

The Women
of the
Noble Qur'ān
Lessons and Insights
Volume 1

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and Insights - Volume 1

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INTRODUCTORY NOTE

All praise is for Allāh, with adequate praise. May peace and salutations be upon His selected servant.

To proceed,

Whatever efforts are being made in the fields of knowledge and service to Dīn, they are all solely through the grace and mercy of Allāh ﷻ and the munificence of the final Messenger, Sayyidunā Muḥammad ﷺ. It has been my habit to convey the reward of each volume of my different books to my different mentors. The introductory words of this book contain subject matter from various books. For this reason, I feel it an honour to convey the reward of this book to all my teachers and mentors, especially the following luminaries:

Sayyidunā Muḥammad Rasūlullāh ﷺ, all the Ṣaḥābah and Ṣaḥābiyyāt ﷺ

My father, Mawlānā Sulaymān Ḥāfizjī and my mother

My mentor and guide, Faqīh-ul-Ummah Muftī Maḥmūd Hasan Gangohī ﷺ

My second mentor and guide, Shaykh-ul-Ḥadīth Muftī

Aḥmad Khānpūrī

Muftī Sa'īd Aḥmad Pālanpūrī [Former Shaykh-ul-Ḥadīth
at Dār-ul-'Ulūm Deoband]

Mawlānā Aḥmad Buzrug [Principal: Jāmi'ah Dabhel]

Shaykh-ul-Ḥadīth Mawlānā Ikrām 'Alī Bhāgalpūrī عالم الدين

Shaykh-ul-Ḥadīth Mawlānā Wājid Ḥusayn Deobandī عالم الدين

Shaykh-ul-Ḥadīth Mawlānā Naṣīr Aḥmad Khan عالم الدين

Shaykh-ul-Qurrā' Qārī Aḥmad-ullāh Bhāgalpūrī

Mawlānā Ismā'īl Chāsawī

Muftī 'Abbās Bismillāh

Mawlānā Yūsuf Kāwī عالم الدين

Mawlānā Ibrāhīm Patnī

Mawlānā Mūsā Khacholwī عالم الدين

Mawlānā Sulaymān Choksī

Mawlānā Ghulām Muḥammad Narolī عالم الدين

Mawlānā Qārī Rashīd Buzrug عالم الدين

Mawlānā Ibrāhīm Kāwī عالم الدين

Mawlānā Mumtāz Rānchī

Mawlānā Qamr-ud-Dīn Gorakhpūrī

Mawlānā Qārī 'Abdur-Raḥmān Buzrug

Mawlānā Qārī Yūsuf 'Alī Bhattay

Mawlānā Salīm Essat (Malawi)

May Allāh ﷻ bless all of them with the best of rewards and recompense and His pleasure in this world and the hereafter. Whoever among them is living, may Allāh ﷻ bless them with safety and blessings in their lives.



PREFACE

All praise is for Allāh, Rabb of the Universe. He said in the Noble Qur'ān, 'indeed in their incidents lies lessons for those of intelligence.'

May ṣalāt and salām be upon the seal of the Ambiyā', He said, "Listen, the best of you are those who are best to their wives, and I am the best amongst you to my spouses." May ṣalāt and salām be upon his family, companions, and all those who follow them in goodness until the last day.

To proceed,

«O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allāh, through whom you ask one another, and the wombs. Indeed Allāh is ever, over you, an Observer»¹

¹ Sūrah an-Nisā': 1

THE LINK BETWEEN MAN & WOMAN

We learn two important points from this verse:

The entire humanity is from the progeny of Sayyidunā Ādam ﷺ. Allāh ﷻ had created the partner for Sayyidunā Ādam ﷺ from him.

When Allāh ﷻ began to spread the offspring of Sayyidunā Ādam ﷺ and Sayyidah Hawwa ؑ in the earth, then males and females were made amongst them. Allāh ﷻ made the relatives amongst the females for the males like mother, paternal aunt, maternal aunt, maternal grandmother, daughter and so on. In the same way, He set up marital relations for the men and women. Allāh ﷻ reminds us of His great favor upon man,

«And of His signs is that He created for you from yourselves mates that you may find tranquility in them; and He placed between you affection and mercy. Indeed, in that are signs for a people who give thought»²

A man goes to his wife to fulfil his need and a woman goes to her husband to fulfil her need. In this way, by the command of Allāh ﷻ, they come together and acquire contentment and satisfaction.

Through a woman, in-law relations are also established. This is also from the great bounties of Allāh ﷻ. Allāh ﷻ says,

² Sūrah Ar-Rūm: 21

«And it is He who has created from water a human being and made him [a relative by] lineage and marriage. And ever is your Lord competent [concerning creation]»¹

In this verse, relatives by lineage and marriage are classified as a bounty.

Through the marriage relations, there are many more relations that are set up and established, like, sister in-law, mother in-law etc.

¹ Sūrah Al-Furqān: 54

INCIDENTS NARRATED IN THE NOBLE QUR'ĀN

Allāh ﷻ says,

«There was certainly in their stories a lesson for those of understanding. Never was the Qur'ān a narration invented, but a confirmation of what was before it and a detailed explanation of all things and guidance and mercy for a people who believe»¹

The objective of Allāh ﷻ narrating and explaining the incidents and stories of the previous Ambiyā' and nations is for the intelligent to acquire lessons and insights from them. There is guidance for the Muslims in the explanation of these

incidents, when a Muslim will read these incidents, he will correct his belief system and actions. He will adopt steadfastness on the straight path, and Inshā Allāh, the mercy and blessings of Allāh ﷻ will descend upon him.

In the Noble Qur'ān, together with the incidents of men, there are incidents of females also given, so that the Muslim women and men can heed the advice for their reformation

¹ Sūrah Yūsuf: 111

from these incidents.

Definitely the incidents of the females in the Noble Qur'ān contain shar'ī laws, as well as beneficial points for nurturing. A Muslim woman can take full benefit from this. These incidents can be taken as a focal point of guidance to tread the straight path in this worldly life. In today's times, the arrows of the enemies are directed at Muslim women. These incidents will serve as a means of protection from these attacks.

Sayyidunā Abū Sa'īd Khudrī رضي الله عنه reports that Rasūlullāh صلی الله علیه و آله وسلم said, “Indeed this worldly is outwardly sweet and lush. Allāh جل جلاله has granted you vicegerency in it, in order to see how you carry yourself out. Therefore, fear the world and fear women, because the first trial the Banī Isrā'īl fell into was regarding women.”

It is said that if a woman is reformed, then understand that the entire family, nay, an entire generation will be reformed and upright. This is true to a certain degree. This is because there were many great personalities in history behind whom there was the help and hand of an intelligent woman.

This book has been especially written for the female Muslim students, and for the rest of the women in general. It has been prepared with the idea in mind that when the students will study the incidents and biographies of these pious women, then they will make these ideal women into their role models. They will subsequently stand as pious and ideal role models for Muslim females.

There are Muslim women that waste their time in front of the television and internet looking at and reading tales. They will find interesting stories in this book and a much better way to spend their time.

In this book, one will find the incidents of evil and foolish women too, so that the Muslim women can save themselves from foolishness and evil character traits.

Those who understand Urdu must take full benefit from the incidents and anecdotes mentioned in this book. They should be read again and again. This book must be spread far and wide because the true incidents in it have been drawn from the Noble Qur'ān, the true word of Allāh ﷻ.

A total of twenty-eight women are mentioned in this book, as drawn from the Noble Qur'ān. The book also covers

the etiquettes of a religious gathering and the rulings pertaining to adornment and beauty for a woman.

INTRODUCTION TO THIS WORK

1. Approximately ten years ago, when I began spending ten days of I'tikāf in Malawi, with the guidance and counsel of my elders, then with the grace of and ability granted by Allāh ﷻ, I began a series of lectures on the women that are mentioned in the Noble Qur'ān and their incidents. These lectures were spread in a number of countries by CD's and through the internet.

2. Upon the insistence of the able scholars of Malawi like Mawlānā salīm Kamkotrī (Khalīfah of Muftī Aḥmad Khānpūrī dāmat barakātuhu) and Mawlānā Muḥammad Ibn Mawlānā 'Abdullāh Kāpodrawī رحمہ اللہ, these lectures were compiled in book form over nine volumes. The material for the tenth volume was also ready.

3. Through divine grace, this compilation came into being, which is in your hands. The lectures that were being compiled, they covered the incidents of

the women mentioned in the Noble Qur'ān, as well as discourses on other topics. I thought of compiling the discourses on other topics separately and keep only the lectures on the women of the Noble Qur'ān in this book. This work is now before you, Alḥamdulillāh.

4. During Ramaḍān, there was no thought given to sequence during the lectures. For example, in the first year, the mother of Sayyidunā Mūsā ﷺ was covered. After this, lectures were delivered on the two pious girls of Madyan. Briefly, there was no sequence thought of or considered. Any female mentioned in the Noble Qur'ān was taken, and then keeping the verses in front, the lecture was given. The next Ramaḍān, most of the women mentioned in the Noble Qur'ān were covered in the lectures in Malawi. Whichever names remained to be discussed, lectures on them were delivered in other places. When this book was compiled, then keeping the famous narrations before us, consideration was given to a sequential narrative, i.e., from the first woman, Sayyidah Ḥawwa ؑ. The rest of the women were

discussed in sequence, ending with the pure spouses of the final Nabī Sayyidunā Muḥammad ﷺ, and other Ṣaḥābiyyāt like Sayyidah Khawlah رضى الله عنها, who are mentioned in the Noble Qur'ān. This compilation was completed with them.

5. Effort has been made to highlight the angles of the incidents from which lessons and advice can be drawn. A number of important rulings have been covered in the stories too.

6. The lectures will Inshā Allāh, be published separately with a new sequence. Because this work on the women of the Noble Qur'ān has been put together, those lectures will not contain this material. However, there are a number of important lectures regarding females that form part of that collection.

7. In this compilation, before the incidents of each woman are discussed, a brief introduction to the woman is mentioned. Due to this, it will be easy to recognize and understand the person being discussed.

8. There are many Tafsīr reports that are covered under the incidents in this book. For this reason,

because the chain of transmission is of a high standard, you will not be required to scrutinize some of the incidents.

9. The typographical errors have been corrected.

10. By the grace of Allāh, I have had the good fortune of teaching the translation of the Noble Qur'ān and Tafsīr for a long time. Whatever works I have covered of the pious elders on the women that are mentioned in the Noble Qur'ān, I have explained it.

11. During the lectures, it is my habit to speak commonly understood and simple Urdu because those being addressed are mostly those Muslims who do not know a high level of Urdu.

12. For the sake of explanation, I have used simple words that can be easily understood. It is difficult for my audience to understand complex words and cumbersome technical definitions. In fact, sometimes I took support from English, Gujarati, and Hindi words. This was done in order to ease understanding.

13. During this time, I have experienced the concept of using a tone and wording that can be easily understood, rather than adopting a way of showing one's prowess in the language, and have found this to be very beneficial. Therefore, the readers must not feel that this is a book of Urdu Literature, but a book covering topics of Dīn, in order to learn and teach.

14. Finally, I want to thank Allāh ﷻ, who has granted the ability and good fortune to bring this work to fruition. He provided the means for it too. Similarly, whoever has helped in the preparation of this book, I express my gratitude to them. May Allāh ﷻ bless them with His pleasure in this world and the hereafter, and may He accept them and their progeny for the service of Dīn. Āmīn

Muftī Maḥmūd Bārdolī Ustādh: Jāmi'ah Islāmiyyah,
Ta'līm-ud-Dīn, Dhabel, Simlak
24 Rabī'-uth-Thānī 1440
1 January 2019



ETIQUETTE FOR RELIGIOUS GATHERINGS & ESSENTIAL GUIDANCE FOR WOMEN

A selection of Valuable Advices:

Every parent wants to give the best gift to their child. However, the summary of the statement of Rasūlullāh ﷺ is, “The best gift that a father can give his child is excellent manners and conduct. This is because through excellent manners and conduct, the worldly life, and the life of the hereafter of the child will be made good.”

The excellent trait of a Muslim is that whatever aspect of Dīn he hears, he practices upon it.

Rasūlullāh ﷺ is reported to have said, “Asmā’, you listen, and whichever females you send to me, tell them all that whichever female treats her husband well and keeps him happy, then she gets the reward of all this whilst sitting in the house.”

The meaning of keeping the husband happy is that nothing contrary to the sharī’ah must be done. Whilst staying within the limits of the sharī’ah, she must keep the husband happy, then whilst she remains at home, she will get the reward of all these forms of worship.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله نحمده ونستعينه ونستغفره ونؤمن به ونتوكل عليه، ونعوذ بالله من
شرور أنفسنا ومن سيئات أعمالنا،

الحمد لله نحمده ونستعينه ونستغفره ونؤمن به ونتوكل عليه ونعوذ بالله من
شرور أنفسنا ومن سيئات أعمالنا ، من يهده الله فلا مضل له ومن يضلل فلا
هادي له ونشهد أن لا إله إلا الله وحده لا شريك له ونشهد أن سيدنا وشفيعنا
وحبيبنا وإمامنا ومولانا محمدا عبده ورسوله ، صلوات الله تبارك وتعالى عليه
وعلى آله وأصحابه وذرياته وأهل بيته وأهل طاعته ، وبارك وسلم تسليما كثيرا
كثيرا اما بعد ، فأعوذ بالله من الشيطان الرجيم ، بسم الله الرحمن الرحيم ، قد افلح
المؤمنون ، الذين هم في صلاتهم خاشعون

Beloved sisters in Islām, it is a great bounty of Allāh ﷻ that we have gathered for a matter of Dīn.

It is the grace and bounty of Allāh ﷻ upon us that He has granted us the opportunity to gather for a matter related to Dīn. May Allāh ﷻ bless you in your lives, in my life. Allāh ﷻ has allowed us to meet once again in the month of Ramaḍān. May our gathering, sitting, speaking, hearing, let it all be for the sake of the Dīn of Allāh ﷻ. Let us make the intention to learn and teach Dīn. This is also a great bounty of Allāh ﷻ upon us.

In today's times, people gather for the sake of sin. They come together in one place and disobey Allāh ﷻ. Allāh ﷻ has saved me and you from such disobedience and brought us here with an association and link to Dīn. All of this is the grace of Allāh ﷻ.

TRAVELLING FOR RELIGIOUS PURPOSES IS A GREAT BLESSING FROM ALLAH

It is a great bounty of Allāh ﷻ that he has allowed us to travel such far-off places. Nowadays, people travel for sin and evil. That travel and those journeys become a means for a person to enter Jahannam. Whatever was spent on that journey is also a means of taking a person to Jahannam. We are grateful to Allāh ﷻ that He granted me the divine ability to travel for the sake of Dīn. Inshā Allāh, this traveling and moving for the sake of Dīn will also be a means of reward. You have left your homes and have come here, some have come walking, and others have come by car. Inshā Allāh, both will be a means of reward in the sight of Allāh ﷻ.

ONE SHOULD COME TO A GATHERING OF DĪN WITH WUDŪ' & A GOOD INTENTION

For this reason, I say to all of you that whenever you

leave home on a daily basis and come to the gathering (Majlis), then come with wuḍū'. The sisters that come with wuḍū', Allāh ﷻ will grant a special light and blessing from His side. This is because this gathering is a blessed Dīnī gathering. When we will come with wuḍū' to a Dīnī gathering, there will be more benefit. When leaving the home, then make intention, "We are going to learn Dīn. We will learn the Dīn of Allāh ﷻ and practice on it. So, you're leaving the home, using petrol for the journey, all of this will have reward for you, Inshā Allāh.

BEAR THE FOLLOWING IN MIND WHEN LEAVING THE HOME

When you leave the home in order to attend a Dīnī gathering, then give special importance to the following:

1. Adopt Islāmic pardah, i.e., the entire body must be covered from head to toe
2. Do not apply perfume and leave
3. Do not wear any jewelry that causes a sound or jingle etc.
4. Walk on the side of the road or path
5. Do not enter an area where there is a crown of males

6. Walk away from the males

7. If one has to move from one locality to another locality, then try to have a maḥram together with you. If a maḥram can drop one off and after the gathering, then can pick up, then it will be excellent.

When leaving the home for other necessary objectives, then bear these things in mind also.

CAUSING DISTURBANCES DURING RELIGIOUS GATHERINGS SHOWS DISRESPECT

A special request is made to sit with full concentration and attention in the Majlis, i.e., gathering. There should not be any talking. An important request is made to put your mobile phone on silent. When the phone rings, then other sisters will be disturbed during the course of listening to a Dīnī discourse. This is disrespect and through disrespect, a person will be deprived. Through a display of respect and etiquette, Allāh ﷻ grants an abundance of bounties. Disrespect is a means of deprivation. Hence, keep your mobile phone on silent.

A request is also made that during the Majlis, do not send or respond to social media messages. When talks on

the Noble Qur'ān are being delivered, the talks of Rasūlullāh ﷺ are being presented, then it is disrespect to remain busy on the mobile phone in this way. Remember, disrespect for the Dīn of Allāh

ﷺ causes great deprivation.

EXCELLENT TRAIT OF A MUSLIM

In this way, we should listen with concentration and sincerity. Together with this, we should make the intention in the heart, and have the enthusiasm to practice upon whatever we hear, and bring it into our lives, Inshā Allāh.

The excellent trait of a Muslim is that whatever aspect of Dīn he hears, he or she practices upon it. In the Noble Qur'ān, Allāh

ﷻ explains this excellent trait of the Muslims in a very beautiful way, 'we heard, we obeyed, forgive us, o our Rabb, and to you is the return.'

O Allāh, we have heard the talk of Dīn, the talks of the Noble Qur'ān, the talks of Rasūlullāh ﷺ, we shall obey, practice, and mould our lives in accordance to it. O our Rabb, forgive our mistakes and shortcomings. O Allāh, one day we shall all return to you.

PRACTICE UPON DĪN & CONVEY TO OTHERS

Listen with a firm intention to practice, and whatever you hear, bring it into your lives. Whichever sisters could not come to our Majlis at this time, we should convey whatever we heard to them. Similarly, sisters that live in other countries, we speak to them on the phone, so I request you that whenever you speak to them, together with the necessary information, tell them of necessary aspects of Dīn. We speak of everything of our worldly life, but you must speak of at least one aspect of Dīn. In this way, your conversation, your phone call, will Inshā Allāh, become a means of reward.

Allāh ﷻ has blessed the sisters of this city with excellent enthusiasm, Mā shā Allāh. Alḥamdulillāh, I go to many countries of the world, and I have mentioned this excellent trait of yours to other people.

Even now, Alḥamdulillāh, after travelling seven countries, one after the other, I have come to you. The lectures that I am delivering before you are being compiled in book form. This year, Alḥamdulillāh, the fourth and fifth volumes have been published. There is information about

you mentioned in the book too. Men and women around the world read that Mā shā Allāh, the Muslim sisters of Malawi are far ahead in terms of listening and they have progressed in terms of practice too. They listen very attentively and practice as well. I have hope from you that this enthusiasm will remain in time to come, i.e., whatever you hear, you will practice, and convey to others. You will listen with attention, sincerity, enthusiasm, and fervour to every Majlis.

I shall tell you one more thing, when coming here, then perform wuḍū' and come. Complete the Ishrāq, and Chāsht ṣalāh also. After performing wuḍū', do two rak'ats at the least, then come to the Majlis. Performing four rak'ats is even better. Those who are performing ṣalāh must perform at least two rak'ats. Those who have an excuse, there is no problem. This practice, will, Inshā Allāh, be a means of goodness, blessings, and mercy.

THE BEST GIFT FOR CHILDREN IS EXCELLENT MANNERS AND CONDUCT

All our parents want to give the best gift to their children. However, Rasūlullāh ﷺ said that the best gift a

father can give to his children is excellent conduct and manners.⁵ This is because the worldly life and after life of a person will be good by adopting excellent character and conduct. Learn good things from here, teach them to your children, it will be the best gift to them.

THREE RIGHTS OF CHILDREN UPON THE PARENTS

A person came to Sayyidunā 'Umar رضي الله عنه and complained, "My son does not listen to me, nor does he fulfil my rights." Sayyidunā 'Umar رضي الله عنه called the son and spoke to him about his disobedience of his father and not fulfilling his rights. The son asked, "O Amīr-ul-Mu'minīn, do children have rights over the parents?" Sayyidunā 'Umar رضي الله عنه replied, "Yes, they definitely have." He asked, "What are the rights?" Sayyidunā 'Umar رضي الله عنه replied, "The children have the following rights over the father, he should choose a good mother for them (he should marry a pious woman so that they can acquire piety by staying in her company), he should select a good name for them, and give them the education of the Noble Qur'ān."

The boy said, "My father has not fulfilled a single right

from these. As far as the mother is concerned, he married an Abyssinian slave of a Zoroastrian. He named me Ju'l (filthy worm, ugly person), and he did not teach me a single letter of the Noble Qur'ān.”

Sayyidunā ‘Umar رضي الله عنه turned to this person and said, “You complain about your son not fulfilling rights, whereas before this, you did not fulfil his rights. Before he treated you badly, you treated him badly.”¹

DUE IMPORTANCE OF TA’LĪM AMONGST FEMALES

Rasūlullāh صلی اللہ علیہ والہ وسلم gave due importance to the Ta’līm of females. Once on an ‘Īd occasion, Rasūlullāh صلی اللہ علیہ والہ وسلم had given advice to the people. There were a few women present there, they were behind the men. Rasūlullah صلی اللہ علیہ والہ وسلم sensed that his voice was not reaching them, so he صلی اللہ علیہ والہ وسلم went with Sayyidunā Bilāl □ close to them, and advised them. He encouraged them to give ṣadaqah.²

¹ At-Tafā’ul At-Tarbawī 1/3

² Bukhārī p.98, reported by Sayyidunā Ibn ‘Abbās □

HOW THE PROPHET ﷺ CONDUCTED EDUCATIONAL SESSIONS FOR WOMEN

During the time of Rasūlullāh ﷺ, there was a great desire and enthusiasm to learn Dīn. It is reported in Bukhārī that one woman had come to Rasūlullāh ﷺ and said, “O Rasūl of Allāh, the males have gone far ahead in learning the aspects of Dīn (because they are with you all the time and they learn, but we, the females, do not get this opportunity), so stipulate one day for us in which we can come to you and you can impart to us from that which Allāh ﷻ informs you.”

Rasūlullāh ﷺ said, “Come on a certain day to a certain place.” Subsequently, the women would gather in a certain place and he ﷺ would go to them and inform them of what Allāh ﷻ taught him.⁸

Therefore, the Majālis that are set up for the Muslim sisters are very important. Through the blessings of it, Inshā Allāh, the entire society will become an Islāmic one and the good effects will become common.

THESE ARE MAJĀLIS OF THE KNOWLEDGE OF DĪN

Sisters in Dīn, these Majālis that are being arranged for

you, they are gatherings of Dīn and gatherings to teach knowledge.

When you leave the home, then leave with the intention of learning knowledge and Dīn. You will be greatly rewarded for this. Whatever virtues have been narrated in the aḥādīth for acquiring knowledge, you will get all of them.

‘He who treads the path in search of knowledge, Allāh will make his path to Jannah easy.’¹

‘He who goes out in search of knowledge, he is in the path of Allāh until he returns.’²

We learn from the ḥadīth that the angels throng around those who learn knowledge, they cover them using their wings, and gather around them. So many of them gather that they reach the sky.¹¹

BENEFITS OF COMING TO A MAJLIS OF DĪNĪ KNOWLEDGE

Faqīh Abū Layth عليه السلام says, ‘The person who sits by an ‘ālim, but he does not have the ability to remember and

¹ Muslim, Tirmidhī

² Tirmidhī, Ṭabrānī ¹¹ Ṭabrānī, ḥadīth 7347

learn, he will be deserving of seven bounties,

1. He gets the reward of a seeker of knowledge
2. As long as he sits by the 'ālim, he will be protected from sin
3. When he leaves home with the intention of acquiring knowledge, the mercy of Allāh ﷻ begins to descend upon him
4. He gets the special mercy and tranquility that falls upon a gathering of knowledge
5. As long as he hears the talk of the 'ālim, he will be counted as someone in worship
6. After listening, the difficulty experienced for not understanding will be a means of gaining closeness to Allāh ﷻ because Allāh ﷻ says, 'I am with the broken- hearted.'
7. He becomes inclined to respecting the 'Ulamā' and likes to sit with them

When there are so many benefits of not remembering the talk of Dīn, then when a person will remember, practice, and convey to others, how much more benefit will be acquired?

A BLESSED PRACTICE OF THE WOMEN OF MALAWI

Two years ago, you had adopted a very good practice. You would recite Durūd Sharīf¹ and Kalimah Ṭayyibah. I say to all the sisters, “Keep up this practice. When the last lecture this year is completed, Inshā Allāh, I shall take a written report,

just as was the case over the last two years. At the very least, our sisters must make a practice of reciting Kalimah Ṭayyibah a thousand times daily. I did mention the ḥadīth previously regarding increased recital of Kalimah Ṭayyibah during Ramaḍān. If you have not read in the ten days that have passed, then begin now. If you have read, then very good. Those sisters that completed the seventy thousand Kalimah Ṭayyibah last year have done very well and those that have not yet done it, I request them to recite slowly so that they can complete the seventy thousand for their ākhirat. We recite for the Marḥūmīn that have passed one. Recite for yourself also and gather the rewards by Allāh ﷻ.

[Mirqāt vol.3 p.98-99, Faḍā'il Dhikr vol.1 p.84-85]

¹ Benedictions and blessings upon Rasūlullāh ﷺ

RECITING A MINIMUM OF 300 DURUD SHARIF DAILY¹

The other request is that Mā shā Allāh, the blessed practice of the recitation of Durūd Sharīf has begun. So, recite a minimum of 300 times Durūd Sharīf daily. If you recite more, then it is very good. However, make a habit of 300 times Durūd Sharīf daily. Those who have made the habit, may Allāh ﷻ accept from them. We make this du'ā'. From this year, we shall begin another practice from this Majlis. From tomorrow, Inshā Allāh, we shall explain on different topics.

A UNIQUE HADĪTH FOR WOMEN

Before explaining this practice, I shall mention a ḥadīth that is quoted in Faḍā'il A'māl by Shaykh-ul-Ḥadīth ع.الْح. On one occasion, Sayyidah Asmā' ر.ل. came to Rasūlullāh ﷺ. There were many women that sent her to Rasūlullāh ﷺ. They all had one question.

From this we understand that if there is a question pertaining to Dīn, then one should ask them, and Mā shā

¹ Benedictions and Blessings upon Rasūlullāh ﷺ

Allāh, your enthusiasm is very good, where you ask very good questions, and practice accordingly.

Sayyidah Asmā' bint Anṣāriyyah رَضِيَ اللَّهُ عَنْهَا came to Rasūlullāh ﷺ and said, “Allāh ﷻ sent you as a Nabī to men and women. We, the women, have īmān in you ﷺ and in Allāh ﷻ.”

Alḥamdulillāh, both of these bounties are by me and you, that we have īmān in Rasūlullāh ﷺ and Allāh ﷻ.

After this, Sayyidah Asmā' رَضِيَ اللَّهُ عَنْهَا said, “We, the women, stay at home, we remain concealed, the desires of men are fulfilled through us, we carry the children of our husbands in our stomachs. Despite all of this, the men are much further ahead than us when it comes to works of reward. The men go to the Maṣjid for Jumu'ah, they perform the five times daily Ṣalāh in congregation, so they get twenty-seven times reward.

