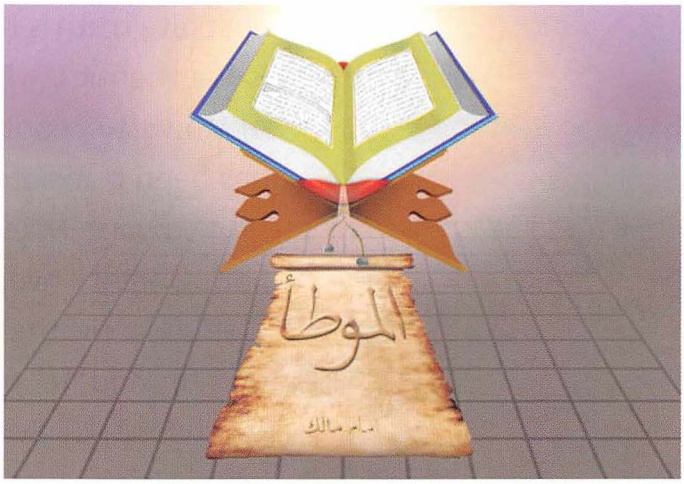
In addition to being a great jurist, he was also a great scholar of *hadeeth*. He was known as the Scholar of Madeenah. He was renowned for his sincerity, faith, piety and heedfulness of Allah *(taqwaa)*.

His generosity was legendary as was his love for the Prophet ﷺ whom he held in such awe and respect that he would not mount his horse within the borders of Madeenah out of reverence for the ground that enclosed the Prophet's body.

His piety was such that he was never too proud to say that he did not know when asked about matters he was not sure of. He would not relate a *hadeeth* without first having ablution. He exercised extreme caution in answering questions. Once someone put to him a question saying, 'I have been sent to you with this question from my hometown in Morocco, undertaking a journey of several months to reach here.' *Imaam* Maalik listened to the problem and reflected on it before saying to the man, 'Tell the person who sent you that I have no knowledge of this matter.'

Imaam Maalik had a superb memory and clear insight. Another significant quality of *Imaam* Maalik was his tireless pursuit of knowledge. He was extremely sincere in all that he pursued. His pursuit of knowledge had no objective other than seeking Allah's Pleasure.

Imaam Maalik placed the Qur'an at the top source of evidence in all questions and rulings. He upheld the Qur'anic text which admits only one interpretation. He also upheld any ruling that was deduced from the Qur'an. The second source is the *Sunnah*, which he considered binding. He considered a customary practice prevailing in Madeenah as evidence for rulings when such a practice could not have come about except through Allah's Messenger ﷺ. Another source of evidence, according to *Imaam* Maalik, was a ruling by the Prophet's companions. He equated this with the *hadeeth*. He used to argue that a companion of the Prophet ﷺ would not give a ruling on a question concerning religion unless he had learnt it from Allah's Messenger ﷺ himself.



It is universally agreed that *Imaam* Maalik was an eminent scholar of *hadeeth*. The best known work of *Imaam* Maalik is *al-Muwatta'* (The Path made smooth). *Imaam* Maalik composed *al-Muwatta'* over a period of forty years to represent the well-trodden path of the people of Madeenah. Its name also means that it is the book that is 'many times agreed upon' – about whose contents the people of Madeenah were unanimously agreed – and that is 'made easy'.

Al-Muwatta's high standing is that people of every school of *fiqh* and all of the *Imaams* of *hadeeth* scholarship agreed upon its authenticity. Ash-Shafi'ee said, 'There is not on the face of the earth – after the Book of Allah – a book which is more authentic and sound than the book of *Imaam* Maalik.' *Al-Haafidh* Ibn Hajar al-'Asqalaanee said, 'The whole and the absolute truth is that all of the *al-Muwatta'* is authentic without any exception.' *Al-Muwatta'* contains 1720 *ahaadeeth* and has been translated into English.

Imaam Maalik died at the age of about eighty-five, after a short illness in Madeenah in the year 179 AH/795 CE and was buried in al-Baqee'. The Maalikee *Madhdhab*, or School of Thought, spread mainly in the west of the Muslim world. It prevailed in Tunisia, Algeria, Morocco and Muslim Spain, and in almost all the rest of Africa. The Maalikee School has many followers in Egypt. In Upper Egypt it occupies about the same position as the Shaafi'ee School of Law in Lower Egypt. May Allah reward *Imaam* Maalik abundantly and shower His Mercy upon him.

Review

A. Answer the following questions.

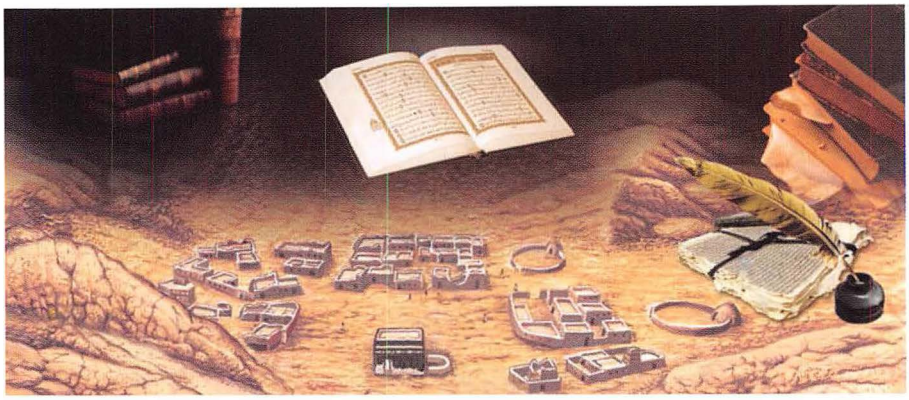
1. How did *Imaam* Maalik come to be born in Madeenah even though his parents were from Yemen?
2. What did *Imaam* Maalik use as sources of evidence in his *ijtihaad*?
3. What are some of *Imaam* Maalik's qualities?
4. Which book did *Imaam* Maalik compile? What does its name mean?
5. Was *Imaam* Maalik afraid of admitting it when he did not know the answer to a question?

B. Fill in the blanks.

1. *Imaam* Maalik was known as a scholar of _____.
2. It is universally agreed that *Imaam* Maalik was an eminent scholar of _____.
3. The _____ School of Jurisprudence is attributed to *Imaam* Maalik.

Section 3

Imaam ash-Shaafi'ee



***Imaam* ash-Shaafi'ee (150-204 AH/ 767-820 CE)**

Muhammad ibn Idrees ash-Shaafi'ee was born in Gaza, Palestine, in the year 150 AH, corresponding to 767 CE. Ash-Shaafi'ee belonged to the tribe of Quraysh. He was a Haashimee and distantly related to the Prophet ﷺ. His mother belonged to the tribe of Azd. He lost his father early and was brought up by his mother in poor circumstances in Makkah.

He spent much of his time among the Bedouins and acquired a thorough knowledge of the old Arab poetry. He studied *hadeeth* and *fiqh* in Makkah, memorized the Qur'an at the age of seven and at ten he knew the whole of the *al-Muwatta'* by heart.

When he was about twenty, he went to Madeenah to gain knowledge from *Imaam* Maalik ibn Anas and remained there until the latter's death in 179 AH / 795 CE. He then went to fill an office in Yemen. In 194 AH / 809 CE, he went to Baghdad and taught there. He then went to Egypt in 198 AH / 814 CE. He soon went to Makkah, returning finally to Egypt in 200 AH / 815 CE. He died in 204 AH / 820 CE. Ash-Shaafi'ee is buried in Cairo.

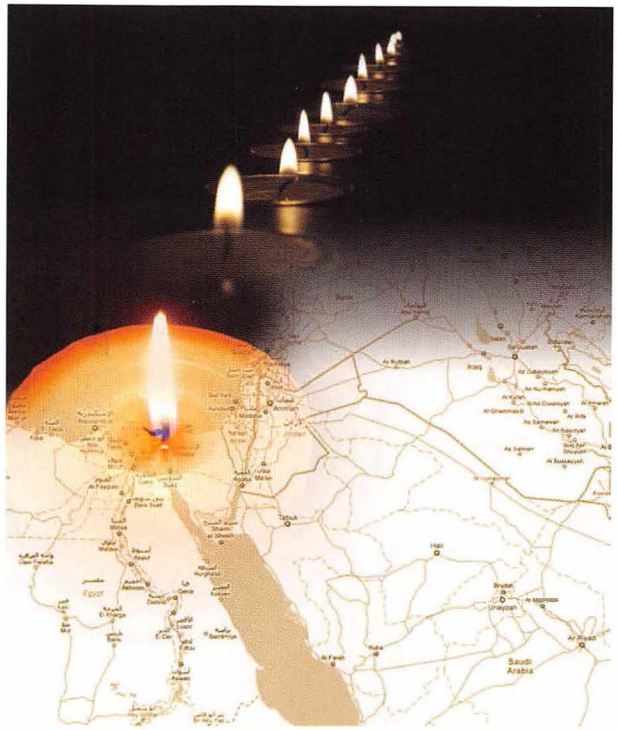
Imaam ash-Shaafi'ee was one of the most brilliant and original scholars that mankind has ever known. He was the first person to write a treatise on the principles of *fiqh*. The book was called *ar-Risaalah* (The Treatise). *Ar-Risaalah* was

the first work to investigate the theoretical and practical bases of Islamic jurisprudence. He also composed a voluminous work on *fiqh*, which is called *al-Umm* (The Mother, or the Basis). It consists of seven volumes. *Ar-Risaalah* has been translated into English.

Ash-Shaafi'ee was one of the teachers of *Imaam* Ahmad ibn Hanbal. *Imaam* Muhammad ibn al-Hasan ash-Shaybaanee said of him, 'If scholars of *hadeeth* speak, it is the language of ash-Shaafi'ee.' *Imaam* Ahmad said, 'No one touches an inkwell or pen with his hand except that he owes a debt to ash-Shaafi'ee.'

Ash-Shaafi'ee was immensely generous. When he brought ten thousand dinars from Yemen once, he pitched a tent outside Makkah and gave it all away to passers by before the day ended. He was moderate in dress. He once said, 'Knowledge is not what is memorized, but only what is beneficial.' He divided his night into three parts. He would write in the first one, pray in the second one and sleep in the third one.

When a remark was once made to him about his using a walking stick, he said, 'I do it to remind myself that I am on a journey out of this life.' He was a man of intense piety, who could truthfully say of himself, 'I have never told a lie.' His students were in such awe of him that they could not take a drink of water when he was looking on.



By the time ash-Shaafi'ee reached Cairo, his fame had spread far and wide. Scholars from all parts of the Muslim world travelled to hear him. His student and scribe Rabee' ibn Sulaymaan said, 'I have seen seven hundred riding camels tethered at ash-Shaafi'ee's door, belonging to those who came to hear him explain his writings.' He studied and taught Islamic Law in Cairo until his death at fifty-three years in 204 AH / 820 CE. One of his students said, 'When ash-Shaafi'ee began the *tafseer* of the Qur'an, it was as if he were witnessing the revelation.'

Ash-Shaafi'ee spent a great deal of time defining the position of the *Sunnah* of the Prophet ﷺ. According to him, the *Sunnah* of the Prophet ﷺ explains what is unidentified in the Qur'an and provides details and timings of the commands of the Qur'an.

In reality, both the Qur'an and the *Sunnah*, which explained it, came down to the Messenger of Allah ﷺ. One who claims that the Qur'an contains the clarification and details of everything so that there is no need for the *Sunnah* is definitely misguided and ignorant. Does one find in the Book of Allah that *Dhuhr* prayer consists of four *rak'ahs* and that recitation is not aloud in its first two *rak'ahs*? Does one find in it the number of prayers or the amounts of *zakaat*? Does one find this explained in the Glorious Qur'an?

Imaam ash-Shaafi'ee once said, 'If you find anything in my book that differs from the *Sunnah* of the Messenger of Allah ﷺ, then speak according to the *Sunnah* and leave what I have said.' He also said, 'If the *hadeeth* is authentic, it is my opinion.'

Today the Shaafi'ee school of *Fiqh* commands a large following in Iraq, Syria, and Jordan although it remains second to the Hanafee School in these countries. It is predominant in Egypt and has countless followers in Yemen, while it is followed by most people in Sri Lanka, Malaysia and Indonesia. May Allah reward *Imaam* ash-Shaafi'ee abundantly and shower His mercy upon him.

Review

A. Answer the following questions.

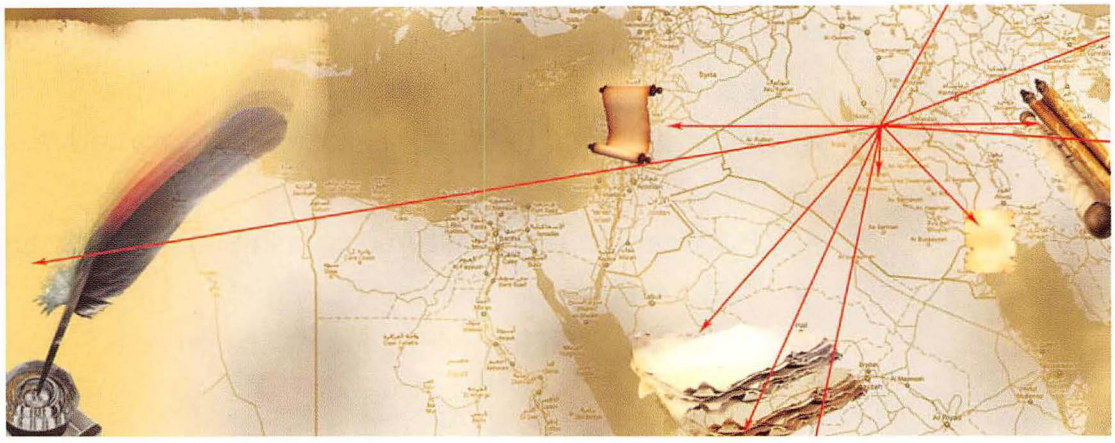
1. Which variety of knowledge did *Imaam* ash-Shaafi'ee gather in his early age?
2. What is *ar-Risaalah*? Why was it so special?
3. How can you say that *Imaam* ash-Shaafi'ee was very generous?
4. Why did *Imaam* ash-Shaafi'ee carry around a walking stick?
5. How can you say that *Imaam* ash-Shaafi'ee became very famous during his lifetime?
6. What part of knowledge did *Imaam* ash-Shaafi'ee lay great stress on?

B. Fill in the blanks.

1. *Imaam* ash-Shaafi'ee belonged to the tribe of _____.
2. *Imaam* ash-Shaafi'ee composed a voluminous work on *fiqh* called _____.
3. 'When *Imaam* ash-Shaafi'ee began explaining his *tafseer*, it were as if he were witnessing _____.'

Section 4

Imaam Ahmad ibn Hanbal



Imaam Ahmad ibn Hanbal (164-241 AH/ 780-855 CE)

Ahmad ibn Muhammad ibn Hanbal, known by the name of Ibn Hanbal, was born in Baghdad in *Rabee' al-Awwal*, in the year 164AH, corresponding to 780 CE.

Imaam Ahmad was a Shaybaanee Arab on both his mother and father's side. Shaybaan was a clan of an Arab tribe known for its achievements and devotion. Al-Muthannaa ibn al-Haarith who led the Muslim armies against Persia in the time of Abu Bakr ﷺ was also from Shaybaan. Ibn Hanbal's father's name was Muhammad ibn Hanbal. Ahmad's father died when he was still a child. Ahmad's mother brought him up in his father's family. His father did not leave him totally bereft; his parents had some property in Baghdad to live in and an estate with a small income which was more or less sufficient to cover their necessities.

Imaam Ahmad grew up in Baghdad and received his early education there. He used to mix with people of different backgrounds: reciters of the Qur'an, scholars of *hadeeth*, philosophers and linguists, among others. Ahmad studied the Arabic language, the Qur'an, *hadeeth*, life of the Prophet ﷺ and *fiqh* (Islamic jurisprudence). He memorized the Qur'an at an early age and from his very early childhood Ahmad showed himself to be trustworthy and God-fearing. These qualities remained with him throughout his life.

For sixteen years, *Imaam* Ahmad travelled in pursuit of the knowledge of *hadeeth*: to Koofah, Basrah, Makkah, Madeenah, Yemen, Damascus, Morocco, Algeria, Persia and Khurasan,[1] memorizing *ahaadeeth* of the Prophet ﷺ, over thirty thousand of which he recorded in his monumental work called *al-Musnad.*

1- Khurasan is a modern term for a historical geographic region spanning north-eastern and east of Iran, Turkmenistan, Uzbekistan, Tajikistan and western and northern Afghanistan.

Imaam Ahmad was among the most outstanding students of *Imaam* ash-Shaafi'ee who said upon leaving Baghdad for Egypt, 'In departing from Baghdad, I have left no one in it more God-fearing, learned in Sacred Law, pious and knowledgeable than Ibn Hanbal.' *Imaam* Ahmad's students included al-Bukhaaree, Muslim and Abu Daawood. Beyond being a scholar of *hadeeth*, the Hanbalee School of *Fiqh* is attributed to him.

Imaam Ahmad was a man of many qualities, one of which was purity of heart. He never touched anything belonging to someone else, nor did he ever succumb to a desire. In belief and thought, he would not take any course other than that of the Prophet ﷺ, his companions and those who followed them in righteousness. His purity of heart affected his whole life. He tried his best to ensure that he would not touch any money, property or indeed anything that came from any source other than that what he knew to be absolutely lawful.

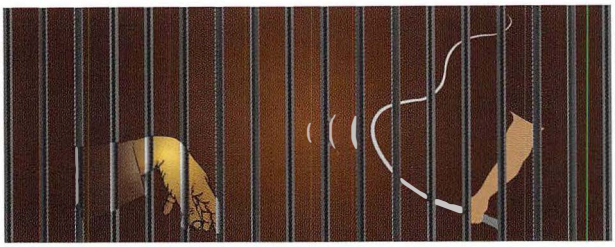
He was poor. He lived mostly on the rent he received for property he owned, but even that rent was too little to give him a comfortable life. When a teacher like the Yemeni scholar of *hadeeth* Abdur-Razzaaq tried to help him with money as a gift, he gently apologized, pointing out that he preferred to live on his own earnings. Therefore, when he needed extra income, he worked, doing whatever job he found. He did not hesitate to copy a book for someone who needed it in return for some money.

Imaam Ahmad also maintained a high standard of honesty in everything he did. Thus, all his learning and scholarship was for the sake of Allah. He desired no recognition or position. Even when he was young, he would not carry his writing material in a visible way; he would conceal what he had so that people would not get a chance to say that he was going to study, or that he was a scholar.

During his lifetime, *Imaam* Ahmad faced a great trial from the then caliph who was trying to force scholars to say that the Qur'an was created. *Imaam* Ahmad refused, and for that reason he was imprisoned and tortured for twenty-eight months.

Imaam Ahmad, however, bore up all that unflinchingly and refused to abandon the belief of *Ahl as-Sunnah wal-Jamaa'ah* that the Qur'an is the Uncreated Word of Allah. He was kept in a cell and whipped by a team of executioners; his wrist was

broken and he lost consciousness. Nonetheless, he kept his conscience whole and emerged from the test with the greatest credit.



Ibn Hanbal showed an unmatched generosity towards his enemies and persecutors. He showed no ill-will towards any one of them. After the trial, *Imaam* Ahmad lived for about eight years. He devoted most of this period to teaching, the rest he spent in prayer and remembrance of Allah. He died in Baghdad on the twelfth of *Rabee' al-Awwal* in the year 241 AH, corresponding to 855 CE, at the age of seventy-seven.

His funeral took place on Friday. Astonishing scenes of sorrow and mourning followed: not only the great city of Baghdad, but even some of the remotest corners of the Muslim World, fell into grief and sorrow. His funeral was attended by a vast crowd which consisted between 300,000 and 600,000 people. Honesty and justice were the most admired elements of his character.

Imaam Ahmad is well-known for his *al-Musnad* collection which contains over 30,000 *ahaadeeth*. His intention was not only to collect authentic *ahaadeeth* in this work but also to preserve in writing as many *ahaadeeth* he thought justified for the benefit of the Muslim nation and its scholars as possible. *Imaam* Ahmad wrote several other books, but the most important of them all is without doubt *al-Musnad* (meaning, supported *hadeeth* or *hadeeth* supported by a chain of transmitters). A number of scholars referred to him as the *Imaam* of the *Sunnah* because of his standing upon the truth about the Qur'an being the Word of Allah and because, as they say, if the *hadeeth* is not in his *al-Musnad*, it is not a *hadeeth*.



- When did Ibn Hanbal's father pass away? Did he leave his family members to fend for themselves?
- What education did *Imaam* Ahmad receive in his early age?
- How did *Imaam* Ahmad react to being given money as a gift?
- How do you know that *Imaam* Ahmad acquired knowledge only for the sake of Allah?
- Why was *Imaam* Ahmad ibn Hanbal imprisoned?
- Write briefly on the most popular book authored by *Imaam* Ahmad ibn Hanbal.

The Evil of Usury (*ar-Ribaa*)

26

(*Soorat al Baqarah*, 2: 275-281)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي
يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ۚ ذَٰلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ
مِثْلُ الرِّبَا ۗ وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا ۚ فَمَن جَاءَهُ مَوْعِظَةٌ
مِّن رَّبِّهِ فَانتَهَىٰ فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ ۖ وَمَنْ عَادَ
فَأُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ ﴿٢٧٥﴾ يَمْحَقُ
اللَّهُ الرِّبَا وَيُرْبِي الصَّدَقَاتِ ۗ وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ ﴿٢٧٦﴾
إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ
وَآتَوُا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ
وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٧﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ
وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنتُم مُّؤْمِنِينَ ﴿٢٧٨﴾ فَإِن لَّمْ تَفْعَلُوا
فَأْذَنُوا بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِ ۖ وَإِن تُبْتُمْ فَلَكُمْ رُءُوسُ
أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ ﴿٢٧٩﴾ وَإِن كَانَ
ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ ۚ وَأَن تَصَدَّقُوا خَيْرٌ لَّكُمْ ۖ
إِن كُنتُمْ تَعْلَمُونَ ﴿٢٨٠﴾ وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى
اللَّهِ ۖ ثُمَّ تُوَفَّىٰ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٨١﴾

Translation of the Meaning of these Verses

275. Those who devour *ribaa* (usury) will not stand except as the one whom the devil by his touch has driven to madness. That is because they say, 'Trade is the same as usury,' whereas Allah has permitted trade and forbidden usury. So whoever becomes aware of his Lord's warning and desists from usury may keep what he has already taken, and his affair is with Allah to judge. But as for those who return to it, they are the companions of the Fire, and they will remain in it forever.

276. Allah will destroy *ribaa* and will give increase for charity; and Allah does not like every ungrateful sinner.

277. Those who believe and do good deeds, establish the prayers and give *zakaat* will have their reward with their Lord. They shall have no fear, nor shall they grieve.

278. O you who believe! Have *taqwaa* of Allah and give up what remains from usury if you are indeed believers.

279. If you do not do so, then take notice of war from Allah and His Messenger. But if you repent, you will have your capital sums. Deal not unjustly and you will not be dealt with unjustly.

280. If a debtor is having a hard time, then grant him time until it is easy for him to repay, but if you remit it by way of charity, that is better for you, if you only knew.

281. And fear the day when you will be returned to Allah. Then every person will be paid in full for what he has earned, and none will be wronged.



The Word *Ribaa*

These seven verses are generally known as the usury verses (*Aayaat ar-Ribaa*). The Arabic verb *rabaa* means to increase and to multiply. The noun *ribaa* (usury or interest) comes from the root *rabaa*. *Ribaa* signifies a fixed increase that a lender receives from a borrower over and above the original sum of money that he loans him for a certain period of time. Both during the time of *Jaahiliyyah* (the time of idol-worship in Arabia before the advent of Islam) and after Islam, this term had been well-known in this sense.

Its forms have remained different, but its essence has remained the same: a lender receives an added sum for the money he lends out because he allows the borrower to use it for a particular period of time. It is irrelevant in this regard whether the loan is given to a poor and a destitute person or to a rich man or a trader. It also makes no difference whether the loan is advanced to meet the funeral expenses of a poor man's burial or is meant for a welfare scheme or for some individual or collective commercial, agricultural or industrial enterprise. These apparent variations have no effect whatsoever on the meaning of the term *ribaa* as understood during both the *Jaahiliyyah* period and Islam.

It is wrong to think that with a change in the purpose of a loan or the position or nature of a borrower the formal nature of *ribaa* also changes. By no means! The wording of the Qur'an categorically reject any such suggestions.

The Expression *Takhabbut* (Verse 275)

The word *yatakhabbatuhu,* is derived from *khabat al-Layl*, which means to wander aimlessly in the dark of night. *Khaabitul-layl* is said about a person, when he has no sense of his whereabouts and so wanders about aimlessly.

The word *massa* literally means to touch. But it is also used in the sense of 'to inflict' with an evil, calamity or misfortune. Here the Qur'an describes the condition of a people with a completely different moral character – people who devour usury. When they are restored to life on the Day of

Resurrection, we are told, they will rise as if possessed by a devil. They will be completely out of their senses. The comparison is not elaborated because this brief reference to it is more than enough to bring home its horror. The words 'as the one whom the devil by his touch has driven to madness' brings before the mind a picture of horror, confusion and distress.

'Whereas Allah has permitted trade and forbidden usury'

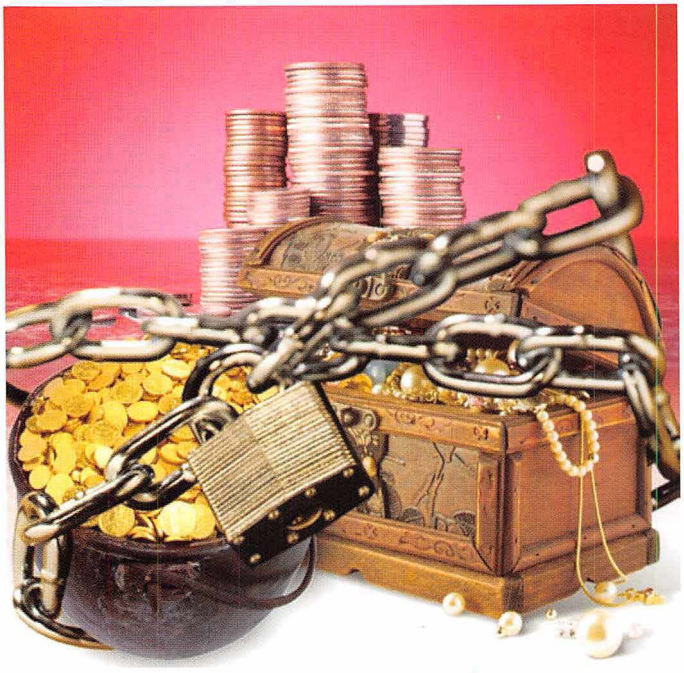
We are further told that the people who deal in usury will find themselves in this state because they used to question the validity of forbidding usury, saying that it is similar to trade. They used to wonder why then Allah made trade permissible while He forbade usury. Only those who had completely taken leave of their senses, or whom the devil had driven to madness by his touch could utter such nonsense. Since the Qur'an explains that there is a similarity between the nature of sins and their punishment in the hereafter, such people will be raised on the Day of Resurrection as mad, insane and blind. They will suffer this because of their insane behaviour and attitude in their worldly life.

The Difference between the Capital of Trade and that of Usury

A trader invests his money in something for which there is a demand and is genuinely needed by people. For this he works hard. He suffers hardships and takes risks in order to bring it within easy access of those who need his goods at competitive prices. Moreover, he offers his goods on the open market. The rise and fall in his rate of profit is affected by market forces. This rise or fall in the profit may well leave him bankrupt or he may earn some profit in the process. In fact, he cannot make any profit unless he is ready to risk his money and expose it to the changes of market forces. In the end, whatever he gains is by the favour of Allah and then by his effort and hard work. He rightfully deserves it. That is why Allah describes the profit of trade as His bounty (73: 20), while the capital of a person involved in usury is like a bull that is fattened by grazing in other people's pastures.

After paying a moneylender interest for years, a debtor may find that the capital sum he owes remains outstanding and intact. In fact, this sum of money acts like a giant blood-sucking leech. It sucks, suffocates and destroys the debtor, his family, his assets and even his wife and children.

The moneylender is only concerned with the security of his capital. He must get his interest regularly, even though this may condemn his debtor for generations to a life of misery and starvation. As for the individual and society, they may 'well go to Hell'. He is least bothered about it.



The Evil of Usury

The *ribaa* system is a curse on all humanity, not only religiously and morally, but also economically and practically. It is a system that has created unhappiness and restricted the growth of harmony and stability in society despite its deceptive promise of prosperity. It has encouraged greed and selfishness. In the modern world, it has opened the gates for the most threatening and corrupting forms of investment ever known, such as drug trade, pornography, prostitution, hired killings, all in pursuit of guaranteed incredible profits. Islam is a comprehensive way of life. Its economic system completely discounts the need for *ribaa*.

The claim that the international, economic and financial systems cannot exist or function without *ribaa* is simply a myth. *Ribaa*-free economies have existed and performed very successfully. To revive them today requires determination and effort.

Allah, Most High, says, **'So whoever becomes aware of his Lord's warning and desists [from usury] may keep what he has already taken, and his affair is with Allah.'** (2:275)

In other words, when Allah's prohibition of usury reaches him and he refrains by acting in accordance with the prohibition, he may keep what belongs to the past before the prohibition. And his affair is entrusted to Allah. If He wishes, He will pardon him; and if He wishes, He will punish him. But if someone relapses into dealing in usury and regards such an act as lawful after Allah has forbidden it, he is certainly one of those who will dwell in the Fire of Hell, the Qur'an warns.



- What does the term *ribaa* mean?
- What punishment has Allah stored for those who devour usury?
- Why is profit that is earned through trade lawful? Write briefly.
- Why is *ribaa* a 'blood-sucking leech'?

Verse 276

Allah eradicates the goodness of usury even though it appears to represent an increase. A person involved in usury thinks that his money grows and increases by it, and that it only decreases and diminishes by giving in charity; the reality is quite the opposite. Allah destroys usury and blesses charity. He makes usury worthless, ruins it, and takes away all blessings from it.

This decrease or increase, however, is not in the limited sense of this worldly life alone. It encompasses both this life and the life to come. In the hereafter, a person involved in usury will discover that although he had millions in the banks of the world, there is not a penny to his credit in the stores of the hereafter. There is nothing there for him except sorrow and regret. On the other hand, a person spending in the way of Allah will find, upon waking up in that life, that his apparently rather worthless sacrifices have been transformed into huge treasure-houses of the most enduring value.

Allah's Messenger ﷺ said, 'Whoever gives in charity what equals a date from good resources – and Allah only accepts what is good – then Allah accepts it with His right Hand and raises it for its giver, until it becomes as big as a mountain, just as one of you raises his colt.' (al-Bukhaaree)

Thus, Allah blesses charity with manifold increases. He multiplies it and makes it grow even if it seems insignificant. Charity from wealth is never worthless.

'Allah does not like every ungrateful sinner'

The word *kaffaar* means an ungrateful person, while, *atheem* means a sinner. The usurer is an ungrateful sinner. When Allah gives someone more than what he needs, it is always to test and see whether he is grateful to Him. It is to test him if he would treat others kindly and spend part of his wealth on them. If he does not help and support others and instead resorts to oppressing them and seizing their rights, then he proves that he is ungrateful and cruel.

Verse 277

Allah speaks in terms of praise for the believers who obey His commandments concerning the performance of the prayers and the payment of *zakaat*. They will have their perfect reward in the Garden of Paradise. They will not be afraid on the Day of the Greatest Terror, nor will they grieve!

The main element in this verse is that of *zakaat*. It denotes giving willingly, expecting nothing from any human being in return. The institution of *zakaat* indicates that believers have no reason to resort to usury in any aspect of their life.

Verse 278

In other words: Be afraid of offending your Lord. Be aware of Him in all that you do. Abandon whatever claim you have on people in the form of usury if you are true believers in Allah.

The clause 'If you are indeed believers' is an indication that belief cannot be perfected so long as people persist in committing a major sin. Before they can become believers in the absolute sense, they must refrain from all the major sins. This verse makes the rejection of *ribaa* a condition of true faith. Muslims can only become true believers when they fear Allah and reject any form of *ribaa* they are owed. Perfect faith cannot be claimed without total acceptance of and submission to Allah's Will and Command.

The Qur'an is very clear on this point and leaves no room for confusion. Those who separate religious belief from their daily affairs of life are deceiving themselves if they think they are true believers. It does not matter how regularly they observe religious rituals.

Verse 279

In other words: If you do not refrain from dealing in usury, you can be sure that Allah and His Messenger ﷺ will be at war with you. What a terrifying prospect! How could the weak and powerless humans even contemplate going to war against Allah and His Messenger ﷺ? The outcome is very clear. It signifies the extreme nature of the threat and the warning for those who persist in the consumption of usury.

The verse further says: If you turn away from usury and abandon it, you will have your principal, meaning the amount you handed over as a loan with neither increase nor reduction. Do not wrong others and you will not be wronged.



Verse 280

That is to say: If the debtor is having a hard time, then grant him time until it is easy for him to repay; but if you leave, by way of charity, what the debtor owes you, that is more noble and meritorious. It would bring you handsome repute and an enormous reward. The words awaken an atmosphere of tolerance and kindness and erase harshness, severity of greed and selfishness.

These words may not make a great deal of sense to our modern day moneylenders, individuals and faceless multinational institutions that apply materialistic rules, inhuman principles and considerations. But as believing Muslims, we recognize that these words are words of truth. We believe that they are certain to bring about happiness and security for all mankind.

Thus the verse urges the lender to give time to the debtor to settle his debt. It advises the creditor to waive the debt, in full or part. Allah commands creditors to be patient with debtors who are in straitened circumstances.

Hudhayfah ibn al-Yamaan ﷺ reported that Allah's Messenger ﷺ said, 'Allah will bring one of His servants before Him and say, "What have you done in the world?" The servant will reply, "My Lord! You bestowed Your wealth on me. I used to enter into transactions with people. It was my nature to be lenient, so I used to go easy on those who were well off, and I would give more time to those in difficulty." Allah will say, "I have more right to that than you; let My slave go [to Paradise]."' (Muslim)

In his *al-Musnad*, *Imaam* Ahmad records, 'A man owed Abu Qataadah al-Ansaaree a debt, and he kept approaching the debtor seeking repayment so the man used to hide from him. When he came one day, a young boy emerged, so Abu Qataadah asked him if he knew the man's whereabouts. "Yes", said the boy, "he is in the house, eating." Abu Qataadah called out to him, to come out as he had been informed that he was there. When the man came out Abu Qataadah asked him, "What is keeping you away from me?" The man replied, "I am having a hard time financially, and I haven't got anything to give you." Abu Qataadah asked, "By Allah, are you really having a hard time?" "Yes," said the man. Abu Qataadah burst into tears, then he said, I heard Allah's Messenger ﷺ say, "If someone grants relief to his debtor or cancels his debt altogether, he will be in the shade of the Throne [of Allah] on the Day of Resurrection."' (Ahmad, and it is *saheeh*)

Verse 281

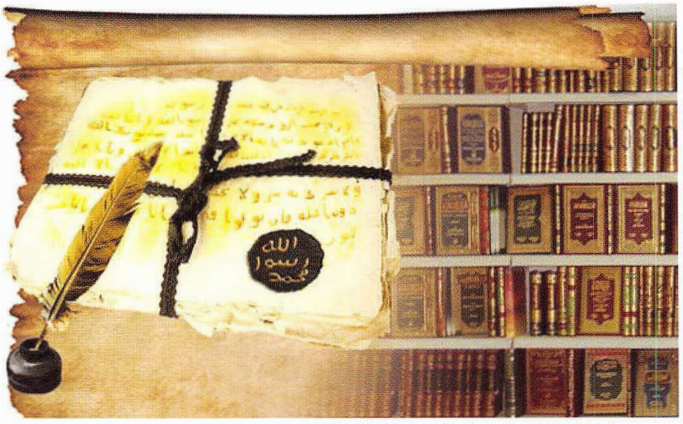
In other words: 'And fear the day when you will be returned to Allah. Then every person will be paid in full for what he has earned, and none will be wronged.'

These noble verses have concluded with this comprehensive and cautionary verse. One must sense the terror of standing in the presence of Allah. The true devotion includes abandonment of usury and refraining from taking people's goods wrongfully.



- 'Allah will destroy *ribaa*.' Why does Allah say this even though usurers may seem to be wealthy?
- How can 'excess wealth' be a test from Allah?
- What attitude must we have towards debtors who are in financial difficulty?

27 The Authority and Importance of the *Sunnah*



The *Sunnah* is the iron framework of the House of Islam. If you remove the framework of a building, it will break down like a house of cards.

The Meaning of the Term *Sunnah*

The term *Sunnah*, in its widest meaning, signifies the example that the Prophet ﷺ has set before us in his attitudes, actions and sayings. In other words, this term signifies the way of life of the Messenger of Allah ﷺ. It comprises his moral and ethical attitudes and embraces his commands. The *Sunnah* comprises the Prophet's outspoken moral valuations, 'this is good' or 'this is bad'. In brief, the *Sunnah* is what comes from Allah's Messenger ﷺ in the form of speech, action or tacit approval, other than the Qur'an.

The Authority and Importance of the *Sunnah*

There are many Qur'anic verses that point to the importance of the *Sunnah*. In fact, several verses give a clear indication that it is obligatory for a person who believes in Allah to follow the *Sunnah*. According to scholars, the position of *Sunnah* has been confirmed in over forty places in the Qur'an. (For instance, 2:129, 3:31, 3:32, 3:164, 4:13; 4:61, 4:113 and 59:7) The Qur'an clearly points to the importance and necessity of the *Sunnah* of Allah's Messenger ﷺ. It clearly states that obedience to the Prophet ﷺ amounts to obedience to Allah (4: 80).

Al-Bukhaaree and Muslim have reported that the Messenger of Allah ﷺ said, 'Whoever obeys me actually obeys Allah, and whoever disobeys me actually disobeys Allah.'

Not following the *Sunnah* of the Messenger of Allah ﷺ is tantamount to not following the commands of Allah. Hence, accepting the Prophet's commands, decisions and rulings is part of faith. Following the Prophet ﷺ is the key to attain Allah's love and guidance.

The Revelation of the *Hikmah*

Allah, Most High, says in the Qur'an: **'Truly Allah was gracious to the believers when He raised up among them a Messenger from among themselves, to recite to them His Signs, to purify them and to teach them the Book and the *hikmah*, though before they were in manifest error.'** (3: 164)

One important phrase in the verse is 'to teach them the Book and the *hikmah*'. The word '*hikmah*' literally means wisdom. According to some scholars, however, the *hikmah* here refers to the *Sunnah* of the Prophet ﷺ. *Imaam* ash-Shaafi'ee said, '*Hikmah* is the *Sunnah* of the Messenger of Allah ﷺ.'

The Prophet's own Statement Regarding the Importance of His *Sunnah*

Apart from the above verses which point to the necessity of obeying the Messenger of Allah ﷺ and the importance of his *Sunnah*, the Prophet ﷺ himself clearly stated the importance of his *Sunnah* and warned against abandoning it. He once said, 'I have left among you two things that, if you adhere to them, you will never be misguided: the Book of Allah and the *Sunnah* of His Messenger.' (al-Haakim and al-Bayhaqee: and it is *saheeh*).