The men go out to visit the ill, and in this there is great reward. The men go for the Janāzah Ṣalāh, and in this there is great reward too. The men go out in Jihād, and after they set out on journey, we look after their wealth and children.”

Sayyidah Asmā' رَضِيَ اللَّهُ عَنْهَا wanted to say that the women do not

get so much of reward whilst they remain at home. They do not get the reward of Ṣalāh in congregation or for performing Jumu'ah Ṣalāh. They do not get the reward for Janāzah Ṣalāh or going out in Jihād.

Once the question was posed, it seems from the narration that Rasūlullāh ﷺ was very happy with the question. He asked, “Have you heard a questioner on matters of Dīn better than Asmā’?

The companions replied, “O Rasūl of Allāh, we did not think a woman would ask such a question?”

Rasūlullāh ﷺ replied, “Asmā’, you should listen, and whichever women you sent to me, you should inform them, tell them that whichever woman treats her husband well, keeps her husband happy, then Allāh ﷻ will grant her all those things whilst she stays at home.”¹

What a great thing, O my sisters, that whilst you stay at home, you get the reward of performing Ṣalāh in congregation, the reward of Jumu'ah, the reward of Janāzah, i.e., all the good deeds that the men perform out of the

¹ Faḍā'il A'māl vol.1 p.141 from Usdul-Ghābah

house, Allāh ﷻ grants you all that reward whilst you remain at home. The only thing is that you must live nicely with your husband and keep him happy.

MEANING OF 'KEEPING THE HUSBAND HAPPY'

I have told you before that the meaning of keeping the husband happy is that there should be nothing done contrary to the shari'ah. Whilst remaining within the parameters of the shari'ah, keep the husband happy. Allāh ﷻ will grant you the reward of all the different forms of worship whilst you stay at home.

WHICH WOMEN RISK SPIRITUAL LOSS?

It is mentioned in a ḥadīth that if a woman passes away in such a condition that her husband is displeased with her, there will be destruction for her. It is stated in the ḥadīth that if the husband of a woman is pleased with her and she passes away, she will be a dweller of Jannah, i.e., a Jannatī. What a great bounty!

As for the woman who displeases her husband, her ṣalāh does not even go above her head. Therefore, O my sisters, the best way for you to earn reward and get your ṣalāh accepted is that you live nicely in your home, continue

fulfilling your ṣalāh, fasting, zakat, and other obligations, and treat your husbands nicely. Inshā Allāh, Allāh ﷻ will grant you the reward of all the good deeds whilst you remain at home.

A DREAM OF RASŪLULLĀH ﷺ

Listen to another ḥadīth, Rasūlullāh ﷺ had once seen a long dream, where there were some men and women being punished by the angels. They were bringing huge boulders and smashing it on the heads of these people. Their heads were being broken into pieces because of the blow. The boulder would then roll to a far distance. Then the punishing angel would lift the boulder, and in this time, the head of the person would be healed, and smash it on the head of the person once again. His head would once again be broken into pieces.

Sisters, today, if the head of a person were to be hurt slightly, how much difficulty do people experience? Tell me, if a person has to throw a huge boulder on the head of a person, how much difficulty and trouble will there be? May Allāh ﷻ protect us, the punishment will continue in this way, i.e., the boulder will be thrown, and the head will burst.

Then the boulder will be thrown, the head will burst. This will continue.

There were two angels in the dream with Rasūlullāh ﷺ. He asked the angels, “Who are these people?” The angels replied, “These are the people that would abandon ṣalāh and go to sleep. They would learn the Noble Qur'ān, and then leave it, i.e., they would abandon ṣalāh, sleep out of laziness, they would learn the Noble Qur'ān during childhood and then leave it. These are two grave sins for which punishment will be given before Qiyāmah, in the life of the Barzakh. The angels of Allāh ﷻ will continuously smash the heads of these people.

DO NOT ABANDON THE NOBLE QUR'ĀN AFTER LEARNING IT

My sisters, we learnt the Noble Qur'ān during childhood. Then we stop reciting it. For this reason, I tell you not to leave the recitation of the Noble Qur'ān. During Ramaḍān we recite the Noble Qur'ān on a daily basis, we should recite as much as possible.

RECITATION OF THE NOBLE QUR'ĀN

I mentioned an incident to you before, that Shaykh Muḥammad Zakariyya رحمته الله has written in Faḍā'il A'māl about the house folk of his home, 'daily the women in our home would recite fifteen to seventeen juz of the Noble Qur'ān. I say to you that you must also recite as much of the Noble Qur'ān as possible. Whichever sister can manage, she should take the courage and recite ten ajzā', five ajzā', at least three ajzā'. Inshā Allāh, this will be very easy. Make the intention from today to start. This is a great bounty. May Allāh ﷻ bless you and I with the ability to be punctual with this. Inshā Allāh, on the day of the last programme of this journey, I shall hear the report of how much of the Noble Qur'ān you have recited.

Together with this, I tell you to make the intention from now, that after Ramaḍān also, you will recite the Noble Qur'ān throughout the year. A juz daily, if you cannot do this, then half, if not, then quarter. However, make the intention to recite a portion of the Noble Qur'ān daily with punctuality. You should write this in your report too, that I make the intention to recite after Ramaḍān, throughout the

year, a juz, half a juz, or a quarter juz.

ACTIONS THAT LEAD TO BECOMING LIKE SHAYṬĀN

The second thing is punctuality upon ṣalāh. There is a unique subject covered in one book that in times of before, Shayṭān could be seen with the naked eyes. On one occasion, someone saw Shayṭān, so he asked him, “Tell me, if I want to become like you, what must I do?”

Shayṭān replied, “Do two things and you will become like me. One is that you should be lazy in ṣalāh. He who is lazy in ṣalāh, he will become like Shayṭān. This is the sign of a hypocrite. The Noble Qur'ān states,

When they stand up for prayer, they do it half-heartedly only to be seen by people—hardly remembering Allāh at all.¹

It is a sign of a hypocrite to perform ṣalāh lazily. Doing this is the method to become like Shayṭān.

The second thing is not to be concerned about food, and to take oaths carelessly, whether for true or false things. Therefore, save yourselves from useless oaths and do not be

¹ Sūrah An-Nisā': 142

lazy in ṣalāh.

HOUSE & WEALTH DESTROYED

It is stated in a ḥadīth that he who misses a Ṣalāh, the loss is so great, as though he has lost his wealth and his house.

My sisters, if wealth is stolen from our homes, an enemy comes and loots our wealth, how much difficulty will there be? However, when we miss Ṣalāh, we do not experience any difficulty. May Allāh ﷻ save our children, keep our families safe. Āmīn

However, if a child has to pass away in the house of someone, a daughter has to pass away, a husband has to pass away, then how much does a person cry? How much worry is suffered? But when we miss Ṣalāh, we have no grief or sadness.

In one ḥadīth, Rasūlullāh ﷺ said, “He who misses a farḍ Ṣalāh, he will experience so much loss, as though his house and wealth has been looted; everything has been destroyed; everything is finished. For this reason, remain aware of Ṣalāh. Do not be negligent about Ṣalāh. Based on this, I want to give you a specific task this year. May Allāh ﷻ

make it easy for all of you. The task is to complete the Qaḍā' Ṣalāh.

A PLAN FOR COMPLETING MISSED PRAYERS [QADĀ' ṢALĀH]

Look, the moment a person becomes mature, i.e., Bāligh, Ṣalāh becomes obligatory, i.e., farḍ upon him or her. After becoming mature, whatever Ṣalāh a person misses, it has become Qaḍā'. That particular Ṣalāh is not forgiven by Allāh ﷻ, it is necessary to make Qaḍā' of that Ṣalāh. For this reason, I tell all the sisters that when you return home, then make a calculation of your Ṣalāh on a piece of paper, since you became mature.

You can make a judgement; I shall tell you of an easy way. A sister became mature five years ago. In terms of the Islāmic calculation, there are 354 or 355 days. Daily there are six Ṣalāh to be performed, the 5 farḍ and the sixth is witr. Calculate the farḍ Ṣalāh and the witr Ṣalāh. Now, we will have to see whether there is Ramaḍān in that year. During Ramaḍān, we generally are punctual with Ṣalāh. Remove 30 days from the calculation. Then, we generally perform Jumu'ah punctually. So take one Jumu'ah weekly

out of the calculation. There are 55 Jumu'ah per year. Together with this, there are some Ṣalāh that we definitely perform. Some sisters perform 'Aṣr Ṣalāh punctually. Some perform Maghrib regularly. Hence, whichever Ṣalāh we perform regularly, remove it from the calculation. Also, since the time we began performing Ṣalāh regularly, remove that from the calculation.

It has been five years since the girl became mature. Two years were spent in negligence and three years she was punctual with Ṣalāh. So take three years out of the calculation. In this way, prepare a calculation of how many Fajr, Ṣuḥr, 'Aṣr, Maghrib, 'Ishā' and Witr are remaining to be performed. If you have difficulty in making the calculation, then ask me, Inshā Allāh, I shall help prepare the calculation. Then, from tomorrow, you begin performing the Qaḍā' Ṣalāh.

UNTIL THE FARD ṢALĀH REMAINS, DO NOT PERFORM NAFL ṢALĀH

As long as Qaḍā' remains, instead of Nafl, complete the Qaḍā'. I am explaining this ruling with great importance that whenever you get the time, perform the Qaḍā' Ṣalāh.

Perform two Qaḍā', three Qaḍā', four Qaḍā', five Qaḍā'. Perform the farḍ and the witr. Note it down. Make the intention, 'I am performing the last Ṣalāh that I missed', or, 'the last 'Aṣr I missed'. Alternatively, make the intention, 'I am performing the first Ṣalāh that I missed', or, 'the last 'Aṣr that I missed'. In this way, you begin.

Alḥamdulillāh, there are many sisters who do not have a single Qaḍā'. Whichever sister has a few Qaḍā', they should complete it as soon as possible. Those who have many Qaḍā' to complete, they should not lose hope, they must strive, make du'ā', continuously try, and slowly they should complete all the Qaḍā'.

It is essential to complete this record of Qaḍā' Ṣalāh. If someone has any Qaḍā' left, and they cannot perform it, they became ill, have become too old, have become weak, and now they cannot perform Qaḍā' Ṣalāh, they should make a bequest, or they should take out fidyah. This is essential and necessary according to the Shari'ah. Now tell me, making a bequest, taking out fidyah etc. for Ṣalāh is necessary, so how much more important and necessary will it be to do the same for Qaḍā' Ṣalāh?

ṢALĀH DURING MENSES

There is great ease for you. This is because every month, you are excused for ten days, eight days, seven days, or, whatever the menses period is. You do not have to perform Qaḍā' for this. The calculation will be very easy. You will have to calculate twenty days, twenty-two days, twenty-three days and so on. There is great ease for you. In this first sitting, I have informed you of certain practices:

1. If you have not completed the recitation of seventy thousand times Kalimah Ṭayyibah, then complete it. Those who have completed the seventy thousand, they should recite it a thousand times daily. They can complete the allocated seventy thousand and convey it as iṣāl-uth-thawāb to close family members.

2. Recite three hundred times Durūd Sharīf daily.

3. Recite the Noble Qur'ān, ten juz daily, or, five juz, make the intention to recite at least three juz and then get up from the recitation.

4. Make a programme to perform the Qaḍā' Ṣalāh. As long as Qaḍā' Ṣalāh remains, continue performing it with full devotion. Complete the Qaḍā' as soon as possible.

Together with this, we make du'ā' to Allāh ﷻ to accept our gathering.

Allāh ﷻ has given us another chance to undertake a long journey and come to you. We have taught the matters of Dīn. You have gathered for it. May Allāh ﷻ accept this gathering, make it a means of His pleasure, and whatever gatherings there are in the future, may Allāh ﷻ make this gathering full of blessing, mercy, and enlightenment. May Allāh ﷻ make these gatherings beneficial and a means of mercy and blessings for you, and the Muslim men and women around the world. Āmīn

وآخر دعوانا أن الحمد لله رب العالمين

SAYYIDAH HAWWĀ' ﷺ: THE FIRST WOMAN

Part 1:

Introduction

Name: Ḥawwā'

Reason for Name:

- ¹ She is the mother of all living human beings.¹
2. She was created from a single living human being.

Place of Birth:

Jannah. It is mentioned in one report that she was created just before entering Jannah. Another report states that she was created after entering Jannah. She was created from the right rib of Sayyidunā Ādam ﷺ.

Nikāḥ:

She was married in Jannah to Sayyidunā Ādam ﷺ. Her mahr was decided at three or twenty-one times Durūd Sharīf upon Rasūlullāh ﷺ.²

¹ Jalālayn, Sūrah Al-Baqarah

² Tafsīr Ṣāwī vol.1 p.63

Children:

She became pregnant twenty or forty times. Each time she delivered a male and female. According to the report of Ibn 'Asākir, Sayyidah Ḥawwā' ﷺ had forty children, twenty sons and twenty daughters.

Demise:

There is a graveyard in Jeddah, Saudi Arabia, called Maqbarah Umminā Ḥawwā'. She is buried here. The reason for naming the city 'Jeddah' is that Sayyidah Ḥawwā' ﷺ was brought from Jannah to this place. The meaning of Jeddah is 'grandmother'. She is the grandmother of humanity. Sayyidunā Ādam ﷺ came down in Sri Lanka. They had met each other in 'Arafāt. 'Arafāt comes from 'urf. It means 'to recognize'. Because both of them recognized each other at this place after coming into the world, that is why it is called 'Arafāt.¹

¹ Lughāt-ul-Qur'ān Sūrah al-Baqarah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله محمد ونستعينه ونستغفره ونؤمن به ونتوكل عليه ونعوذ بالله من شرور
أنفسنا ومن سيئات أعمالنا، من يهده الله فلا مضل له ومن يضلله فلا هادي له ونشهد أن
لا إله إلا الله وحده لا شريك له ونشهد أن سيدنا وشفيعنا وحبيبنا وإمامنا ومولانا محمدا
عبدا ورسوله، صلوات الله تبارك وتعالى عليه وعلى آله وأصحابه وذرياته وأهل بيته وأهل
طاعته

،وبارك وسلم تسليما كثيرا كثيرا، أما بعد،

We cautioned, “O Adam! Live with your wife in Paradise and eat as freely as you please, but do not approach this tree, or else you will be wrongdoers.” But Satan deceived them—leading to their fall from the ‘blissful’ state they were in, and We said, “Descend from the heavens ‘to the earth’ as enemies to each other.² You will find in the earth a residence and provision for your appointed stay.” Then Adam was inspired with words ‘of prayer’ by his Lord, so He accepted his repentance. Surely He is the Acceptor of Repentance, Most Merciful. We said, “Descend all of you! Then when guidance comes to you from Me, whoever follows it, there will be no fear for them, nor will they grieve. But those who disbelieve and deny Our signs will be the residents of the Fire. They will be there forever.”¹⁸

A PIOUS WISH

My sisters, I have made a good intention, you also make du'ā'. I shall also make du'ā' to Allāh ﷻ. May Allāh ﷻ accept this intention through His grace, and may He make it a means of benefit for the entire world until the Day of Qiyāmah, for all the Muslim brothers and sisters. Āmīn

Allāh ﷻ has mentioned the incidents of many women in the Noble Qur'ān. I have intended to mention the incidents of all the women that have mentioned in the Noble Qur'ān, in sequence.

FIRST WOMAN OF THE WORLD

In Islāmic tradition, the first woman created was Ḥawwa. We begin today with her incident. She was the first woman of the world. She is the mother of all the women. Besides one man, she is the mother of all the men. She is the mother of humanity, except for one person. Her beloved name is Sayyidah Ḥawwa ﷺ.

She was the fortunate woman that was born in the heavens. The rest of the females were born on earth, and this will remain the case until Qiyāmah.

From some Tafsīr reports we learn that Sayyidah Ḥawwa

ﷺ was born in Jannah, and other reports state that she was born outside of Jannah, at a place in the heavens.

Sayyidah Ḥawwa ؑ is that fortunate woman in whose birth no woman was involved. In the world, a woman gives birth to a male or a female. However, Sayyidah Ḥawwa ؑ is that woman who was created by Allāh ﷻ from a man, without the agency of a woman. That man was Sayyidunā Ādam ؑ - her husband.

FIRST HUMAN BEING & NABĪ

Sayyidunā Ādam ؑ was the first human being and the first Nabī.

Sayyidunā Ādam ؑ was created by Allāh ﷻ on the Day of Jumu'ah. He entered Jannah on the Day of Jumu'ah, and it was on the Day of Jumu'ah that he was sent out of Jannah into this world.¹

What has been mentioned above is in terms of the body and the physical sphere, otherwise in terms of the realm of the souls, it was first our Nabī, Sayyidunā Muḥammad ﷺ.

Sayyidunā Ādam ؑ is a Nabī and a Rasūl of Allāh ﷻ.

¹ Muslim ḥadīth 1977

HONOUR OF SAYYIDUNĀ ĀDAM ﷺ

Sayyidunā Ādam ﷺ was created directly by Allāh ﷻ, and Allāh

ﷻ blew his soul into him.

And when I have proportioned him and breathed into him of My [created] soul, then fall down to him in prostration.¹

Allāh ﷻ says that after creating Sayyidunā Ādam ﷺ, he blew of his soul into him. This is a great honour for him.

Allāh ﷻ also says, 'Indeed Allāh selected Ādam'.

Allāh ﷻ blessed Sayyidunā Ādam ﷺ with a special place amongst the creation. He blessed him with perfection in terms of knowledge and spirituality. In order to show his perfection in knowledge, Allāh ﷻ instructed the angels to prostrate to him, i.e., Sayyidunā Ādam ﷺ. Allāh ﷻ taught Sayyidunā Ādam ﷺ many things that the angels did not know.

¹ Sūrah al-Hijr: 29

A UNIQUE ASPECT OF TAFSĪR

I shall inform you of something unique in Tafsīr. Imām Ibn Jarīr Ṭabarī رحمته الله, a great mufassir, reports from Sayyidunā ‘Abdullāh Ibn Mas’ūd رضي الله عنه and Sayyidunā ‘Abdullāh Ibn ‘Abbās رضي الله عنه that Allāh سبحانه created Sayyidunā Ādam عليه السلام in Jannah. He would live in Jannah. There were bounties in Jannah of every type; food, clothing, residence etc. However, Sayyidunā Ādam عليه السلام felt lonely and worried in Jannah. There was no company for him, and he felt reclusive.¹

HOW SLEEP DEPRIVES ONE OF HEAVENLY BLESSINGS

Once Sayyidunā Ādam عليه السلام had fallen asleep.

Remember my sisters in Dīn,

When Sayyidunā Ādam عليه السلام was in Jannah, he slept. Now, after Qiyāmah, when Allāh سبحانه will enter us into Jannah, then we will not get sleep, there will be no sleep because the more a person sleeps, the more bounties he will be deprived of. Therefore, there is no place for sleep in Jannah. The

¹ Qurṭubī vol.1 p.207, Ṭabarī vol.1 p.267

Noble Qur’ān states,

He who has settled us in the home of duration [i.e., Paradise] out of His bounty. There touches us not in it any fatigue, and there touches us not in it weariness [of mind].¹

A person will not tire in Jannah. When he will not tire, there will be no need for sleep.

THE FIRST CONVERSATION BETWEEN SAYYIDUNĀ ĀDAM ﷺ & SAYYIDAH HAWWAH ﷺ

Sayyidunā Ādam ﷺ slept away. When he woke up, there was a woman seated at his side. Sayyidunā Ādam ﷺ asked, “Who are you?” The woman replied, “I am a woman.” Sayyidunā Ādam ﷺ asked, “Why have you been created?” She replied, “I have been created so that you can acquire comfort, tranquillity, and companionship from me.”

AN IMPORTANT LESSON FROM THIS INCIDENT

My sisters in dīn, from this we learn a lesson that the first woman created by Allāh ﷻ in Jannah, she told her husband that Allāh ﷻ created the female in order to bring

¹ Sūrah Fāṭir: 35

comfort, tranquillity, and companionship for her husband. Therefore, convey comfort, tranquillity, and companionship to your husbands.

Allāh ﷻ says in another verse of the Noble Qur'ān,

And of His signs is that He created for you from yourselves mates that you may find tranquillity in them; and He placed between you affection and mercy. Indeed, in that are signs for a people who give thought.²³

This verse shows that Allāh ﷻ created the woman; the female, in order to bring comfort to the man.

THE UNIQUE STORY OF THE BIRTH OF SAYYIDAH ḤAWWAH ﷺ

Now, how was she born? There is a unique and strange incident regarding this. I shall inform you;

In our chest, there are eighteen ribs on the right side and seventeen ribs on the left side.

It is explained in the narrations that Sayyidunā Ādam ﷺ was sleeping soundly. At that time, Allāh ﷻ took out some matter from the left rib side from him. He created Sayyidah Ḥawwah ﷺ from this. There is softness in the rib. Therefore, we generally find softness in the nature of a

female.

THE FEMALE WAS CREATED FROM THE RIB, SO...

From this, we learn a number of lessons:

1. The rib is a weak bone in the body. We realise that a female has been created from a weak bone. One should not hit or beat her in any way. She is not a punching bag to exercise boxing.

2. The rib is close to the heart. Therefore, love for the wife must remain in the heart.

3. There is crookedness in the nature of the woman, like the rib bone. Despite her crookedness, it is a sign of perfection of a man if she treats her appropriately. However, she should not be left totally crooked, otherwise the crookedness will increase. One should try to reform her with wisdom.

SAYYIDAH ḤAWWAH ﷺ WAS THE MOST BEAUTIFUL WOMAN OF THE WORLD

Sayyidah Ḥawwah ﷺ was very beautiful because Allāh ﷻ created her in Jannah. She is the mother of every male and female to come until the Day of Qiyāmah. For this

reason, Allāh ﷻ made her extremely beautiful.

After creating her, Allāh ﷻ made Sayyidah Ḥawwah ﷻ sit on one side.

Sayyidunā Ādam ﷺ was sleeping. He did not know that a surgery happened in his body. Allāh ﷻ had taken out something from his ribs and created a female.

THE SECRET OF A MAN LOVING HIS WIFE

The Mufasssirīn write that if Sayyidunā Ādam ﷺ knew that something was being taken out from his rib and difficulty was caused to him, then until the Day of Qiyāmah, no man would have loved his wife. However, through the power of Allāh ﷻ, Sayyidunā Ādam ﷺ was put to sleep and Allāh ﷻ took out a small amount of matter from his rib, and replaced it with flesh. He was not aware of this. He did not experience any difficulty. Through the blessings of this, a male has love for his wife. Together with this, Allāh ﷻ creates the enthusiasm to love between the couple.

IT IS NOT PERMITTED FOR A MALE TO MEET A FEMALE BEFORE NIKĀH (ISLAMIC MARRIAGE UNION)

When Sayyidunā Ādam ﷺ woke up, he looked around.

Until now, he was alone in Jannah. He did not find any company, so he intended to go towards her. However, the moment he tried to go ahead, the angels called out and said, “O Ādam, stop. First get nikāḥ done, give the mahr for her, and then you can go to her.”

This incident was unfolding in Jannah. In Jannah, Sayyidah Ḥawwāh ﷺ was created for Sayyidunā Ādam ﷺ. Even there,

the angels did not allow Sayyidunā Ādam ﷺ to go towards her without paying the mahr.

From this, we learn that no woman should go to a strange man. She should not allow any strange man to go near her. After nikāḥ is done, then she can allow the husband to come to her, or she can go to him.

THE MAHR FOR NIKĀḤ: SENDING SALUTATIONS

[DURŪD] UPON RASŪLULLĀH ﷺ

Sayyidunā Ādam ﷺ asked the angels, “What is her mahr?” Subḥānallāh, what a unique response he got. The angels asked Allāh ﷻ regarding the amount, and they said, “O Ādam, if you will marry Ḥawwāh, then the mahr is that the world will begin and you will go into the world, there

will be the final Nabī amongst your children whose name will be Muḥammad. The mahr for your nikāḥ is to recite three times or twenty times Durūd upon our beloved, the final Nabī.”¹

Therefore, in the world, the title of Sayyidunā Ādam ﷺ is ‘Abul-Bashar’, i.e., father of humanity. In the ākhirat, his title will be ‘Abū Muḥammad’. It will be his honour to be called by this title.

My sisters in Dīn, it is a point to think over, Sayyidunā Ādam ﷺ is being married to Sayyidah Ḥawwah ﷺ and the mahr is Durūd.

May Allāh ﷻ grant us the ability to recite in abundance. Āmīn

Recite Durūd in abundance, Inshā Allāh, you will see great blessings in this world and the hereafter.

HOW TO DEAL AT THE TIME OF NIKĀḤ

The second important point is that when there is a nikāḥ, engagement etc., then should the talk be only about the mahr?

¹ Zurqānī ‘alā Mawāhib al-Ladunniyyah vol.1 p.102

As for how much clothing should be given and how much shoes to be given, we should not fall into such things. Keep one thing in mind only, how much mahr is to be given? Decide on mahr Fāṭimī, that is excellent. It amounts to 1531g of silver. Give that amount equivalent in gold or silver, or cash value of the day.

ALLĀH ﷻ PERFORMED THE NIKĀH

Sayyidunā Ādam ﷺ read the Durūd, so Allāh ﷻ performed the nikāḥ. There were witnesses. Witnesses are necessary in a nikāḥ.

THE ANGELS THAT LIFT THE 'ARSH WERE WITNESSES

Who were the witnesses? The report states that when performing the Nikāḥ, Allāh ﷻ said, “O the angels carrying my ‘Arsh, and the other angels, I have given my servant Ḥawwā in the nikāḥ of my servant Ādam.”²⁶

At that time, four angels were carrying the ‘Arsh, and on the Day of Qiyāmah, eight angels will be carrying the ‘Arsh.

The angels carrying the ‘Arsh are of a very lofty caliber and very high rank. Allāh ﷻ made these angels as witnesses as well as the other general angels.

BIRTH OF THE WIFE FROM THE HUSBAND

At this point, I want to mention an important issue, always remember it. Sayyidunā Ādam ﷺ is the husband, not the father. Sayyidah Ḥawwa ؑ is his wife.

Allāh ﷻ created the woman from the husband. Sayyidunā Ādam ﷺ was the husband, Allāh ﷻ created Sayyidah Ḥawwa ؑ, his wife, from him. Always remember this well. Allāh ﷻ explains this in another āyat of the Noble Qur'ān,

O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women¹

Allāh ﷻ created the wife from the husband. Remember this so that you will always respect, honour, revere, and serve your husband, as the woman was made from the husband.

IN SOCIAL LIFE, THE WIFE SHOULD FOLLOW THE HUSBAND

When both of them were married, Allāh ﷻ said,

¹ Sūrah an-Nisā': 1

And We said, "O Ādam, dwell, you and your wife, in Paradise¹

O Ādam and Ḥawwa, your residence is now in Jannah, you will live in Jannah.

Ponder over this āyat. Allāh ﷻ said first 'you', i.e., Ādam. Then he said, 'your wife'.

From this, we learn that wherever the husband wants to take his wife, the wife should go and stay there. If the husband says, 'come, we shall go and live in Madīnah.' The wife should happily get ready to go and live in Madīnah.

In essence, in living, the wife must follow the husband. Wherever the husband wants to take her, the wife should go there. We learn this point and lesson from this āyat.

IN WHICH PARADISE WERE SAYYIDUNĀ ĀDAM السَّيِّدُ & SAYYIDAH ḤAWWA LIVING?