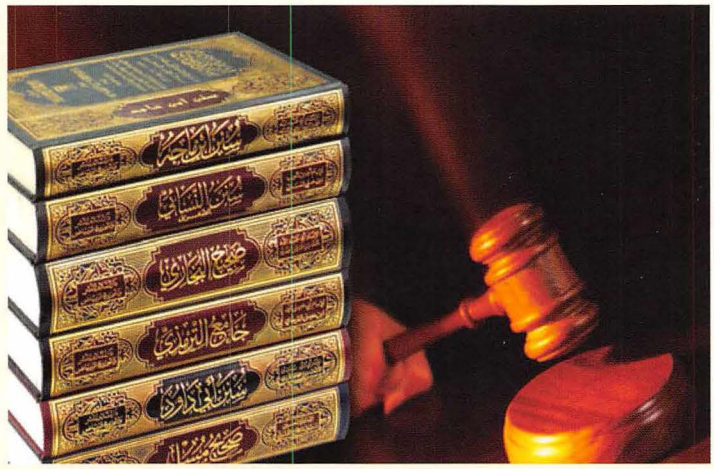
It is important to note that the Prophet ﷺ gave this advice during his final pilgrimage, when he knew that his death was near, and it was a farewell advice to the thousands who thronged around him. Hence, if the Muslims wish never to be misguided, they need only to follow the Book of Allah and the *Sunnah* of His Messenger ﷺ.

The authority of the Prophet's *Sunnah* in Islamic Law is established. Therefore, a true believer has no other choice except to submit and accept whatever decisions, commands, prohibitions, statements or rulings the Messenger ﷺ pronounced. Observance of the *Sunnah* is synonymous with Islamic existence and progress, while neglecting it is synonymous with the decay of Islam.

The *Sunnah* is the second or 'unrestricted revelation' the Prophet's exposition of the Qur'an. In reality, the *Sunnah* is the Qur'an interpreted. 'Aa'ishah ﵂, through her understanding and insight and being one of the wives of Allah's Messenger ﷺ, was aware of this and gave expression to it in a brilliant turn of phrase. When asked about his character, she said, 'His character was the Qur'an.'

The Prophet's wonderful life is a loving illustration and explanation of the Qur'an, and Muslims can do no greater justice to the Gracious Qur'an than by following him to whom it was revealed.

The *Sunnah* of the Prophet ﷺ is, therefore, next to the Qur'an; it is the second source of Islamic Law. This brings us to the very important question as to the authenticity of the sources which reveal the life and sayings of the Prophet ﷺ to us. These sources are the *ahaadeeth* (sing. *hadeeth*) or the sayings and actions of the Prophet ﷺ, reported and transmitted by his companions and collected in the first few centuries of Islam.



The compilers of the early *hadeeth* collections of the Prophet's traditions, particularly al-Bukhaaree and Muslim, have done whatever was possible to put the authenticity of every tradition to a very rigorous test. A complete science has been evolved, the sole objective of which was the research into the meaning, the form and way of transmission of the Prophet's *ahaadeeth.*

The Qur'an says about the Prophet ﷺ: 'He does not speak out of his own desire.' (53:3) Hence, to follow the Prophet ﷺ in all that he commanded is to follow Islam and to discard his *Sunnah* is to discard the reality of Islam. To deny the place of *Sunnah* in Islam, to deny that it is obligatory to believe in what the Prophet ﷺ said, to deny that it is obligatory to obey his commands and prohibitions, or to deny that he is the example that every Muslim must follow, are all acts of *kufr* or disbelief.

Review

A. Answer the following questions.

1. Briefly explain the term *Sunnah*.
2. What stress does the Qur'an lay on following the *Sunnah* of the Prophet ﷺ?
3. Explain the word *hikmah*.
4. How did the Prophet ﷺ stress the importance of his *Sunnah*?
5. How has the authenticity of the traditions been maintained?

B. Think-up

1. What would you say to someone who claims that it is enough to solely believe in the Qur'an?
2. Do you think it would be possible to offer the prayers or perform the pilgrimage by simply relying on what the Qur'an says in this regard? Why or why not?

28 Marriage in Islam



The Beauty of Muslim Marriage: The Search for Love and Mercy

Everyone comes from a family. Each of us is like a small plant cultivated by a strong love of a father and the tender love of a mother. Marriage has a lofty purpose in Islam. It can be defined as a bond unifying a man and a woman for a lifetime for the purpose of loving one another, helping one another, and in the procreation and rearing of children.

Natural Inclination for Marriage

With rare exceptions, one can say that everyone has a natural inclination to get married. Marriage is one of the established excellent practices of Islam that was encouraged by the Prophet ﷺ. Once some men visited the homes of the Prophet's wives to enquire about his way of life. In an excess of zeal, one of them declared his intention to pray all night long without sleep, another one decided to fast every single day and yet another one declared he would remain single. Urging moderation, Allah's Messenger ﷺ told them, 'I fast and break my fast; I pray and sleep; I also marry women. Whoever turns away from my *Sunnah* is not of me.' (Al-Bukhaaree and Muslim)

Thus, marriage is one of the emphasized practices (*sunan*) of the Messenger of Allah ﷺ.

Primary Aims of Marriage

Among the primary aims of marriage are:

(1) Preservation of progeny and the continuation of the human species.

(2) Fulfilment of desire in a lawful manner, attainment of pleasure and enjoyment of Allah's bounty.

Among the benefits of marriage are lowering the gaze, self-restraint, and the ability to refrain from what is forbidden. Allah's Messenger ﷺ encouraged Muslims to marry, saying, 'Young men,

whoever of you is able to marry, let him get married, for this is better for lowering the gaze and guarding chastity. Whoever cannot afford to get married, let him fast, as fasting would act as a restraint for him.' (al-Bukhaaree)

If the reins of piety are not strong enough to restrain a man and he fears involvement in unlawful sexual activity, and he has the ability to get married, then it becomes obligatory upon him to get married.

Allah's Messenger ﷺ said, 'When a person gets married, he has already perfected one half of his faith, so let him then be conscious of Allah with regard to the remaining half.' (at-Tabaraanee: and it is *hasan*)

What Woman is Best to Marry?

Allah's Messenger ﷺ said, 'A woman is taken in marriage for four reasons: On account of her wealth, her noble descent, her beauty and her religion. So marry one who is religious, and you will prosper.' (al-Bukhaaree) He also said, 'The world is but a passing delight, and the best enjoyment of this world is a righteous wife.' (Muslim)

The Prophet ﷺ has thus emphasized the importance of choosing to marry a woman with a religious disposition, for the simple reason that she will assist her husband in the conduct of his daily life and help him keep safe from getting involved in sinful activities and unwholesome situations. The Messenger of Allah ﷺ was once asked about the best woman one should marry, and he replied, 'One that gladdens his sight, obeys her husband's command and does nothing he disapproves of concerning herself or his wealth.' (Ahmad; and it is *hasan*)

It is not a good idea for a man to marry a woman with a vicious tongue, nor one who will always want a divorce for no good reason, nor one who loves to stir up trouble.



Catching a Glimpse of One's Prospective Bride

It is befitting for the would-be husband to make an effort to catch a glimpse of his prospective bride without actually being with her in private before the marriage is contracted. This would help him make the right decision and ensure that he is truly comfortable with her looks and would like to have her as his wife. The basis for this recommended viewing of the prospective bride is found in the following traditional reports:

The Prophet ﷺ said, 'If one feels in his heart that he should offer a marriage proposal to a certain woman, let him take a look at her, for this is more likely to promote deep intimacy between both of them.' (Ahmad, and it is *saheeh*)

Jaabir ibn Abdullaah ﷺ narrated that 'Allah's Messenger ﷺ once told his companions, "If it is possible for anyone amongst you, when he proposes to a woman, to look and see for himself whether he really finds her attractive enough to want to marry her, he should certainly do so.'"

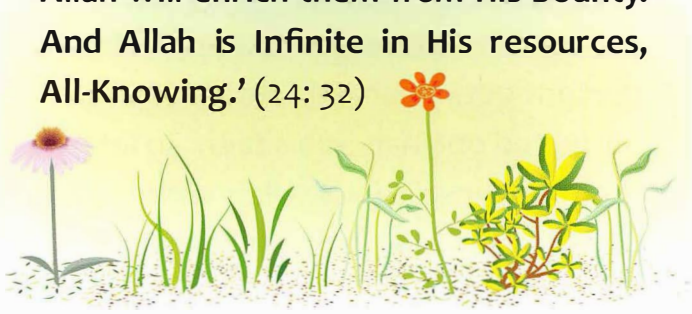
Jaabir ﷺ continues, 'I proposed to a young woman, so I took to hiding myself and watching out for her until I saw enough of her to make me really interested in marrying her.' (Abu Daawood; Ahmad, and it is *hasan*)

Which Man is Best to Marry?

The marriage guardian has a duty to consider the qualities of the prospective husband. He should not give his daughter in marriage to a man of bad character or one who will fail to give her all her dues. Any man who marries his daughter off to a tyrant, a scoundrel, an irreligious person or a wine-drinker actully commits an offence against his religion and abuses his authority.

Hence, the woman's guardian should seek a righteous man to marry anyone over whom he has authority. Allah's Messenger ﷺ said, 'If someone with whose religion and character you are pleased comes to you to marry your daughter, then marry her off to him. If you do not do so, there will be corruption on the earth and widespread evil.' (at-Tirmidhee, and it is *hasan*)

Is wealth an important factor in marriage? The Qur'an says: **'Moreover, let the unwed among you marry, and also the righteous of your bondsmen and bondswomen. If they are poor, Allah will enrich them from His bounty. And Allah is Infinite in His resources, All-Knowing.'** (24: 32)



Therefore, when it comes to considering marriage, people should not be fussy about their financial situation. The above-mentioned verse offers very useful guidance to the guardians of unmarried girls. They are virtually being told that if they receive a proposal from a religious person with good character, they should not turn it down simply because he is presently not too well off. Likewise, the relatives of the prospective bridegroom are advised not to delay marriage on the grounds that he is not earning much. The youth are also being told not to delay their marriage simply because of financial considerations. Even if they have little income, they should still marry, placing their trust in Allah.

Quite often one's marriage changes conditions for the better. With the help of one's wife one is able to manage one's expenses more wisely. Moreover, no one can see the future. Hardship can suddenly change into prosperity, and the other way round. Hence, one should not worry while considering the question of one's marriage.



The Marriage Proposal

When a man finds the woman of his choice, his next move is to make a marriage proposal. Its etiquette is well-known among people. If both parties agree, it is simply a promise to marry and nothing else. Although an agreed upon proposal is not legally binding, it still forms a mutual pledge. To break it without a valid reason would be an act of dishonesty.

If the woman is a widow or a divorcee, the proposal should await the expiry of the waiting period (*'iddah*). No proposal should be made while that of another suitor is still being considered, because proposal over proposal was forbidden by the Messenger of Allah ﷺ. The Prophet ﷺ said, 'A believer is a brother of another believer. It is not permissible for a believer to negotiate a deal that his brother is negotiating or propose to a woman to whom his [Muslim] brother is proposing – until he leaves it.' (al-Bukhaaree and Muslim) Likewise, it is unlawful to propose marriage to a woman to whom another man has already done so and the first proposal has been openly accepted. There is no harm in doing so if the first suitor has not shown interest in marriage, such as by having given up, or when enough time has elapsed to give others the impression that he no longer wants to marry.



- Why has Allah instituted marriage?
- Under what circumstances does marriage become obligatory?
- What supreme quality should a Muslim man look for in a prospective bride?
- What is the wisdom behind looking at one's perspective bride?
- What care should the guardian take in looking for a partner for his ward?
- How important is it to consider one's financial situation for marriage?

In the case of a divorced woman who is not pregnant, the prescribed waiting period (*'iddah*), before the expiration of which she may not contract a new marriage, is three menstrual cycles. In the case of a woman who is pregnant, the duration of the *'iddah* is till the end of her pregnancy. While in the case of a widow who is not pregnant, the length of the *'iddah* is four months and ten days.

Seeking Advice

Whoever is asked about what kind of person a prospective groom or bride is, then he or she should truthfully mention his or her defects and shortcomings to the degree necessary. It is important to realize that this advice should be limited to matters relevant to the affairs in question. In addition to this, one should resort to offering the *Salaat-ul-Istikhaarah* which is a practice based upon the *Sunnah* of the Prophet ﷺ. It is to ask Allah for guidance when faced with important decisions or perplexing situations. *Istikhaarah* consists of offering a two-unit prayer along with a *du'aa* in which one asks Allah for guidance as to what the best course of action to take.

The Marriage Agreement

The basic elements and conditions essential to a valid and lawful marriage are four:

1. The consent of the marriage guardian (*waliy*).
2. The agreement of the woman: It is obligatory upon the guardian to obtain the woman's consent before the marriage. It is not allowed for him to force her into marriage if she is not pleased with it. If he concludes the marriage contract that she is not pleased with, she has the right to annul it.

   Allah's Messenger ﷺ said, 'A previously married woman is not to be married until she requests it, and the virgin is not to be married without her consent.' They asked, 'How is her consent to be known?' He replied, 'By keeping silent!' (al-Bukhaaree and Muslim)

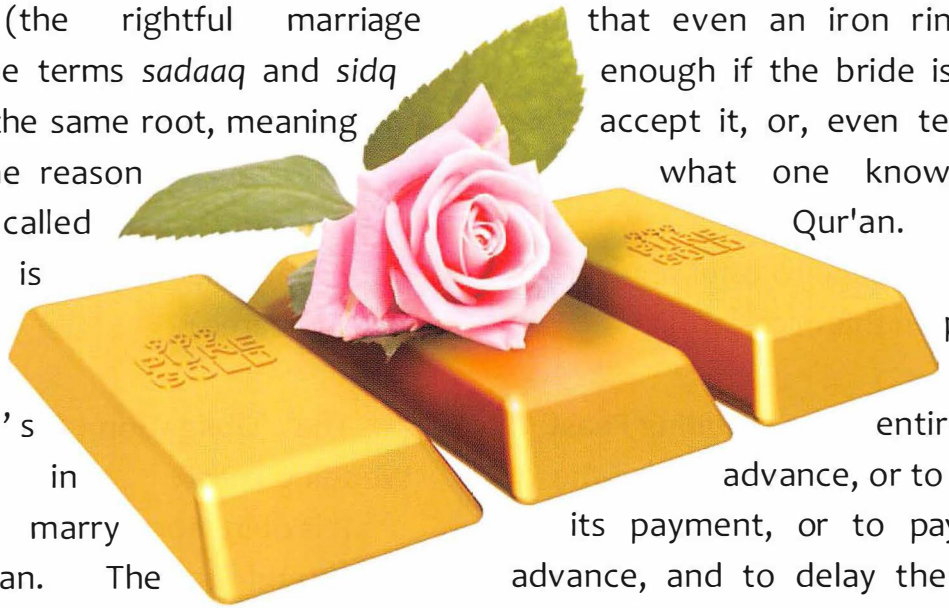
   Al-Khansaa bint Khidam al-Ansaariyyah said her father had married her off and she disapproved of her marriage. She went to the Messenger of Allah ﷺ and he annulled the marriage. Likewise, Ibn 'Abbaas narrated that a young virgin came to the Prophet ﷺ and mentioned to him that her father had married her off while she disliked it. Then the Prophet ﷺ gave her the option to annul the marriage or to stay married. (Abu Daawood: *hadeeth* no. 2096, and it is *saheeh*)

   Another *hadeeth* with similar wording adds: she said, 'I approve of what my father did but I wanted women to know that their fathers have no right to do that.' (Ibn Maajah: *hadeeth* no. 1874, and it is *saheeh*)
3. The presence of two witnesses.
4. The offer and acceptance (*eejaab and qabool*).

The Bride's Rightful Marriage Present, or *Mahr*

The wife has specific rights upon her husband that are the result of a sound marriage contract. Some of the rights are non-material, while others are material. We will discuss these in the next chapter, *inshaa Allaah*.

From the material rights of the woman is the *mahr* or the bride's rightful present. It is also called *nihlah* (gift), *al-fareedhah* (the obligation), *al-hibah* (the present), *as-sadaqaah* (charity) and *as-sadaaq* (the rightful marriage present). The terms *sadaaq* and *sidq* come from the same root, meaning sincerity. The reason why it is called *as-sadaaq* is because one feels the husband's sincerity in wanting to marry the woman. The Qur'an says, **'And give the women whom you marry their rightful marriage present, unconditionally. Yet, if they are pleased to give something of it to you, then enjoy it with pleasure and good cheer.'** (4: 4)



The word *nihlah* in this verse signifies the giving of something willingly of one's own accord without expecting anything in return.

The *mahr* is the right of the woman over the man. She is the sole owner of it. The Islamic Law has set neither a minimum nor a maximum limit for the *mahr*. It has, however, encouraged the lightening of this burden and avoidance of excess so that it will be easier for marriage to take place. Thus young men would not be burdened with a huge expense.

The *mahr* depends in reality on the agreement of the two parties and may consist of anything, even a mere token. According to several authentic traditions, the Prophet ﷺ made it clear that even an iron ring may be enough if the bride is willing to accept it, or, even teaching her what one knows of the Qur'an.

It is permissible to pay the entire *mahr* in advance, or to delay all of its payment, or to pay some in advance, and to delay the rest. It is permissible for the man to consummate the marriage without having given the woman anything. It is obligatory upon him to give her the *mahr* that is usually given to women similar to her if the two have not agreed upon a particular amount for the gift. If they have agreed on a specific amount, then he must give the specificed amount.



The Wedding Feast (*Waleemah*)

Holding a wedding feast is a strongly recommended *Sunnah*. This is based on the statement of the Prophet ﷺ to 'Abdur Rahmaan ibn 'Awf ﷺ, 'Offer a feast to celebrate the wedding, even if it consists of no more than a sheep.' (al-Bukhaaree and Muslim)

It is permissible to offer any kind of lawful food on this occasion.

The Timing of the Wedding Feast

Its time stretches from anytime of the contract to the last days of being newly-wed. There are authentic reports on this matter. Anas ﷺ reports, 'Allah's Messenger ﷺ once consummated his marriage with one of his wives, so he sent me and I invited some men for food.' (al-Bukhaaree)

When the Prophet ﷺ married Safiyyah ﷺ, he held the wedding feast after three days. (al-Bukhaaree and Muslim)

Moreover, complete happiness comes after consummation. It is the practice in Islam for the husband to feed his family, friends, and neighbours during the *waleemah*. He should not distinguish between the rich and the poor. Allah's Messenger ﷺ said, 'The worst food of the wedding feast is that in which only the rich are invited and the poor are avoided. And whoever does not respond to the invitation has disobeyed Allah and His Messenger ﷺ.' (al-Bukhaaree)

The Obligation to Attend the Wedding Feast

It is obligatory for whoever is invited to attend the wedding feast. The Prophet ﷺ said, 'If one of you is invited to the wedding feast, he should go to it.' (al-Bukhaaree and Muslim)

Even if someone is fasting, he should still respond to the invitation and put in an appearance. The Prophet ﷺ said, 'If one of you is invited to a meal, he should respond. If he is not fasting, he should eat. If he is fasting, he should supplicate,' that is, invoke blessings on the people. (al-Bukhaaree and Muslim)

The Custom of Scattering Sweetmeats, Fruits and Money (*an-Nithaar*)

One often finds the custom known as *an-nithaar* in wedding feasts. This is when money, almonds, dry dates, sweetmeats or other things are flung out to the guests for them to pick up. This custom tends to incite feelings of pettiness, grasping and greed. Dr. Saalih ibn Ghaanim al-Sadlaan says, 'It is disliked to do this act during weddings or at other times, for it causes people to jostle and swarm after these things, and for them to do so it is truly demeaning and embarrassing. Furthermore, some people will get these things and others will be left empty-handed. Therefore, it is preferred not to perform this practice.' (*The Fiqh of Marriage in the Light of the Qur'an and the Sunnah, p. 97*)

Nevertheless, it is much better to distribute treats to the guests individually, since this is more adequate, less controversial and more in keeping with the need of pious caution.



- What are the four essentials of a lawful marriage?
- What is *mahr*? Is it obligatory?
- Has Islam set a limit for *mahr*? What adverse consequences will a demand for high *mahr* have on society at large?
- What is *waleemah*, and what is the best time to have it?
- What importance did the Prophet ﷺ lay on attending a wedding feast?
- What is *an-nithaar*? Why is it a disliked custom?