Well, both of them were living in Jannah. In some Tafsīrs, it is written that it was 'Jannat-ul-Ma'wā'. In Sūrah an-Najm, it states,

¹ Sūrah al-Baqarah: 35

And he certainly saw him in another descent. At the Lote Tree of the Utmost Boundary. Near it is the Garden of Refuge [i.e., Paradise]¹

It was in this garden of refuge that Sayyidunā Ādam ﷺ and Sayyidah Ḥawwa ؑ lived. In other reports, it is mentioned 'Jannat-ul-Khuld'. It was in this 'Jannat-ul-Khuld' that they began living.

WISDOM OF LIVING IN JANNAH

Allāh ﷻ let Sayyidunā Ādam ﷺ live in Jannah. Some Mufasssirūn have mentioned the wisdom of giving him a place in Jannah to be that he was the first human being. For this reason, he was placed in a residence in a populated city in Jannah so that he could learn the way of peace and tranquillity. He could learn the method of living. Moreover, because Allāh ﷻ wanted to forgive him, that is why He forbade him from eating from a certain tree.

We learn from this that staying away from forbidden and prohibited things is an easy method to gain the

¹ Sūrah an-Najm: 13-15

closeness of Allāh ﷻ.

REASON FOR THE NAME HAWWA

Why was the name of our mother kept 'Ḥawwa'? This is also something to think about.

Ḥawwa has two meanings: one meaning is 'to gather'. This is because the entire humanity besides Sayyidunā Ādam ﷺ are gathered in Sayyidah Ḥawwa ﷺ. The second meaning is 'life'. Her name came from the word 'ḥayāt' because she is the mother of all living human beings.³⁰

It is mentioned in reports that the angels asked Sayyidunā Ādam ﷺ for her name and he said 'Ḥawwa'. He gave the reason that she is living, i.e., she was created from him.¹

PERIOD OF LIVING IN JANNAH

Regarding the time Sayyidunā Ādam ﷺ and Sayyidah Ḥawwa ﷺ spent in Paradise (Jannah), we explain that Sayyidunā Ādam ﷺ and Sayyidah Ḥawwa ﷺ started living in Jannah. How long did they live there? There are different time periods given. Some say that there is no known time

¹ Ṭabarī vol.1 p.267

period. Some reports say that they lived in Jannah for six thousand years, then they came to the world.

In some Tafsīrs, it is written that Sayyidunā Ādam ﷺ and Sayyidah Ḥawwa ﷺ lived in Jannah for a moment, a minute. A minute of Jannah equates to a hundred and thirty years of the world, so they stayed there for a hundred and thirty years.

One report states that they lived in Jannah for the duration between zuhr and 'aṣr. This amounts to two hundred and fifty years.¹

GENERAL PERMISSION TO EAT IN JANNAH

Now they were living in Jannah, so Allāh ﷻ told them, and eat therefrom in [ease and] abundance from wherever you will.³³

Allāh ﷻ told them to eat in Jannah from wherever they wanted, to eat whatever they wanted, and to eat to their fill. Three things were permitted, to eat from the entire Jannah, to eat how much they wanted, to eat to their fill. The word used in the āyat is 'raghadan'. What does this mean?

¹ Durr-e-Manthūr vol.1 p.127

A PERSON GETS BOUNTIES IN JANNAH WITHOUT ANY TROUBLE

The Jannah of Allāh ﷻ is such that a person will get every bounty, food, and drink, without any difficulty.

IN THE WORLD, NO BOUNTY IS ACQUIRED EXCEPT WITH DIFFICULTY

My sisters in dīn, whatever bounty we get in this world, one has to experience some difficulty in order to acquire it. Males

have to go through difficulty in order to earn, the females go through the difficulty of cooking. There is difficulty in the world. In Jannah, whatever bounties there are, there will be no difficulty experienced in acquiring them. A person will make an intention in the heart, and it will come in front of him, the food will come in front of him. May Allāh ﷻ bless us with such a Jannah. Āmīn

THE BOUNTIES OF JANNAH WILL NEVER END

Whatever bounties Allāh ﷻ will grant in Jannah, they will never decrease, and they will never end.

In the world, we see the stock of rice that decreases, then we get worried about ordering more. If the oil gets

finished, we worry about ordering more. In Jannah, no bounty will get less, it will not end.

Allāh ﷻ says that O Ādam and O Ḥawwa, eat, my bounty will not decrease, my bounty will not end.

REGARDING FOOD PREFERENCES, SPOUSES MAY HAVE INDIVIDUAL CHOICES

In this āyat we learn something unique. In living, a woman follows her husband, but she does not follow him in food and drink. Both have what they like. The husband cannot force her to eat what he wants. If a man likes something, and the wife likes something else, then both are free. They have a choice. They can eat whatever they want. The wife cannot bind the husband, and the husband cannot force the wife. We learn this from the āyat.

THE HUSBAND IS RESPONSIBLE FOR FOOD, CLOTHING, & ACCOMMODATION

My sisters, this āyat has taught us something unique. May Allāh ﷻ bless us with understanding. It is binding and obligatory upon a man to provide three things for the wife. Accommodation, clothing, and food.

1. To arrange a home and accommodation. It is

necessary to arrange a home at least comprising of a bathroom, a toilet, a room, a kitchen.

2. He must arrange necessary clothing for his wife. I am referring to necessary clothing, the latest fashion and style is not necessary. Clothing the covers the body of an average type is necessary.

3. Arrangement of food.

Allāh ﷻ has made it the responsibility of the husband to arrange these three things.

Allāh ﷻ has given this command in another āyat, 'So We said, "O Adam, indeed this is an enemy to you and to your wife. Then let him not remove you from Paradise so you would suffer. Indeed, it is [promised] for you not to be hungry therein or be unclothed. And indeed, you will not be thirsty therein or be hot from the sun."³⁴

Allāh ﷻ is instructing Sayyidunā Ādam ﷺ that Shayṭān is his enemy. 'He should not take you out of Jannah. If you leave Jannah and go to the world, you will face difficulty.' What kind of difficulty?

The difficulty of earning or the difficulty of fulfilling needs.

In Jannah, there is no need to earn. There is no job and work. In Jannah, one will enjoy the bounties of Allāh, and once a person goes to the world, he will have to make effort and work.

IT IS NOT THE RESPONSIBILITY OF WOMEN TO EARN

Allāh ﷻ placed this responsibility on Sayyidunā Ādam عليه السلام alone. It is the responsibility of the man to provide a house, clothing, and food for the wife. If he will not make arrangements, he will be sinful. On the other hand, Allāh ﷻ has commanded the woman that whatever responsibility of earning there is, we have given it to the man.

WHAT ARE THE ISLAMIC GUIDELINES FOR SPOUSAL RESPONSIBILITIES?

What have you been commanded with? And abide in your houses and do not display yourselves as [was] the display of the former times of ignorance. And establish prayer and give zakāh and obey Allāh and His Messenger.¹

¹ Sūrah al-Aḥzāb: 33

O women, Allāh ﷻ has given you responsibility of the house, of the home. You have to stay in the home, perform ṣalāh, keep fast, give zakat. You have to obey Allāh ﷻ and His Rasūl ﷺ. Allāh ﷻ gave the responsibilities of outside the home to the man, and inside the home to the wife.

THE PROHIBITION AGAINST APPROACHING THE TREE

Sayyidunā Ādam عليه السلام and Sayyidah Ḥawwa ؑ were living in comfort. Allāh ﷻ instructed them,

But do not approach this tree, lest you be among the wrongdoers.¹

Go throughout Jannah, eat well, drink, but do not go near a certain tree. If you go near this tree, you will be an oppressor.

REASON FOR PROHIBITION OF GOING NEAR THE TREE: THERE IS NO SCOPE FOR COMPLAINT IN THE COMMAND OF ALLĀH ﷻ

My sisters, the question arises is that Allāh ﷻ gave

¹ Sūrah al-Baqarah: 35

freedom of the entire Jannah, they could go wherever they wanted to, but why did He stop them from going near a certain tree?

The one point we understand is that Allāh ﷻ is the Owner of me, you, and the entire humanity. Sayyidunā Ādam ﷺ and Sayyidah Ḥawwa ﷺ, and the entire humanity are the servants and slaves of Allāh ﷻ. Allāh ﷻ can stop His servants from whatever He wants. The servants have no right to question.

Therefore, my sisters, whatever Allāh ﷻ has stopped you from, we have no right to tell Allāh ﷻ, 'O Allāh, why have you stopped us?'

This āyat, 'and do not display yourselves as [was] the display of the former times of ignorance' stops the women from going out openly. Now, we do not have the right to ask Allāh ﷻ, 'O Allāh, this is a disbeliever, how much do the non-Muslim women move about, their hair is open, their bodies are uncovered, and why have you stopped us?'

We do not have the right to ask Allāh ﷻ. We are the servants and slaves of Allāh ﷻ. Allāh ﷻ has stopped us, so we will abide.

THE OBJECTIVE IS OUR NURTURING

The second point is that Allāh ﷻ is very merciful. It is His grace, He wants to nurture us, because our coming to the world remains. If Allāh ﷻ did not stop us from eating from on tree, then the nature of man would have had freedom. Allāh ﷻ wanted to stop us from one thing so that his male and female servants become such that they stop and stay away (from wrong).

The reason for this is that there are deeds and actions to be done in Islām, as well as deeds that people must not do. There are food items that a person can eat, and food items that a person cannot eat. Allāh ﷻ made our nature in Jannah, He trained us, that they were allowed to freely eat in Jannah, to roam in Jannah, but they were stopped from going near one tree. Allāh ﷻ had mercy and compassion upon us. He was kind to us. He nurtured us.

A compassionate mother will tell her child, 'son, do not eat too many chocolates and sweets, otherwise you will be affected by worms in the stomach.' This is the love of the mother, she stops her child from the wrong use of things.

My sisters, by Allāh, Allāh ﷻ has more mercy and

compassion than seventy mothers. Allāh ﷻ is nurturing us. He has compassion upon us, so that man does not become free and uncontrolled. For this reason, he said, 'do not go near the tree'.

THE REASON FOR THE PROHIBITION OF GOING NEAR THE TREE

Then think further, Allāh ﷻ said, 'do not go near this tree because if you go near it, you will eat from it. If you stay far from it, then you will stay away from eating it.'

From this we understand that whatever is sinful, then do not go near it. Then, the person goes close to sin, he will fall into sin. The one who stays far from sin, Allāh ﷻ will protect him from sin.

Therefore, see, in another āyat of the Noble Qur'ān, Allāh ﷻ says clearly,

'do not go near adultery, definitely it is a grave immorality and an evil way.'¹

What does it mean 'not to go near adultery'?

No strange man should go near a strange woman, they

¹ Sūrah Banī Isrā'il

should not speak to each other. They should not go near each other. This is because if you go near each other, then you will desire to speak. When you speak, then your heart will desire to get close, free, and informal. When you become informal, then it will slowly lead to adultery.

It is a great bounty of Allāh ﷻ, when a child goes near a furnace, there is fear of falling in. A compassionate father and mother will stop their child from going near fire. Allāh ﷻ is even more compassionate than a mother.

WHAT TREE WAS IT?

My sisters, what tree was it that Allāh ﷻ prevented Sayyidunā Ādam ﷺ and Sayyidah Ḥawwa ﷺ from going near to?

There are different reports in regards to this, is shall mention them to you:

One report states that it was a date tree. One report states that it was a lemon tree. One report states that it was a fig tree.

Some reports state that it was a citrus tree. Some reports states that it was the wheat tree.

One report is states that it was such a tree that if a person ate it, his wuḍū' would break, and wind would be let out in Jannah. It is not a good thing for impurity to be there. For this reason, Allāh ﷻ wanted to save Sayyidunā Ādam ﷺ and Sayyidah Ḥawwa ﷺ.

We learn from some reports that it was the tree regarding which Rasūlullāh ﷺ said in a ḥadīth, 'Allāh ﷻ has created a

tree in Jannah. It is a unique tree. It is such a large tree that if a rider on horseback had to ride under it for a hundred years, the shade will not end.'

It is said that this is the tree that Allāh ﷻ stopped Sayyidunā Ādam ﷺ and Sayyidah Ḥawwa ﷺ from going near this tree.

HOW WERE THE FRUITS OF THIS TREE?

The fruit of this tree was softer than butter and sweeter than honey.

THE DECEPTIVE APPEAL OF SIN

My sisters, remember one thing, whatever sins happen, the sins seem sweet on the outside, and they seem very

beloved too. The tree that Allāh ﷻ forbade eating from, its fruits were made soft and sweet so that Allāh ﷻ could test whether Sayyidunā Ādam ﷺ and Sayyidah Ḥawwa ﷺ will stop or they will be tempted and eat.

Every sin is of this nature. Allāh ﷻ says in the Noble Qur'ān, and Satan has made their deeds pleasing to them¹

Shayṭān beautified evil deeds, filth, and sin in front of man so that man can be tempted and fall into sin.

See, whatever sins there are, how tempting it is to watch television? How tempting and luring is listening to music? Whatever sins there are, outwardly, they seem sweet and soft. They seem nice and beloved. However, from the inside, in terms of the punishment, they are very bitter. They are dangerous.

May Allāh ﷻ grant us the ability to stay away from sins.
Āmīn

MISUNDERSTANDING REMOVED

Sayyidunā Ādam ﷺ and Sayyidah Ḥawwa ﷺ stayed far away from the tree, but our old enemy, Shayṭān, also went

¹ Sūrah an-Naml: 24

there to make effort.

At this point, I want to mention something which is famous amongst the people, it is incorrect though. I want to explain that generally people mention this story and say that Shayṭān had tempted Sayyidah Ḥawwa ؑ. Then, she tempted Sayyidunā Ādam ؑ, then both of them ate.

As a result of this, there are some people who admonish the sisters, and say that it was because of them that human beings were taken out from Jannah.

This is incorrect. I shall speak in favour of you. In Sūrah Ṭāhā, Allāh ؑ says, ‘Then Satan whispered to him; he said, “O Adam, shall I direct you to the tree of eternity and possession that will not deteriorate?”

In this āyat, it states that Shayṭān whispered evil thoughts and filth to Sayyidunā Ādam ؑ.

THE THREE GREAT CREATIONS OF ALLĀH ؑ

In Islamic tradition, Allāh’s creations include three notable categories:

1. One great creation is the angels, created a long time ago by Allāh ؑ.
2. The second great creation is Shayṭān, and the Jinnāt

with him. Allāh ﷻ created them about two thousand years before man was created.

3. The third great creation of Allāh ﷻ is man.

I tell you, for your knowledge, that Allāh ﷻ created the angels. Then he created the Shayṭān and Jinnāt, then thirdly he created man.

Man was created last, and before the creation of man, Shayṭān and the Jinnāt lived in the world.

AN INTRICATE POINT

Upon this, I generally mention an intricate point. Some people say that a 'jinn' has infested your house. The matter should be the other way round, it is us, man that has gone into the houses of the jinn.

The reports state that when the Jinnāt were causing corruption in the land, they shed blood, then Allāh ﷻ sent an army of angels. They killed the angels and banished them to the islands. They emptied the land for the coming of man. Therefore, even now, most of the Jinnāt live on the islands and mountains, or the jungles.³⁹

SHAYṬĀN WAS THE GREATEST WORSHIPPER

The biggest Shayṭān, Iblīs, was very pious. He was so

pious that there was no place on earth where he did not prostrate, i.e., make sajdah. Throughout the world, Shayṭān had prostrated to Allāh ﷻ. He was such a great worshipper.

SHAYṬAN POSSESSED THREE QUALITIES BUT LACKED THE FOURTH

I want to explain a delicate point to you. May Allāh ﷻ allow you to understand easily. Shayṭān was a great worshipper (‘ābid), he was a great scholar (‘ālim), and he was a great recognizer of Allāh ﷻ (‘ārif). He recognized Allāh ﷻ fully.

Look, there are three words; ‘ābid, ‘ālim, ‘ārif.

PROOF OF SHAYṬAN BEING AN ‘ĀRIF

Shayṭān was ‘ārif billāh. The proof of this is that when a person wants to take out work from someone else, then his mood is studied. In a good mood, he will do a difficult task easily and when he is in a bad mood, something easy becomes difficult. This is the condition of man. Allāh ﷻ is pure from these conditions and states. Shayṭān knows this. For this reason, at the time he was taken out from the court of Allāh ﷻ, he asked for a long life. This is proof that he was ‘ārif billāh. Allāh ﷻ says,

[Allāh] said, "Descend from it [i.e., Paradise], for it is not for you to be arrogant therein. So get out; indeed, you are of the debased." [Shayṭān] said, "Reprieve me until the Day they are resurrected." [Allāh] said, "Indeed, you are of those reprieved." [Shayṭān] said, "Because You have put me in error, I will surely sit in wait for them [i.e., mankind] on Your straight path. Then I will come to them from before them and from behind them and on their right and on their left, and You will not find most of them grateful [to You]."⁴⁰

AN IMPORTANT POINT IN THIS ĀYAT

In this āyat, all directions are referred to in terms of him causing people to go astray, i.e., look in front and walk, so that the gaze of the person will fall on someone, look right and left, so that the gaze will fall on the houses of people. Look back, so that your gaze will fall on some stranger. However, Allāh ﷻ caused Shayṭān to forget two directions; one was above, and the second was below. We know that there are two dangers when walking whilst looking above:

First, there are tall buildings today. The gaze of a person will fall on a female in the gallery or balcony.

Second, if a person looks above and walks, people will

feel that the person is crazy. Therefore, safety lies in only in lowering the gaze and walking. Allāh ﷻ says,

Tell the believing men to reduce [some] of their vision and guard their private parts and guard their private parts. That

is purer for them. Indeed, Allāh is Acquainted with what they do.

And tell the believing women to reduce [some] of their vision¹

Anyway, I was explaining that there are three words, and in all three, the first letter is 'ayn. 'Ābid, 'Ālim, 'Ārif – all three begin with 'ayn. Shayṭān had all three 'ayn. He did not have the fourth, which is why he went astray. Shayṭān was a great worshipper, a great scholar, a great recognizer of Allāh, but, sisters, he was not an 'āshiq, i.e., great lover. If he was a great lover of Allāh ﷻ, then he would not have gone astray. May Allāh ﷻ make me and you all true lovers of Him.

The being worthy of love is Allāh ﷻ. Have love for Allāh ﷻ, He says in the Noble Qur'ān,

¹ Sūrah an-Nūr:30

But those who believe are stronger in love for Allāh.¹
May Allāh ﷻ grant us true ardent love for Him. Āmīn

WHO IS AN 'ĀSHIQ?

Allāh ﷻ gave an instruction, whether we understand it or not, we must close our eyes and fulfil it, that is an 'āshiq.

May Allāh ﷻ make our nature such that whatever is the command of the Shari'ah, whether we understand it or not, we close our eyes and fulfil it.

Anyway, how did Shayṭān reach Jannah and pass on his whispering?

Then Satan whispered to him⁴³

From this āyat we learn that Shayṭān whispered into the heart of Sayyidunā Ādam ﷺ only. In another place, 'But Satan whispered to them'⁴⁴ Here, it states that Shayṭān whispered to both of them. From the āyāt of the Noble Qur'ān, we learn that the whispering of Shayṭān did not affect Sayyidah Ḥawwa ﷺ only.

¹ ⁴² Sūrah al-Baqarah: 165

Hence, what is famously known is not correct. What the people say is incorrect. It is not in the Qur'ān or ḥadīth. They go on and spoil the name of the women, that Shayṭān whispered to her and caused her to go astray, she caused Sayyidunā Ādam ﷺ to slip, then they had to leave Jannah. This is not the case, this is incorrect.

SHAYṬĀN'S POWER IS LIMITED TO WHISPERING

Remember, Allāh ﷻ has given Shayṭān only one power, that is to put evil whispers in the heart of a person. Aside from evil whispers, Shayṭān cannot do anything. Have you ever seen in your life that Shayṭān took you by the hand and made you do evil?

Yes, within man, the agent of Shayṭān, he or she can do it. However, the original Shayṭān, he cannot do anything, he cannot force a person into sin. He can only put the evil whisper.

The meaning of waswasah is that he puts filthy and evil thoughts in the heart.

HOW DID SHAYṬĀN PUT THE WHISPER?

Now, there is an important point to consider, how did

Shayṭān put the whisper?

There are two possibilities:

1. Despite his disobedience, there was no prohibition for Shayṭān regarding entry into Jannah. Hence, he would come into Jannah from time to time. He came and he put the whisper.

2. He put the whisper from outside of Jannah. In today's times, sound is carried by waves to far off places. In this way, there was some plan he adopted like this to convey the whisper.

SUPPLICATIONS FOR PROTECTION AGAINST EVIL WHISPERS [WASWASAH]

Nowadays, there are many brothers and sisters that are worried by whisperings of Shayṭān.

I shall inform you of a few du'ā's. Learn them, read them. Inshā Allāh, through the blessings of these du'ā's, Allāh ﷻ will protect you from the whisperings. They are very powerful du'ā's.

FIRST DU'Ā'

The du'ā' from the Noble Qur'ān,

And say, "My Lord, I seek refuge in You from the

incitements of the devils, And I seek refuge in You, my Lord, lest they be present with me."⁴⁵

The Muslim who reads this du'ā', Allāh ﷻ will protect him from the whispering of Shayṭān, and Shayṭān will not be able to come to him, Inshā Allāh.

SECOND DU'Ā'

Shayṭān causes a person to be extremely worried. He puts dirty thoughts in the heart of a person. I shall inform you of another du'ā', it is also from the Noble Qur'ān.

Say, "I seek refuge in the Lord of mankind, The Sovereign of mankind, The God of mankind, From the evil of the retreating whisperer – Who whispers [evil] into the breasts of mankind – From among the jinn and mankind."¹

By reciting Sūrah an-Nās, a person will be protected from the whispering of Shayṭān. Look how beautiful it is. A person uses three qualities of Allāh ﷻ and makes du'ā'. The Rabb of mankind, the Sovereign of mankind, the deity of mankind.

O Allāh, this Shayṭān who whispers, protect me from

¹ Sūrah an-Nās: 1-6

him. The whisperer is also found amongst humanity, aside from the jinnāt. Both give evil whispers to a person. O Allāh, protect me from them.

Hence, if you get evil whispers, then recite Sūrah an-Nās.

THIRD DU'Ā'

I shall tell you of a third du'ā'. Imām Ibn Kathīr رحمته الله in his Tafsīr has mentioned a report in which it states that if a person, male or female, gets troubled by the whispering of Shayṭān, he should recite the āyat of the Noble Qur'ān,

He is the First and the Last, the Ascendant and the Intimate, and He is, of all things, Knowing.⁴⁷

By reading this āyat, a person will gain protection from the whispering of Shayṭān through its blessings.

A MEDICINE TO SAVE ONE'S SELF FROM THE WHISPERINGS OF SHAYṬĀN

Fourthly, I shall inform you of a medicine, when a whispering comes into the heart, then do not pay attention to it. Do not pay heed to it. Recite lā ḥawla wa lā quwwata illā billāh al-'aliy al-'adhīm. Inshā Allāh, the whispering will come to an end. If you will think over the whispers, then

more will come. Do not pay attention to them at all. Inshā Allāh, you will be protected.

Generally, when a person is alone, he sits and he thinks, then whisperings come to him. Therefore, whoever has this illness, I tell them that they should not sit idle. They should engage in some housework, recite the Noble Qur'ān, recite Tasbīḥ, listen to a dīnī lecture, listen to the Noble Qur'ān, stay around children.

The one who sits alone ends up doing nothing. Such people get whispering of Shayṭān in abundance. Do not leave your mind empty. Through this, you will be protected from the whispering of Shayṭān.

In short, Shayṭān whispered into the hearts of Sayyidunā Ādam ﷺ and Sayyidah Ḥawwa ﷺ and he called them to eat from the tree.

Inshā Allāh, the story will be mentioned ahead. May Allāh ﷻ bless us with the divine ability to understand correctly, practice correctly, spread the correct information and call others to it. Āmīn

وآخر دعوانا أن الحمد لله رب العالمين

PART 2: SAYYIDAH HAWWA ﷺ

THE OBJECTIVE OF NARRATING INCIDENTS IN THE NOBLE QUR'ĀN¹

Allāh ﷻ has mentioned many incidents in the Noble Qur'ān. The Noble Qur'ān explains one wisdom of the incidents that have been stated within it,

There was certainly in their stories a lesson for those of understanding.

THE MEANING OF 'LESSON'

The meaning of lesson is that a person hears the condition of another person, or, he sees the condition of another person, and he takes advice and lesson from it. This is called 'lesson'. A certain person is in a good condition. How did he reach that good condition? A person should understand it and think over it. A certain person is in difficulty, so how did he come into that difficulty? A person hears it, he understands, and he makes arrangements for his

¹ The objective of narrating incidents in the Noble Qur'ān is to strengthen the heart and build courage in a person to believe and accept Allāh ﷻ as the sole deity worthy of worship, to obey his commands, and live one's life in obedience to him. -

protection. This is called taking a lesson.

There are incidents of men in the Noble Qur'ān, there are also incidents of women. There are incidents detailing good conditions, and there are incidents detailing difficulty and punishment too. All of these incidents have wisdom in them. People of intelligence take lesson and advice.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله محمدًا ونستعينه ونستغفره ونؤمن به ونتوكل عليه ونعوذ به من شرور
انفسنا ومن سيئات أعمالنا، من يهده الله فلا مضل له ومن يضلل الله فلا هادي له ونشهد أن
لا إله إلا الله وحده لا شريك له ونشهد أن سيدنا وشفيعنا وحبيبنا وإمامنا ومولانا
محمدًا عبده ورسوله، صلوات الله تبارك وتعالى عليه وعلى آله وأصحابه
وذرياتهم وأهل بيته وأهل طاعته، وبارك وسلم تسليماً كثيراً كثيراً

To proceed,

And "O Adam, dwell, you and your wife, in Paradise and eat from wherever you will but do not approach this tree, lest you be among the wrongdoers." But Satan whispered to them to make apparent to them that which was concealed from them of their private parts. He said, "Your Lord did not forbid you this tree except that you become angels or become of the immortal." And he swore [by Allāh] to them, "Indeed, I am to you from among the sincere advisors." So he made them fall, through deception. And when they tasted of the tree, their private parts became apparent to them, and they began to fasten together over themselves from the leaves of Paradise. And their Lord called to them, "Did I not forbid you from that tree and tell you that Satan is to you a clear enemy?" They said, "Our Lord, we have

wronged ourselves, and if You do not orgive us and have mercy upon us, we will surely be among the losers." [Allāh] said, "Descend, being to one another enemies. And for you on the earth is a place of settlement and enjoyment [i.e., provision] for a time." He said, "Therein you will live, and therein you will die, and from it you will be brought forth."

These āyāt of Sūrah al-A'rāf explain the rest of the incident of Sayyidunā Ādam ﷺ and Sayyidah Ḥawwa ؑ.

In another place, Allāh ﷻ states,

So We said, "O Ādam, indeed this is an enemy to you and to your wife. Then let him not remove you from Paradise so you would suffer. Indeed, it is [promised] for you not to be hungry therein or be unclothed. And indeed, you will not be thirsty therein or be hot from the sun." Then Shayṭān whispered to him; he said, "O Ādam, shall I direct you to the tree of eternity and possession that will not deteriorate?" And they [i.e., Ādam and his wife] ate of it, and their private parts became apparent to them, and they began to fasten over themselves from the leaves of Paradise. And Ādam disobeyed his Lord and erred. Then his Lord chose him and turned to him in forgiveness and guided [him]. [Allāh] said,

"Descend from it [i.e., Paradise] – all, [your descendants] being enemies to one another. And if there should come to you guidance from Me – then whoever follows My guidance will neither go astray [in the world] nor suffer [in the Hereafter]. And whoever turns away from my remembrance – indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten." And thus do We recompense he who transgressed and did not believe in the signs of his Lord. And the punishment of the Hereafter is more severe and more enduring. [Sūrah Ṭāhā: 117-127]

Allāh ﷻ explains the incident of Sayyidunā Ādam ﷺ and Sayyidah Ḥawwa ﷺ in these āyāt of Sūrah Ṭāhā.

SHAYṬĀN'S DECEPTIVE WHISPERS

We had previously explained that Shayṭān had whispered to Sayyidunā Ādam ﷺ and Sayyidah Ḥawwa ﷺ and convinced them, 'O Ādam, this tree that Allāh ﷻ forbade you from eating of it, this was when you were newly

in Jannah. You did not have the capacity to digest the bounties of Jannah. At that time, your digestive system was weak. At that time Allāh ﷻ forbade you. Now you have been living in Jannah, you have been accustomed to eating and digesting the bounties of Jannah. Therefore, if you eat, there will be no sin on you.'

A UNIQUE PRESCRIPTION FOR GOOD HEALTH ON JOURNEY

When a person goes on a journey from one place to another, then in the beginning, the air, water, and weather seems difficult upon a person.

For this reason, some Mufasssirrīn have written that when a person is on a journey, then he should take at least a bottle of water from his area. Whichever place he goes to, he should mix his water with the water of the area when drinking. Based on this, he will have good health on journey.

WHISPERING OF SHAYṬĀN: THE PROHIBITION WAS TEMPORARY & MEDICINAL

Shayṭān used a unique whispering. He said that the prohibition was temporary, it was for a fixed time. That time has passed. Now, if you eat of the tree, you will have no

difficulty. It was medicinal, you were stopped from it by way of medicine; this was not a shar'ī prohibition. Shayṭān taught them this.⁵¹

SHAYṬĀN'S SECOND DECEPTION: YOU WERE ONLY PROHIBITED FROM ONE SPECIFIC TREE

Together with this, he said that the tree that Allāh ﷻ prohibited you from, it was a specific tree. If there is another tree of its type in Jannah, there is no problem in eating from it. It is a specific tree that you cannot eat from, and if there is a tree of the same type in another place, then you can eat from it. It was all these wrong things that Shayṭān taught to Sayyidunā Ādam ﷺ and Sayyidah Hawwa ﷻ. [Ṭabarī vol.1 p.270-271]

THIRD WHISPER OF SHAYṬĀN: YOU WILL GET ETERNAL JANNAH

Together with the above, he said that the effect of the tree and its benefit is that whoever eats of it, he will get a visa to live in Jannah for eternity. At the moment, you are in Jannah with a work permit. You have a temporary visa, but if you eat from this tree, you will live in Jannah forever because if you eat of this tree, you will live in Jannah

forever. This is because whoever eats of this tree, he will live in Jannah for eternity. [Ṭabarī vol.1 p.275, vol.8 p.468]

REPORT OF IMĀM ṬABARĪ

Ibn Jarīr Ṭabarī has mentioned a report that the branches of this tree were spread out in Jannah, they were dense. The angels used to eat of its fruit, and whichever angel ate of it, got eternal life. Hence, Shayṭān said this to Sayyidunā Ādam ﷺ and Sayyidah Ḥawwa ﷺ, 'see, the angels eat it and they get eternal life. If you will eat of it, you will also get eternal life.'

FOURTH WHISPERING OF SHAYṬĀN: YOU WILL BECOME ANGELS

In addition, he told them, 'By the blessings of eating from this tree, you will become like angels, i.e., whatever excellent qualities and traits the angels have, they will come into you. Just as the angels are a creation that do not experience hunger, they do not experience thirst, O Ādam and Ḥawwa, if you will eat from this tree, you will not experience hunger, and you will never experience thirst. For this reason, I am giving you counsel to eat from this tree.'

SHAYṬĀN USED A STRANGE RUSE

Shayṭān used a strange ruse, that by eating from this tree, you will never die, you will gain a long life.

He used all these strange ruses and impure excuses and invited Sayyidunā Ādam ﷺ and Sayyidah Ḥawwa ؑ to eat from the tree, and prepared them to consume from it.

THE DANGER OF EXCESSIVE DESIRE & GREED

Sisters in Islām, desirous greed is something very dangerous. Shayṭān put it in front of Sayyidunā Ādam ﷺ and Sayyidah Ḥawwa ؑ and made him triumph. Therefore, save yourselves from the wrong habit of desirous greed. Whatever has been decreed for you, Inshā Allāh, you will get it. The belly of a greedy person will be filled only by the sand of the grave. Nothing of this world will be able to fill the belly of a greedy person.

A Desirous Greedy Person should do one Thing

If a person wants to be greedy, then he should be desirous and greedy for a good deed, to perform more ṣalāh, more nawāfil, more recitation of the Qur'ān, more tasbīh. Create the desire for good deeds. Do not create the desire and greed for clothing,

shoes, sandals, and other worldly items. A greedy person is very dangerous and greed is an evil habit.

May Allāh ﷻ protect us from wrong and filthy greed. May He clean our hearts from the filthy greed of the world. Āmīn

A NABAWĪ DU'Ā' FOR PROTECTION FROM WORLDLY GRIEF

There is a du'ā' mentioned in the ḥadīth. All of you should learn it. 'O Allāh, do not make the world into our highest objective and the end point of our knowledge', [Allāhumma lā taj'alid dunyā akbara hamminā wa lā mablagha 'ilminā]¹

Today, our worry, our tension, our thought, all our planning, it is all linked to the world. How can we get more money? How can I increase my wealth? How can I have more provision?

The Nabī of Allāh ﷺ made du'ā' to Allāh ﷻ, 'O Allāh, do not make most of my worry the world, and do not make the end point of our lives and knowledge into the world.'

¹ Tirmidhi

May Allāh ﷻ keep our hearts safe from the impure love of the world. Āmīn

SHAYṬĀN TOOK A FALSE OATH USING THE BLESSED NAME OF ALLĀH

Then Shayṭān took an oath, he said that he was a well-wisher for them.

Shayṭān took an oath in the name of Allāh ﷻ, a false oath. He said, 'I am a well-wisher unto you. I want goodness for you, in which lies benefit, I shall tell you of something in which lies goodness and benefit for you, eat of this tree.

He took a false oath using the blessing name of Allāh ﷻ, he said that he was a well-wisher, and in this way Shayṭān made effort on Sayyidunā Ādam ﷺ and Sayyidah Ḥawwa ﷺ.

A FALSE OATH CANNOT BE TAKEN USING THE NAME OF ALLĀH

Sayyidunā Ādam ﷺ and Sayyidah Ḥawwa ﷺ were both affected by the talk of Shayṭān. Sayyidunā Ādam ﷺ and Sayyidah Ḥawwa ﷺ were pious and simple, they were straightforward, they thought that it is impossible for someone here to take a false oath in the name of Allāh ﷻ. Therefore, they thought that Shayṭān was speaking the

truth and were convinced.

AN IMPORTANT LESSON FROM THIS INCIDENT

My sisters, I want to mention this especially for our young, unmarried sisters.

There are many people who take false oaths in the name of llāh ﷻ and they try to seduce and lure you.

They tell you that they are your best friends, they are being good to you, they tell you that your life will be better, they take false oaths in the name of Allāh ﷻ and try to ensnare you into their filthy schemes.

Remember that this is the impure plot of Shayṭān. shayṭān took false oaths in the name of Allāh ﷻ. He took a false oath and called Sayyidunā Ādam ﷺ and Sayyidah Ḥawwa ﷺ to eat from the forbidden tree.

May Allāh ﷻ save us from those who take false oaths, sweet talk a person and try to deceive you. Āmīn

This is an important point from this incident.

MISINTERPRETING DIVINE PROHIBITION AS MERE ADVICE

Some Mufasssirīn have mentioned an explanation that Sayyidunā Ādam ﷺ understood that Allāh ﷻ forbade form

eating of the tree and this prohibition was out of compassion. It was not a ruling or matter of law. There was no shar'ī restriction. The habit of many young people is that whatever their elders tell them out of compassion, then youngsters go against it.

HE DID NOT RECOGNIZE

Allāh ﷻ gave Shayṭān the ability to take on a different form. This is because it could be that Shayṭān took on such a form that Sayyidunā Ādam ﷺ and Sayyidah Ḥawwa ﷺ did not recognize him. Because they did not recognize him, that is why they accepted what he said.

SAYYIDUNĀ ĀDAM ﷺ AND SAYYIDAH ḤAWWA ﷺ EAT FROM THE FORBIDDEN TREE

When all of this happened, then Sayyidunā Ādam ﷺ and Sayyidah Ḥawwa ﷺ went to the tree and they broke a fruit from it, and they ate from it. Think, especially over a mango, when a mango is broken from a branch, you will see that there is some sticky substance that comes out. In Gujarati it is called 'chik'. After washing it, we eat the mango. This sticky substance is found in many trees.

THE HARM OF BREAKING THE FRUIT & EATING

The harms of breaking the fruit and eating are listed hereunder:

1. The beginning of women experiencing hayḍ. When Sayyidunā Ādam ﷺ and Sayyidah Ḥawwā ؑ ate from this tree, they had broken a fruit, so what was the result? It is mentioned in the reports that when they broke the fruit, then a sticky substance came out. It was decreed from the side of Allāh ﷻ that there will be some sticky substance that will come out monthly from the body of the female, which is referred to as the blood of ḥayḍ. This began there. It was decreed that a female will get ḥayḍ, but it began in this way when the fruit was broken from the tree and the sticky substance came out. It was then said that from the body of the woman, there will always be a sticky substance that will come out.

2. The second thing that happened was that there was a decrease in the intelligence (of man).

3. The third thing that happened was that difficulty in pregnancy came about.

THE IMMEDIATE LOSS OF HEAVENLY GARMENTS

The moment they ate from the fruit of the tree, there was a major and terrible reaction; whatever clothing was on the bodies of Sayyidunā Ādam ﷺ and Sayyidah Ḥawwa ﷺ, it had automatically been removed. This is mentioned in an āyat of the Noble Qur'ān.

WHAT WAS THE CLOTHING MADE OF?

Sayyidunā 'Abdullāh Ibn Mas'ūd ؓ reports that there was a fragrant tree in Jannah, the clothing was made from this fragrant tree.

Some scholars say that the clothing was made from the light of Allāh ﷻ, their bodies were covered using this clothing made from the light of Allāh ﷻ. As they touched the tree, the clothes of light came off their bodies and their private areas were visible to each other.

SAYYIDUNĀ ĀDAM ﷺ AND SAYYIDAH ḤAWWA ﷺ HAD NEVER SEEN EACH OTHER'S SATR

Sayyidunā Ādam ﷺ and Sayyidah Ḥawwa ﷺ were living in Jannah in such a way that they had never seen each other's satr. This is because at that time in Jannah, there was no lust and desire. There was no need to relieve one's

self in Jannah. Hence, there was no need to remove one's clothing. For this reason, they were not aware of the private areas.

When this particular incident occurred, then the clothing of light was removed from their bodies and the private areas of each of them became visible. When this had happened, they became worried about hiding their private areas from each other.

COVERING THE SATR USING THE LEAVES OF THE FIG TREE

They were worried about how to cover the satr?

They looked in Jannah, this way and that way. They saw a fig tree nearby. The Arabic word is 'tīn' for fig. They broke the leaves and quickly began putting it on their bodies.

Allāh ﷻ takes an oath in the Noble Qur'ān on this tree,
By the fig and the olive. And [by] Mount Sinai. And [by]
this secure city [i.e., Makkah]¹

Qāḍī Bayḍāwī رحمه الله writes that Allāh ﷻ has especially taken an oath on the fig and the olive. This is because the fig

¹ Sūrah at-Tīn: 1-3

is a great fruit that has no waste. It is beneficial provision and has plenty of benefit. It causes the nature of a person to become soft and removes phlegm. It increases body mass, is beneficial for the liver and spleen. It is food as well as medicine. Its trees do not have thorns. There is many benefits of its oil.

Tīn refers to the fruit and the tree. Zaytūn refers to the fruit and the tree. There is indication to their benefits. The fig does not have a pit, there is no need to remove the skin. It is food as well as medicine. The fig tree does not grow so tall that it becomes difficult to get the fruit.

MODESTY AND SHAME ARE EMPHASIZED AS IMPORTANT QUALITIES IN ISLAMIC TEACHINGS

My sisters, we learn a lesson from this. The nature of males and females is such that they do not like to remain naked. Allāh ﷻ has made it like this. There was no-one else throughout Jannah. It was only Sayyidunā Ādam ﷺ and Sayyidah Ḥawwa ﷺ. It was husband and wife alone, but despite this, when their clothing was removed, and their satr was uncovered, they did not like to remain naked for even a minute. They immediately ran and quickly placed the

tree leaves and began to cover their bodies.

A VALUABLE PIECE OF INFORMATION

At this point, bear an important and valuable piece of advice in mind. Why were the clothes of light removed from their bodies in Jannah?

This is because there was a slip, a mistake. Allāh ﷻ told them not to go near the tree, do not eat from it. What Allāh ﷻ forbade them from, they ate, and the harm of this was that the clothes of light in Jannah were removed from them.

IMMODESTY & IMMORALITY IS A RESULT OF CONSUMING ḤARĀM

My sisters, it is an important point to understand that when ḥarām food goes into the body, the effect is that males and females become immodest. Immodesty and immorality come into the life of a person.

Today, whichever shameless Muslim males and females you see, the clothing on their bodies is very little, they wear revealing clothing, it is highly possible that they have consumed ḥarām. Ḥarām has gone into their bodies. They have consumed something impermissible. It is possible that dressing like this is the result of their provision. This is

because when ḥarām, wrong, and impermissible things go into the stomach, then immorality and immodesty comes about. Therefore, save yourself from filth, wrong things, and impermissible things.

I am saying this with reference to Jannah.

**ALLĀH ﷻ DOES NOT LIKE THAT A PERSON
REMAINS NAKED WITHOUT NECESSITY**

I want to tell you something else important. Sayyidunā Ādam

عليه السلام and Sayyidah Ḥawwa ﷺ, husband and wife, were alone in Jannah. There was no-one else there. Despite this, they did not like to remain naked in front of each other.

From this we learn that whether we are alone, in solitude, then too, a husband and wife should not remain naked without need or necessity.

TODAY, THIS SIN HAS BECOME COMMON

Therefore, listen to one thing. I do not feel good when I have to say it. However, this sin has become common. Hence, I have to speak openly, that even if a man and woman are alone in a room, a husband and wife, then too Allāh ﷻ does not like that they remain naked without need.

It is mentioned in a ḥadīth of Tirmidhī Sharīf reported by Sayyidunā Bahz bin Ḥakīm رضي الله عنه, from his grandfather, Sayyidunā Mu’āwiyah bin Ḥaydah رضي الله عنه that he said, “O Rasūl of Allāh, in front of whom can we open our satr and where is it necessary to cover?” Rasūlullāh صلی الله علیه وآله وسلم replied, “Protect, i.e., cover your satr, except from your wife and slave girl.” The narrator says that he said, “O Rasūl of Allāh, sometimes a person is with someone else?” Rasūlullāh صلی الله علیه وآله وسلم replied, “If you can make it that no-one sees your satr, then do so (i.e., it is not permitted to open the satr in front of another man).” He asked, “If a person is alone?” Rasūlullāh صلی الله علیه وآله وسلم said, “Allāh has a greater right in comparison to others, that we have shame and modesty before Him.”

When we are alone, then at that time also, Allāh عز وجل sees us. Therefore, one should not be naked without need in one’s bedroom.

Note: For details, see our book ‘Shādī kī Pehlī Rāt’.

A VERY IMPORTANT ḤADĪTH

At this moment, I want to mention another ḥadīth.

The youngest and most beloved of the spouses of Rasūlullāh صلی الله علیه وآله وسلم was Sayyidah ‘Ā’isha رضي الله عنها. She says that her

entire life passed but she never saw the satr of Rasūlullāh ﷺ and Rasūlullāh ﷺ never saw her satr.⁵⁸

Sayyidah 'Ā'isha رضى الله عنها is speaking about her entire life. Think, such a beloved and good wife is saying this.

This is a very important ruling. However, I cannot speak in great detail on these rulings in front of you. I shall explain them in detail to the males in the Masjid tomorrow after zuhr. Inform the males to come to the Masjid tomorrow after zuhr. Inshā Allāh, I shall explain all these rulings in detail.

Note: You can listen to the recordings of the explanation of the rulings.

A VOICE CAME FROM ALLĀH ﷻ

When Sayyidunā Ādam عليه السلام and Sayyidah Ḥawwa رضى الله عنها ate from the forbidden tree and the clothing was removed from their bodies, they began to quickly cover their bodies using leaves. A voice came to them from Allāh ﷻ,

And their Lord called to them, "Did I not forbid you from that tree and tell you that Satan is to you a clear enemy?"¹

¹ Sūrah al-A'rāf: 2

O Ādam, did I not tell you not to eat of this tree? Did I not inform you that Shayṭān is an open enemy for you? Why did you accept the talk of Shayṭān?

WHILST THERE ARE ḤALĀL BOUNTIES, WHY ḤARĀM?

There are many bounties in this Jannah. Allāh ﷻ has permitted you to eat from them. Were they not sufficient for you? I forbade you from eating from one tree and you ate of it.

THERE ARE SO MANY BOUNTIES, THEN WHY DO YOU TURN TO ḤARĀM?

It is very important to note that today there are thousands of ḥalāl bounties of Allāh ﷻ. Are these bounties not sufficient for us? Why do we eat ḥarām things?

How many ḥalāl drinks there are? There are various types of juices and drinks, yet people consume liquor. How many types of ḥalāl food there are? So why do people go to eat ḥarām?

IT IS THE STANDING OF A PERSON TO ATTEST TO HIS SIN

The summary is that Sayyidunā Ādam ﷺ and Sayyidah

Ḥawwa ؑ made a mistake, they ate from the tree that Allāh ؑ forbade them from. The result was that they were told to go to the world.

We said, "Go down from it, all of you. And when guidance comes to you from Me, whoever follows My guidance – there will be no fear concerning them, nor will they grieve."⁶⁰

This was a matter decreed by Allāh ؑ from before. They were destined to come to the world, although this was the apparent means – that the tree they were forbidden from, they ate from it.

From this we learn that when a person goes against the command of Allāh ؑ, then he is taken far away from a good place. Sayyidunā Ādam ؑ and Sayyidah Ḥawwa ؑ were taken from a comfortable place like Jannah and had to come to the world.

We also learn that when a person goes against the command of Allāh ؑ, he is deprived of staying in a good and nice place. If a person is studying in a good Madrasah, a good school, a good college, and he goes against the rules there, then he will be expelled. A person is living in a nice

house, but if he goes against the rules and ways there, then he will be separated from that household under some context or the other.

SAYYIDUNĀ ĀDAM ﷺ DESCENDED TO EARTH IN THE REGION OF HINDUSTAN

Allāh ﷻ sent Sayyidunā Ādam ﷺ down in Hindustan. There is a place called Serendip. There is a mountain there. There is a rock at the top with a footprint. It is said that it is the footprint of Sayyidunā Ādam ﷺ. Serendip is located in modern-day Sri Lanka. This area was first in old Hindustan, now it has separated. Sayyidunā Ādam ﷺ was sent down there.

SAYYIDAH ḤAWWA ﷺ WAS SENT DOWN IN JEDDAH

Sayyidah Ḥawwa ﷺ was sent down in Jeddah. In Arabic, Jaddah refers to grandmother. Sayyidah Ḥawwa ﷺ is the grandmother of humanity. Hence, the place to which Sayyidah Ḥawwa ﷺ was sent became known as Jeddah.

I have seen the graveyard in Jeddah, it is a small one, circular in shape. When passing it by road, one will see a sign stating, 'This is the graveyard of our mother Ḥawwa'.

Sayyidunā Ādam ﷺ and Sayyidah Ḥawwa ﷺ first met in the world in the plains of 'Arafat.

'Arafat is made from 'arafa. This means 'to recognise'. Because they met and recognised each other at this place after coming into the world, that is why it is called 'Arafat.⁶²

WHAT DID THEY BRING ALONG WITH THEM FROM JANNAH?

It is mentioned in the Tafsīr reports that when Sayyidunā Ādam ﷺ and Sayyidah Ḥawwa ﷺ came to the world. They brought a few things along.

1. The fragrant flowers and leaves of Jannah that they spread in the world. Through the blessings of this, high quality 'ūd grows in Hindustan.

2. The ḥajr aswad, it shone like the moon and spread light until the boundaries of the ḥaram.

3. Sayyidah Ḥawwa ﷺ brought an oven. It is probably for this reason that females are seen to have a liking for kitchen items and utensils.

4. Tools for working with iron.

5. A staff approximately 10 arms lengths long. It possibly became well-known as the staff of Mūsā later on.

6. Various types of seeds (trees, grains etc.)

7. Gold and silver also came with. Streams of it flowed in the land.⁶³

THE TENDER-HEARTEDNESS OF SAYYIDUNĀ

ĀDAM ﷺ & SAYYIDAH ḤAWWA ﷺ

Sayyidunā Ādam ﷺ and Sayyidah Ḥawwa ﷺ were sent to the world by Allāh ﷻ. They had never seen the displeasure of Allāh ﷻ. They always heard the happiness of Allāh ﷻ, filled with His love, soft talk. When they ate of the forbidden tree, they earned the displeasure of Allāh ﷻ and the anger of Allāh ﷻ they saw had a great effect on their hearts. Sayyidunā Ādam ﷺ and Sayyidah Ḥawwa ﷺ did not have hearts of stone, they had soft hearts. They did not have the capacity to withstand the displeasure of Allāh ﷻ.

May Allāh ﷻ save us all from having hard stone like hearts.

Sometimes, the heart of a person becomes hard by continuous sinning. Then, whether male or female, they become carefree and say, 'sin, who will destroy us? Who has the courage to stop us?'

May Allāh ﷻ protect us all from becoming carefree.

Āmīn Allāh ﷻ speaks about such people in the Noble Qur'ān, He says,

Then your hearts became hardened after that, being like stones or even harder. For indeed, there are stones from which rivers burst forth, and there are some of them that split open and water comes out, and there are some of them that fall down for fear of Allāh. And Allāh is not unaware of what you do.⁶⁴

One should especially remain fearful of Allāh ﷻ in the matters of religion. It should not be that Allāh ﷻ finds us disobedient.

HOW SHOULD FORGIVENESS BE SOUGHT?

Sayyidunā Ādam ﷺ and Sayyidah Ḥawwa ﷺ made a mistake for the first time. Until that time, no-one had made a mistake. So, how was forgiveness to be sought? They did not know this. They thought in their hearts that if we ask Allāh ﷻ for forgiveness, then we should not say something that is against the grandeur of Allāh ﷻ, and is disrespectful to Allāh ﷻ. Therefore, they said to Allāh ﷻ in order to ask forgiveness, 'O Allāh, you show us the way to ask forgiveness. We do not know how to ask forgiveness.'

HOW MUCH DID SAYYIDUNĀ ĀDAM ﷺ AND SAYYIDAH ḤAWWA ﷺ CRY?¹

Both of them cried, for approximately two hundred years.

They cried so much, so much, that if the tears of Sayyidunā Ādam ﷺ and Sayyidah Ḥawwa ﷺ had to be gathered, a river would have flowed on the land.

It is said that the tears of humanity are less than the tears of Sayyidunā Dāwūd ﷺ, and the tears of Sayyidunā Ādam ﷺ and Sayyidah Ḥawwa ﷺ are more than that of Sayyidunā Dāwūd ﷺ.

For forty years, or three hundred years, they did not look up due to shame. They did not eat for forty days, they stayed hungry, and did not have relations for a hundred years. [Maḏharī vol.1 p.67]

Think, what effect the mistake had on them. Today, we sin and there is no effect.

¹ The remorse of Sayyidunā Ādam ﷺ and his wife cannot be explained. They felt distant from Allāh ﷻ and worked very hard to earn the pleasure of Allāh ﷻ once again. - Translator

THE BEAUTIFUL SUPPLICATION TAUGHT BY ALLĀH ﷻ

In the end, Allāh ﷻ taught them a du'ā', it is a very beloved du'ā'. In the Noble Qur'ān, Allāh ﷻ says,

They said, “Our Lord, we have wronged ourselves, and if You do not forgive us and have mercy upon us, we will surely be among the losers.” [Sūrah al-A'rāf: 23]

The summary is that both of them asked, ‘O our Rabb, we have oppressed ourselves. If you do not forgive us, do not have mercy on us, then there will be great loss to our world and āakhirat. O Allāh, have mercy, forgive.

This is a very beloved du'ā' that Allāh ﷻ taught to Sayyidunā Ādam ﷺ and Sayyidah Ḥawwa ﷺ. Whichever male or female Muslim will recite this du'ā' and cry before Allāh ﷻ, Allāh ﷻ will forgive his sins.

TAUBAH ACCEPTED, BUT!

Both of them made this du'ā' and cried. They asked Allāh ﷻ for forgiveness. Allāh ﷻ accepted their repentance and forgave them. However, the result was that they remained in their place, they had to live their lives in the world.

IT IS NECESSARY TO HAVE FAITH IN THE INFALLIBILITY OF THE AMBIYĀ'

Sayyidunā Ādam ﷺ and all the Ambiyā' are sinless. It is essential to have this belief. Sayyidunā Ādam ﷺ did not commit a major sin, but it was a minor slip. He had no intention in his heart to go against the command of Allāh ﷻ. He forgot because of the whispering of Shayṭān. In Urdu, it is said, 'bhūl chok hoga'ī'. This was a mistake like a strand of hair. However, when a strand of hair gets in the eye, it troubles. In this way, the slip began to trouble, and he started to ask for forgiveness.

NOW WHAT WILL HAPPEN IN THE WORLD?

My sisters, Sayyidunā Ādam ﷺ and Sayyidah Ḥawwa ؑ came into the world upon the command of Allāh ﷻ. The summary of what Allāh ﷻ said was;

There was no hunger in Jannah, there will be hunger in the world.

There was no thirst in Jannah, there will be thirst in Jannah.

There was no heat in Jannah, there will be heat in the world.

There was mutual love and affection in Jannah, there will be fights, arguments, and trouble in the world. People will fight, they will argue, men will fight each other, husband and wife will fight, children will fight, and man will fight with Shayṭān.

All of this will happen in the world.

PATH OF SUCCESS IN THE WORLD

Allāh ﷻ said, “Go to the world, I shall send guidance and the correct religion by means of the Ambiyā’. The one who treads the path of guidance and the correct religion, he will never go astray in the world. He who turns away from my religion and my laws, I shall give him a straitened life, and I shall raise him blind on the Day of Qiyāmah.”

CRYING EYES ARE VERY BELOVED TO ALLĀH ﷻ

My sisters, do not ever be negligent regarding sin.

Look, a small mistake came from Sayyidunā Ādam ﷺ and Sayyidah Ḥawwa ؑ, but they did not sit content. They immediately began to cry in front of Allāh ﷻ.

My sisters, we are human beings, we are weak, we make mistakes, we commit sins, but we should never sit content after that. We should continuous ask Allāh ﷻ for

forgiveness, we should cry. We must make it a habit to cry in front of Allāh ﷻ and ask for forgiveness. We try not to commit any sin, but if Shayṭān lures us and causes us to sin, we must immediately ask for forgiveness. We must be punctual with taubah and istighfār daily.