Review

A. Fill in the blanks.

1. Marriage is one of the _____ of the Prophet ﷺ.
2. _____ acts as a restraint for those who cannot afford to marry.
3. It is _____ to propose to a woman who is considering another man's proposal or has openly accepted it.
4. One must not propose to a widow or divorced woman when she is still in her _____ period.
5. When inviting people to a *waleemah*, one must not distinguish between the _____ and the _____.

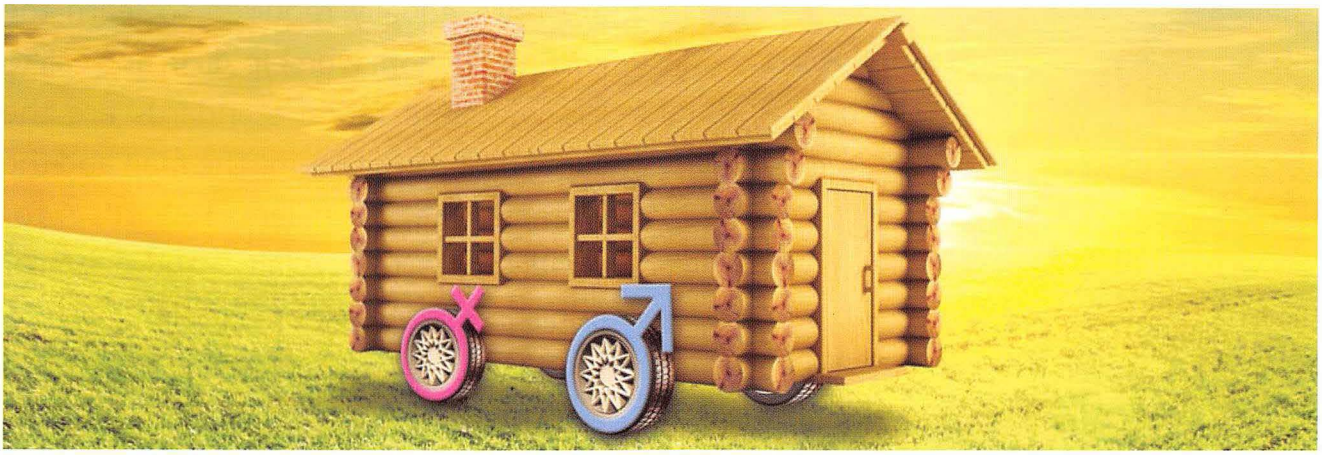
B. Think-up

1. Why is marriage equal to fulfilling half of one's faith?
2. Why should one perform *salaat-ul-istikhaarah* when considering marriage?

The Rights and Duties of Husbands and Wives

29

The rights and duties of the spouses fall into three categories: common rights of both the spouses, the rights of the husband and the rights of the wife. We shall explain each of these separately with the help of Allah.



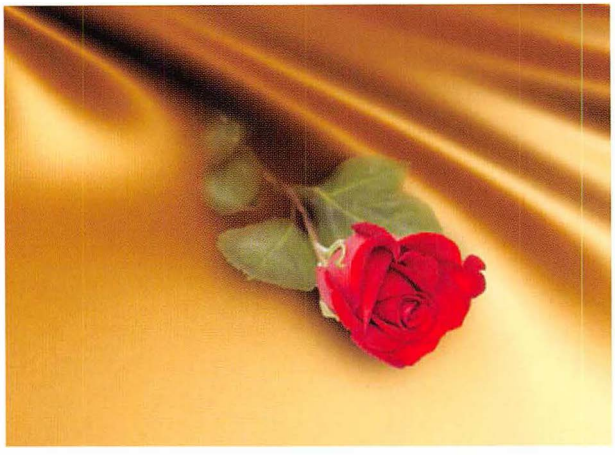
Common Rights

The family is a divinely inspired institution in Islam. Qur'an refers to marriage as *meethaaq ghaleedh*, a strong, most solemn covenant, for it leads to a number of relationships and gives rise to a set of mutual rights and obligations. Both partners are expected to make a serious and sustained effort to live together and play their role in society.

The institution of the family plays a very significant role in Muslim society. It is interesting to note that about one-third of the *ahkaam*, or the legal injunctions of the Qur'an, relate to the family and its proper regulation. The Muslim family is an extended family. It is not a nuclear family consisting of the parents and children only. One of the objectives of marriage is psychological, emotional and spiritual companionship between husband and wife. It sustains and generates love, kindness, mercy, compassion, mutual confidence, self-sacrifice, solace and comfort.

It is the family that provides the most congenial climate for the development and fulfilment of human personality. That is why it is said that the best place in the world is one's home. This function of marriage and family is emphasized in the Qur'an in a number of places. It says, **'And of His wondrous signs is that He has created for you, from yourselves mates, so that you may dwell in tranquillity with them. And He has set between you genuine mutual love and tender-hearted mercy.'** (30: 21)

At another place the relationship between the spouses is described as that between 'the body and the garment': **'They are your garment, and you are theirs.'** (2: 187)



The metaphor of garment is used because a husband and wife are close to each other just like garments, and garments cling to the body. The husband and the wife are both described as being each other's garment, not one as the garment and the other the body. A garment is something nearest to the body.

Such is the closeness of the relationship between the spouses. Dress is something that covers the body and protects it. The dress beautifies the wearer who feels incomplete without it. Husband and wife complement each other.

This relationship also protects one's morals which serve as a shield without which one is bound to be exposed to the danger of lewdness. All these aspects are captured in the above-mentioned verse. Thus the wife is a source of comfort and repose for her husband and he is the same for her.

Certain responsibilities and obligations equally apply to the man and woman. The obligation of believing in Allah and following His commands is the same for both of them. Likewise, they are both equally required to learn the correct religion, worship Allah and call to His way. The moral standards are the same for both of them. The man and the woman get similar rewards for obedience to Allah and similar punishment for disobeying Him.

Marriage is a partnership in which each partner tries to work and act on behalf of each other. They assist each other and sacrifice for each other such that they can gain mutual happiness. This is the relationship of tranquillity: how can marriage succeed if both bring to it only pettiness, or worse, moral and spiritual poverty?

The Rights of the Wife upon Her Husband

The wife has rights over her husband. Some of these rights are financial whereas others are not financial. The financial rights include the marriage payment or *mahr* and maintenance. The non-financial rights of the wife are given below:

Good Treatment

The Gracious Qur'an lays the greatest possible stress on kind and good treatment towards the wife, 'Keep

them in good fellowship,' and 'Treat them kindly' is the oft-repeated advice of the Qur'an. (See for instance 2: 228, 231 and 4:19) So kindness is recommended even when a man dislikes his wife, for, **'It may be that you dislike a thing while Allah has placed abundant good in it.'** (4: 19)

Allah's Messenger ﷺ laid equally great stress upon good treatment of a wife. 'The most excellent of you,' he is reported to have said, 'is he who is best to his wife.' (at-Tirmidhee, and it is *saheeh*) It follows that the worst husband is the one who treats his wife badly. There are in fact two reasons for the abuse of women: firstly, misunderstanding or indifference regarding the teachings of the Qur'an and of the Prophet ﷺ; secondly, the corruption of human nature. One does not become a man by mistreating and tyrannizing one's wife.

'The whole world is enjoyment,' said the Prophet ﷺ, 'but the best thing in the world is a good wife.' (Muslim) The words 'the best among you' clearly suggest that men stand to be severely judged if they mistreat the women under their protection.

In one *hadeeth*, which enjoins kindness to women, the woman is compared to a rib. The Prophet ﷺ said, 'The woman was created from a rib. If you try to straighten a rib, you will certainly break it. So be kind to her, you would then live in joy with her.' (Ahmad; Ibn Hibbaan; al-Haakim, and it is *saheeh*. Some of it is recorded by al-Bukhaaree and Muslim) The rib is bent in its make. It is not straight. It, however, serves its purpose in the state in which it is created. So it is said of the woman, that being like a rib, she serves her purpose best in the state in which she has been created. To straighten her means to make her work such as the man pleases or to make her change some of her attitudes. This is called in the report as the breaking of a rib. And breaking of the rib signifies divorce.

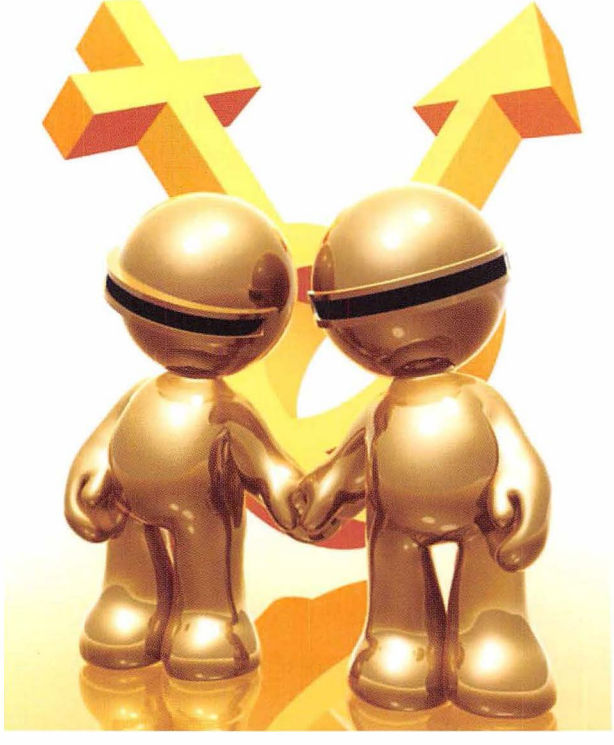
In his famous address during the Farewell Pilgrimage, the Messenger of Allah ﷺ laid particular stress on the good treatment of women. He said, 'O people! You have certain rights over your wives, and your wives have certain rights over you. They are the trust of Allah in your hands. So you must treat them with all kindness.' (Muslim)

Thus, the relationship between a man and his wife should be based on love, mercy and mutual understanding. Marriage is not supposed to be a source of trouble or hardship for either spouse. The husband should in reality realize what a great blessing and bounty a good and virtuous wife is. The Prophet ﷺ said, 'Four things make up happiness and good fortune: a righteous wife, a spacious house, a pious neighbour, and an agreeable mount (i.e. means of transport). Four things make up misfortune: an evil wife, an evil neighbour, a bad mount and a cramped house.' (al-Haakim, and it is *saheeh*)

Included in good behaviour is kindness and gentleness with one's spouse. One should also put up with annoyance from them and overlook their shortcomings as long as it is not related to the commands of Allah or His Prophet ﷺ. Allah's Messenger ﷺ alluded to this behaviour when he said, 'A believing man should not hate a believing woman, since if he dislikes one aspect of her character, he is pleased with another.' (Muslim)

Good treatment also requires that the man should not hurt his wife with either his actions or his words. A man once asked Allah's Messenger ﷺ 'What is the right of the wife of one of us upon her husband?' and he replied, 'Feed her when you feed yourself and get clothing for her when you get clothing for yourself; do not strike her face and do not verbally disgrace her ...' (Abu Daawood, and it is *saheeh*)

The husband should also teach his wife if she is ignorant and remind her if she forgets. The most important thing he can teach her is the proper belief in the Oneness of Allah and the *Sunnah* of the Prophet ﷺ. If the husband is ignorant, his wife should teach him. The husband should also give some time to fun and play, for this is what pleases the hearts of women. Allah's Messenger ﷺ used to have fun with his wives. One should, however, follow a middle course in this respect, for everything that exceeds its limit produces opposite effects.





- Why is marriage referred to as *meethaaq ghaleedh*?
- 'They are your garment, and you are theirs'. Elaborate on this Qur'anic verse, laying emphasis on the word 'garment'.
- 'The woman was created from a rib. If you try to straighten it, you will certainly break it.' Explain this *hadeeth*.
- List the various rights of a wife upon her husband.
- What does 'good behaviour' towards one's wife include?

Financial Maintenance

Financial maintenance is an essential right of the wife. It includes food, clothing and housing according to the situation and the means of the husband. A husband should not be stingy or extravagant in maintaining his wife; he should rather strike a balance between the two extremes. The most important thing for a husband to observe in providing for his family is to provide for them by using legitimate means.

Protection

One of the husband's most important obligations is to provide protection to his wife. This covers physical, emotional and other forms of well-being. The husband must strive hard to protect his wife in all these respects. However, the wife should not overburden her husband with numerous requests. She should keep in mind the Prophet's advice, 'Look to one who has less than you, and do not look to one who has more than you, as this is more likely to keep you from finding faults with Allah's blessings upon you.' (Muslim)

The Rights of the Husband over His Wife

The husband's rights over his wife are many. The most obvious of these rights are the following:

1. Obedience

   a. She must obey him in matters that are not considered acts of disobedience to Allah, Most High. Allah's Messenger ﷺ said, 'If a woman offers her five daily prayers, fasts the month of *Ramadhaan*, guards her chastity and obeys her husband, it will be said to her [on the Day of Judgment], "Enter through any gate of Paradise you will."' (Ibn Hibbaan, and it is *saheeh*)

   b. Allah's Messenger ﷺ also said, 'If a man calls his wife to his bed but she does not come such that he spends that night angry with her, the angels keep cursing her until the morning.' (al-Bukhaaree and Muslim)

   c. He also said, 'If I were to command anyone to prostrate oneself to anyone else, I would order a wife to prostrate herself to her husband.' (Abu Daawood, at-Tirmidhee, and it is *saheeh*)

2. She must protect the honour and dignity of her husband. She must protect his wealth, children and other things in her household. The Prophet ﷺ said, 'The wife is the guardian over the house of her husband and his children.' (al-Bukhaaree and Muslim)

3. The wife must not leave the house except with her husband's permission. The Prophet ﷺ said, 'If the wife of any of you should seek the permission to go to the mosque, do not prevent her.' (Muslim)

4. She should not allow anyone to enter his house except with his permission. Allah's Messenger ﷺ said, 'And your right over them is that they do not allow anyone whom you dislike to sit on your cushion.' (Muslim)

5. It is not permissible for the wife to talk to other women about intimate matters between her and her husband, nor it is permissible for the husband to talk to other men about this subject. Such behaviour is both foolish and demeaning, and it is distasteful in Islam as well as to common sense. Marriage is a basic foundation of society. We Muslims must accept the Qur'an and the *Sunnah* as the ultimate authority in our life. This especially includes the relationship between a husband and wife and how a marriage is supposed to be in Islam.



Review

A. Fill in the blanks.

1. The best among men is he who is _____.
2. There are two reasons for the abuse of women. They are _____ and _____.
3. If a woman offers her five daily prayers, fasts the month of *Ramadhaan*, _____, and _____, it will be said to her [on the Day of Judgment], "Enter through any gate of Paradise you will."

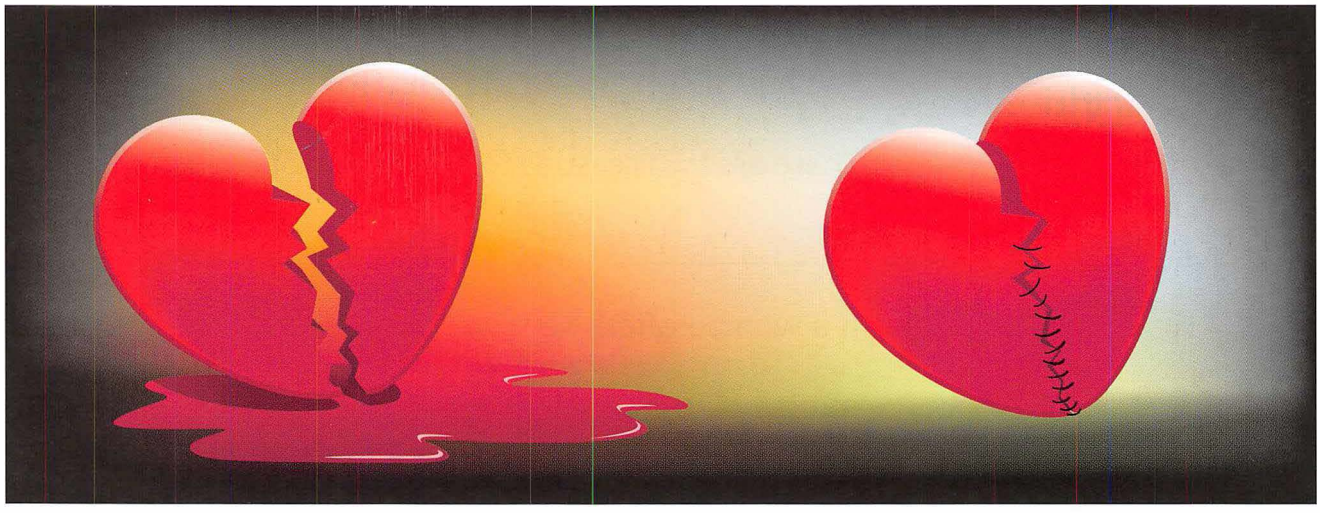
B. Think-up

A Muslim family is an extended family. Discuss. How is it different from a nuclear family?



- How should a man provide financial maintenance for his wife?
- Briefly state the rights a husband has over his wife.
- What is the wisdom behind the Prophet's advice 'Look to the one who has less than you.'?

30 Marital Discord and Divorce



It is impossible for a married couple to spend all their lives without any problems or difference of opinion. We must, therefore, accept differences as facts of life. Sometimes the couple become indifferent to each other and unloving at difficult times. As a result, the marriage becomes very painful and difficult. To improve the relations between husband and wife, it is necessary to create understanding of each other in order to raise self-esteem and personal dignity while inspiring mutual trust, personal responsibility, increased cooperation and greater love.

Certainly, the journey of creating a loving relationship can be rocky at times. Problems are inevitable. But these problems can be sources of either resentment and rejection or opportunities for deepening intimacy and increasing love, caring and trust. Conflicts occur between couples, but it is not impossible to solve them. Both marriage partners should try everything to make the relationship work.

If the relationship heads towards a divorce, two arbitrators should be appointed in order to bring about accord between the two spouses. This is the teaching of the Qur'an and the *Sunnah*. The Qur'an says, **'And if you have reason to fear that a breach might occur between a couple, appoint an arbitrator from among his people, and an arbitrator from among her people; if they both desire reconciliation, Allah will bring about harmony between the two of them.'** (4: 35)

These arbitrators must be Muslims whose intention is to bring about reconciliation without being biased to any particular party. One of them from the husband's family, with whom he is pleased; and the other from that of the wife, with whom she is pleased.

The two spouses must entrust them with the task of making an investigation to determine what is in their best interest, whether it be a reconciliation or legal separation.

Each of the arbiters should be close to the couple and should have their best interests at heart. They ought to protect their honour and display compassion and mercy for the young children, if there are any. They should desire what is best for the couple and try everything in their power to save the troubled marriage. They must also keep the secrets of the couple hidden. Since both the arbiters happen to be from the couple's families, they should naturally have no interest in spreading their secrets, because it would eventually do them harm.

Islam does not favour an early split when signs of hostility begin to appear, nor does it approve that this institution be left to collapse.

The arbiters meet in order to try to achieve reconciliation. If the man and his wife truly desire such reconciliation but are only prevented from doing so by strong feelings of anger, then a serious effort by the arbiters will be successful, with Allah's help.

These measures, however, may turn out to be unsuccessful, especially if the differences between the spouses grow and steps towards dissolution of marriage become stronger. In such a case, a stronger measure must be resorted to, which is divorce.