ASK ALLĀH ﷻ FOR ALL GOODNESS OF THIS WORLD & THE HEREAFTER

The second important thing is that Sayyidunā Ādam عليه السلام and Sayyidah Ḥawwa ربه made du'ā' to Allāh ﷻ for their needs. A āyat of the Noble Qur'ān states,

"If You should give us a good [child], we will surely be among the grateful." [Sūrah al-A'rāf: 189]

Sayyidunā Ādam عليه السلام and Sayyidah Ḥawwa ربه made this du'ā' to Allāh ﷻ.

For this reason, if we have a need in religious matters, or a worldly need, we should ask every need from Allāh ﷻ. May Allāh ﷻ fulfil all our needs from His hidden treasures.

We should be grateful for the bounties of Allāh ﷻ, and in every du'ā', we must ask for the goodness of this world and the hereafter.

A ḥadīth states that whenever Rasūlullāh ﷺ made

du'ā', he would include the words, "Our Rabb, give us in this world [that which is] good and in the Hereafter [that which is] good and protect us from the punishment of the Fire."

A VALUABLE ADVICE

A very valuable advice is given at the end of this incident. Allāh ﷻ says,

And for you on the earth is a place of settlement and enjoyment [i.e., provision] for a time. [Sūrah al-A'rāf: 24]

My sisters, Allāh ﷻ said this to Sayyidunā Ādam عليه السلام and Sayyidah Ḥawwa عليها السلام, 'O Ādam and Ḥawwa, you will have to live for a short while in the world. You have only been given a short time in the world.'

THE DESCENDANTS OF SAYYIDUNĀ ĀDAM عليه السلام

According to Tafsīr reports, Sayyidunā Ādam عليه السلام had forty children from Sayyidah Ḥawwa عليها السلام. Every time she delivered, she delivered twins. Each time there was a boy and girl born. [Al-Mawāhib Al-Ladunniyyah vol.1 p.25]

REMEMBERING THE FRUITS OF JANNAH IN THE WORLD

It is stated in the tafsīr reports that when the time of the demise of Sayyidunā Ādam عليه السلام neared, then he desired the

fruit of Jannah. It was his general habit whenever a need arose to make du'ā' to Allāh ﷻ. Sayyidunā Ādam ﷺ instructed his sons, "Go, make du'ā' to Allāh and ask Him for fruit."

His children went to the Ka'bah, and on the way they met Sayyidunā Jibrīl ﷺ. He asked, "Where are you going?" they said, "We are going to ask for the fruit of Jannah for our father."

Upon this, Sayyidunā Jibrīl ﷺ said, "Return with me, we shall bring what he requires." There were other angels with Sayyidunā Jibrīl ﷺ. They greeted with salām and his soul was taken. [Al-Bidāyah wan Nihāyah vol.1 p.78]

SHROUD & BURIAL OF SAYYIDUNĀ ĀDAM ﷺ

After his demise, the angels brought fragrance from Jannah, they brought a shroud from Jannah. Sayyidunā Ādam ﷺ was bathed thrice and his janāzah was prepared. A hundred of his children carried the bier. Sayyidunā Jibrīl ﷺ recited four Takbīrs in ṣalāh. Sayyidunā Ādam ﷺ was lowered into the grave from the Qiblah side. A grave with a niche inside was made, and it had a hump after being filled. One report states that the grave is in Mina, in the middle of

Masjid Khayf. [Al-Mawāhib Al-Ladunniyyah vol.1 p.25]

THE INEVITABLE REALITY OF DEATH

In this world, even if a person gets a life of a thousand years, then too, it is nothing in comparison to the hereafter. The lives of people in nations of before would be a thousand years, eight hundred years, but they too had to leave this world. They went into their graves and slept. Allāh ﷻ has made the age of the people in this Ummah very short. Today also, the ages of the jinnāt is very long, eight hundred years, a thousand years, a thousand two hundred years, but death will come to them too, they will also go into the grave.

Our lives are very short. Allāh ﷻ explains this, you will have to live for a short while in this world. You will take temporary benefit from this world. The world is very short. We do not know when death will come.

POETRY THAT REMINDS OF DEATH

A pious person mentioned some beautiful poetry. Keep the hereafter, grave, and death in front of you and listen to this poem, Inshā Allāh, there will be benefit.

What is the body of man, upon which the world dies today? This body is a building of sand and a house of sand

It is a building and a hurricane called death, a storm called death will come

This building of our bodies will break and it will have to go into the grave

My sisters, this world is not going to last forever. When Sayyidunā Ādam ﷺ and Sayyidah Ḥawwa ﷺ were sent to the world, it was said at that time, 'this world is not going to last forever.'

Hence, have concern for the hereafter. Have concern for the grave, worry about death, worry about your janāzah, worry about Qiyāmah. Become people who will have concern for standing in front of Allāh ﷻ. After coming into the world, the progeny of Sayyidunā Ādam ﷺ and Sayyidah Ḥawwa ﷺ began, and Allāh ﷻ speaks about them in the Noble Qur'ān too.

May Allāh ﷻ grant us the ability to have concern for the hereafter, whatever advice and lessons there are in this incident, may Allāh ﷻ grant us all the taufīq to practice on them. Āmīn

وأخردعوانأنالحمدللهربالعالمين

THE WIFE OF SAYYIDUNĀ NŪḤ ﷺ

Brief Introduction:

Name: Wāhilah¹

In Tafsīr Muqātil bin Sulaymān states that the name of the wife of Sayyidunā Nūḥ ﷺ was 'Wāligha'.²

الحمد لله فحمده ونستعينه ونستغفره ونؤمن به ونتوكل عليه ونعوذ بالله من شرور
انفسنا ومن سيئات أعمالنا، من يهدها فلا مضل له ومن يضلل الله فلا هادي له ونشهد أن لا إله
إلا الله وحده لا شريك له ونشهد أن سيدنا وشفيعنا وحبيبنا وإمامنا ومولانا محمدا عبده
ورسوله، صلوات الله عليه وعلى آله وأصحابه وذرياته وأهل بيته وأهل طاعته،
وبارك وسلم تسليما كثيرا، أما بعد، فأعوذ بالله من الشيطان الرجيم
، بسم الله الرحمن الرحيم،

And it was revealed to Noah that, "No one will believe from your people except those who have already believed, so do not be distressed by what they have been doing. And construct the ship under Our observation and Our inspiration and do not address Me concerning those who have wronged; indeed, they are [to be] drowned." And he constructed the ship, and whenever an assembly of the

¹ Sūrah at-Taḥrīm, Jalālayn

² Mausū'ah At-Tafsīr Al-Ma'thūr 22/48, Jalālayn – Sūrah at-Taḥrīm

eminent of his people passed by him, they ridiculed him. He said, "If you ridicule us, then we will ridicule you just as you ridicule. And you are going to know who will get a punishment that will disgrace him [on earth] and upon whom will descend an enduring punishment [in the Hereafter]." [So it was], until when Our command came and the oven overflowed, We said, "Load upon it [i.e., the ship] of each [creature] two mates and your family, except those about whom the word [i.e., decree] has preceded, and [include] whoever has believed." But none had believed with him, except a few.¹

The above are the āyāt of Sūrah Hūd. Similar subject matter is mentioned in Sūrah at-Taḥrīm,

Allāh presents an example of those who disbelieved: the wife of Noah and the wife of Lot. They were under two of Our righteous servants but betrayed them, so they [i.e., those prophets] did not avail them from Allāh at all, and it was said, "Enter the Fire with those who enter."²

¹ Sūrah Hūd: 36-40

² Sūrah at-Taḥrīm: 10

One of the great Ambiyā' deputed by Allāh ﷻ is Sayyidunā Nūḥ عليه السلام.

THE ORIGINAL NAME OF SAYYIDUNĀ NŪḤ عليه السلام & REASON FOR THE NAME

It is said that the original name of Sayyidunā Nūḥ عليه السلام was not Nūḥ. He was called Nūḥ because of the word 'Nauḥa'. In Arabic, this refers to crying.

Sayyidunā Nūḥ عليه السلام would cry abundantly in front of Allāh ﷻ. Because of this crying, he became famous by the name of Nūḥ, otherwise his original name was 'Abdul-Jabbār of 'Abdul- Ghaffār. [Maẓharī vol.3 p.392]

A FEW EVIL TRAITS OF THE WIFE OF SAYYIDUNĀ NŪḤ عليه السلام

Kufr: It is said that one of his wives was a kāfirah, she did not believe. She remained upon kufr for her entire life. Her name was Wāhilah. Some Tafsīr reports state that her name was Wālī'ah. Some Tafsīr reports state that her name was Wāghilah. [Jalālayn p.466, Mausū'ah At-Tafsīr Al-Ma'thūr 22/48]

The Nabī of Allāh, Sayyidunā Nūḥ عليه السلام gave da'wat of dīn

to everyone, so he gave the da'wat to his wife also. He gave the da'wat to his wife Wā'ilah.

RULING OF MARRYING A DISBELIEVER

In previous times, it was permitted for Muslims to marry disbelievers, and the other way around. However, later on, Allāh ﷻ made the law for the Ummah of Rasūlullāh ﷺ that No Muslim can marry a disbelieving woman, and no Muslim woman can marry a disbelieving man. This law is clearly explained in the Noble Qur'ān,

And do not marry polytheistic women until they believe. And a believing slave woman is better than a polytheist, even though she might please you. And do not marry polytheistic men [to your women] until they believe. And a believing slave is better than a polytheist, even though he might please you. Those invite [you] to the Fire, but Allāh invites to Paradise and to forgiveness, by His permission. And He makes clear His verses [i.e., ordinances] to the people that perhaps they may remember. [Sūrah al-Baqarah: 221]

In the time of Sayyidunā Nūḥ عليه السلام, it was permissible to marry a disbelieving woman. Therefore, one of the wives of Sayyidunā Nūḥ عليه السلام was a disbelieving woman, she did not

believe.

Spying: She had another bad trait. To spy on people. Whenever any guest came to Sayyidunā Nūḥ (عليه السلام), she would inform the disbelievers. Together with this, she would trouble the guests.

If a person wanted to become a Muslim, then this wife would tell the disbelievers that a certain person has embraced īmān. Subsequently, this person or person would go and trouble the believer, give the believer grief, so that, we seek the protection of Allāh, the person would leave īmān. [Ibn Kathīr]

Hypocrisy: Similarly, the third dangerous habit of this woman was that she lived for a long time as a hypocrite in the home of a Nabī.

The meaning of hypocritical is that outwardly she would say that she is a Muslim, but from the inside she was a disbeliever, i.e., she would tell the Nabī that she is a Muslim, she would recite the Kalimah, but from the inside, she did not bring īmān – but she was a disbeliever.

Calling a Nabī of Allāh ‘mad’: The fourth dangerous habit that this woman had was that she would call a Nabī of Allāh

‘mad’, whereas he was her husband. She was married to him. She came and lived in his home. Despite this, she would say that the Nabī of Allāh was ‘mad’ and ‘insane’. [Tafsīr Ṭabarī]

If a person calls another person ‘mad’, it is sinful. In this case, it is the person of the house, the woman of the house, the wife, and she says that her husband is ‘mad’. How much difficulty and trouble is caused to the Nabī of Allāh through this?

Sayyidunā Nūḥ عليه السلام would get a lot of trouble from this wife. However, Sayyidunā Nūḥ عليه السلام was patient and continued to call to īmān.

Dishonesty: The fifth evil habit that Allāh ﷻ explains is that this woman was dishonest. This means that she had to live in the house of a Nabī with īmān and not speak about some of the things of the Nabī to others. Considering the conditions of the time, if a guest came to the house of the Nabī, or someone brought īmān, then she was not to inform anyone.

However, this woman stayed with the Nabī and did not believe. This was a great form of dishonesty and treachery.

This is because this entire Dīn is a trust from Allāh ﷻ. In a āyat of the Noble Qur'ān, Allāh ﷻ says,

Indeed, We offered the Trust to the heavens and the earth and the mountains, and they declined to bear it and feared it; but man [undertook to] bear it. [Sūrah al-Aḥzāb: 72]

This entire Dīn is a trust. The person who does not practice on it, he is being dishonest and treacherous. This wife did not practice on the Dīn, she would inform the people about the guests that would come and she would inform about the people that embraced īmān.

THE FINEST QUALITY IN WOMEN: COMPLETE TRUSTWORTHINESS IN MATRIMONIAL AFFAIRS

At this point, I want to pause, and inform you about something important.

A woman must be honest and trustworthy regarding everything of her husband. She must be trustworthy with the wealth of her husband. She must be honest regarding everything by her that belongs to her husband. Whatever private matters there are between husband and wife - that is also a matter of trust. These things must not be told to

anyone.

The husband has wealth, cash, rupees, dollars, there are goods in the house – none of these should be given to anyone without the permission of the husband. This is also a trust.

In summary, the being of the wife is also a trust of the husband, she should not give her body, her being, to another man. She must not have a wrong relationship with anyone. She must never sleep with a strange man.

This is a great trust – there is a great need to bring it into our lives. One must always give due consideration to the instructions, the wealth, the possessions, and the being of the husband.

However, this woman was the wife of Sayyidunā Nūḥ (عليه السلام) and she did not give due consideration of the trust. The Nabī of Allāh had īmān, he was calling to īmān, he was engaging in the worship of Allāh. This woman did not bring īmān, she disobeyed Allāh and this was not liked by Allāh ﷻ.

ONE SHOULD BE A HELPER IN THE DĪNĪ WORK OF THE HUSBAND

Our sisters must understand the nature and way of the

husband. She must understand the Dīnī nature and the Dīnī responsibilities of the husband.

If the husband is religious, a scholar, a ḥāfiẓ, a qārī, a muftī, then she must help him in his religiousness. Whatever work of dīn he does, she must help him in that work of dīn. She must not become a barrier. Whatever religious responsibilities the husband has, the wife must help him in it too.

IF ONLY I WAS A BOOK TOO!

There were many pious people of the past regarding whom it is written that at night, they would study the books of ḥadīth, the books of masā'il, they would spend half the night reading books because they had to teach in the morning. When teaching masā'il, then they find the words of the wives, they would say, 'indeed these books are more difficult upon me than three co-wives.'

Sometimes they would say, 'if only I was a book, then my husband would look at me with that kind of appreciation.' These were our elders, they were people of Allāh, they read books throughout the night, and this caused their wives to say these things.

However, the wife of Sayyidunā Nūḥ عليه السلام did not understand the religious responsibility of her husband. She opposed his

religious responsibility, so Allāh ﷻ sent a punishment upon the people, and this wife was also destroyed in the punishment. This wife became the enemy of her husband, he was a Nabī of Allāh. Due to this, she was punished in this world and in the hereafter.

ANNOUNCEMENT OF WAR FROM ALLĀH ﷻ

My sisters, the pious servants of Allāh, male and female, do not have any enmity for them. Whoever has enmity for the pious servants of Allāh, there is an announcement of war from Allāh ﷻ for such people.

Sayyidunā Abū Hurayrah رضي الله عنه reports that Rasūlullāh ﷺ said, “Whoever has enmity for a friend of mine, then I announce war with him.” [Bukhārī # 6502]

This lady was a wife and had enmity for a Nabī of Allāh. She was dishonest. The dishonesty and treachery of the wife is much more dangerous in comparison to the dishonesty of children. Subsequently, Allāh ﷻ punished this woman very severely.

THE SON OF SAYYIDUNĀ NŪḤ ﷺ WAS A DISBELIEVER

Sayyidunā Nūḥ ﷺ had a son that was a disbeliever. He was also dishonest. It is mentioned in the Noble Qur'ān that Sayyidunā Nūḥ ﷺ invited his son, and Nūḥ called to his son who was apart [from them], "O my son, come aboard with us and be not with the disbelievers." [But] he said, "I will take refuge on a mountain to protect me from the water." [Nūḥ] said, "There is no protector today from the decree of Allāh, except for whom He gives mercy." And the waves came between them, and he was among the drowned.⁸⁴

Sayyidunā Nūḥ ﷺ said, 'O son, believe, and come with us on the ship.' The son replied, 'Father, when the punishment you are warning us about comes, then I shall climb a mountain, and I shall save myself.'

Sayyidunā Nūḥ ﷺ said, 'Today, no-one will be able to save you from the punishment of Allāh. It is only īmān – through which you will be able to be saved from the punishment.'

IT IS VERY DANGEROUS FOR A WIFE TO BE DISHONEST IN THE MATTERS OF THE HUSBAND

Anyway, the son was also dishonest. However, the dishonesty of the son was not mentioned as an example, but the dishonesty of the wife was mentioned by Allāh ﷻ as an example in the āyat.

From this we learn that if the wife is dishonest in the matters of the husband, then the dishonesty is very dangerous.

A WIFE'S SUPPORT OF HER HUSBAND

Allāh ﷻ says that this woman was in the nikāḥ of Sayyidunā Nūḥ عليه السلام. The word used in the Noble Qur'ān is 'taḥt'. When I translate it, then we understand that Allāh ﷻ is telling us that she was under the husband.

From this, we understand that a woman must stay under her husband and live her life in accordance to the commands of the sharī'ah. Allāh ﷻ does not like it when the wife goes ahead of the husband, disobeys the husband, overrides him, and does not accept what he says.

Anyway, this woman did not believe. She continued to oppose the Nabī of Allāh. A severe punishment was sent

upon her, and the nation from Allāh ﷻ.

THE PUNISHMENT BEGAN FROM THE OVENS

[So it was], until when Our command came and the oven overflowed, We said, "Load upon it [i.e., the ship] of each [creature] two mates and your family, except those about whom the word [i.e., decree] has preceded, and [include] whoever has believed." But none had believed with him, except a few.

MEANING OF OVEN

The people would make a small hole in the ground. They would put wood into it and light it. They would bake bread using this oven. The bread would be called 'tannūr' bread.

THE TANNŪR WAS BROUGHT FROM JANNAH BY SAYYIDAH ḤAWWA ﷻ

It is said that Sayyidah Ḥawwa ﷻ brought the tannūr from

Jannah. When she was sent into the world, then she brought some goods and provisions along. There was a tannūr amongst these items.

[Ṭabarī vol.7 p.40, Baghawī (Urdu) vol.3 p.76]

TRADITIONAL PRACTICES OF WOMEN WHEN LEAVING HOME

It is the age-old way of our sisters. When they leave their home and go to the home of the in-laws, they take some provision with, just as Sayyidah Ḥawwa ؑ did.

A SIGN OF PUNISHMENT: WATER BUBBLING FROM THE TANNŪR

Allāh ﷻ said that when you see the fire get extinguished in the tannūr, and a fountain of water bursts forth, then understand that the punishment of Allāh ﷻ is coming. [Durr-e-Manthūr vol.3 p.595]

This is what happened. Sayyidunā Nūḥ ؑ called his people towards Dīn for nine hundred and fifty years. Most of the people did not believe. One morning, the fire went out, and water started flowing from the tannūr. The punishment of Allāh ﷻ began. The punishment covered the whole world.

DESCRIPTION & TERROR OF THE PUNISHMENT

My sisters, such a huge punishment came that the entire world was flooded. Water rained from the sky, water came from the land, the entire world was drowned.

In fact. It is mentioned in a Tafsīr that at that time, the highest mountain in the world, there were forty hand spans of water above it. Can you gauge what a severe punishment this was?

The ka'bah was taken up to the heavens. Sayyidunā Nūḥ عليه السلام and the believers with him sat in the ship. Allāh ﷻ saved the believers. The entire nation of Sayyidunā Nūḥ عليه السلام was drowned.

He had a son by the name of Kan'ān. He also drowned. His wife Wā'ilah also drowned. She did not believe. Allāh ﷻ destroyed them.

THE COMPANY OF PIOUS PEOPLE WITHOUT ĪMĀN IS OF NO BENEFIT

My sisters, when a person keeps the company of pious people, then there is benefit. However, īmān is a condition for this. If there is īmān, then the company of pious people will be of benefit. If there is no īmān, then the company of pious people will be of no benefit.

The wife of Sayyidunā Nūḥ عليه السلام was in his nikāḥ. However, she did not have īmān. Therefore, Allāh ﷻ caused her to drown in the flood waters and she will be entered

into the fire in the hereafter.

FAITH AS THE FOUNDATION: WHY FAMILY TIES ALONE CANNOT SUFFICE

Similarly, if there is a person who has a family relation or link to a Nabī or a pious person, then the friendship and family relation will benefit him, but there must be īmān with it. There must be some good deeds, then this friendship and family relationship will be of benefit.

OH, MISFORTUNE!

Sisters, some people are so unfortunate, they have very evil things decreed for them. May Allāh ﷻ save us from being so wretched, that a person lives in the house of a Nabī, and yet remains deprived of īmān.

For this reason, it should not be that a person marries a pious person, but she remains deprived of piety her entire life.

He was a pious servant of Allāh ﷻ, the husband was pious, punctual with ṣalāh, religious, but she did not have religiousness. This should not be the case with us. This is a matter of very evil decree. It is a matter of being wretched and deprived where a person lives with a pious

person, but no īmān and good deeds come into the life of a person.

For example, the wife of Sayyidunā Nūḥ عليه السلام, she was living with a Nabī, but she lived with him and did not learn dīn, such did not learn īmān, she did not learn good deeds, so Allāh ﷻ drowned them and finished them. In the hereafter, she will be entered into the fire.

In this āyat, Allāh ﷻ used the words 'our slaves' for Sayyidunā Nūḥ عليه السلام and Sayyidunā Lūṭ عليه السلام. From this, the special virtue of these Ambiyā' are clarified. They were very close slaves of Allāh ﷻ, and were special servants of Allāh ﷻ.

May Allāh ﷻ grant us the ability to stay with the pious people and learn good habits from them. May He grant us the ability to live good lives, and may Allāh ﷻ save us and protect us from an evil end. Āmīn

SAYYIDAH SĀRAH: THE FIRST WIFE OF

SAYYIDUNĀ IBRĀHĪM ﷺ

BRIEF INTRODUCTION

Name: Sārah

Reason for Name: Ibn 'Asākir states that the name of Sārah was first Yasārah. On one occasion, when Sayyidunā Jibrīl ﷺ referred to her as Sārah, then she responded by saying that her name is not Sārah, but Yasārah. Yasārah is a barren person, and Sārah is a woman that has the ability to bear children.

Sayyidunā Jibrīl ﷺ said, “You were yasārah, as you could not bear children. Now you are Sārah, i.e., you will bear children, and you will breastfeed your child.”¹

Family: She was the family of Sayyidunā Ibrāhīm ﷺ. She was the daughter of his paternal or maternal uncle.

Features: She was very beautiful. Some reports state that she was beautiful like Sayyidah Ḥawwa ؑ.

Nikāḥ: She was the first wife of Sayyidunā Ibrāhīm ﷺ

¹ Mausū'ah At-Tafsīr Al-Ma'thūr vol.11 p.348

and she was the amongst the first to believe in Sayyidunā Ibrāhīm عليه السلام.

Hometown: She was from Babylon, Iraq

She was the first woman that migrated from Iraq to Shām with Sayyidunā Ibrāhīm عليه السلام.

Grave: Her grave is located in occupied Palestine, the area called Al-Khalīl.

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بيته وأهل طاعته، وبارك وسلم تسليماً كثيراً، أما بعد، فأعوذ بالله من الشيطان
الرجيم

And [then] he said, "Indeed, I will go
to [where I am ordered by] my Lord; He will guide me."¹

THE POSITION & RANK OF SAYYIDUNĀ IBRĀHĪM ﷺ

Sayyidunā Ibrāhīm ﷺ is amongst the Ambiyā', the messengers of Allāh ﷻ. Allāh ﷻ blessed him with a very high rank and position. His rank was so high that according to one ḥadīth, there were approximately a hundred and twenty-four thousand Ambiyā' that came to the world. In terms of rank, the highest is Rasūlullāh ﷺ, and the second rank is that of Sayyidunā Ibrāhīm ﷺ. So high is his rank.²

¹ Sūrah aṣ-Ṣāffāt: 99

² Durr-e-Manthūr vol.1 p.571

THE CITY OF SAYYIDUNĀ IBRĀHĪM ﷺ & INVITING HIS NATION

Sayyidunā Ibrāhīm ﷺ lived in a city of Iraq called Babylon. Babylon was a very famous city at that time. He was born there. This city is now in ruins. There are some remnants of the city today, this is said.

Allāh ﷻ commanded Sayyidunā Ibrāhīm ﷺ to call the people to dīn. The people of Iraq opposed him. The king there was a disbeliever. He used to make the people commit acts of kufr and shirk. His father, Āzar, and his mother were severe disbelievers.

Āzar used to make idols. He was a master at it. When Sayyidunā Ibrāhīm ﷺ began calling to the worship of Allāh ﷻ, the entire Iraq opposed him. His parents opposed him.

Generally, whenever a person makes a call of dīn, then the people oppose him. However, the dā'ī must not worry about the opposition, but he should continue with the call to dīn.

THE NATION TROUBLES SAYYIDUNĀ IBRĀHĪM ﷺ

The enemies began to trouble Sayyidunā Ibrāhīm عليه السلام. They made a plan to destroy him. They lit a huge fire and Sayyidunā Ibrāhīm عليه السلام was thrown into it. However, Allāh ﷻ protected Sayyidunā Ibrāhīm عليه السلام.⁹²

In the Noble Qur'ān, Allāh ﷻ says,

We [i.e., Allāh] said, "O fire, be coolness and safety upon Abraham."

Allāh ﷻ instructed the fire and it became cool and safe for Sayyidunā Ibrāhīm عليه السلام. In this way, Allāh ﷻ protected Sayyidunā Ibrāhīm عليه السلام.

BENEFIT OF THIS ĀYAT: TREATMENT FOR FEVER

If someone is affected by fever, he or she should recite this āyat forty-one times. Durūd Sharīf must be recited three times before and after. Then blow on water and give it to the patient to drink. Alternatively, one can blow on the patient. Inshā Allāh, the fever will come to an end. If children are affected by fever, an elder is affected by fever, then there is great benefit in this practice. Do it a few times, Inshā Allāh, there will be benefit.

THE STEADFASTNESS OF SAYYIDUNĀ IBRĀHĪM عليه السلام

Sayyidunā Ibrāhīm ؑ was saved from the fire upon the instruction of Allāh ﷻ. However, he did not stop the call to Dīn in Iraq. He tolerated great difficulty. Hardly anyone believed him. People became his enemies. There were just two people who brought īmān. One man and one woman. The man was his nephew, whom Allāh ﷻ made into a Nabī later on, his name was Sayyidunā Lūṭ ؑ.

SAYYIDAH SĀRAH ؑ: A MODEL OF LOYALTY

The woman that believed was the wife of Sayyidunā Ibrāhīm

ؑ, Sayyidah Sārah ؑ. She was his family relative. She was the daughter of his maternal or paternal uncle. Sayyidunā Ibrāhīm ؑ was married to her.¹

This woman was very loyal. She believed in Sayyidunā Ibrāhīm ؑ and when Sayyidunā Ibrāhīm ؑ migrated, she migrated with him.

She was a very beautiful woman. She was obedient to her husband, she believed and she migrated with him.

¹ Fath-ul-Bārī vol.6 p.483, Ṭabarī vol.7 p.70

A WOMAN MUST HELP HER HUSBAND IN THE WORK OF DĪN

May Allāh ﷻ bless our sisters with the tauḥīq to become helpers of their husbands in the work of Dīn. The Nabī of Allāh was migrating, so she did not say, “I shall remain here. My parents live here.” Nay, she migrated with her husband.