Divorce

Islam recognizes the necessity of divorce in exceptional circumstances. The Arabic word for divorce is *talaaq*. It carries the literal meaning of release or the undoing of a knot. When it is requested by the wife, the divorce is called *khul'*, which literally signifies putting off, or taking off a thing, implying the removal of one's garment. Recall that the wife is a garment for the man and the husband is a garment for the wife. (2: 187)

It appears that although divorce is permitted, this right could be exercised only under exceptional conditions. Divorce is thus discouraged: **'If you dislike them (i.e. your wives), it may be that you dislike a thing while Allah has placed abundant good in it.'** (4:19) Remedies are also suggested to avoid divorce so long as possible. (4: 35)

Thus, it would appear that the mentality of the Muslim is to face the difficulties of married life along with its comforts: turning to divorce only as a last resort. It is clear that not only must there be a strong reason for divorce, but that all means to effect reconciliation must have been exhausted before resorting to this extreme measure. The impression that a Muslim husband may abandon his wife at his mere caprice is a grave distortion of the Islamic institution of divorce.

The principle of divorce in the Noble Qur'an is simply the decision no longer



- What is Islam's stance on differences between a married couple?
- If a marriage is on the rocks, who can qualify as arbitrators, and what are their duties?
- When can a couple resort to divorce?

to live together as husband and wife. In fact, marriage itself is an agreement to live together as husband and wife, and when either of the couple finds himself or herself unable to tolerate such a life, divorce must follow.

Who May Effect Divorce?

Of the two spouses the authority of divorce rests with the man. Yet the woman has been given the right to obtain a divorce by *khul'*. We will discuss *khul'* shortly, with the help of Allah, Most High.

The purpose of divorce is to prevent a greater harm by tolerating a lesser one, whenever it has become difficult for the couple to live in marital harmony and there is fear of disorder in their personal lives threatening to harm the whole family. Hence, as indicated by the Qur'an, divorce has been allowed as a last resort to put an end to these evils.

Divorce according to the *Sunnah*

The *Sunnah* is to make one pronouncement of divorce in an interval between menstruations in which no sexual intercourse with the wife has taken place.

Words that Effect a Divorce

The words that effect a divorce may be plain or allusive. Plain words effect the divorce whether one intends divorce by them or not, while allusive words do not effect it unless one intends divorce by uttering them.

Using plain words to effect a divorce means expressly pronouncing the word 'divorce' or words derived from it. When the husband says, 'I have divorced you' or 'You are divorced', the wife is divorced, whether he has made the intention or not. Allah's Messenger ﷺ said, 'There are three matters when said seriously are also taken seriously: marriage, divorce and returning to one's divorced wife.' (Abu Daawood and Ibn Maajah, and it is *hasan*)

Using allusive words to effect a divorce includes the husband's saying 'You are now left alone,' 'You are separated,' 'You are parted,' 'You are no longer lawful to me,' 'Go back to your parents,' and the like. When one intends divorce by any of these expressions divorce take place, otherwise it doesn't.

We have said earlier that according to the *Sunnah*, a divorce should be pronounced during the wife's purity in

which the husband has had no sexual intercourse with her. Divorce is prohibited while the wife is on her menses. Once it was brought to the notice of the Prophet ﷺ that 'Abdullaah ibn 'Umar ﷺ had divorced his wife while she was menstruating and the Prophet ﷺ told him to take her back. Thus, divorce is only permitted in a state of *tuhr* (when the woman is clear from the menstrual flow). There is still the condition that the husband and the wife should not have had intimate relations during that *tuhr*. Evidently, this is meant as a check upon the freedom of divorce.

After the first divorce, the couple have the right to resume their marital relations within the period of waiting, and to remarry after the waiting period is over. A similar right is given to the couple after the second divorce, but not after a third. Thus every divorce must be followed by a waiting period (*'iddah*).

'Iddah: A Woman's Waiting Period

'Iddah refers to the period in which a divorced woman verifies that she is not pregnant, or out of mourning for her deceased husband, before remarrying.

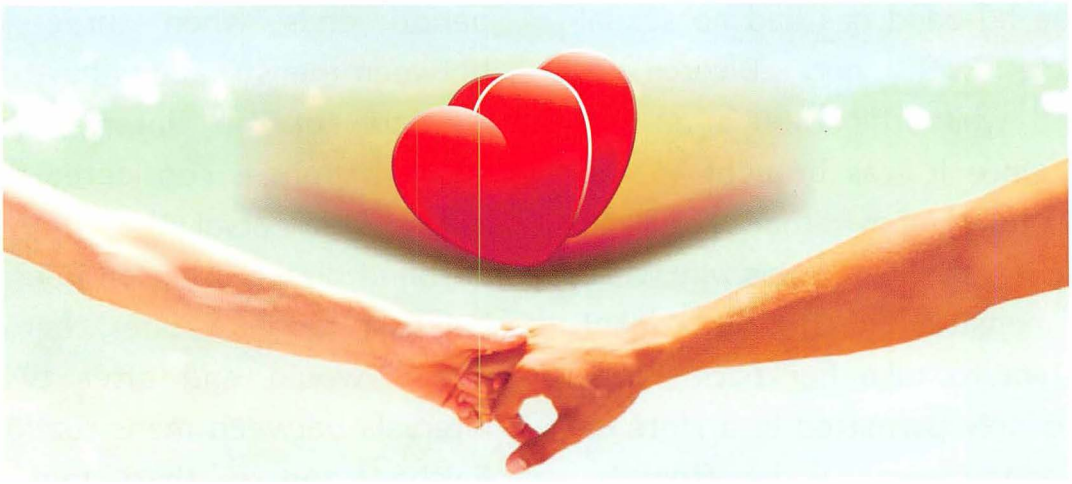
Length of the Waiting Period

The Qur'an says: **'Divorced women shall keep themselves in wait for three monthly periods before remarrying.'** (2:228)

In short, if a woman is not pregnant and has menstrual periods, her waiting period ends when three intervals between menstruations have finished. A part of an interval between menstruations is considered the same as a whole interval. Thus, if a woman's husband divorces her and her menses begin a moment later, her waiting period would end after two more intervals between menstruations have finished and a third menstruation begins. If a woman is divorced during her menstrual period, which Islam discourages, she must wait until the end of three intervals between menstruations. When her fourth menstruation begins, her waiting period is over. Variations would occur in the case of different women.

Let us take an example. A woman whose period lasts a single day and night and who has fifteen days between periods: if such a woman is divorced just before the end of an interval between menses even by a single moment, then her waiting period would finish in about thirty-two days and a few moments. Further, if such a woman is divorced at the end of a menstrual period, her waiting period would be about forty-seven days.

In the case of women who do not menstruate as well as those whose courses have stopped, the waiting period is three months. In the case of pregnant women, the waiting period is till delivery.



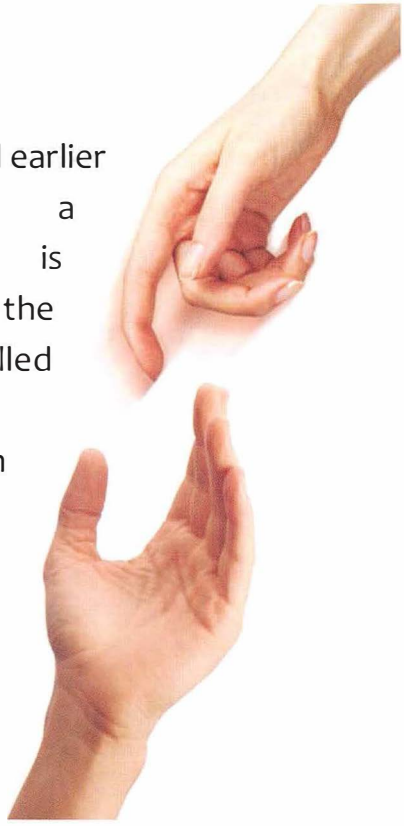
The *'iddah*, among other things, serves the purpose of affording the couple a chance of reconciliation. Though they are divorced, they still live in the same house. The husband is plainly told not to expel the wife from the house in which she has been living, and a similar advice is given to the wife not to leave the house. (65:1) This command clearly aims at restoring harmonious relations between the couple and maximizing chances of removing differences. If there is any love in the union, its pangs would drive them to bring about reconciliation.

Every divorce is thus a temporary separation in its initial stages and by making the couple live together every chance is made available to them to re-establish the marital relations. Even after the waiting period has passed, the couple is allowed, even encouraged, to remarry. (2:232) Remarriage of the divorced couple is thus encouraged. It is recommended as being more fruitful and purer for the spouses. The Qur'an, however, lays down a condition. Such a revocable divorce allowing reunion of the spouses can be pronounced twice: **'A divorce may be pronounced twice.'** (2:229) Thus, the revocable divorce (*talaaq raj'ee*) can be pronounced twice. After the first divorce, the couple have the right to re-establish their marital relations within the waiting period, and to remarry after this period is over. A similar right is given to them after a second divorce, but not after the third.

This is the only method recognized by the Gracious Qur'an and the *Sunnah*. If the waiting period finishes after a once-or-twice pronounced divorce, the wife is free to marry another man or to remarry the husband with a new contract, returning to him with the number of times left: one or two – needed to enact a three-fold finalized divorce. If the waiting period of a less-than-thrice-pronounced divorce has not yet expired, the husband may take his wife back without a new contract. There is no waiting period for a woman who is divorced before her marriage is consummated with her husband.

Waiting Period for a Deceased Husband

If a woman's husband dies and she is not pregnant from him, her waiting period is four months and ten days, whether she normally menstruates or not.



Khul'

We have said earlier that when a separation is requested by the wife, it is called *khul'*.

Muslim jurists define *khul'* thus: 'A man separates from his wife in exchange for something that he takes from her.' It is also sometimes called a release for payment.

The wife of Thaabit ibn Qays ﷺ came to the Messenger of Allah ﷺ and said, 'Messenger of Allah! I do not find fault with Thaabit ibn Qays regarding his morals, but I cannot put up with him.' Allah's Messenger ﷺ asked her, 'Will you return to him his orchard which he settled on as dower?' On receiving a reply in the affirmative, the Prophet ﷺ sent for Thaabit and commanded him to take back his orchard and divorce his wife. (al-Bukhaaree)

Khul' is a finalized cancellation of the marriage. It differs from a three-fold divorce by the fact that the couple may remarry in such a case without her remarrying another husband first.

It is important to note that when a man has pronounced a three-fold divorce, the divorced wife is unlawful to him to remarry until she has married another husband in a valid marriage and the new husband has had intimate relations with her. If the new husband divorces her, she would then become lawful for her former husband to remarry.



- What words should be used for divorce to take effect?
- Explain the term *'iddah*. What different purposes does the *'iddah* serve?
- What is a revocable divorce? What should a couple do when they want to get back together after the *'iddah* is over?
- What is *khul'*? How is it different from a three-fold divorce?
- According to the *Sunnah*, how should divorce take place?

Review

A. Fill in the blanks.

1. The arbitrators must keep the _____ of the couple hidden.
2. When separation is requested by the wife, it is called _____.
3. _____ has the authority to divorce.
4. Divorce is _____ during menstruation.
5. A revocable divorce can be given _____.

When a husband and wife hear from their doctor that they are going to have a baby, it is a time for celebration and excitement for them. The relatives feel very happy and curious. Will it be a girl or a boy? The would-be father and mother begin making preparations for the baby: it would need a place to sleep, enough clothing and several other necessary things.



A Girl or a Boy: It Is Allah Who Decrees What He Wills

Al-Bukhaaree and Muslim report on the authority of Ibn Mas'ood ﷺ that Allah's Messenger ﷺ said: 'Each one of you is put together in the womb of his mother for forty days, and then turns into something that clings (*'alaqah*) for a similar period, and then turns into a piece of flesh (*mudhghah*) for a similar period. And then Allah sends an angel and orders him to write four things: his provision, his lifespan, and whether he will be of the wretched or the blessed [in the hereafter]. Then the soul is breathed into him....'

It is important to bear in mind that whatever Allah or the Prophet ﷺ say must be true. We must therefore accept everything the Prophet ﷺ said about such matters. That is the way of the true believer who knows that the Prophet ﷺspoke the truth.

Allah determined Everything

The Gracious Qur'an says: **'He creates whatever He wills. He grants to whomever He wills female children, and He grants to whomever He wills male children, or He makes them both males and females, and He makes barren whomever He wills.'** (42: 49-50)

Boys, girls, men and women have their own mission in this world. Both men and women serve important functions in this world. It is wrong to determine anyone's worth on the basis of his or her gender. If one is missing, the other cannot exist. It is amazing that some people mourn the birth of a daughter in their family. The Qur'an paints a grim picture of such people:

'And whenever any one of them is given the good news of the birth of a female child, his face grows dark and he is filled with suppressed anger. He hides himself from the people because of the bad news he has been given.' (16: 58-59)

He is sad and angry, trying to suppress his fury as though the birth of a girl is a disaster, when she is actually a gift from Allah, just like a boy is. Why should a man, who is given a daughter, feel sad and gloomy when he himself has no say in any stage of the process of creation?

If we look back on history, we would see how female infanticide had been a rampant crime that often went unpunished. Even today, in some countries, a female child is not always welcomed with open arms. Some women in these countries take ultrasound tests to learn about the gender of their babies. If it is a girl, the foetus is aborted.

Allah's Messenger ﷺ was the perfect father. He condemned gender discrimination. In several authentic *ahaadeeth*, girls are actually the passport to Paradise to parents. Girls are entitled to the same rights as boys are. They have the right to education, love, support and property. Favouritism is strictly forbidden. A woman went to see 'Aa'ishah ﵂ along with her two daughters, and 'Aa'ishah ﵂ gave her three dates. The woman gave each one of her daughters a date, and she split the last one between them. 'Aa'ishah ﵂ later said, 'Then the Prophet ﷺ came and I told him about that.' He said, 'Whoever is in charge of such daughters and is good to them, they will be for them as a shield from the Fire.' (al-Bukhaaree, *hadeeth* no. 5995)

'Uqbah ibn 'Aamir ﵁ said, 'I heard the Messenger of Allah ﷺ say, "Whoever has three daughters and is patient with them, feeds them, gives them to drink, and clothes them from his wealth, they will be a shield for him from the Fire on the Day of Resurrection.'" (Ahmad, and it is *saheeh*)

Ibn 'Abbaas ﵄ also narrated that the Messenger of Allah ﷺ said, 'There is no man whose two daughters reach the age of puberty and he treats them kindly for the time that they are together, but they will gain him admittance to Paradise.' (Ibn Maajah, *hadeeth* no. 3670, and it is *saheeh*)





- When are the age, gender, lifespan, and other matters related to one's life on earth, recorded by the angel?
- How does Islam view female infanticide and foeticide?
- How should parents treat their daughters in order to attain Paradise?

'For the time that they are together', as mentioned in the *hadeeth*, signifies till their marriage, or till their death before the marriage, he should treat them kindly, take care of them properly and fulfil their necessities. If he dies before marrying them off and has been kind to them until his death, then he will enter Paradise.

Thus both sons and daughters are a blessing from Allah. Of course, if a family has several daughters only, everyone may hope for a son, or the other way round. But in the end, it is Allah who decides what gender the baby will be, and parents must be satisfied with His will.

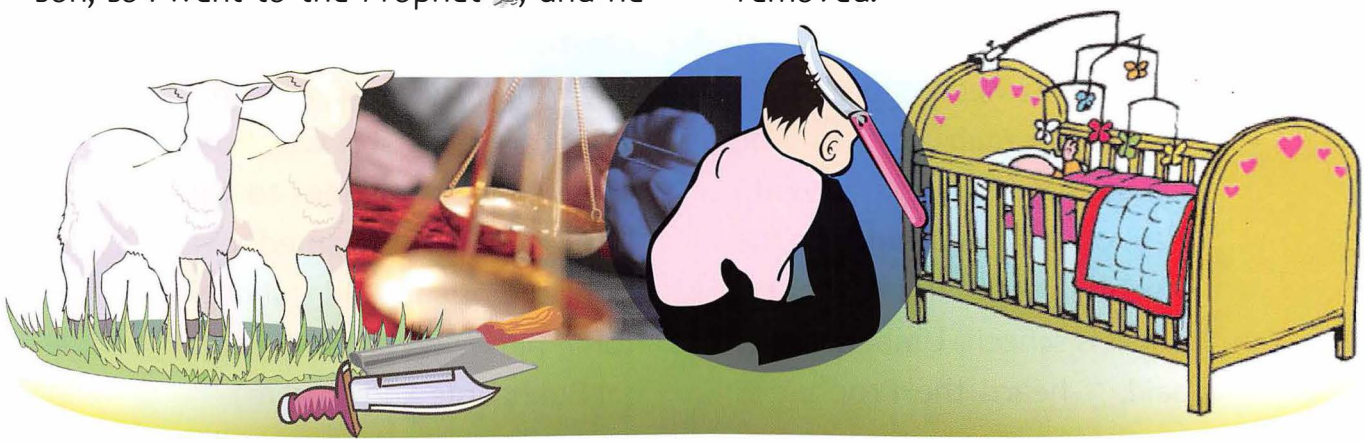
Practices after Birth

One may chew a date or some other thing of a similar kind and then rub the palate of the baby with it. This is called *tahneek*. Abu Moosaa ﷺ reports, 'I had a son, so I went to the Prophet ﷺ, and he named him Ibraaheem, did *tahneek* with a date, prayed for him and then gave him back to me.' (al-Bukhaaree) The word *tahneek* is derived from the root *hank*, which means palate. (Lane: volume I, p. 659)

The *'Aqeeqah*:

Lexically, *'aqeeqah* means the hair on a baby's head at birth. In *sharee'ah*, it means the animal sacrificed for the newborn child when its hair is shaved off as a way of thanking Allah for His blessings. This is a confirmed *Sunnah* of the Prophet ﷺ.

It is a *Sunnah* of the Prophet ﷺ for anyone to whom a child is born to shave its head on the seventh day, whether the newborn is male or female, and give away in charity silver or gold equal to the weight of the child's hair that has been removed.



The Sacrifice

If the baby is a male, it is recommended to slaughter two sheep or goats; however, if the baby is female, it is recommended to slaughter only one.

Samurah ﷺ narrated that the Prophet ﷺ said, 'Every newborn is mortgaged to his/her *'aqeeqah*; it should be slaughtered on his/her behalf on his/her seventh day. He/she should be given a name on that same day and his/her head should be clean shaved.' (Abu Daawood: *hadeeth* no. 2838, and it is *hasan*)

As paying debt is compulsory to get back the mortgaged item, in the same way full blessings and benefits of the child could be obtained when his *'aqeeqah* is performed. The *'aqeeqah* is performed on the seventh day; if it is not possible, then it could be performed on the fourteenth or the twenty-first day.

Allah's Messenger ﷺ said, 'The *'aqeeqah* is to be slaughtered on the seventh day, or the fourteenth, or the twenty-first.' (al-Bayhaqee, and it is *saheeh*) Umm Karaz ﷺ said, 'I heard the Prophet ﷺ say, 'On behalf of a boy two sheep of equal age are required, and on behalf of a girl one sheep.' (Abu Daawood: *hadeeth* no. 2835, and it is *hasan*)

Different opinions have been expressed concerning the term 'equal' mentioned in this *hadeeth*. The Arabic expression used in it is *mukaafi'ataan*. Some scholars hold that they should be equal in age. Others say that they should be slaughtered equally, which means at the same time – the slaughtering time should not be different, such as one is slaughtered in the morning and the other in the evening.

Name Giving

It is a *Sunnah* to give the child a name on the seventh day. It could, however, be given even before that day. Allah's Messenger ﷺ suggested the name of some newborn children on the first day. Abu Moosaa al-Ash'aree ﷺ narrated, 'A son was born to me and I took him to the Prophet ﷺ who named him Ibraaheem and did *tahneek* for him with a date.' (al-Bukhaaree and Muslim)

Circumcision

According to the tradition of Ibraaheem ﷺ, all Muslim males should be circumcised. Circumcision is a simple operation which heals in about a week or so. Circumcision may be carried out by a doctor or surgeon, or by someone who has been trained and certified by the authorities to do it. In many countries, circumcision is performed soon after birth.

Circumcision keeps a boy clean and prevents infections which can be troublesome for uncircumcised boys and men. It is also a significant Islamic identity for a Muslim.

Teaching faith and manners to a child is a vital parental duty. Children who are taught specific rules and manners to meet varying situations will find an easier path into the society of their peers, and later into the society of adults.

The best time to start teaching Islamic manners is when children are small. Children will never forget what their parents teach them at an early age. In fact, what they are taught will help them to get along with their parents and other adults in their life.



- What purpose does the *'aqeeqah* serve?
- When should the *'aqeeqah* be performed?
- What is the wisdom behind performing circumcision?
- What is *tahneek*?

Review

A. Fill in the blanks.

1. Allah's Messenger ﷺ has forbidden gender _____.
2. The term *tahneek* is derived from the root word _____, which means _____.
3. For a baby boy, it is recommended to slaughter _____ goats or sheep, while for a baby girl, _____ is sufficient.
4. _____ is a significant Islamic identity for male Muslims.

B. Think-up

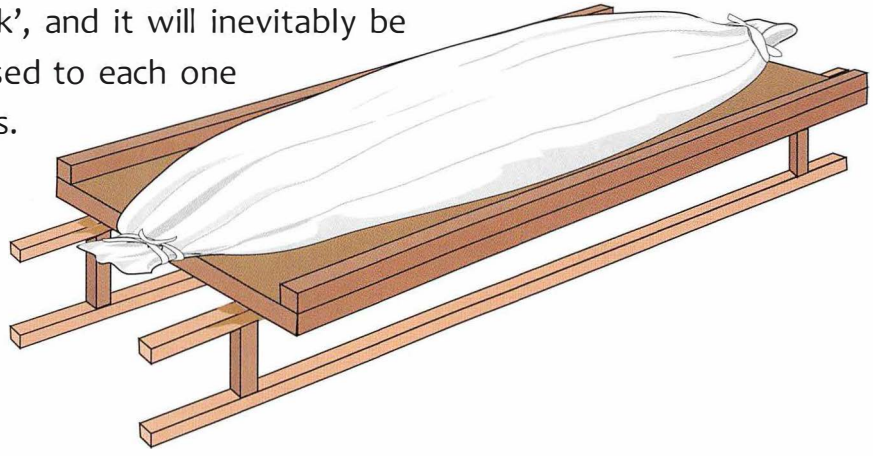
What do you think will happen if faith and manners are not taught to a child from an early age?

The Funeral Prayer (*Salaat-ul-Janaazah*)



Death is one of the facts of life about which we almost all prefer to remain ignorant. Most people will not allow themselves to dwell on the thought of death. The life is in fact a short trip. Drug abusers talk about taking a trip, but the tragedy is that they never know where 'the trip' will take them; we do know, on the other hand, where life's trip will end. If we travel as Allah, Most High, wants us to, it will end in the sheer unending joy of Paradise.

Everything passes as the day passes. The earthly life is short. Death is a reality. Death is 'a cup from which everybody is bound to drink', and it will inevitably be passed to each one of us.



Obligations upon the Family of the Deceased

When death is established with absolute certainty, no time should be wasted in performing the ritual washing (*ghusl*) of the deceased's body, followed by his shrouding (*takfeen*) and his burial (*dafn*). Allah's Messenger ﷺ said, 'Make haste with the funeral, for if it is a righteous soul, then it is good that you advance it to its destination; and if it is other than that, then you are unburdening your necks of an evil thing.' (al-Bukhaaree and Muslim)

It is incumbent upon the family of the deceased to be patient and to accept what Allah has decreed. Anas ibn Maalik ﷺ narrated that 'Allah's Messenger ﷺ passed by a woman at a gravesite who was crying and he said to her, "Fear Allah and be patient." She said, "Go away from me, for you have not been afflicted as I have been." Anas ﷺ said, "She did not know who he was. When she was later informed that it was Allah's Messenger ﷺ, she became like one stricken with death and went to the Messenger of Allah ﷺ and said, "I did not know it was you." He said, "True, patience is only at the first moment when calamity strikes."' (al-Bukhaaree and Muslim)

The following Practices are forbidden to the family of the deceased:

1. Wailing,
2. Beating the cheeks and tearing garments, and
3. Shaving the head.

Performing the Ritual Washing (*Ghusl*)

The best practice is to perform the washing of the deceased with water and ground lote-tree leaves (*sidr*). Camphor should be added in the final washing, and then the deceased should be wiped dry and wrapped in a shroud.

The deceased should be washed at least three times. If three washings are not enough to make it properly clean, it should, therefore, be given extra washings. Whatever final total, however, it must always be in odd numbers; in other words, three, five, or seven. As for shrouding of the deceased (*takfeen*), five pieces of cloth are used for the purpose of properly wrapping it. They should be plain white sheets. If these are not available, then three pieces would be enough.

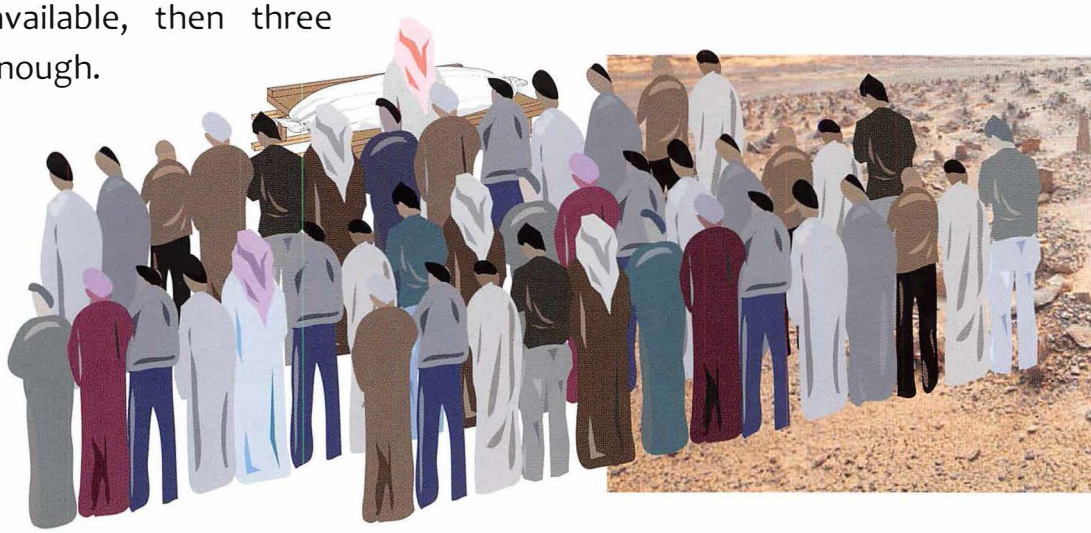
Funeral Prayer (Salaat-ul-*Janaazah*)

The funeral prayer (*salaat-ul-janaazah*) is a collective duty (*fardh kifaayah*), or a communally obligatory act. It means if some people perform it, then the obligation has been fulfilled. If no one undertakes it, then all are guilty of the serious sin for neglecting the obligation.

Essential Elements of the Funeral Prayer

The essential elements of the Funeral Prayer are as follows:

1. The intention,
2. Standing (*al-qiyaam*),
3. Pronouncing *Allaahu Akbar* four times aloud,
4. Recitation of *Soorat al-Faatihah*,
5. Sending *salaat* upon Allah's Messenger ﷺ,
6. The supplication for the deceased, and
7. Saying '*Assalaamu 'alaykum*' on the right side at the end of the prayer.



Placing the Body for the Funeral Prayer

The deceased, enshrouded, is placed in front of the *imaam* (the prayer leader) who should stand opposite the head of a deceased male and opposite the middle of a deceased female. When the *imaam* stands in his place at the head of the congregation, he must turn and look to the right and to the left, making sure that the rows are straight as he does in all other prayers. The worshippers form themselves into rows according to the number of those who take part, facing the *qiblah*. The usual practice is to have at least three rows, but if the number of people is small, there is no harm if they form only a single row. Similarly, if the number of people is big, there could be more rows.

The prayer commences with the *takbeer,* or the affirmation of the Supreme greatness of Allah *(Allaahu Akbar*). Four *takbeers* are generally pronounced. Immediately after pronouncing the first of the four *takbeers* hands are raised and placed in the same position as in any other prayer. One should then recite *Soorat al-Faatihah*. It is also a *Sunnah* to raise one's hands with each *takbeer*. It is recommended to say *ta'awwudh* and *basmalah* before it and *aameen* after it. All this is done inaudibly. However, one does not recite the opening supplication *(Istiftaah*).



After the second *takbeer*, one should invoke Allah's blessings on the Prophet ﷺ, just as one invokes them in the testimony or *tashahhud*. Immediately after the rest of the two *takbeers*, one should offer prayers of supplication *(du'aa*) for the deceased and for the Muslims in general. Various kinds of supplications are narrated in *hadeeth*. One may choose whichever one wants. One should then pronounce a single salutation *(tasleem*), while turning one's face to the right. If one pronounces two salutations, one to the right and then one to the left, this is also permissible.

Raising the Hands in the First *Takbeer*

It is related on the authority of Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ made the *takbeer* over a deceased person, and he raised his hands in the first *takbeer*, and placed the right hand over the left hand [over his chest]. (at-Tirmidhee ad-Daaraqutnee, and it is *hasan*)

Ibn 'Abbaas reported that Allah's Messenger ﷺ used to raise his hands in the first *takbeer* in the funeral prayer, then not repeat it.' (ad-Daaraqutnee and it is *saheeh*)



- What practices are forbidden to the family of the deceased?
- How should the deceased be washed?
- What are the obligatory elements of the funeral prayer?
- How should the deceased be placed for the funeral prayer?

One of the Supplications to Be Recited in the Funeral Prayer

The worshipper should supplicate using the words which are confirmed as having come forth from the Prophet ﷺ. One such supplication is as follows:

«اَللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا وَغَائِبِنَا، وَصَغِيرِنَا وَكَبِيرِنَا ، وَذَكَرِنَا وَأُنْثَانَا، اَللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَى الإِسْلاَمِ وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الإِيمَانِ، اَللَّهُمَّ لاَ تَحْرِمْنَا أَجْرَهُ وَلاَ تَفْتِنَّا بَعْدَهُ»

(O Allah! Forgive those of us who are living and those of us who are dead, those of us who are present and those of us who are absent; our young and our old, our male and our female. O Allah! To whomever You give life, grant him life as a Muslim, and whoever of us You take in death, take him in death as a believer. O Allah! Do not deprive us of his reward and do not lead us astray after him).

(Recorded by Abu Daawood; at-Tirmidhee, Ibn Maajah, and it is *saheeh*)

'Do not deprive us of his reward' means showing patience for the death, and also the reward for many other related good deeds. 'Let us not go astray after him' means that in bereavement of death, let us not commit acts which are forbidden, which are stirred by one's inciting soul and by the whisperings of the devil, which is misguidance. Then, the deceased is buried.

It is important to note that the pronoun he or she must be changed depending on whether the deceased is a male or female or whether it is a group of dead people.

Virtues of Offering the Funeral Prayer

Allah's Messenger ﷺ said, 'Whoever follows the funeral and offers the funeral prayer for it will get a reward equal to one *qeeraat*, and whoever attends it till burial will get a reward equal to two *qeeraats*.'

It was asked, 'What are two *qeerat*?' He replied, 'It is equal to two huge mountains.' (al-Bukhaaree and Muslim)

A Large Gathering of People is Preferred

A large gathering of people for the funeral prayer is preferable, as is reported by 'Aa'ishah ﵂ who said, 'The Prophet ﷺ said, "If a Muslim dies and his funeral prayer is attended by a group of a hundred Muslims, and they all sincerely pray for his forgiveness, he is forgiven.' (Muslim)

Ibn 'Abbaas ﵄ narrated, 'I heard the Prophet ﷺ saying, "If a Muslim dies and a group of forty people who do not associate any one with Allah in worship pray for him, their prayer is accepted and he is forgiven.' (Muslim)



Helping the Family of the Deceased with Food

It is a *Sunnah* to assist the family of the deceased by preparing food for them. It is reported on the authority of Abdullah ibn Ja'far ﵁ that he said, 'Allah's Messenger ﷺ said, "Prepare food for Ja'far's family, for they are beside themselves with grief."' (Abu Daawood and Ibn Maajah)

Patience with Afflictions

Islam forbids indulgence in immoderate grief for the dead. It requires that hardships and afflictions be borne patiently. Upon hearing of the death of a relative or a friend or of any other affliction, a Muslim is enjoined to say: *Innaa lillaahi wa innaa ilayhi raaji'oon* (We belong to Allah and to Him we shall return). These words are a source of unlimited solace and comfort in bereavement. All of us have come from Allah and we must return to Him. Hence, it is forbidden that one should raise a wail of despair or smite one's cheeks or tear one's clothes and indulge in constant mourning.

When visiting a graveyard, the following supplication is recommended. This supplication is very thought-provoking:

«السَّلامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ، وَإِنَّا إِنْ شَاءَ اللهُ بِكُمْ لاحِقُونَ، نَسْأَلُ اللهَ لَنَا وَلَكُمُ الْعَافِيَةَ»

(Peace be upon you, inhabitants of the graves, among the believers and the Muslims, and we will surely join you, when Allah wills. We pray to Allah for well being for you and ourselves)

With small variations, this *du'aa* is repeated in several *ahaadeeth*.

Unfortunately, a very large number of innovations have come up about what may be done for the benefit of the dead. There is no mention of any *hadeeth* of preparing food on the third or tenth or fortieth day after the death of someone. This practice is an innovation in religion. Charity may, however, be given on behalf of the deceased. It is stated in a *hadeeth* that a man came to the Messenger of Allah ﷺ and said that his mother had died suddenly, and he was sure that if she could speak, she would give something in charity. He also inquired whether she would get any reward if he gave charity on her behalf. Allah's Messenger ﷺ replied in the affirmative. (al-Bukhaaree)

In another *hadeeth*, it is related that Sa'd ibn 'Ubaadah ﷺ asked the Prophet ﷺ whether giving something in charity on behalf of his deceased mother who died while he was away, and the Messenger of Allah ﷺ also replied in the affirmative. (al-Bukhaaree)

Allah's Messenger ﷺ is reported as having prayed for the dead when visiting their graves. Thus such simple act of asking forgiveness for the dead is not forbidden.

When death strikes, it is natural for the family, relatives and friends of the deceased to grieve for his or her departure. Islam does not forbid grieving. It forbids wrong beliefs and practices that people often associate with it.

When struck by an affliction, a believer should display patience and acceptance of Allah's decree. Allah's Messenger ﷺ said, 'Indeed, patience is only at the first moment when a calamity strikes.' (al-Bukhaaree and Muslim)

The Qur'an says, **'Not a single affliction strikes but by the permission of Allah. And whoever believes in Allah, Allah guides his heart aright. And Allah knows all things.'** (64: 11)



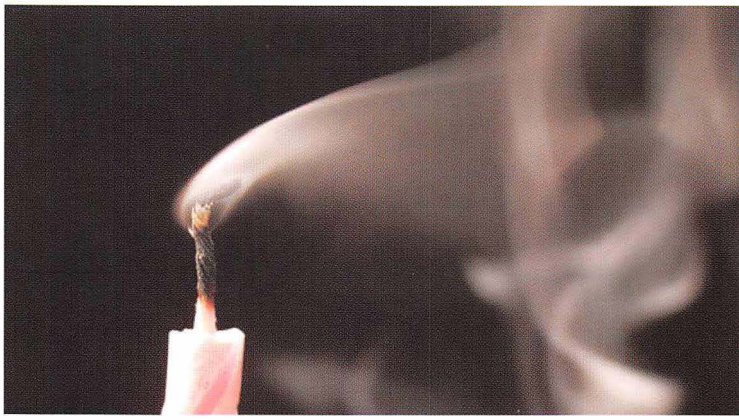
Weeping

It is permissible to weep quietly for the dead provided this does not rise to the level of wailing. 'Aa'ishah ﷺ reports, 'The Prophet ﷺ entered where the body of 'Uthmaan ibn Madh'oon was. He uncovered his face, kissed him and cried until I saw the tears running down his cheeks. (at-Tirmidhee, and it is *hasan*)

Mourning up to three Days

Except for her husband, it is not permissible for a woman to mourn for more than three days over the death of a beloved one, such as her father, mother, brother and child. Allah's Messenger ﷺ is reported to have said, 'It is not permissible for a woman who believes in Allah and the Last Day to mourn over a dead person for more than three days except for her husband, where she mourns for four months and ten days. (al-Bukhaaree)

The Arabic word for mourning is *hidaad*, which carries the meaning of abstinence. It usually applies to a widow whose husband's death forces her to abstain from several things that were previously permissible for her. Hence, *hidaad* signifies a widow's abstinence from things which would invite others to desire her and seek her in marriage, such as wearing attractive garments and jewellery, leaving her house without need and wearing perfume. Thus mourning, or *hidaad*, is a widow's physical display of sadness and grief for the death of her husband. The above-quoted *hadeeth* recorded by al-Bukhaaree indicates that a widow should mourn over her husband for the full term of her '*iddah*, which is four months and ten days. This is confirmed by the Gracious Qur'an (2:234). Mourning, however, should not be associated with continual grieving over the dead.





- Explain the *du'aa*: 'Do not deprive us of his reward and do not lead us astray after him.'
- What is the proper etiquette of mourning for the dead?
- Does giving charity on behalf of the deceased help them in anyway?
- What is the mourning period of a widow?
- What is *hidaad*? What form of behaviour should a widow exhibit during her waiting period?



Review

A. Fill in the blanks.

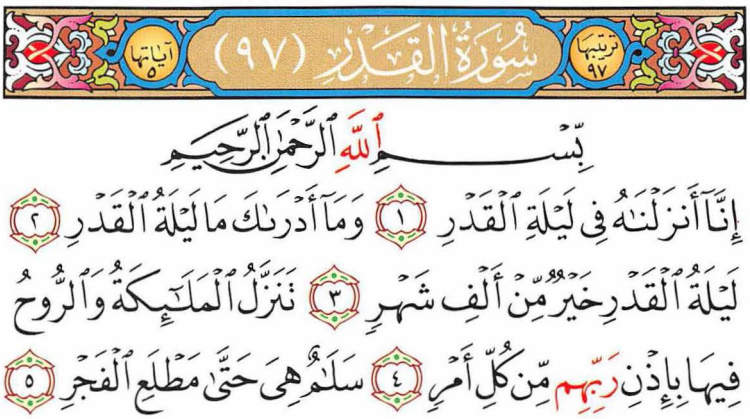
1. _____ pieces of cloth are used for the purpose of shrouding the deceased.
2. The funeral prayer is a _____ duty.
3. The usual practice for the funeral prayer is to have _____ rows of people at least.
4. Pronouncing _____ salutation is enough.
5. Whoever follows a funeral and attends the funeral prayer will have a reward of _____, and the one who attends the burial gets a reward of _____.
6. Islam does not forbid grieving; rather it forbids _____.
7. In general, mourning should not exceed _____ days.

B. Think-up

1. What is the wisdom behind helping the family of the deceased by preparing food?
2. Try to find out about the various Arabic pronouns to be used while reciting the *du'aa* for a decesased woman, two deceased men, two deceased women and a group of deceased people.

The Night of Power (Laylat-*ul*-Qadr)

(*Soorat-al-Qadr*: 1-5)



Translation of the Meanings of this *Soorah*

In the Name of Allah, the Most Gracious, the Most Merciful

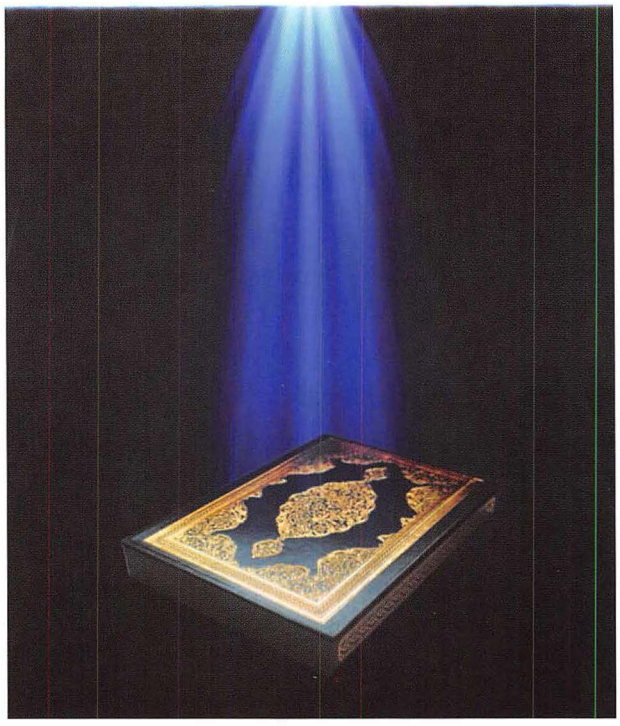
1. Indeed, We have sent it down during the Night of *al-Qadr*.