Sayyidah Sārah ﷺ continued to help her husband Sayyidunā Ibrāhīm عليه السلام.

From this we understand that our sisters should become helpers of their husband in the work of Dīn.

ONE SHOULD HELP IN WORKS OF PIETY & NOT IN EVIL DEEDS

A Muslim should help another Muslim in works of pity and goodness. The Noble Qur'ān gives this instruction too.

And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allāh; indeed, Allāh is severe in penalty.

Sayyidah Sārah ﷺ is that great woman who helped her husband despite being surrounded by a filthy environment. She brought īmān, she remained firm upon īmān, and she

continued to help Sayyidunā Ibrāhīm عليه السلام. When a person gets help from his family members and household in the works of Dīn, then it becomes very easy.

REFORMATION OF THE HOUSEHOLD

My second mentor and guide, Shaykh-ul-ḥadīth Muftī Aḥmad Khānpūrī dāmat barakātuhum says, “When the wife and children in the home have a dīnī nature and mindset, then a person will be able to do the work of dīn with ease and comfort outside the home. If the environment at home is not right, then there will always be problems in the dīnī work outside, and our call will have very little effect on others.

Therefore, we have been instructed in the Noble Qur’ān to have special worry and concern to make the household into religious people. This is our responsibility and there is a great need for it too, otherwise a person will remain engaged in dīnī work outside and his household will remain irreligious, they will not perform ṣalāh, they will do ḥarām things, this can never be appropriate. A person must have worry and concern for his household.

REASONS FOR SAYYIDUNĀ IBRĀHĪM ﷺ LOVING HIS WIFE

Sayyidunā Ibrāhīm ﷺ had great love for his wife, Sayyidah Sārah ؑ. A person normally has love for his wife. Aside from this, there were other reasons for love. Why would he not love Sayyidah Sārah ؑ, when it was this woman who was his sole support in Iraq.

All the people in Iraq were the enemies of the Nabī of Allāh. His biological parents became his enemies, his family became his enemies, the government and the king became his enemy. In such a dangerous environment, the wife that supported him, helped him, it is a natural consequence that he would love this wife.

SECOND REASON

The second reason was that Sayyidah Sārah ؑ helped him, she believed in him, and through the blessings of īmān, Sayyidunā Ibrāhīm ﷺ had even more love for her.

THIRD REASON

The third reason was that Sayyidah Sārah ؑ was his

family. Sayyidunā Ibrāhīm ؑ was married in family, and because of being family, he had more love for her.

MARRIAGE IN FAMILY

Nowadays, there are doctors that say that there are dangerous illnesses that will result from marrying in family. This is totally wrong. Sayyidunā Rasūlullāh ﷺ married his daughter off to his cousin, Sayyidunā 'Alī ؑ.

There are many doctors that suffer from an illness, and that is when they do not properly understand the reason for a condition, then they begin to talk things like the above-mentioned statement. Therefore, marry in famil, there is no problem with it. Our elders used to say that if the girl is in the house, then for marriage, do not go to the locality, if she is in the locality, then do not go to the town, if she is in the town, then do not go to another town.

FOURTH REASON

The fourth reason mentioned in the books is that Sayyidah Sārah ؑ was blessed with great beauty from Allāh ﷻ.¹

¹ Fath-ul-Bārī vol.6 p.483

In some reports, it is mentioned, 'A person came here, he had a woman with him, she was the most beautiful from the people.' [Bukhārī]

One report states, 'She was the most beautiful of women.' [Bukhārī]

Badhl-ul-Majhūd states, 'Sayyidunā Yūsuf عليه السلام was given half of beauty and his mother was given the other half, i.e., Sayyidah Sārah.'

FIFTH REASON

The great quality she had was that when the time came to migrate for the dīn of Allāh, then she did not say anything untoward. She prepared herself immediately to migrate with Sayyidunā Ibrāhīm عليه السلام.

Based on these reasons, Sayyidunā Ibrāhīm عليه السلام had great love for his wife, Sayyidah Sārah عليها السلام.

MIGRATION OF SAYYIDUNĀ IBRĀHĪM عليه السلام

Now the command from Allāh ﷻ came. The summary of the command is: 'Ibrāhīm, these people in Iraq are not believing, so leave Iraq, migrate from here.'⁹⁹

Sayyidunā Ibrāhīm عليه السلام made the intention to migrate, upon the command from Allāh ﷻ.

The reality is that the disbelievers and polytheists always had enmity for the Ambiyā' ﷺ. The habit of Allāh ﷻ was always that when a nation remained firm upon their denial and stubbornness, they did not accept the call of the Nabī, and even after seeing his miracles, they did not accept, then one of two things happened; either a punishment came upon the nation from the heavens and all were destroyed, like the 'Ād, Thamūd, and nation of Lūṭ.

Alternatively, Allāh ﷻ instructed the Nabī to migrate from the area of the disbelievers and disobedient ones. At the second place, the Nabī was given power and strength, and his call was accepted amongst the people. The people here believed in him, like was Sayyidunā Ibrāhīm ؑ. He migrated from Iraq to Shām. Similarly, Sayyidunā Mūsā ؑ migrated from Egypt to a locality of Shām. In the end, Rasūlullāh ﷺ migrated from Makkah Mukarramah to Madīnah Munawwarah. Then, he went from Madīnah Munawwarah and conquered Makkah Mukarramah.

In order to save Sayyidunā 'Īsā ؑ from the plot of the Jews to kill him, Allāh ﷻ called him to the heavens. In reality, this was a type of migration.

THE NATURE OF MIGRATION IN ANCIENT TIMES

Now, how difficult is it to migrate? A person is born in a certain area, he grows up there and spends his youth there. He has to leave this place and go elsewhere, and that was in olden times. Today, it is easy to travel for thousands of miles. Whenever a person wants, he can travel by airplane and meet whoever he wants. This is easy. However, in that time, it was difficult and dangerous.

When Sayyidunā Ibrāhīm عليه السلام got the command to migrate, then Sayyidah Sārah عليها السلام was such a loyal woman that he immediately intended to migrate and joined him. Allāh ﷻ describes this in the Noble Qur'ān,

And they intended for him a plan [i.e., harm], but We made them the greatest losers. And We delivered him and Lot to the land which We had blessed for the worlds [i.e., peoples].¹⁰⁰

COMPANION DURING MIGRATION

When Sayyidunā Ibrāhīm عليه السلام headed out for migration, then his wife Sayyidah Sārah عليها السلام and his nephew, Sayyidunā Lūṭ عليه السلام were with him. They were a group of three.

1. Sayyidunā Ibrāhīm عليه السلام

2. Sayyidah Sārah ﷺ

3. Sayyidunā Lūṭ ﷺ

From some history reports, we learn that Sayyidunā Lūṭ ﷺ was the biological brother of Sayyidah Sārah ﷺ.

THE TYRANNICAL PRACTICES OF THE KING OF SINĀN

Husband and wife, along with the nephew, Sayyidunā Lūṭ ﷺ had to pass Egypt during their migration. In olden times, the title of the king of Egypt was 'Fir'awn'. The name of the king of that time was either:

1. 'Amr bin Imrā'-ul-Qays
2. Ṣadūq or Ṣādūf, King of Jordan
3. Sinān bin 'Alwān, King of Ḥarrān
4. The oppressive king of Egypt

These are the different reports on the name of the king.

This evil king had a habit of fulfilling his desires forcefully with whichever new woman had come into Egypt. His spies would sit on all the roads entering the country. [Fath-ul-Bārī vol.6 pp.483-484]

On their journey, when the group of Sayyidunā Ibrāhīm ﷺ reached there, the spies had informed the king that a

beautiful woman, together with two men have come to our country today. Subsequently, the intentions of the king took an evil turn.

One of his habits was that if the husband and wife were together on journey, then he would separate the husband and call the wife to his palace and do his evil work. If it was brother and sister, father and daughter, then he would give a little consideration.

When his spies informed him, then he called Sayyidunā Ibrāhīm عليه السلام to his palace and asked him, “Who are you? Who is this woman with you?”

IT IS PERMISSIBLE TO USE TAURIYAH AT THE TIME OF NECESSITY

Sayyidunā Ibrāhīm عليه السلام mentioned the truth. Outwardly it seemed as though it was false. When forced and put into a helpless situation, then one can do this, one can say something that is true in reality, and outwardly it seems something else.

Sayyidunā Ibrāhīm عليه السلام said, “I have my sister with me.” (Whereas it was his wife).¹⁰²

Sayyidunā Ibrāhīm عليه السلام came from the palace to

Sayyidah Sārah رضى الله عنها and said, “Look, the king asked who you two are. I told him that I have my sister with me, and I said sister considering that in this country we are brother and sister in this country of Egypt in terms of īmān. This is the īmānī link.”

In the Noble Qur'ān, Allāh ﷻ says,

The believers are but brothers, so make settlement between your brothers. And fear Allāh that you may receive mercy.¹

“Based on the testimony of faith, we are brother and sister, and we are husband and wife. If the king asks you, then you should also say that we are brother and sister, whilst you intend the link of īmān.”

The king sent Sayyidunā Ibrāhīm عليه السلام back, and then the king said to his soldiers, “Catch Sārah and bring her to me.”

THE SPECIAL SUPPLICATION OF SAYYIDUNĀ IBRĀHĪM عليه السلام

Sayyidunā Ibrāhīm عليه السلام knew that the king was very oppressive and evil natured. He would do evil things with

¹ Sūrah al-Ḥujurāt: 10

women. Hence, Sayyidunā Ibrāhīm عليه السلام became very worried because he did not know what would do with his wife.

Subsequently, when the police caught Sayyidah Sārah عليها السلام and brought her, then Sayyidunā Ibrāhīm عليه السلام performed wuḍū'. He performed ṣalāh and engaged in du'ā'. Until Sayyidah Sārah عليها السلام did not return, he continued in du'ā'. He pleaded, 'O Allāh, this king intends to have adultery with my wife and he wants to do evil things. O Allāh, protect my wife from this oppressor.'¹

ALLĀH ﷻ MADE THE HEART OF SAYYĪDUNĀ IBRĀHĪM عليه السلام UNIQUE

My sisters, on such occasions, there are many types of doubts that comes into the heart of the husband. Allāh ﷻ made the heart of Sayyidunā Ibrāhīm عليه السلام unique. He made du'ā' to Allāh ﷻ, asking him about life after death. 'O Allāh, how will you raise (the creation) after death?'

And [mention] when Abraham said, "My Lord, show me how You give life to the dead." [Allāh] said, "Have you not believed?" He said, "Yes, but [I ask] only that my heart may

¹ Fath-ul-Bārī vol.6 p.484

be satisfied."

‘O Allāh, you will raise the creation after death. I believe in this. However, I want to see with my eyes for the sake of contentment that how you will resurrect the dead on the Day of Qiyāmah.’

Allāh ﷻ showed Sayyidunā Ibrāhīm ؑ how he will raise the dead. The heart of Sayyidunā Ibrāhīm ؑ was unique. He wanted to witness by his eyes and have full conviction.

DOUBT: A MEANS OF DESTRUCTION

Now the soldier caught his wife and took her. He did not know what the king would do to her. If doubt comes in the heart of the Nabī about an Ummatī, then it will be destruction for that Ummatī.

In the same way, the husband should not bring any doubt in his heart about his wife. The wife should not have any doubt about her husband, otherwise the love between them will decrease.

In short, Sayyidunā Ibrāhīm ؑ and Sayyidah Sārah ؑ were husband and wife. However, Sayyidunā Ibrāhīm ؑ was a Nabī and Sayyidah Sārah ؑ was an Ummatī.

Therefore, it was not appropriate for doubt to come into the heart of the Nabī regarding her. They were family members too. Hence, it was necessary for them to rely on each other.

ALLĀH ﷻ'S DIVINE ASSISTANCE TO SAYYIDUNĀ IBRĀHĪM ﷺ

Allāh ﷻ helped him in a unique way. All the walls that were standing in the palace of the king, Allāh ﷻ made them like glass for Sayyidunā Ibrāhīm ﷺ, whereas they were walls of big stones and rocks. The help of Allāh ﷻ was very unique.

No one knew what was happening.

Sayyidunā Ibrāhīm ﷺ sat outside the palace and saw the whole scene. He saw the police taking his wife into the palace. Then she was taken to the court of the king. Sayyidunā Ibrāhīm ﷺ saw the scenes whilst sitting outside. Allāh ﷻ made this arrangement so that the heart of Sayyidunā Ibrāhīm ﷺ could remain at ease that his wife is pure. Nothing wrong happened to her. In this way, the unseen help of Allāh ﷻ came.

Subsequently, the oppressive king saw the beauty of Sayyidah Sārah ﷺ and became mad. He lost his senses. He

told the police to bring her to his bedroom. The police brought her there.

The king went to his room and intended to do evil with Sayyidah Sārah ﷺ. He went towards her. In this moment of worry and concern, Sayyidah Sārah ﷺ got up and performed wuḍū'. She performed two rak'ats of ṣalāh and made du'ā' to Allāh ﷻ.

THE POWERFUL SUPPLICATION OF SAYYIDAH SĀRAH ﷺ

The words of her blessed du'ā' are mentioned in the books. She made du'ā' to Allāh ﷻ, 'O Allāh, I believe in you. I believe in your Nabī, Ibrāhīm ﷺ.' She then said, 'O Allāh, you know that I have not opened my private parts in front of anyone besides my husband. I have always protected my private parts. O Allāh, today, in this moment of repression, protect me from this oppressive king.'¹

WHAT SHOULD A PERSON DO IN THE CASE OF BEING FORCED?

My sisters, may Allāh ﷻ protect me, and all of you from

¹ Fath-ul-Bārī vol.6 pp.484-485

a state of being repressed.

However, if there is a state of being forced or repressed, then there is a path, and that is to make du'ā' in the court of Allāh ﷻ. Allāh ﷻ announced,

Is He [not best] who responds to the desperate one when he calls upon Him and removes evil¹

Who is there besides Allāh ﷻ who hears the du'ā' of the repressed person, and who will remove the difficulty and worry? The only being who hears is Allāh. The only being who removes difficulty is Allāh.

BLESSINGS OF THE DU'Ā' OF SAYYIDAH

SĀRAH ﷻ

Sayyidah Sārah ﷻ made du'ā', the blessings of the du'ā' was that the body of the king became stiff. His breathing became difficult, it was as though he became paralysed. The hand that he stretched out towards her became useless. There was an earthquake in the palace. Through the power of Allāh, the earth split and he slowly started sinking into the earth. He sunk into the earth until his knees.

¹ ⁷ Sūrah an-Naml: 62⁷ Sūrah an-Naml: 62

He saw that punishment has come upon him, that his body became stiff and he was being sunk into the earth, so he asked forgiveness from Sayyidah Sārah ﷺ. He said, “O Sārah, forgive me. I make a firm promise that I shall not do this.”

Sayyidah Sārah ﷺ was the wife of a Nabī. Just as there is compassion in the heart of a Nabī for the creation, there is softness and love for them, in the same way, the heart of Sayyidah Sārah ﷺ was also very soft. Sayyidah Sārah ﷺ began to make du'ā', 'O Allāh, if this oppressor died, and sunk into the earth, then the people in Egypt will speak ill of me, that Sārah killed the king. Hence, O Allāh, protect me from this defamation and forgive him.'

Allāh ﷻ accepted her du'ā' and the body of the king became well again. He came out of the earth and was on top of it again.¹⁰⁸

THE HABIT OF SIN DOES NOT LEAVE EASILY

However, the life that he lived until now, he had committed adultery so many times. By doing this, his heart became blackened. Subsequently, when he became well again, he saw the punishment of Allāh ﷻ one time, but still

he did not take lesson. He made the intention to sin with Sayyidah Sārah ﷺ a second time.

My sisters, may Allāh ﷻ protect us from such evil habits, even after seeing the punishment of Allāh ﷻ clearly, the habit of sin did not leave him. This punishment comes to us so that we can mend our ways. We must ask Allāh ﷻ for forgiveness, we must leave sin and build good habits. Allāh ﷻ grants us the chance to do this.

THE KING IS CAUGHT A SECOND TIME

When he came forward a second time, Sayyidah Sārah ﷺ quickly made wuḍū' and performed 2 rak'ats of ṣalāh. She sat down and made du'ā' to Allāh ﷻ. Subsequently, through the blessings of her du'ā', Allāh ﷻ caused the body of the king to become stiff once again. In fact, he became stiffer in comparison to the first time. It became difficult for him to breathe and he began to sink into the ground. He called out, he sought forgiveness, he screamed, 'Sārah, forgive.'

Then softness came about in the heart of Sayyidah Sārah ﷺ. She made du'ā' once again, and through the blessings of the du'ā', the oppressor became right. He came onto the ground.¹⁰⁹

When he came right a second time, Shayṭān pushed the oppressor on once again to sin.

THE KING IS CAUGHT A THIRD TIME

The king made an intention to do evil a third time with Sayyidah Sārah ؓ. The third time, Sayyidah Sārah ؓ performed wuḍū' quickly, then two rak'ats of ṣalāh, and made du'ā' to Allāh ؓ.

My sisters, I want to explain to you that you should become people who perform ṣalāh and take from Allāh ؓ. Become people who ask from Allāh ؓ.

Subsequently, the third time, Sayyidah Sārah ؓ made du'ā', and the body of the oppressor became rigid once again. He began to sink into the ground. He screamed, 'Sārah, now I shall not do it. This is the last chance. He pleaded and begged for forgiveness.'

When he took an oath and promised that this is the last time and that he should be given a chance, he asked for forgiveness the last time. Sayyidah Sārah ؓ made du'ā' to Allāh ؓ and the oppressor came right and he came onto the land.

It is mentioned in some Tafsīr books that whenever the

oppressor tried to do evil, each time there was a tremor in the palace. The king ran and fled to another palace. There was a tremor there too. This was the punishment of Allāh ﷻ.

When he failed after the third attempt, the king called the police and said, “By Allāh, you have brought a devilish woman to me.’

THE KING GIVES A GIFT TO SAYYIDAH SĀRAH ﷻ

I shall inform you of something unique. From this incident, the king realised that this woman was not an ordinary woman, but she was someone very pious and she was being helped from the unseen. Subsequently, he left Sayyidah Sārah ﷻ. After leaving her, he said that this woman should be sent back to Sayyidunā Ibrāhīm ﷺ. When he sent her back, he did not send her back just like that, but he gave her unique gifts.

1. He gave her an abundance of wealth; gold, silver, gems, and jewels.
2. He gave many animals, i.e., in comparison to the vehicles of today.
3. He gave her many slaves, he said that they should be

taken for service.

4. The fourth was very unique. He gave her one of his young daughters. He said, 'Sārah, take my daughter, she will serve you for the rest of her life.'

Sisters, do you know who this daughter was?

This was the daughter of the ruler of Egypt, Fir'awn. Her name was Hājirah.

In a report of Ṣaḥīḥ Bukhārī it is mentioned that the word 'Walīdah' was used for Hājirah. The king gifted Walīdah, this was used to denote a daughter. However, the Jews, out of enmity for the Rasūl of Allāh ﷺ, refer to her as a slave girl. This is because Rasūlullāh ﷺ was from the progeny of Sayyidunā Ismā'il عليه السلام, and he was the son of Sayyidah Hājirah رضي الله عنها. In order to ascribe a defect towards our Nabī, they say that his grandmother was a slave girl.

Anyway, when Sayyidah Sārah رضي الله عنها came with the young daughter and the rest of the gifts, Sayyidunā Ibrāhīm عليه السلام asked, 'what happened to you?'

Sayyidunā Ibrāhīm عليه السلام was watching the entire scene. Sayyidah Sārah رضي الله عنها said, "O Nabī, O my husband, Allāh ﷻ protected my honour and the oppressive king could not do

anything with me.”

Then Sayyidah Sārah ﷺ said, “Look at the kinds of gifts I have been given. Through the blessings of ṣalāh and du’ā’, Allāh ﷻ

kept me pure. As gifts, I got this wealth, and the king gave me his daughter Hājirah in order to serve me, to do my work.’¹

THE BLESSED ONES FROM EGYPT TO SHĀM

With the command of Allāh ﷻ, Sayyidunā Ibrāhīm عليه السلام migrated to Shām. It is commonly referred to as Syria today.

Allāh ﷻ says,

Exalted is He who took His Servant [i.e., Prophet Muḥammad ﷺ] by night from al-Masjid al-Ḥarām to al-Masjid al-Aqṣā, whose surroundings We have blessed, to show him of Our signs. Indeed, He is the Hearing, the Seeing.²

Sham is such a country that Allāh ﷻ has made it blessed for the people of the world. It is a very blessed area. There

¹ Bukhārī, ḥadīth 3358, 2217

² Sūrah al-Isrā’: 1

are springs and rivers of water there. There are flower gardens and other scenic places. The greatest blessing is that there were thousands of Ambiyā' ﷺ born in the area of Shām. Their graves are also in Shām.

When Rasūlullāh ﷺ went on the Me'rāj, he left Makkah Mukarramah first, he went to Shām, and from there he went to the heavens.

Allāh ﷻ wanted to bless Shām with the blessings of Rasūlullāh ﷺ and he wanted Rasūlullāh ﷺ to gain the blessings of Shām, that is why the Me'rāj began from Makkah Mukarramah. Then Rasūlullāh ﷺ went to Bayt-ul-Muqaddas. From there he travelled to seven heavens.

In this way, two things happened. Rasūlullāh ﷺ was given the blessings that was present in Shām – the land of the Ambiyā'. Also, Shām was given the blessings of Rasūlullāh ﷺ. The blessed lands of Shām were touched by the feet of the Ambiyā', and on the Me'rāj, it was blessed with the blessed steps of Rasūlullāh ﷺ.

SECRET OF THE BLESSINGS OF SHĀM

I heard a recording of 'Allāmah Shabbīr Aḥmad 'Uthmānī رحمه الله in which he was giving the Tafsīr of Sūrah al-

Isrā'. During the lecture, he said, 'On one occasion, Allāh ﷻ instructed Sayyidunā Ibrāhīm عليه السلام to climb a certain mountain. Sayyidunā Ibrāhīm عليه السلام climbed it. He was told to look far around, and his sight reached wherever Allāh ﷻ wanted it to reach. He was then told that wherever your gaze falls, all that area will be made blessed. In this way, the area of Shām was made blessed with the blessed gaze of Sayyidunā Ibrāhīm عليه السلام. Allāh ﷻ made it blessed and a means of the illuminated gaze of Sayyidunā Ibrāhīm عليه السلام.

Hence, we must also look at the pious, and acquire the blessed gaze of the pious.

A FURTHER ACCOUNT OF SAYYIDAH SĀRAH رَحْمَةُ اللَّهِ عَلَيْهَا

Now I shall explain the second story of Sayyidah Sārah رَحْمَةُ اللَّهِ عَلَيْهَا that has been mentioned in the Noble Qur'ān. In Sūrah Hūd, Allāh ﷻ says,

And certainly did Our messengers [i.e., angels] come to Ibrāhīm with good tidings; they said, "Peace." He said, "Peace," and did not delay in bringing [them] a roasted calf. But when he saw their hands not reaching for it, he distrusted them and felt from them apprehension. They said, "Fear not. We have been sent to the people of Lūṭ." And

his wife was standing, and she smiled. Then We gave her good tidings of Isaac and after Ishāq, Ya'qūb. She said, "Woe to me! Shall I give birth while I am an old woman and this, my husband, is an old man? Indeed, this is an amazing thing!" They said, "Are you amazed at the decree of Allāh? May the mercy of Allāh and His blessings be upon you, people of the house. Indeed, He is Praiseworthy and Honourable." And when the fright had left Ibrāhīm and the good tidings had reached him, he began to argue [i.e., plead] with Us concerning the people of Lot. Indeed, Ibrāhīm was forbearing, grieving and [frequently] returning [to Allāh].¹

In these āyāt, Allāh ﷻ explains the incident of Sayyidah Sārah ﷺ, the first wife of Sayyidunā Ibrāhīm ﷺ.

LOYAL WIFE

Sayyidah Sārah ﷺ was a loyal wife. She married Sayyidunā Ibrāhīm ﷺ in Iraq. When Sayyidunā Ibrāhīm ﷺ was expelled by the people of Iraq and migrated, then Sayyidah Sārah ﷺ migrated with him.

In Egypt, through the grace of Allāh ﷻ, Sayyidah Sārah

¹ Sūrah Hūd: 69-75

ﷺ was protected from the evil intentions of the king. Then, he went from there to Palestine and close to Bayt-ul-Muqaddas, Sayyidunā Ibrāhīm ﷺ and Sayyidah Sārah ﷺ settled at a place called Jabrūn. Sayyidah Sārah ﷺ was about seventy-seven years old, but she did not have children in her home, and Sayyidah Hājirah ﷺ had children.

ANGELS APPEARING AS HUMAN GUESTS

One day whilst Sayyidunā Ibrāhīm ﷺ was in Palestine, three guests came to him. Who were these guests?

These guests were angels that came in the form of human beings.

Sayyidunā Jibrīl ﷺ, Sayyidunā Isrāfīl ﷺ, and Sayyidunā Mikā'il ﷺ.

THE FIRST PERSON TO HOST GUESTS IN THIS WORLD

It was the habit of Sayyidunā Ibrāhīm ﷺ to host guests. He would not have his meal without guests. It is said that the first person to begin hosting guests was Sayyidunā Ibrāhīm ﷺ.¹¹⁴

A UNIQUE INCIDENT OF HOSTING GUESTS

There is a unique incident about Sayyidunā Ibrāhīm ﷺ

that on one occasion, it was meal time. There was no guest in his house, so he went out to search for the guest.

Look, what a great Nabī of Allāh, he went out in search of a guest.

Today, when a guest comes to us, we hope that the guest will leave quickly.

On the way, he met a strange old person. He invited the person, “Come to my house for a meal.” He put the person at the food- cloth. When they began eating, Sayyidunā Ibrāhīm عليه السلام said to the guest, ‘Recite bismillāh’, i.e., take the name of Allāh and eat.

He said, “I do not know bismillāh. Who is this Allāh? What is he? I do not know him. Sayyidunā Ibrāhīm عليه السلام was displeased, and he left the food cloth without eating.

HOW MERCIFUL ALLĀH ﷻ UPON HIS SERVANTS

When the guest got up and left, Sayyidunā Jibrīl عليه السلام came from the heavens and said, “Allāh ﷻ says that this person who does not know Allāh ﷻ, he is not ready to take the name of Allāh ﷻ, he is a disbeliever. Despite this, we feed him until today. We were not stingy for a single morsel until today, and today, just for a day, you are not feeding

him?”

My sisters, how merciful is Allāh, a disbeliever was sent away from the food cloth by Sayyidunā Ibrāhīm عليه السلام, so Allāh ﷻ sent Sayyidunā Jibrīl عليه السلام from the heavens.

Sayyidunā Ibrāhīm عليه السلام ran and explained to the person and brought him back and sat him down to eat.

The old man asked, “You became displeased with me, so why did you come back and call me? Tell me, when you tell me, I shall eat, otherwise not.”

Sayyidunā Ibrāhīm عليه السلام said, “When you got up and left, Allāh

ﷻ sent an angel to me who said, “O Ibrāhīm, this is a disbeliever, yet we are feeding him throughout his life and today, just for a day, you cannot feed him.” Allāhuakbar.

HOW CAN I DENY SUCH A BENEFICENT ALLĀH?

He said, ‘How beneficent is my Allāh? Despite disbelief, he fed me all my life, and when the Nabī sent me away hungry for not reciting bismillāh, he sent the Nabī to me, the Nabī called me and fed me again, so I brought īmān.’ Subsequently, the old man became a Muslim, he recited bismillāh and ate.

SAYYIDUNĀ IBRĀHĪM ﷺ SLAUGHTERED A CALF FOR THE GUESTS

Anyway, one day, three guests came to Sayyidunā Ibrāhīm ﷺ. The moment they came, Sayyidunā Ibrāhīm ﷺ immediately

got up and went with the guests inside the house, he sat them down to eat. These guests were angels in the form of human beings. The Noble Qur'ān states that Sayyidunā Ibrāhīm ﷺ quickly slaughtered a calf. He roasted it and put it before the guests. He told them to eat.¹¹⁶

UNIQUE GUESTS

These guests were strange. They did not eat the food. The guests had arrows in their hands, they put it into the meat, but they did not eat. So Sayyidunā Ibrāhīm ﷺ became fearful in his heart, worry was created.

UNIQUE CUSTOM OF THAT TIME

This worry was because in that time it was the custom that when a person set out to murder someone or he wanted to hurt or injure someone, then he would not like to

eat or drink from the home of that person. Sayyidunā Ibrāhīm ؑ became fearful that this seems to be some dangerous guest.

TAKE THE PRICE, THEN WE SHALL EAT

In some reports it is mentioned that Sayyidunā Ibrāhīm ؑ insisted upon the three guests to eat.

The guests said that they will not eat for free. First the price should be taken, then they will eat.

Sayyidunā Ibrāhīm ؑ said, “Yes, there is a price for this food.” The guests asked, “What price must be given? We shall give it immediately.”

UNIQUE PRICE FOR THE FOOD

Sayyidunā Ibrāhīm ؑ said that the price of the food is that before you start eating, you should read the name of Allāh, and after eating, you should praise Allāh ﷻ and be grateful to him.¹

SIMPLE PRACTICES TO ATTAIN ALLAH'S SPECIAL FRIENDSHIP

Sayyidunā Jibrīl ؑ said to the two angels with him, i.e.,

¹ 7Ṭabarī vol.7 p.71, Baghawī (Urdu) vol.3 p.90

Sayyidunā Isrāfīl ؑ and Sayyidunā Mikā'il ؑ, “Look, this is the matter on account of which Allāh ﷻ made Sayyidunā Ibrāhīm ؑ into his khalīl.

Hence, my sisters, before eating, you should recite the name of Allāh ﷻ. Your children should recite the name of Allāh, and after eating, they must be grateful to Allāh ﷻ.

DU'Ā'S FOR MEALS

There are many du'ā's mentioned in the aḥādīth to be read after meals.

Before meals, recite bismillāh. Or, *bismillāh ar-rahmān ar-rahīm*.

Sayyidunā 'Amr bin Salamah ؓ reports, “I was a child in the care of Rasūlullāh ﷺ. On one occasion, my hand was moving all over the plate. Rasūlullāh ﷺ said to me, “O boy, recite bismillāh, eat using the right hand, and eat from the place in front of you.” After this, I always ate in line with this guidance.

After meals, recite the du'ā', *Alḥamdulillāhil-ladhī aṭ'amanā wa saqānā wa ja'alanā Muslimīn*

All praise is for Allāh Who gave fed us and quenched us and made us Muslims.¹¹⁸

DU'Ā FOR PROTECTION FROM ACIDITY

Another du'ā' has been mentioned in the ḥadīth, *alḥamdulillāh il-ladhī aṭ'ama wa saqā wa sawwagha hu wa ja'ala lahu makhraja*. [Abū Dāwūd]

All praise is for Allāh who fed and quenched, allowed it to go down with ease, and created a path for it to exit.

It is a great bounty of Allāh ﷻ that He allowed for the food to be digested, and for the waste to be emitted from the body. Recite this du'ā' with conviction, Inshā Allāh, one will not be affected by the illnesses of indigestion and acidity.

A third du'ā' has been mentioned in the ḥadīth, *Allāhumma bārik lanā fīhi wa aṭ'imnā khayran minhu*. [Tirmidhī]

O Allāh, bless us in it and feed us better than it.

Sayyidunā Ibrāhīm عليه السلام taught us to give due importance to reciting the du'ā's before and after meals.

When the guests were not eating, Sayyidunā Ibrāhīm عليه السلام became fearful and was surprised. His wife, Sayyidah Sārah رضي الله عنها was standing behind the door. She was also serving. Sayyidunā Ibrāhīm عليه السلام asked, "Why are you not eating?"

GLAD-TIDINGS OF CHILDREN IN ADVANCED AGE

They said, “O Ibrāhīm, do not worry. We are angels of Allāh, and angels do not eat.” They then said, “We have brought glad- tidings to your house. Your first wife, who has become old, Allāh will grant you children from her.”

THE UNIQUE POWER OF ALLĀH

Look at the power of Allāh, the new wife got children first and the older wife got children later on. Sayyidah Ḥajirah ﷺ got a son, Ismā'īl. He was three, or thirteen years old.

Sayyidunā Ibrāhīm ﷺ and Sayyidah Sārah ﷺ were very happy because they were making du'ā' for some time, ‘O my Rabb, grant me pious offspring.’

Allāh ﷻ accepted the du'ā', and my sisters, the du'ā' was accepted in the following way:

1. Allāh ﷻ blessed her with children in old age.
2. Allāh ﷻ blessed her with a son, and there is more joy upon the birth of a son.
3. Allāh ﷻ informed of the name of the son, that his name will be Ishāq. ‘We gave her (Sārah) glad-tidings of (the birth of) Ishāq.’
4. The angels said that the boy will live to a long age,

and he will live until he gets a son, i.e., 'you will have a grandson.'

^{5.} They also said that when the grandson comes, his name will be Ya'qūb, 'After Ishāq, Yaqūb will be born.'

MAINTAINING PROPER MODESTY IN THE PRESENCE OF GUESTS

When she heard this talk of children, then at first Sayyidah Sārah ﷺ was behind the door. However, when she came to know that these are angels from Allāh ﷻ, and there is no pardah from angels, she came in front.¹²³

From this we learn that we must observe pardah from guests that come. There must not be any condition where we do not observe pardah from guests. One must never be alone with guests.

SAYYIDAH SĀRAH ﷺ LAUGHS OUT OF SURPRISE

Sayyidah Sārah ﷺ came in front and laughed. This is mentioned in the Noble Qur'ān. This laughter was because of the fact that she was going to get children in old age. In surprise, she said, 'woe to me, shall I give birth while I am an old woman and this, my husband, is an old man? Indeed,

this is an amazing thing.'

The angels replied, 'O Sārah, are you surprised at the matter of Allāh?'

You are the wife of a Nabī, and new things, miraculous things happen on a daily basis in the house of a Nabī!

BIRTH OF SAYYIDUNĀ ISHĀQ ﷺ

The angels gave the glad-tidings and in a few days, Sayyidah Sārah ﷺ gave birth to Sayyidunā Ishāq ﷺ. Sayyidunā Ishāq ﷺ grew up and he had a son by the name of Sayyidunā Ya'qūb ﷺ. Sayyidunā Ya'qūb ﷺ had a son by the name of Sayyidunā Yūsuf ﷺ. This was a family of Ambiyā'.

Sayyidunā Ya'qūb ﷺ had 12 sons. The Banū Isrā'īl tribes came forth from them. The second wife of Sayyidunā Ibrāhīm ﷺ - Sayyidah Hājirah ﷺ gave birth to Sayyidunā Ismā'il ﷺ. The final Nabī, Sayyidunā Muḥammad ﷺ was from the progeny of Sayyidunā Ismā'il ﷺ.

BLESSED GRAVES

There is a place in Palestine called Hebron. There is a Masjid there. The name of this Masjid is Masjid Al-Khalīl. The grave of Sayyidunā Ibrāhīm ﷺ is there. Next to his

grave, is the grave of Sayyidah Sārah ؓ. A little ahead is the grave of Sayyidunā Ishāq ؓ. Next to his grave is the grave of his wife. By the grace and mercy of Allāh, we visited this Masjid, and alḥamdulillāh, I performed zuhr ṣalāh there.

Anyway, we get a piece of advice from this story:

1. When guests arrive, then we should honour them.
2. When the guests arrive, then whatever is ready, one should feed them at the first chance. This is because the guests could be hungry, they may have come from a journey etc. Later on, one can prepare other items in accordance to one's ability.

We also learn that in order to feed the guests, one must not go out of the way, being too formal.

Today, we spend so much of time in preparing food for the guests, that we even miss ṣalāh, our tilāwat gets less, and so on. This is not appropriate.

ETIQUETTE RELATED TO THE HOST

1. One should take hosting the guest to be the right of the guest.
2. One should serve the guest personally.
3. As long as the guest remains, one must treat them

well.

4. One must go to the door to see the guest off.

Rasūlullāh

ﷺ said, “It is from the sunnah that a person goes with his guest to the door of the house.”

ETIQUETTE RELATED TO THE GUEST

1. One must accept the invitation of the host.

Rasūlullāh ﷺ said, “The rights of a Muslim upon a Muslim are 6. (From them is) when he invites you, you should accept.” [Muslim]

2. One must keep the etiquette of seeking permission and meeting in mind.

3. One must observe the etiquette of having meals.

4. One must not place a burden on the host. Rasūlullāh ﷺ said, “It is not permissible for the guest to stay so long as to put the host into difficulty.” [Bukhārī]

5. One must not leave one's children free in the house of the host, because they could cause some damage to the host and his household or household items. Rasūlullāh ﷺ said, “A complete Muslim is he from whose tongue and hand other Muslims are safe.” [Bukhārī]

6. One must thank the host for his hospitality. Rasūlullāh ﷺ said, “He who does not show gratitude to people, he has not shown gratitude to Allāh.” [Tirmidhī]

May Allāh ﷻ bless us with the love of the Ambiyā', and may Allāh bless us with the ability to learn the advices and lessons from the stories of the Ambiyā' and their spouses, and to practice the same. Āmīn

SAYYIDAH HĀJIRAH ﷺ: THE SECOND WIFE OF SAYYIDUNĀ IBRĀHĪM ﷺ: PART 1

Brief Introduction

Name: Hājirah. Another name is recorded as 'Ājar'.

Reason for the name: Hājar is not an Arabic word. It refers to type of flower. She is also referred to as Miṣriyyah, because she was the daughter of an Egyptian king. She was from a Copt family. [Fath-ul-Bārī vol.6 p.485]

Second Reason for the name: Hājirah refers to a person who migrated. Because she migrated with Sayyidunā Ibrāhīm ﷺ from Shām to Makkah, that is why she got this name. [Mirqāt

Sayyidah Hājirah ﷺ was the servant of Sayyidah Sārah ﷺ - the first wife of Sayyidunā Ibrāhīm ﷺ. When Sayyidah Sārah ﷺ did not have children for a long time, she gave Sayyidah Hājirah ﷺ as a gift to Sayyidunā Ibrāhīm ﷺ. The power of Allāh was shown in the way where Sayyidah Hājirah ﷺ gave birth to the son of Sayyidunā Ibrāhīm ﷺ, Sayyidunā Ismā'il ﷺ.

It was through the blessings of Sayyidah Hājirah ﷺ that

humanity got the ZamZam water and the sa'ī between Şafā and Marwah. The fruit of Makkah was through her munificence.

The greatest thing is that she became the grandmother of our master, Sayyidunā Muḥammad Muşţafā ﷺ.

Her unique sacrifice was that she went with her breastfeeding child in the barren land in order to fulfil the command of Allāh ﷻ.

House in Makkah: Next to the present Ka'bah is the ḥaṭīm area; 5 to 6 feet. Her hut was made under a tree there. The wall is also called Sadd e Ismā'īl.

Grave: It is said that she is buried at that spot.

الحمد لله محمدًا ونستعينه ونستغفره ونؤمن به ونتوكل عليه ونعوذ بالله من شرور
انفسنا ومن سيئات أعمالنا، من يهده الله فلا مضل له ومن يضلله فلا هادي له ونشهد أن لا إله
إلا الله وحده لا شريك له ونشهد أن سيدنا وشفيعنا وحبيبنا وإمامنا ومولانا محمدا عبده
ورسوله، صلوات الله تبارك وتعالى عليه وعلى آله وأصحابه وذرياته وأهل بيته وأهل طاعته،
وبارك وسلم تسليما كثيرا كثيرا، اما بعد،

SAYYIDUNĀ IBRĀHĪM عليه السلام DID NOT HAVE ANY CHILDREN

Sayyidunā Ibrāhīm عليه السلام migrated with his wife to Shām. At that time, his age was about 85 years. Sayyidah Sārah عليها السلام was 77 years old. However, despite living to such an age, they did not have children.

MARRIAGE OF SAYYIDUNĀ IBRĀHĪM عليه السلام WITH THE DAUGHTER OF THE EGYPTIAN KING

One day, Sayyidah Sārah عليها السلام said to Sayyidunā Ibrāhīm عليه السلام, “O Nabī of Allāh, we have been married for so long. We do not have children. I am requesting you to marry the girl that serves me – she is the daughter of the Egyptian king, Hājirah. If Allāh decrees, then by means of her, you will get children.

Sayyidah Sārah ﷺ had married Sayyidah Hājirah ﷺ off to Sayyidunā Ibrāhīm عليه السلام.¹

AFTER MARRIAGE, THE COUPLE SHOULD MAKE THIS DU'Ā'

Now, there was a nikāḥ in the house of the Nabī. Together with this, they made the following du'ā', 'O Allāh, grant us pious children.'²

This is the du'ā' of the family of a Nabī.

My sisters, after marriage, the husband and wife, both, should make this du'ā'.

Sayyidah Hājirah ﷺ was the daughter of a king. Hence, how should one live in the house of the Nabī?

Sayyidah Sārah ﷺ nurtured her and taught her how to live with a Nabī. Through the blessings of this nurturing, they lived in a very good way.

DIFFERENCES BETWEEN CO-WIVES ARE FROM BEFORE

We know that when co-wives get together, then there

¹ Qur'ān me Khawātīn ke Wāqi'āt p.196

² Sūrah Aṣ-Ṣāffāt: 100

must be some or the other argument. This tussle is based on human needs. This is not any defect. In this, human ability falls short and remains disabled.

Anyway, because there were co-wives in the house of Sayyidunā Ibrāhīm عليه السلام, there were some arguments and differences that arose.

Sayyidunā Ibrāhīm عليه السلام thought of a way to end these differences and heated situations.

He thought of separating them, keeping them far apart, so then the displeasure between the 2 will end.

FIRST ATTENDANT, NOW WIFE

The second matter was that at first, Sayyidah Hājirah عليها السلام was serving Sayyidah Sārah عليها السلام. She was under. Now, she had become the wife of Sayyidunā Ibrāhīm عليه السلام. Due to this, her rank was raised.

CHILDREN ARE A MEANS OF HONOUR

Look at the power of Allāh. Sayyidunā Ibrāhīm عليه السلام was married to Sayyidah Sārah عليها السلام for many years. However, she did not have children. He married Sayyidah Hājirah عليها السلام, and in a short time, Sayyidah Hājirah عليها السلام fell pregnant. She conceived. The moment she conceived, and this was a

means of honour for her. Her rank was raised as Sayyidah Sārah ﷺ was an old wife, but she did not have children. Now the new wife came, and she fell pregnant. Hence, her rank was raised.

COMMAND TO BUILD THE KA'BAH

In that time, another command came from Allāh ﷻ.

And [mention, O Muḥammad], when We designated for Ibrāhīm the site of the House, [saying], "Do not associate anything with Me and purify My House for those who perform ṭawāf and those who stand [in prayer] and those who bow and prostrate. [Sūrah Ḥajj:26]

During the time of Sayyidunā Nūḥ عليه السلام, when there was a flood, then Allāh ﷻ lifted the Ka'bah to the heavens. It was just the foundation of the Ka'bah that remained. Because a long time had passed, sand and dust had affected it. It was a hill there. Allāh ﷻ gave the command, 'O Ibrāhīm, build my house, the Ka'bah, again.'

MADĪNAT-UL-KHALĪL

When all this occurred, then Sayyidunā Ibrāhīm عليه السلام thought, 'Come, it is a very good chance. The command of Allāh has come. At that time, Sayyidunā Ibrāhīm عليه السلام was

living in Jabrūn, a city in Shām. It is called Madīnat-ul-Khalīl today. This means 'City of Khalīl', i.e., city of Sayyidunā Ibrāhīm ﷺ.

RANK & POSITION CAUSES THE WAYS OF A PERSON TO CHANGE

Now that all this happened, as I have explained, then because Sayyidah Hājirah ﷺ fell pregnant, her rank was raised. She was an attendant first, now she became a wife. There were no children in the home of the Nabī, and now a child was in the womb of the new wife. So, the ways of Sayyidah Hājirah ﷺ changed.

THREAT & OATH OF SAYYIDAH SĀRAH ﷺ

One day, Sayyidah Sārah ﷺ threatened Sayyidah Hājirah ﷺ and said, "Stay straight, otherwise I shall cut your nose and ears."

Upon this, Sayyidah Sārah ﷺ took an oath and said, "O Hājirah, if you do not speak straight, then I shall cut your body into 2 or 3 parts."

Because Sayyidah Sārah ﷺ was wealthy at first and she was under Sayyidah Hājirah ﷺ, that is why she threatened in her old way, and took an oath accordingly. Some people

become angry and say to the children, “I shall cut your ears.”

Remember one thing, no matter how great a person under you becomes, it is difficult to deal with and change completely under elders.

UNIQUE WAY OF FULFILLING THE OATH

Now, because she took an oath of cutting her ears and nose, and this was obviously difficult. Her oath would be broken if she did not carry it out, and she would have to give kaffārah. For this reason, Allāh ﷻ showed a way that the ears and nose of Sayyidah Hājirah ؓ should be pierced, and in this way, the oath would be fulfilled. [Fath-ul-Bārī]

THE FIRST WOMAN THAT MADE ANOTHER PERSON PIERCE THE EARS AND NOSE

In this world, the first woman that got her ears and nose pierced was Sayyidah Hājirah ؓ. Later on, women would pierce their ears, and put rings in it. Similarly, they pierced the nose and wore nose rings.

IT IS PERMISSIBLE TO WEAR NOSE RINGS

You will be surprised upon hearing this. In Fatāwā Maḥmūdiyyah, my Ustādh and mentor, Muftī Maḥmūd

Ḥasan Gangohī رحمہ اللہ has written a fatwā: 'Just as it is permissible to make a hole in the ear and wear jewellery, in the same way, it is permitted to make a hole in the nose and wear a ring in it.'¹

BIRTH OF ISMĀ'ĪL عليه السلام IN JABRŪN

Then Sayyidah Hājirah عليها السلام gave birth to her child. He was named Ismā'īl. He was born in Shām, the area called Jabrūn. It is called Madīnat-ul-Khalīl also.

GOOD FORTUNE OF VISITING THE GRAVES OF THESE LUMINARIES

Alḥamdulillāh, I had the good fortune of visiting this city. The graves ascribed to Sayyidunā Ibrāhīm عليه السلام, Sayyidunā Ishāq عليه السلام, Sayyidunā Ya'qūb عليه السلام, Sayyidunā Yūsuf عليه السلام, Sayyidah Sārah عليها السلام, and others are there. The details of this can be studied in my book, 'Dhekī Huwī Duniyā volume 3'.

THERE IS NOTHING BAD ABOUT HAVING A CHILD IN OLD AGE

My sisters, there is one point to think about. When there

¹ Fatāwā Maḥmūdiyyah vol.19 p.371

was a child born to Sayyidunā Ibrāhīm ؑ, he was more than 85 years old. In some reports, it is said that he was 99 years old.

From this we learn that there is nothing wrong with having a child in old age. This is the way of Allāh ﷻ with the Nabī.

If a man and woman have a child in old age, then one should not criticise them. Those who criticise and accuse will be

sinful. It is the Sunnah of the Nabī that in old age, Allāh ﷻ blessed Sayyidunā Ibrāhīm ؑ with children.

We have a sincere friend in Maputo, Mozambique. His name is Ḥājī Nūrānī. After the death of his first wife, when he married a second time in old age, and he had children, then some people mentioned disliked things. Ḥājī Nūrānī mentioned the incident of Sayyidunā Ibrāhīm ؑ and silenced those who were making objections. So, this is the Sunnah of Allāh ﷻ with Sayyidunā Ibrāhīm ؑ.

THE REASON FOR NAMING THE CHILD ISMĀ'ĪL & ITS MEANING

The angels that came from Allāh ﷻ mentioned that

there will be a son born, and he should be named Ismā'il. Ismā'il is an Aramaic name. In Urdu, it translates as, 'O Allāh, listen to my du'a'.¹ Because Sayyidunā Ibrāhīm ؑ was making du'a for children, and Allāh ﷻ heard his du'a, and granted him children, that is why his son was named Ismā'il.¹

WHAT IS THE BURĀQ?

When this child was born and at that time, the command of Allāh ﷻ came, then one day, Sayyidunā Jibrīl ؑ came with the Burāq.

The Burāq is an animal from Jannah. It is smaller than a horse and slightly bigger than a mule. It is of a size between a horse and donkey.

Our beloved Nabī, Sayyidunā Muḥammad Muṣṭafā ﷺ mounted it and went for me'rāj.

FROM JABRŪN TO THE BARREN VALLEY

Sayyidunā Jibrīl ؑ brought the Burāq and said, "O Ibrāhīm, sit on it." Sayyidunā Ibrāhīm ؑ sat on it. He put his wife Sayyidah Hājirah ؑ on it, as well as the

¹ Jalālayn p.209

breastfeeding child, Sayyidunā Ismā'il ﷺ.

Sayyidah Hājirah ؓ did not know what was happening at that time and where she was being taken to, and for what reason she was being taken.

Sayyidunā Ibrāhīm ﷺ left his old wife, Sayyidah Sārah ؓ in Jabrūn.

The Burāq went from Jabrūn, Palestine, Sayyidunā Jibrīl ﷺ held the reins of the Burāq. On the way, if there was a city or a locality, then Sayyidunā Ibrāhīm ﷺ would ask, “Are we to dismount here? Are we to stay here?”

Sayyidunā Jibrīl ﷺ would reply, “No, go ahead. Your destination is further ahead. You have to travel more.”

THE BARREN VALLEY

They travelled ahead and reached Makkah Mukarramah. At that time, the city of Makkah was not inhabited. There was jungle there, thorny trees, and shrubs. The building of the Ka'bah was not there. The city of Makkah was not there. There were barren plains that went far and wide. At that point, Sayyidunā Ibrāhīm ﷺ stopped the Burāq and all of them dismounted.

There was a small hill there. In the sand of that hill lied the foundations of the Ka'bah. There was jungle, thorns, sandy hills, and mountains. There was no voice of a single human being for great distances. There was no sign of greenery.

Sayyidunā Ibrāhīm ؑ asked Sayyidunā Jibrīl ؑ, “Is this our

abode?” Sayyidunā Jibrīl ؑ replied, “Yes, this is your abode.”

Subsequently, Sayyidunā Jibrīl ؑ gathered some dry grass and thorny wood and made a hut. We see huts like this in the poor areas. He left his wife, Sayyidah Hājirah ؑ and his son, Sayyidunā Ismā'īl ؑ there.

THE PRINCESS OF EGYPT IN A HUT

My sisters, as you have heard, Sayyidah Hājirah ؑ was a princess. She was the daughter of the King of Egypt. However, her husband, Sayyidunā Ibrāhīm ؑ - a Nabī of Allāh - left her in a hut made of grass and wood.

Sayyidah Hājirah ؑ was happy to stay there. She did not think that she was a princess. However, she was happy to stay wherever her husband placed her, he was a Nabī,

Sayyidunā Ibrāhīm عليه السلام.

Sayyidah Hājirah رضى الله عنها had a basket of dates and a water skin. She ate and drank from it and breastfed her son.

SEPARATION WITH GRIEF

Some time passed and Sayyidunā Ibrāhīm عليه السلام started to go away. What a scene it was. It was a jungle where there were no people, no houses, there was no food and drink. Sayyidunā Ibrāhīm عليه السلام left his young wife and child and began walking.

TO WHOM ARE YOU LEAVING US?

Sayyidah Hājirah رضى الله عنها went behind him and said, “O Nabī of Allāh, you are leaving us here and going. Where are you going?” There is no-one here to support us, there is no food and drink here. Sayyidunā Ibrāhīm عليه السلام remained silent. He did not say anything. He carried on walking silently. Sayyidah Hājirah رضى الله عنها repeated her question, “O Nabī of Allāh, to whom are you entrusting us and going?”

IS THIS THE COMMAND OF ALLĀH?

Sayyidunā Ibrāhīm عليه السلام did not reply. He continued walking. Once, twice, thrice, she got no answer. Because she was a princess, she was intelligent. She came in front of him

and asked, “O Nabī of Allāh, did Allāh command you to leave us here?” She knew that the Nabī of Allāh will not oppress her. That is why she asked. Then Sayyidunā Ibrāhīm ؑ replied without looking at her, “Yes, my Allāh commands that I leave you in the jungle and go.”

THEN ALLĀH WILL NOT DESTROY US

My sisters, when she heard this reply from her husband, then Sayyidah Hājirah ؑ gave a unique response. May Allāh ﷻ bless all our sisters and brothers with such pure enthusiasm. Āmīn

Sayyidah Hājirah ؑ gave a beautiful response. She said, “If it is the command of Allāh, then you go happily. The Allāh that commanded you, He will not destroy us.”

From this we can gauge how much trust she placed in Allāh ﷻ.

NO-ONE WILL BE DESTROYED BY PRACTISING THE COMMAND OF ALLĀH

One woman understood that no-one will be destroyed by carrying out the command of Allāh ﷻ.

My sisters, may Allāh ﷻ grant understanding to every Muslim male and female, that no-one will be destroyed by

carrying out the command of Allāh ﷻ. Sayyidunā Ibrāhīm عليه السلام himself was like this. He did not understand anything more beloved than the command of Allāh ﷻ. It was the command of Allāh, it was to be done.

Sayyidunā Ibrāhīm عليه السلام had left in order to go to his old wife, Sayyidah Sārah ؑ. Sayyidah Hājirah ؑ was sitting in her hut.

Her innocent child was sitting in her lap, she was breastfeeding.

REMEMBRANCE OF HIS WIFE AT THANIYYAH

Sayyidunā Ibrāhīm عليه السلام went ahead. There is a place in Makkah called Thaniyyah. This place was first at the side of Marwah. Alḥamdulillāh, I had seen this place before. Now, all these places have been razed and finished off.

When Sayyidunā Ibrāhīm عليه السلام walked and reached Thaniyyah, then remembrance of his wife and child troubled him. He stood there where he could see them. He made du'ā' to Allāh

ﷻ. [Bukhārī, Fath-ul-Bārī vol.6 p.494]

Sayyidah Hājirah ؑ looked at him for a long time, but when he took a turn, and she could not see him, she sat

down.

THE EXCELLENT DU'Ā' OF SAYYIDUNĀ IBRĀHĪM عليه السلام

Sayyidunā Ibrāhīm عليه السلام went ahead. He stood at Thaniyyah looking at his wife, and after that he faced the Ka'bah and lifted his hands in du'ā'. This du'ā' is mentioned twice in the Noble Qur'ān, once in Sūrah al-Baqarah and the second time in Sūrah Ibrāhīm. Sūrah al-Baqarah states,

And [mention] when Ibrāhīm said, "My Lord, make this a secure city and provide its people with fruits – whoever of them believes in Allāh and the Last Day." [Allāh] said, "And whoever disbelieves – I will grant him enjoyment for a little; then I will force him to the punishment of the Fire, and wretched is the destination."