2. And what will make you know what the Night of *al-Qadr* is?

3. The Night of *al-Qadr* is better than a thousand months.

4. Therein descend the angels and the *Rooh* by their Lord's permission with the decree of every matter.

5. It is all peace until the rising of the dawn.



The Word *al-Qadr*

The Arabic word *al-Qadr* means power, strength or ability, appointment, determination, decree and value. It also signifies destiny. *Al-Qadr* denotes measure. It is so called because, according to some traditions or *ahaadeeth*, it is on this very night that the decrees are revealed. It is also translated as meaning the night of majesty and grandeur.

The Excellence of the Night of *al-Qadr*

First of all, it should be noted that the object pronoun *hu* (it) in *anzalnaa hu* (We have sent it down) alludes to the Glorious Qur'an. Allah, Most High, sent it down from the well-guarded Tablet (*al-Lawh al-Mahfoodh*), on the Night of *al-Qadr*, in the month of *Ramadhaan*, to the heaven of the lower world. Then it came down after that, in parts, to Allah's Messenger ﷺ during a period of twenty-three years, in months, days, nights and moments of that time.

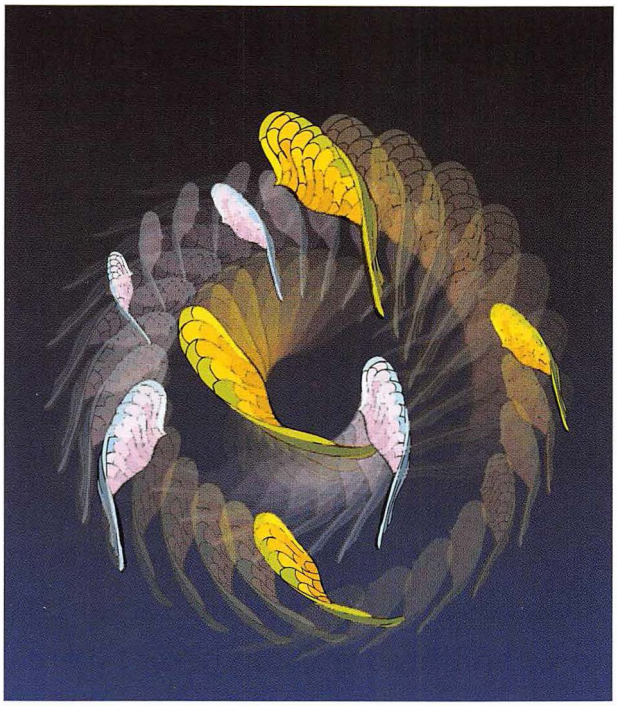
The statement *fee Laylat-il-Qadr* (on the Night of *al-Qadr*), it means 'on the tremendous or excellent night' or, as some have maintained 'on the Night of the Divine Decree'. It is called the Night of Power in order to proclaim the immensity of the night itself and to underline its weightiness, because it is then that Allah, Most High, reveals the decrees of how things are to be throughout the year until the same night of the year that lies ahead.

The Night of *al-Qadr* is better than a Thousand Months

In other words, good deeds done during this night are better than those performed in a thousand months that are without a Night of Power or Destiny. The Companions of the Prophet ﷺ never felt so happy about anything as they felt about the words 'better than a thousand months'.

Imaam Ahmad has recorded that Abu Hurayrah رضي الله عنه said, 'When *Ramadhaan* came, Allah's Messenger ﷺ would say, "Indeed, the month of *Ramadhaan* has come to you. It is a blessed month which Allah has commanded you all to fast. During it the gates of Paradise are opened, the gates of Hell are closed and the devils are shackled. In it there is a night that is better than one thousand months. Whoever is deprived of its good has truly been deprived."' (Ahmad, and it is *hasan*)

Apart from the fact that worship during the Night of Destiny is equivalent to the worship performed for a period of one thousand months, Abu Hurayrah ﷺ narrated that the Messenger of Allah ﷺ said, 'Whoever stands in prayer during the Night of *al-Qadr* with firm belief and expecting reward from Allah will have all his previous sins forgiven.' (al-Bukhaaree and Muslim)



The Coming down of the Angels and the *Rooh* and the Decree of every Good

'Therein descend the angels and the *Rooh* by their Lord's permission with the decree of every matter' means that the angels come down in succession, from the setting of the sun until the rising of the dawn. The angels descend in abundance during the Night of *al-Qadr* due to its abundant blessings. They descend with the descending of blessings and mercy.



- 'We have sent it down during the Night of *al-Qadr*.' What does the pronoun 'it' refer to in the verse?
- Why is the night referred to as *Laylat-ul-Qadr*?
- What is the reward for spending the Night of Power in prayer?

Ar-Rooh refers to Jibreel عليه السلام. He is the most noble of all of Allah's angels. 'With the decree of every matter': For every good purpose. The matters are determined during it, and the timings of death and provisions are measured out or decided during it. Allah predetermines how things are to be throughout the year until the same night of the year that lies ahead.

'It is all peace' signifies that it is peaceful because of the numerous salutations of peace spoken in it by the angels, who, every time they come across a believing man or woman, bid him peace.

It has also been maintained that peace means the greeting of peace with which the angels salute the believers among the people of the earth. They say to them: "Peace, peace until the rising of the dawn."

The Night of Power Occurs during *Ramadhaan*

The Glorious Qur'an clearly states that the Night of Power occurs in the blessed month of *Ramadhaan*, but it does not specify the exact night. Consequently, scholars have expressed opinions as to the part of *Ramadhaan* in which it occurs. The most authentic opinion is that *Laylat-ul-Qadr* occurs in the last ten nights of *Ramadhaan*. It could be any of the last ten odd-numbered nights, which may alternate from year to year.

According to authentic traditions, it could be the twenty-first, the twenty-third, the twenty-fifth, the twenty-seventh or the twenty-ninth. Thus all the traditions relating to the odd-numbered nights are reconciled. It should, however, be remembered that the night of an Islamic date comes before the day of that date. In other words, Friday night, for example, in the Islamic calendar is the night that begins at sunset on Thursday!

Scholars have suggested that if someone is present at the late evening congregational prayer (*Salaat-ul-'Ishaa*) on the Night of Power, he will derive good fortune from doing so. Likewise, if someone performs the sunset (*Maghrib*) prayer, the late evening (*'Ishaa*) prayer and the dawn (*Fajr*) prayer in congregation, he will obtain his share of good fortune from this blessed night. This is in keeping with a *hadeeth* in which Allah's Messenger ﷺ said, 'He who offers the *'Ishaa* prayer in congregation, it is as if he has prayed half the night, and he who offers the dawn prayer in congregation, it is as if he has prayed the whole night.' (Muslim)

The question that arises here is: Why has Allah Most High not informed His servants of the exact date on which the Night of Destiny or Power (*Laylat-ul- Qadr*) occurs? The answer is that He does not want His servants to take it for granted. Were it not so, they would perhaps perform good deeds on that particular night alone. They might, therefore, abandon all efforts to do good works on other days, and simply rest on their laurels.

It should also be realized that, as a similar measure of precaution, Allah has not informed His servants as to when they are going to die. Were it not so, a person with a long life still ahead of him could say, 'I would give free rein to my carnal desires. I would indulge in all the pleasures this beautiful world has to offer and enjoy its comforts to the full without caring about whether what I am doing is right or wrong. Eventually, when my time to leave this world draws near, I will repent, turn to Allah and devote myself to His worship and thus die as a penitent person.'

In reality, Allah has kept our appointed terms hidden from us so that we may always be cautious and wary of death. Under these conditions, we have a permanent motivation to observe good conduct, turn to Allah in repentance and make constant efforts to improve our character and mend our ways. Death, whenever it comes to claim us, will, therefore, find us in good spiritual state. This is one of the reasons among several others why Allah has concealed the Night of Destiny in the last ten days of the month of *Ramadhaan*.

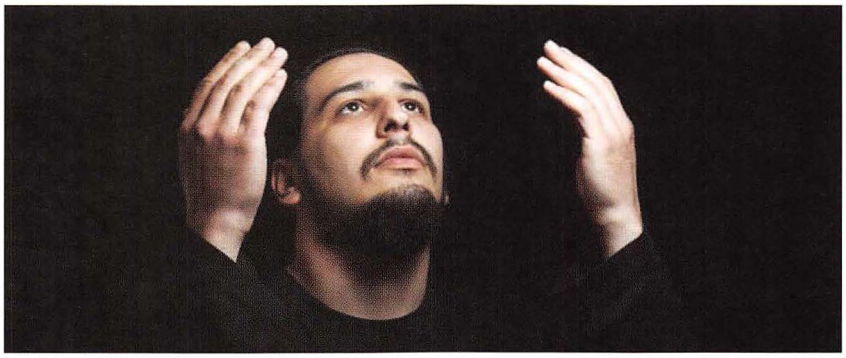
What Should we Ask Allah for on this Blessed Night?

When 'Aa'ishah ﵂ asked the Prophet ﷺ the same question, he taught her this supplication:

«اَللهُمَّ إِنَّكَ عَفُوٌّ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي»

(O Allah, You are Most Forgiving, You love to forgive; so forgive me) (Ahmad, at-Tirmidhee, an-Nasaa'ee and it is *saheeh*)

Thus, we should engage in '*ibaadah* and seek Allah's forgiveness and pray to Him to save us from the Fire.





- 'With the decree of every matter'? Explain the verse.
- What is the meaning of the Arabic word 'peace'?
- When does the *Laylat-ul-Qadr* occur?
- Why has Allah concealed the exact time of the blessed Night?

Review

A. Fill in the blanks.

1. *Laylat-ul-Qadr* is better than _____.
2. *Ar-Rooh* refers to Angel _____.
3. *Laylat-ul-Qadr* _____ year after year.

B. Think-up

Think of the different ways to benefit from the *Laylat-ul-Qadr*?

C. Memorization

Learn the *du'aa* which the Prophet ﷺ taught 'Aa'ishah رضي الله عنها to say on *Laylat-ul-Qadr* and repeat it often during that night.

Taraaweeh and I'tikaaf



Salaat-ut-Taraaweeh* or *Qiyaam Ramadhaan

Scholars are generally agreed that *qiyaam Ramadhaan* means *salaat-ut-taraaweeh* . This prayer is also called *qiyaam al-layl* or *salaat-ul-layl.*



The Term *Taraaweeh*

Taraaweeh is an Arabic word. It is the plural form of the term *tarweehah*, which means a pause for a rest. It is derived from *raahah*, which denotes the act of taking a rest. The word *tarweehah* seems to have been given to this prayer because the worshippers make a pause after every four *rak'ahs* in it, hence the name *taraaweeh* (pause or rest). It is important to note that the salutation (*tasleem*) is pronounced at the end of each set of two units during *this prayer.*

Salaat-ut-taraaweeh is a special form of prayer performed at night in the month of *Ramadhaan*, after the obligatory *'Ishaa'* prayer. Allah's Messenger ﷺ held these prayers in high esteem, with the precaution, however, that their performance should not become obligatory. Al-Bukhaaree reports from Abu Hurayrah ﷺ that he heard Allah's Messenger ﷺ say concerning *Ramadhaan*, 'Whoever performs the night prayer during it with firm belief of faith and in anticipation of reward [from Allah] *will* have all of his previous sins forgiven.'

Legality of Performing *Qiyaam Ramadhaan* in Congregation

It is reported on the authority of 'Aa'ishah ﷺ that the Messenger of Allah ﷺ went out in the middle of the night in the month of *Ramadhaan* and prayed in the mosque. Some men prayed with him. The next morning, the people spoke about this, and so more people

gathered and prayed with him on the second night. They circulated the news in the morning, and so the number of people increased greatly on the third night. Allah's Messenger ﷺ came out and they prayed behind him. On the fourth night, the mosque was so crowded by the people that it could not accommodate them all. Allah's Messenger ﷺ came out only for the *Fajr* prayer, and after he had finished the prayer, he faced the people and said, 'I testify that none has the right to be worshipped except Allah and that Muhammad is His Messenger. Indeed your presence in the mosque at night was not hidden from me, but I was afraid that this prayer might become compulsory and you might not be able to carry it out.' (al-Bukhaaree and Muslim)

Allah's Messenger ﷺ would always encourage the believers to observe the night prayer to enliven the night of *Ramadhaan*, but he did not command them to regard such observance as a compulsory duty. The moment came when the Prophet ﷺ was destined to conclude his earthly life, and the same approach was adopted throughout the caliphate of Abu Bakr as-Siddeeq ﷺ and well in the early period of the caliphate of 'Umar ibn al-Khattaab ﷺ. It was 'Umar ﷺ who first assembled those who performed their prayers in the mosque of Madeenah singly or in groups behind one *qaari'* (reciter of the Qur'an). Al-Bukhaaree records that one night, in the month of *Ramadhaan*, 'Umar ﷺ went to the mosque and found the people performing prayers in different groups: some praying alone or a man praying with a little group behind him. So 'Umar ﷺ said, 'In my opinion, it would be better to gather these people under the leadership of one *qaari'*.' So he made up his mind to gather them behind Ubayy ibn Ka'b ﷺ.

Salaat-ut-taraaweeh is a *Sunnah* of the Prophet ﷺ. Offering it in congregation is legislated and the Prophet ﷺ only gave it up for fear that it might be made obligatory.

It is recommended to offer the *witr* prayer in a group after *taraaweeh.* The time for *taraaweeh* and the *witr* prayer is between *'Ishaa* prayer and dawn. The practice of offering *salaat-ut-taraaweeh* is now generally maintained throughout the Muslim world. It is now also the practice that the whole of the Gracious Qur'an is recited in the *taraaweeh* prayers in many mosques across the world.

I'tikaaf: Seclusion or Spiritual Retreat

Meaning of the term *I'tikaaf:*

Linguistically the word *i'tikaaf* means 'clinging to'; someone doing *i'tikaaf* means clings to good actions during the period of his *I'tikaaf*. In the *sharee'ah*, it denotes clinging to a particular act of obedience at a particular time, with particular conditions in a particular place. Thus, technically *i'tikaaf* means staying in

the mosque for a certain number of days, especially the last ten days of the month of *Ramadhaan* with the intention of worshipping Allah to get closer to Him.

Legitimacy of *I'tikaaf*

Allah, Most High says in *Soorat al-Baqarah*:

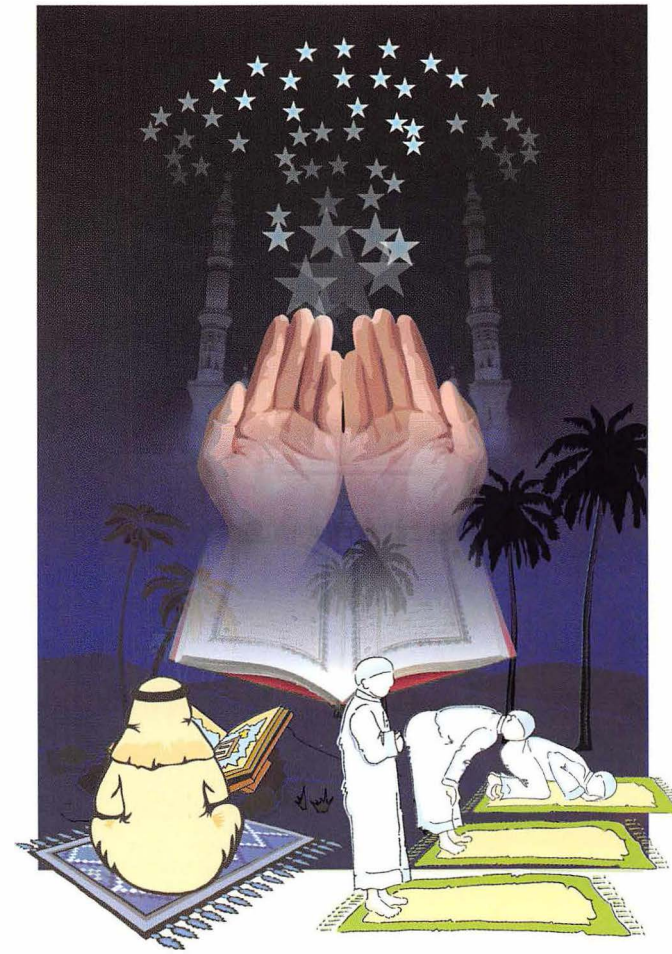
﴿وَلَا تُبَٰشِرُوهُنَّ وَأَنتُمْ عَٰكِفُونَ فِى ٱلْمَسَٰجِدِ﴾

And do not have relations with them (i.e. your wives) as long as you are sitting for worship in the mosques. (2: 187)

Allah's Messenger ﷺ used to perform *i'tikaaf* in the last ten days of *Ramadhaan*. In the year in which he died, he performed it for twenty days. This is related by al-Bukhaaree, Abu Daawood and Ibn Maajah. Thus, *i'tikaaf* is a *Sunnah* of the Messenger of Allah ﷺ.

During these days, the *mu'takif* (a person who enters the state of *i'tikaaf*) dissociates himself from all worldly affairs. While someone is in the state of seclusion, he should keep himself occupied with activities that will bring him closer to Allah, such as reciting the Qur'an, *tasbeeh, tahleel* and *tamheed*. He must avoid anything that does not concern him. It is permissible for him to give religious instructions and to teach the recitation of the Qur'an because the benefit of this extends to others as well. It is also permissible for him to go outside of his place of seclusion when he really needs to do so, for such purposes as performing *ghusl* or for attending to the normal human need to relieve himself.

Most suitable for the purpose of *i'tikaaf* is the large congregational mosque (*al-masjid al-jaami'*), where the Friday prayer is held. Abu Daawood recorded that 'Aa'ishah ﵂ said, 'The *Sunnah* for one who is observing *i'tikaaf* is that he should not visit a patient, attend a funeral, touch or embrace his wife, or go out for anything except for something which is absolutely necessary. There is no *i'tikaaf* without fasting, and there is no *i'tikaaf* except in a mosque where the conregational prayers are held. (Abu Daawood and it is *hasan*)



Review

A. Fill in the blanks.

1. *Qiyaam Ramadhaan* means _____.
2. The Prophet ﷺ held the *taraaweeh* prayer in high esteem, but was concerned it would become _____.
3. The *taraaweeh* prayer should be performed in _____, and the Qur'an should be recited in a _____ voice.
4. The term *i'tikaaf* literally means _____.
5. The most suitable place for *i'tikaaf* is _____.



- Why is the *taraaweeh* prayer so called?
- Why did 'Umar رضي الله عنه gather people under one *qaari'*?
- When should the *witr* prayer be offered?
- What does *i'tikaaf* mean in the Islamic context?
- With what deeds should a *mu'takif* fill his day?

The Two D's: Drinks and Drugs

35

Slow Suicide

Slow suicide – that is the name given to alcoholism and drug addiction. Alcoholism is addiction to alcoholic drinks and addiction is dependence on alcoholic drinks and substances.

Drinks and Drugs are Forbidden in Islam

The Qur'an says:

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِنَّمَا ٱلْخَمْرُ وَٱلْمَيْسِرُ وَٱلْأَنصَابُ وَٱلْأَزْلَٰمُ رِجْسٌ مِّنْ عَمَلِ ٱلشَّيْطَٰنِ فَٱجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٩٠﴾ إِنَّمَا يُرِيدُ ٱلشَّيْطَٰنُ أَن يُوقِعَ بَيْنَكُمُ ٱلْعَدَٰوَةَ وَٱلْبَغْضَآءَ فِى ٱلْخَمْرِ وَٱلْمَيْسِرِ وَيَصُدَّكُمْ عَن ذِكْرِ ٱللَّهِ وَعَنِ ٱلصَّلَوٰةِ ۖ فَهَلْ أَنتُم مُّنتَهُونَ ﴿٩١﴾ المائدة: ٩٠ – ٩١

'O, you who believe! intoxicants, games of chance, *al-ansaab* and divining arrows are only a loathsome evil of Satan's doing. So avoid them so that you may be successful. Indeed, Satan only desires to excite between you enmity and hatred through intoxicants and gambling and to turn you away from the remembrance of Allah and from prayer. Will you not then desist?' (5: 90-91)

The Term *Khamr*

Khamr is an Arabic word which signifies any alcoholic drink, drug or substance which causes intoxication. According to E. W. Lane, *khamr* denotes anything that clouds or obscures (literally covers) the intellect. (*Arabic-English Lexicon*, p. 808, 2003 Reprint)

Intoxicants blur a person's ability to distinguish between right and wrong.

All that Intoxicates is *Haraam* (Unlawful)

Any drink, drug or substance which intoxicates, in whatever form or name it may appear, is strictly *haraam* or unlawful. Thus, for instance, beer and similar things are *haraam*. Allah's Messenger ﷺ said, 'Every intoxicant is *khamr*, and every *khamr* is forbidden.' (Muslim)



He is also reported to have said, 'Of that which intoxicates in a large quantity, a small quantity of it is forbidden.' (Abu Daawood and at-Tirmidhee, and it is *saheeh*)

Hence, if a pail of it intoxicates, a sip of it is undoubtedly forbidden. When verses 5:90-91 were revealed to the Prophet ﷺ, it was announced that those who possessed intoxicants should neither consume nor sell them and that they should destroy them. Allah's command was obeyed, and all the intoxicating beverages were poured into the streets of Madeenah.

Some people asked the Prophet ﷺ whether it was permitted to make vinegar out of such alcoholic beverages and he told them not to do so, but to throw them away instead. Another person insistently asked him whether or not an intoxicant could be used as medicine and he replied that far from being a remedy for any illness, it was in itself an illness. Others sought permission to consume intoxicating drinks on the plea that they lived in a very cold region and had to work very hard, and that the people of that region habitually consumed intoxicants to fight cold and fatigue. The Prophet ﷺ inquired if the drink concerned caused intoxication. On being told that it did, he said that they should abstain from it. They pointed out that the people of their region would not accept this, to which the Prophet ﷺ replied that they should fight them.

Allah's Messenger ﷺ said, 'Allah has cursed *khamr* (wine), the one who drinks it, the one who provides it to others and the one who buys and sells it, the one who squeezes [the grapes] into wine and the one who causes others to squeeze grapes in order to make wine, the one who carries it and the one to whom it is carried.' (Ahmad; Abu Daawood, and it is *saheeh*)

According to another tradition, the Prophet ﷺ instructed his companions not to eat at the table where intoxicating drinks were being served.

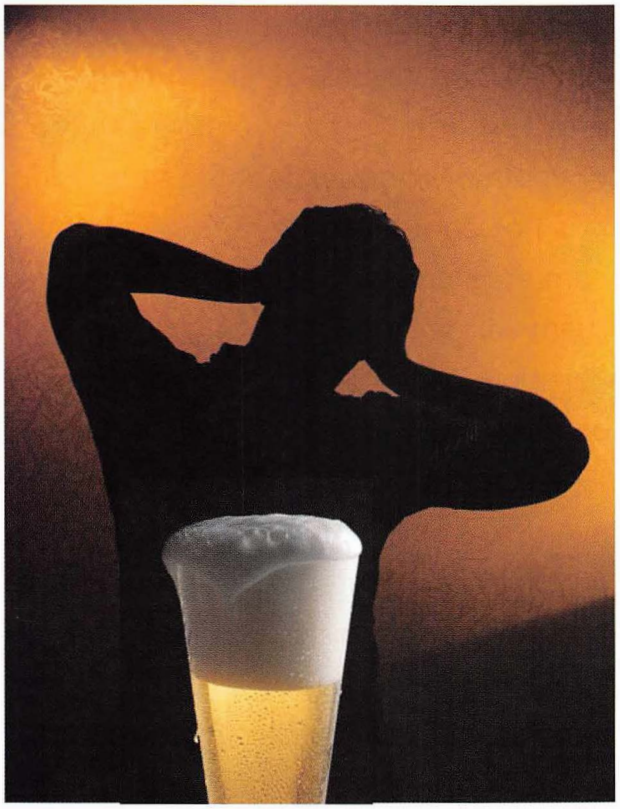
Although the word *khamr* in Arabic is used for wine made from grapes, it is also used to refer to intoxicating drinks made from wheat, barley, raisins, dates and honey. The Prophet ﷺ applied the prohibition of *khamr* to all intoxicants without exception. In a Friday sermon, 'Umar ﷺ defined *khamr* in the following manner, 'Whatever takes hold of the mind and clouds it is *khamr*.' (al-Bukhaaree and Muslim)

Wine is the Root of all Evil

It was narrated that Abud-Dardaa ﷺ said, 'My close friend ﷺ advised me, "Do not drink wine, for it is the root of all evil."' (Ibn Maajah, *hadeeth* no. 3371, and it is *hasan*) Suicide, depression, brain damage, child neglect, traffic accidents, wife-beating – these are just some of the various effects of this habit-forming narcotic.

Allah's Messenger ﷺ also said, 'The adulterer is not a believer while he commits adultery. The thief is not a believer while he steals. The man who drinks *khamr* is not a believer while he drinks it.' (al-Bukhaaree and Muslim)

This means, their doing so is contrary to faith, resulting in them not being worthy of the name believer. Despite their sin, however, they remain within the fold of Islam.



Alcohol: Some facts

The proper name for alcohol is ethyl alcohol. It is a colourless, inflammable liquid with a particular smell and a strong taste. A glass of beer contains about 5% alcohol. Wine can be made from almost anything; for example, root vegetables such as potatoes or parsnips, rice and even flowers. Lager is a kind of light-coloured beer. Champagne is a kind of wine. It is, in fact a blend of several white wines, which are re-fermented together in a firmly-corked bottle so that none of the carbon dioxide bubbles could escape. This gives the drink its fizz. A tot (i.e. a small amount of a strong alcoholic drink in a glass) of whisky contains about forty percent alcohol.

Remember that alcohol is evil. A boy who does not drink is neither weak nor sissified. He is in fact strong and heedful of Allah because he refuses to let senseless habits ruin his life.



The Terrible Web of Dope-Addiction and the Curse of Heroin

How does it happen? Some take the first dose or become "acid heads on a dare", but others are merely innocent victims who start the terrible downward slide of the addict quite unknowingly. They accept a cigarette from a stranger without knowing what it contains, sip a seemingly harmless drink in a delicatessen or chew a lump of sugar. It may take as short a time as a few weeks to make them complete slaves to drugs.



- Explain the term *khamr*. What items can rightfully be included in *khamr*?
- Why are Muslims not allowed to use alcohol as medicine?
- Although *khamr* is used for wine made from grapes, what other drinks does it also refer to?
- 'The man who drinks *khamr* is not a believer while he drinks it.' Explain.

The unhappy victims of this vice soon find themselves confronted with the problem of obtaining money to buy the dope they crave. Dealers in narcotics demand astronomically high prices for tiny quantities once their victims fall prey to this vice. As a result, boy and girl addicts may turn to lives of crime and sin in order to obtain money to secure a constant supply of dope.

It is easy to discover drug addiction by watching for a combination of the following signs: loss of weight, lack of interest in things that normally interest boys and girls, aches and pains, a runny nose, vomiting, tiredness, unnatural amount of sleep and long and deep periods of depression, followed by short periods of elation.

If you should be so unfortunate to discover these signs in your brothers, sisters or friends, you should tell your parents at once. They should then report the matter to authorities. Any delay or attempt to cover up the facts will only do more harm to the poor victim. If steps are taken quickly, the youth may be cured and the dope peddlers will be caught.

Teens certainly never expect to fall into the drug habit, but in this world of ours, danger exists for all. That is why we must be alert regarding our choice of friends and places of amusement. We must be firm about avoiding hangouts with people of questionable reputation. It is not enough to be convinced of the dangers involved. Rather, we must avoid them altogether. This is what your parents expect. This is what Allah expects.

Allah is able to take care of everything, but you have got to do your part by not taking risks. Be responsible and use common sense. Read on drug addiction. Read the verses of the Qur'an and the *hadeeth* concerning intoxicants, so you won't have to find out the real facts the hard way. Various English translations of the Gracious Qur'an are available. Even the *Sunan* books like *Sunan Abu Daawood*, *Sunan at-Tirmidhee*, *Sunan an-Nasaa'ee* and *Sunan Ibn Maajah* are available in English translations along with commentaries. They contain special chapters on drinks.

Facts about Heroin

Pure heroin is a white powder which is generally used in medicine to treat pain. Illegal heroin is usually a dirty brown colour and is far from pure. It contains up to 95 percent of other substances such as chalk, sugar or even brick dust. Both forms of heroin are highly addictive. Heroin comes from opium. It is a substance which is produced by the opium poppy. Opium is an impure substance which is derived from the sap of the opium poppy. Heroin addicts who pass needles and syringes from one person to another, even only once, run a high risk of transmitting serious diseases! Drug addicts often suffer from ill health and bad skin conditions.



A Word of Caution about Cocaine

Cocaine is made from the leaves of the coca plant. This intoxicating drug lifts people up and then lets them down. At first, users experience a 'high', which makes them feel active, clever, lively and excited. However, the buzz is soon followed by depression. This can easily lead one to addiction, which is very hard to escape because the desire to stay high creates a dependence on the drug.

What is behind the Smoke Screen?

Face the Tobacco Facts

Tobacco is, quite literally, a killer! Most people know it causes lung cancer and that it is bad for one's heart. Research has shown that tobacco smoke contains several poisonous substances which can be injurious to the body. It contains nicotine, an oily chemical which acts as a powerful drug. If the amount of nicotine contained in a small cigar, for instance, was injected directly into a person, he or she would die. Smoking is the direct cause of lung cancer. It also increases the risk of cancer of the mouth and the throat. Heart attacks can be caused by smoking which reduces oxygen supply, raises the blood pressure and makes the heart work too hard.

The Consumption of Harmful Things is Forbidden

A general rule of the *Sharee'ah* is that it is unlawful for the Muslim to eat or drink anything which may cause his death, either quickly or gradually, such as poisons or substances which are injurious to health or harmful to the body. Allah says **'Do not make your own hands contribute to your destruction.'** (2: 195)

Review

A. Fill in the blanks.

1. Slow suicide is the name given to _____ and _____.
2. If a pail of a substance intoxicates, a _____ of it is forbidden.
3. Heroin is obtained from _____.
4. A desire to get _____ creates dependence on drugs.
5. Smoking not only harms the smoker but also _____.

B. Think-up

1. People in the cold western countries claim to consume alcohol to counter the climate. What will you say to convince them?
2. How can you consider yourself 'strong' if you 'say no to drugs'?



- How can you, as a teenager, equip yourself to steer clear of the temptation to take drugs?
- What are the signs that spell drug addiction?
- 'Do not make your own hands contribute to your destruction.' Discuss with reference to this module how man can destroy himself.

Islam and the World of Sciences

36

The history of Islam and science can be roughly divided into two broad phases: a phase of reception and absorption, advancement and progress – lasting from about 700 CE to about 1500 CE; and then a phase of long stagnation during which little of new value was attempted.



'The history of the advancement of knowledge in Europe and the United States acknowledges the work done by Greek and the Roman scholars until around 300 CE and then picks up the trail again in 1500 CE – the beginning of Renaissance. Thus it conveniently jumps to 1500 CE, with very little mention of the stunning and far-reaching social, political and scientific developments which took place during the period 300-1500.

In reality, during the 'golden age' of Islamic sciences from 700 to 1500 CE, the world witnessed a major development in the fields of arts and sciences. During this period, Muslim scholars obtained the knowledge of nearly all the other major civilizations, ancient Egyptian, Babylonian, Greek, Persian and Indian. Scholars made tremendous efforts to translate these sources into Arabic. Not only did Muslim scholars learn and preserve the knowledge of ancient times, they also made their own critical observations and original research, thus adding a vast treasure of new scientific knowledge in the fields of medical sciences, chemistry, mathematics, history, philosophy and astronomy, to name but a few.





- What two broad phases can the Islamic history of science be divided into?
- What significance does the period 700-1500 CE hold for the Muslims?
- Mention ar-Raazee's contribution to medicine.

To give a brief overview:

Muslim scholars travelled widely and corresponded over long distances. As a result, Muslims were introduced to different languages and scientific technological advances from various civilizations of the world. Muslim scholars and tradesmen travelled to other distant places, like China and India, and brought back knowledge with them. Baghdad and Cordova became the world's greatest centres of learning and teaching. All the available scientific works on mathematics, astronomy and medicine were translated from the languages of Greece, Rome, Persia, India and Syria into Arabic.

Muslim physicians undertook and accomplished the monumental task of producing the first ever classical medical textbooks in a format which is recognized by medical students even today. Ar-Raazee, better known as Rhazes in the West, (865-923) was the most creative genius of medieval medicine. He was both a great philosopher and a medical doctor and chemist. He successfully distinguished between measles and smallpox. His twenty-three volume medical encyclopaedia remained a standard reference work in Europe for several centuries. It influenced the course of future Arabic medical literature and was translated into Latin.

In Muslim Spain, az-Zahraawee (936- 1013), also known in the West as Abulcasis, invented surgical instruments, removed cataracts and perfected many surgical procedures. Ibn Zuhr (1091-1161), also known in the West as Avenzoar, who was born in Seville in 1091, started suturing wounds with silk threads.

Abu 'Ali al-Husayn ibn Seenaa commonly known in English by his Latinized name Avicenna (980- 1037), is another creative genius who was born in Afshana near Bukhara in 980 CE. He discovered meningitis and the way in which epidemics are spread. His *Canon*



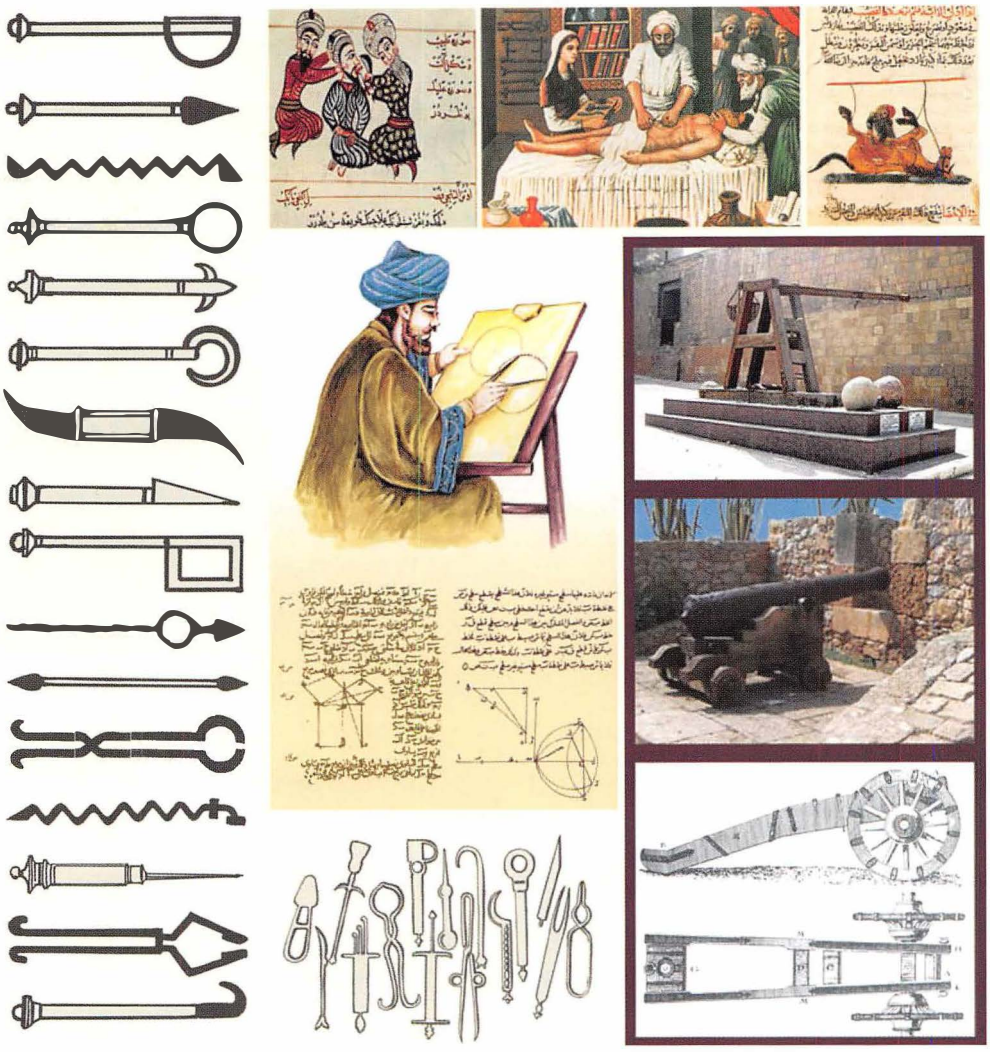
of Medicine remained a standard reference work for eight centuries after his death. *The Canon* has won the highest esteem both in the East and the West. Its Latin translation appeared about a hundred years after his death. It was printed thirty-six times in the fifteenth and sixteenth centuries – a feat rarely matched even by modern medical textbooks.

Ibn Rushd, better known in the West as Averroes (1126-1198) was born in Cordova in 1126. His main medical work deals with anatomy, pathology, hygiene and symptomatology. Like ar-Raazee and Ibn Seenaa, he made significant contributions to the medical sciences.

Arab Muslims transmitted the zero from India to the world. In the ninth century AI-Khawaarizmee wrote the first book on linear and quadratic equations, called *Algebra*. In the tenth century Abul-Wafaa (940-998) developed further breakthroughs in Trigonometry.

Muslims developed chemistry as a distinct branch of science. The word chemistry itself is derived from the Arabic word *al-Keemyaa'*. Jaabir ibn Hayyaan is known as the "father of chemistry." He discovered several minerals and acids which he prepared for the first time. He prepared sulphuric acid and classified chemicals in the eighth century.

Paper manufacturing technology was brought by Muslims in the ninth century and spread to the Middle East and Europe. At-Tabaree found out that tuberculosis was an infection. Ibn an-Nafees (1213-1288) was the first to describe the two circulatory systems, namely, aortic and pulmonary, three centuries before French physician William Harvey's discovery.



Muslims invented the compass and al-Fargaanee, also known in the West as Alfraganus, estimated the circumference of the earth to be 24,000 miles. He was one of the famous astronomers in the 9th century. Muslims were the first to use the pendulum and build observatories.

Al-Mas'oodee (896-956), a tenth century Muslim geographer and historian, travelled to Baghdad, India, China and several other countries of the world. He described his experiences as well as the people, climate and the geography and history of various countries which he visited.

Al-Biroonee, often known as Alberuni, another great Muslim scholar of the eleventh century from Uzbekistan, was famous for his world travels. He translated many books from the Indian language Sanskrit into Arabic. He thus introduced the works of Indian scholars to Muslim scholars.

Review

A. Fill in the blanks.

1. Ibn an-Nafees first described the two circulatory systems, namely _____ and _____ 300 years before that of William Harvey.
2. Chemistry is derived from the Arabic word _____

B. Think-up

What steps can we take to rekindle the light of research in the Muslim community (*Ummah*)?



- Write briefly about Jaabir ibn Hayyaan's developments in chemistry.
- List a few inventions by the Muslims.