Sayyidunā Ibrāhīm عليه السلام made this du'ā'. In this du'ā', he asked important and necessary things from Allāh ﷻ. He said, "O Allāh, in this deserted jungle, there is no one to look after my wife and child. It is only you. O Allāh, I hand my wife and child over to you. Protect my wife and child.'

It was an important and pure du'ā'. I shall explain each part of the du'ā' to you. From this, we also get the advice that more important than worldly means, one must make

du'ā' in front of the one who makes means, i.e., Allāh ﷻ.

LOVE FOR ONE'S WIFE & CHILD IS NATURAL

The du'ā' that Sayyidunā Ibrāhīm عليه السلام made in front of Allāh ﷻ teaches us that it is a natural human desire and need to have affection and love for ones' wife and child. The person who does not love his wife and child is not worthy of being called a human being. Such a person is like an animal. The shari'ah commands that one shows affection and love for one's wife and children. The Noble Qur'ān states, And live with them in kindness. For if you dislike them – perhaps you dislike a thing and Allāh makes therein much good. [Sūrah an-Nisā': 19]

ASKING FOR GOODNESS OF THIS WORLD & DĪN

In the du'ā' of Sayyidunā Ibrāhīm عليه السلام for his wife and children, he asked for Dīn from Allāh ﷻ, and for the world.

In the du'ā' in Sūrah Ibrāhīm, the du'ā' is mentioned as follows, And [mention, O Muḥammad], when Abraham said, "My Lord, make this city [i.e., Makkah] secure and keep me and my sons away from worshipping idols. My Lord, indeed they have led astray many among the people. So whoever follows me – then he is of me; and whoever disobeys me –

indeed, You are [yet] Forgiving and Merciful. Our Lord, I have settled some of my descendants in an uncultivated valley near Your sacred House, our Lord, that they may establish prayer. So make hearts among the people incline toward them and provide for them from the fruits that they might be grateful.

If Sayyidunā Ibrāhīm عليه السلام did not say 'some' in his du'ā', then the entire world would have come to Makkah and the place would have been small.

And grant them provision of fruit so that they will be grateful. This was the du'ā' of Sayyidunā Ibrāhīm عليه السلام.

Note: The du'ā' of Sayyidunā Ibrāhīm عليه السلام shows us that the father is responsible for the worldly needs and comfort of his children.

WORDS THAT DRAW THE MERCY OF ALLĀH ﷻ

My sisters, whatever du'ā's there are of Sayyidunā Ibrāhīm عليه السلام in the Noble Qur'ān, they start with the word 'Rabb', Rabbanā, Rabbi.

From this we learn that whenever we ask Allāh ﷻ for something, then we should say repeatedly, 'O my Rabb, O my Rabb, O my Allāh, O my Allāh,' thereby you turn the

mercy of Allāh towards yourself. These are the words to be used in order to gain the grace and mercy of Allāh ﷻ.

The du'ā' of Sayyidunā Ibrāhīm عليه السلام mentioned in Sūrah al- Baqarah was at the time when Makkah was a jungle. The du'ā' in Sūrah Ibrāhīm was when Makkah had become a city. Therefore, there is a slight difference in the wording.

MAKE A JUNGLE INTO A CITY

Sayyidunā Ibrāhīm عليه السلام had first pleaded before Allāh, “O Allāh, at the moment, Makkah is a jungle. However, make this Makkah into a city so that my wife and children do not become worried and fulfil all their needs easily.”

MAKE THE CITY A PEACEFUL & SAFE ONE

He made another du'ā', ‘O Allāh make Makkah into a peaceful and safe city.’

This du'ā' was also accepted and until this day, there is nothing in Makkah that can stand in opposition to the Ka'bah; nothing can overpower it. The people of the elephant tried to attack it. Allāh ﷻ destroyed the people of the elephant. The incident is mentioned in Sūrah al-Fīl.

In his du'ā', Sayyidunā Ibrāhīm عليه السلام said, ‘O Allāh, make it a ḥaram of peace and safety, there must be no killing here,

no arguments here, the animals must get peace, comfort, and safety, and even the grass and trees must get peace and safety.'

Therefore, we cannot go to the ḥaram and hunt animals. We cannot break the green leaves. All of this is the blessings of the du'ā' of Sayyidunā Ibrāhīm عليه السلام.

DU'Ā' FOR PROVISION OF FRUIT

In his du'ā', Sayyidunā Ibrāhīm عليه السلام asked Allāh, 'O Allāh, grant provision of fruit to my wife and children.'

A CITY OF SHĀM IN MAKKAH

Allāh ﷻ accepted the du'ā' of Sayyidunā Ibrāhīm عليه السلام in such a way that an entire city of Shām, which was blessed and had abundant fruit, water, and crops, was lifted and brought to Makkah. Its name was Ṭā'if.

MEANING OF ṬĀ'IF

The meaning of Ṭā'if is: one who makes ṭawāf.

Upon the command of Allāh ﷻ, a city of Shām was lifted by Sayyidunā Jibrīl عليه السلام, and it was made to make ṭawāf of the

Ka'bah and then placed next to Makkah. Therefore, it is

called Ṭā'if.¹

You will see that in the Arabian desert, Ṭā'if is one city that has weather just like Shām.

LANDMARKS OF ṬĀ'IF

The Mufasssir of this Ummah, Sayyidunā 'Abdullāh bin 'Abbās ؓ lies buried in Ṭā'if. The garden in which Rasūlullāh ﷺ rested is also in Ṭā'if. The place where he ﷺ made du'ā' in a bloodied condition, and Sayyidunā 'Addās ؓ presented grapes to him is also present there.

Passing through Ṭā'if, one goes to the locality of the Banū Sa'd tribe. Sayyidah Ḥalimah Sa'diyyah ؓ used to live there. It is the place where Rasūlullāh ﷺ lived when he was a child.

Alḥamdulillāh, we had the good fortune of visiting these places. See volume 4 of Dhekī Huwī Dunyā.

There is an abundance of fruit in Makkah. Even today, through the blessings of the du'ā' of Sayyidunā Ibrāhīm ؑ, there is high quality fruit in Makkah. This continues to come.

¹ Jalālayn p.19

UNTIL TODAY THERE IS NO FARM IN MAKKAH

Sayyidunā Ibrāhīm عليه السلام did not make du'ā', "O Allāh, make a farm in Makkah." This is because if there was a farm in Makkah, then it should not be that his children begin engaging in farming, and become people of the world. Therefore, Makkah was not made a place of farming, but he made du'ā' for Makkah to get fruit.

For this reason, even today, there is no farm in Makkah. There are farms and orchards in Madīnah. Through the blessings of the du'ā' of Sayyidunā Ibrāhīm عليه السلام, fruit from around the world comes to Makkah.

A SPECIAL & IMPORTANT DU'Ā'

Sayyidunā Ibrāhīm عليه السلام made mention of something very special. He said, "O Allāh, I have left my wife and breastfeeding child in this jungle so that the Ka'bah can be protected and the environment of ṣalāh can be created." 'O our Rabb, so that they establish ṣalāh'. In one place, Sayyidunā Ibrāhīm عليه السلام made du'ā', 'O our Rabb, make us obedient to you, and make a group from our children that will be obedient to you.'

This du'ā' entails Islām remaining in existence, and he

asked for steadfastness and progress. A great Nabī of Allāh made this du'ā' for himself and for his children. Therefore, others must also give special importance to this du'ā', especially in this day and age, every Muslim must give importance to asking this du'ā'.

After making this du'ā', Sayyidunā Ibrāhīm ؑ left.

PROVISION COMES TO AN END & MILK DRIES UP

Sayyidunā Ismā'īl ؑ and his mother, Sayyidah Hājirah ؑ lived there. Whatever water they had, it got finished. Whatever dates they had, it also got finished.

In this loneliness, Sayyidah Hājirah ؑ continued making du'ā' to Allāh ﷻ. Our sisters must also understand that in loneliness, Sayyidah Hājirah ؑ continued with the remembrance of Allāh ﷻ. She did not become negligent of the remembrance of Allāh ﷻ. Today, if we get time alone, then we waste our time on the mobile, on the internet etc. May Allāh ﷻ grant us the ability to appreciate time. Āmīn

Anyway, Sayyidah Hājirah ؑ fed her child, but slowly she became hungry and thirsty. Her milk stopped flowing. When her milk stopped flowing, then the child became hungry. Now the innocent child became restless and uneasy.

In such a condition, it was soon to pass away.

UNEASINESS OF SAYYIDAH HĀJIRAH

Sayyidah Hājirah  looked far off in the distance in order to spot anyone so that she could get water or food. However, she did not see anyone. So she thought of going to Mount Şafā. She climbed the mountain and saw in the distance. She did not see anyone to get information from and there was no means of food.

SOMETIMES ON ŞAFĀ, SOMETIMES ON MARWAH

In her uneasiness, Sayyidah Hājirah  climbed Şafā and looked into the plain before it. She tried to see if there was anyone there. However, when she did not see anyone, she came down, until she reached the valley. She climbed Şafā to a point where she could still see her child. Then she came down, and went to Marwah. She came towards the bottom where she could see her child. This place is called Mīlayn Akhḍarayn. This is the place where people run and it is marked by green lights.

Sayyidah Hājirah  lifted her garment that was a barrier in her walking, and she began to run like a tired person until she reached Marwah. Then she looked in every

direction but she did not see anyone. She did this 7 times.¹⁴⁸

In this way, she was sometimes on Şafā and sometimes on Marwah. She did not see anyone in the distance. When she thought of the child, she came down to see how her child was doing. She saw the restless child. Then she ran and returned. In this way, she went about 7 times and her test was completed.

ALLĀH ﷻ HAS MADE THE MOTHER'S HEART UNIQUE

My sisters, to a mother, the life of her child is more beloved than her own life. Allāh ﷻ has made the mother's heart unique. She will tolerate hunger but she cannot see her child hungry. Sayyidah Hājirah ؑ was more worried about the hunger of her child in comparison to her own hunger. She ran about with great unease.

MOVEMENT OF SAYYIDAH HĀJIRAH ؑ DURING HAJJ & 'UMRAH

Sayyidunā 'Abdullāh bin 'Abbās ؓ reports that Rasūlullāh ﷺ said, "This is the sa'ī that is done between

Şafā and Marwah.”¹

It is as though a person goes between Şafā and Marwah in exactly the same way as Sayyidah Hājirah ؑ. In Ḥajj and ‘Umrah there are 7 rounds. When coming down from Şafā or Marwah, then it is Mustahab to face the Ka’bah and make du’ā’.

Now, there are so many structures around that one hardly sees the Ka’bah, otherwise, it is the Mustahab practice.

SAYYIDUNĀ JIBRĪL ؑ COMES AND ZAMZAM STARTS TO FLOW

When Sayyidah Hājirah ؑ was on Mount Marwah, then she heard a voice of a person speaking, but she did not see anyone.

Sayyidah Hājirah ؑ became silent and began listening carefully. Then the voice came again, but she did not see anyone. Sayyidah Hājirah ؑ said loudly, “O the one speaking, who are you? If you have something to help with, then help me. I am in need. I am worried.”

¹ Bukhārī

In a short time, there was an angel standing in front of her. It was Sayyidunā Jibrīl عليه السلام. He hit his heel on the ground and places his wing on it. Through the blessings of this, Allāh ﷻ caused water to start flowing there.

ZAMZAM

When this water came out, then Sayyidah Hājirah عليها السلام was very happy. She drank from it. However, the water was coming out with so much of force, so she made a wall around the spot, using sand and dust. She began to say, “ZamZam, i.e., stop, stop. Stay in one place.”¹⁵¹

IT WOULD HAVE BEEN A SPRING

Sayyidunā ‘Abdullāh bin ‘Abbās رضي الله عنه reports that Rasūlullāh ﷺ said, “May Allāh have mercy upon the mother of Ismā’īl. If she did not stop ZamZam, then it would have flown and become a spring.” [Bukhārī]

THE SACRIFICE OF A WOMAN

My sisters, ZamZam is the blessing of the sacrifice of Sayyidah Hājirah عليها السلام. Those who drink ZamZam until Qiyāmah and will continue to drink it, they must know that it was the sacrifice of one woman. A young woman went with her breastfeeding child in a barren area. Through the

blessings of this, people were given ZamZam.

Sayyidunā Jibrīl عليه السلام said, “Hājirah, do not worry. Allāh ﷻ will not allow you to be destroyed. The house of Allāh, the Ka’bah is here. This child of yours, and his father, Sayyidunā Ibrāhīm عليه السلام, will get together and build the house of Allāh, and the house of Allāh will be enlivened here. It will become a city.”

BLESSINGS OF ZAMZAM

Through the blessings of ZamZam, the milk of Sayyidah Hājirah رضي الله عنها began to flow. Her work was done. She drank water, and gave milk to her child. Allāh ﷻ placed the power in ZamZam that with whichever intention a person drinks it, that intention will be fulfilled. A ḥadīth states, “ZamZam is for whatever is has been drunk for.” [Ibn Mājah #3062]

If a person is hungry and he or she drinks ZamZam, the hunger will be removed. If a patient drinks it, then Allāh ﷻ will grant cure.

CURE THROUGH THE BLESSINGS OF ZAMZAM

There are many people that have used ZamZam for cure. Many have acquired benefit from it. The need is to have conviction.

My brother had a certain illness on the skin behind his palm. He was troubled greatly by it. He resorted to various forms of treatment. He went to skin specialists, but there was no improvement. He got temporary relief only. When he went for Ḥajj, then he mixed the sand of Makkah with ZamZam and applied it on his hand. Alḥamdulillāh, his illness was cured.

There are various doctors that tested the ZamZam water in laboratories. They have come to the conclusion that the best water in the world is ZamZam. May Allāh ﷻ grant the Muslims the ability to appreciate. Amīn

وآخر دعوانا أن الحمد لله رب العالمين

SAYYIDAH HĀJIRAH ﷺ PART 2

Sayyidah Hājirah ﷺ was a single mother. She had a single child that she brought up in the barren land with great sacrifice. How much love will such a mother have for her child?

However, the mother replied, “If Allāh commands, then my child will definitely be sacrificed. I have no worry.”

Shayṭān thought that Sayyidah Hājirah ﷺ will cry. She will run to the jungle to save her child. However, when he heard the reply of Sayyidah Hājirah ﷺ, he lost hope.

Nowadays, we find it difficult to send our children for 40 days or 4 months. We find it difficult to send our son to Madrasah for 7 years or 5 years to become an ‘ālim or ḥāfiẓ. She was a mother, and she happy to sacrifice her son happily.

May Allāh ﷻ grant us the divine ability to send our children to the Madrasah to learn Dīn, to become a ḥāfiẓ and ‘ālim. This child will go in jamā’at, become a ḥāfiẓ, an ‘ālim, then Inshā Allāh, your work in the hereafter will be done.

الحمد لله نحمده ونستعينه ونستغفره ونؤمن به ونتوكل عليه ونعوذ بالله من شرور
انفسنا ومن سيئات أعمالنا، من يهده الله فلا مضل له ومن يضلله فلا هادي له ونشهد أن
لا إله إلا الله وحده لا شريك له ونشهد أن سيدنا وشفيعنا وحبيبنا وإمامنا ومولانا
محمدًا عبده ورسوله، صلوات □ تبارك وتعالى عليه وعلى آله وأصحابه وذرياتهم وأهل
بيته وأهل طاعته، وبارك وسلم تسليماً كثيراً كثيراً، أما بعد،

Our Lord, I have settled some of my descendants in an uncultivated valley near Your sacred House, our Lord, that they may establish prayer. So make hearts among the people incline toward them and provide for them from the fruits that they might be grateful.¹

CONTINUED FROM BEFORE

The story of Sayyidah Hājirah ؑ was being discussed. Sayyidunā Ibrāhīm ؑ took his wife and child and migrated to Makkah. He left his young wife and breastfeeding child in the barren land.

A BLESSED NAME SHOWN BY ALLĀH ﷻ

I explained yesterday to you that the first son of Sayyidunā Ibrāhīm ؑ was named Ismā'il upon indication of

¹ Sūrah Ibrāhīm: 37

the angels.

There are some blessed names that have come from Allāh ﷻ. For example, Ishāq, Ya'qūb, Yaḥyā, 'Īsā, Aḥmad. Allāh ﷻ says in the Noble Qur'ān,

And [mention] when Jesus, the son of Maryam, said, "O Children of Israel, indeed I am the messenger of Allāh to you confirming what came before me of the Torah and bringing good tidings of a messenger to come after me, whose name is Aḥmad."

'And We gave to him [i.e., Abraham] Ishāq and Ya'qūb – all [of them] We guided. And Nūḥ, We guided before; and among his descendants, Dāwūd and Sulaymān and Ayyūb and Yūsuf and Mūsā and Hārūn. Thus do We reward the doers of good. And Zakariyyah and Yaḥyā and 'Īsā and Elias – and all were of the righteous. And Ismā'il and Al-Yasa' and Yūnus and Lūṭ – and all [of them] We preferred over the worlds.'¹

BELOVED NAMES TO ALLĀH

A ḥadīth states that 'Abdullāh, 'Ubaydullāh, 'Abdur-

¹ Sūrah al-An'ām: 84-86

Raḥmān, Muḥammad – all of these are beloved names to Allāh ﷻ. For this reason, one should keep good names.

Sayyidunā ‘Abdullāh bin ‘Umar ؓ reports that Rasūlullāh ﷺ said, “The most beloved of names to Allāh are ‘Abdullāh and ‘Abdur-Raḥmān.”¹

THE REST OF THE STORY

Yesterday, we reached the point where we mentioned that ZamZam water had come out, and Sayyidah Hājirah ؓ made a wall around it.

THE UNIQUE DIVINE SYSTEM IN PROTECTING THE FOUNDATIONS OF THE KA’BAH

At that time, the Ka’bah was in the form of a hill. The great power of Allāh was such that it would rain, water would flow, there would be floods, and water would flow around, but water would not fall on the spot of the Ka’bah. This was the great power of Allāh ﷻ. Allāh ﷻ protected the foundations of the Ka’bah in this way.

Sayyidah Hājirah ؓ began to live here and she nurtured her children here.

¹ Abū Dāwūd

THE JURHUM TRIBE COMES TO MAKKAH

There was a family by the name of Jurhum. Some of their people came to Makkah from the Kadā' road.

Kadā' is a place on the upper part of Makkah, where the Juḥūn locality is found. The graveyard of Makkah is at this place. The upper part is called Kadā'. In front of it is Misfalah. It is called Kudā'.¹

They came from Kadā' and they camped at the lower part of Makkah. The people of Jurhum had come before many times to Makkah. However, they did not see any life in the area previously. This time, when they came, they saw a bird flying above. They began to speak amongst themselves that they never saw birds flying here before. This time they are seeing birds. For this reason, there must be water around.

They sent one or two people to look and search for water. Both people went out and saw a well. There was a lady and her child there.

The two people went and informed the rest of the tribe,

¹ Ḥadīth ke Iṣṭilāḥī Maḍāmīn vol.15 p.163

and said that now there is water here in this barren land. There is a lady and her child here.¹

THE JURHUM ASK PERMISSION FROM SAYYIDAH HĀJIRAH ﷺ TO LIVE HERE

All the people came to see. Sayyidah Hājirah ﷺ was sitting by the water. The people of Jurhum came and said, “If you permit, then we shall stay in this land by you, and build our houses here.”

They also understood that this lady is not some simple woman, but she must be some accepted person in the sight of Allāh ﷻ for whose sake a stream of water began to flow in the barren land.

YOU HAVE PERMISSION; BUT I HAVE THE RIGHT OF OWNERSHIP OF THE WATER

Sayyidah Hājirah ﷺ said, “Yes, you can come and stay. You have permission, but the water of ZamZam, you do not have the right of ownership of it. You can drink, you can use the water, but you cannot be the owner of it.”

¹ Fath-ul-Bārī vol.6 p.496

They said, “We make a firm pledge that we will fulfil your condition.”

HABITAT IN THE JUNGLE

Sayyidah Hājirah عليها السلام thought that if they come to live here, then she will have some company. A city will begin here in the jungle. This was the du'ā' of Sayyidunā Ibrāhīm عليه السلام too.

Subsequently, the people of Jurhum and their tribe came here. They made small houses and, in this way, the city was set up.

THE FIRST TO LAY THE FOUNDATION OF THE CITY OF MAKKAH

We learn from the above that the city of Makkah was begun by Sayyidah Hājirah عليها السلام and Sayyidunā Ismā'il عليه السلام. Then the people of Jurhum came.

SAYYIDUNĀ ISMĀ'ĪL عليه السلام LEARNS ARABIC

Sayyidunā Ismā'il عليه السلام slowly grew up. He learnt Arabic from the Jurhum. His original language was not Arabic. This is because they came from Palestine, and Sayyidunā Ibrāhīm عليه السلام was a resident of Iraq. [Bukhārī, Fath-ul-Bārī]

NIKĀH OF SAYYĪDUNĀ ISMĀ'ĪL ؑ

Sayyidunā Ismā'īl ؑ was very handsome. As he grew older, the Jurhum began to love him. They treated him well. When he became mature, then the people of Jurhum got him married to a girl from their tribe. [Bukhārī, Fath-ul-Bārī]

DEMISE OF SAYYĪDAH HĀJIRAH ؑ & HER GRAVE

After a short while, Sayyidah Hājirah ؑ passed away. It is said about her grave that it is in the ḥaṭīm area.

AN IMPORTANT LESSON

The ḥadīth that will be discussed ahead is a report of Bukhārī. It contains a very important lesson. For this reason, I shall mention it to you. Sayyidunā Ibrāhīm ؑ would sometimes come to meet his wife Sayyidah Hājirah ؑ and his son Sayyidunā Ismā'īl ؑ on the Burāq. He would come to Makkah and then return.

IT IS THE WAY OF THE AMBIYĀ' TO SEEK ḤALĀL SUSTENANCE

On one occasion, Sayyidunā Ibrāhīm ؑ came after a long time. He came to know that his wife Sayyidah Hājirah

ﷺ had passed away, and his son Sayyidunā Ismā'il ﷺ got married. Sayyidunā Ismā'il ﷺ was not at home at the time. He was gone out to seek sustenance. Because he was now married, he was worried about the expenses.

CHANGE THE DOORSTEP

Sayyidunā Ibrāhīm ﷺ came and saw his daughter-in-law at home. He asked, “Where is your husband, Ismā'il?” She said, “He has gone out to seek sustenance.” Then Sayyidunā Ibrāhīm ﷺ asked, “How are you living?” She understood this was the father of her husband, Sayyidunā Ibrāhīm ﷺ. She began to complain and said, “We are in a very difficult condition. We are in dire straits. There is difficulty in food and drink.” She made many requests.

Sayyidunā Ibrāhīm ﷺ heard all the complaints. Then, when he intended to depart, he said, “When your husband returns, then convey salām to him, and tell him, ‘change your doorstep’.” Saying this, he went away.

THE LUMINOSITY & FRAGRANCE OF A NABĪ

When Sayyidunā Ismā'il ﷺ returned, he realized that there was someone that came home. In reality, it was the fragrance of Sayyidunā Ibrāhīm ﷺ. Because Sayyidunā

Ibrāhīm ؑ was a Nabī of Allāh, and he came home, the blessings, luminosity, and fragrance of the Nabī was felt.

CONVERSATION BETWEEN SAYYIDUNĀ ISMĀ'ĪL

ؑ & HIS FIRST WIFE

Sayyidunā Ismā'īl ؑ immediately asked his wife, “Did someone come home?” She replied, “Yes, there was an old man that came.” She described his features and characteristics. Sayyidunā Ismā'īl ؑ asked, “Did this old man ask anything?” She replied, “He asked about you, i.e., where is Ismā'īl?” “So, what did you reply?” “I said that you were gone out.” “Then what did he ask?” “How are you living?” “What did you reply?” “I replied that we have great difficulty and are constrained.” “Did he give any message?” “He told me, “Give my salām to Ismā'īl and tell him to change the doorstep.”

SAYYIDUNĀ ISMĀ'ĪL ؑ DIVORCES HIS WIFE

Sayyidunā Ismā'īl ؑ said, “The old man that came was none other than my father. He is the Nabī of Allāh. Sayyidunā Ibrāhīm ؑ. As for the instruction he gave about changing the doorstep, it means that I should divorce you. Therefore, I divorce you. You go to your home. Now I shall

not live with you.” [Bukhārī]

DIVORCE BECAUSE OF INGRATITUDE

Sayyidunā Ibrāhīm عليه السلام told his son to divorce his wife because ingratitude came from the tongue of his wife. She was ungrateful for the bounties of Allāh ﷻ. Sayyidunā Ibrāhīm عليه السلام did not like that a woman lives in the home of a Nabī and is ungrateful. Even in normal cases, it is not a good thing if a person is ungrateful.

INGRATITUDE IS AN EVIL THING

My sisters, it is a matter to think about. What an evil thing ingratitude is. Therefore, you must never show ingratitude verbally. Whatever bounty Allāh ﷻ has granted you, you must be grateful for it. Be grateful and wear, be grateful to Allāh ﷻ and use.

TODAY THERE ARE MANY PEOPLE IN THE WORLD THAT LIVE IN TENTS

Allāh ﷻ has granted us many bounties. There are thousands of Muslims that live in tents and camps. Their homes were destroyed. They live in great difficulty. Allāh ﷻ has kept us in great ease and comfort.

THE LUMINOSITY & BLESSINGS OF THE PIOUS SERVANTS OF ALLĀH

The second point that Sayyidunā Ismā'il عليه السلام did not know was that his father came and went. However, he came to know of the fragrance, luminosity, and blessings of his father. For this reason, he immediately asked his wife, “Did someone come home?”

From this we learn that if a pious servant of Allāh comes and goes from the home, then his or her blessings and luminosity remain.

OUR CHAIN

We take the bay'ah, i.e., pledge of allegiance in the Chishtiyyah chain. My mentor was Muftī Maḥmūd Ḥasan Gangohī رحمته الله, his mentor was Shaykh-ul-Ḥadīth Maulānā Muḥammad Zakariyya رحمته الله, his mentor was Maulānā Khalīl Aḥmad Sahāranpūrī رحمته الله, his mentor was Maulānā Rashīd Aḥmad Gangohī رحمته الله, his mentor was Ḥājī Imdādullāh Muhājir Makkī رحمته الله, and his mentor was Miyajī Nūr Muḥammad Jhanjhānwī رحمته الله. This is our chain.

TEACHING THE NOBLE QUR'ĀN IN ONE PLACE FOR 36 YEARS

Miyajī Nūr Muḥammad Jhanjhānwī رحمته الله was a great saint. There is a small town called Lohārī, close to Thanabowan. Miyajī Nūr Muḥammad Jhanjhānwī رحمته الله sat there for 36 years and taught the Noble Qur'ān to the children, and he made the dhikr of Allāh ﷻ there.

EVEN TODAY THERE IS LUMINOSITY IN THAT ROOM

Miyajī Nūr Muḥammad Jhanjhānwī رحمته الله passed away around 1258 AH. We are now in 1444 AH. More than 200 years have passed. However, the spot where he sat and made Dhikr and taught the Noble Qur'ān, one will find a fragrance there to this day. Whoever wants, he can go to Lohārī and witness this. I smelled this fragrance. Allāh-u-Akbar.

Wherever a pious servant of Allāh passes, people in that place automatically sense the luminosity.

SECOND NIKĀH OF SAYYIDUNĀ ISMĀ'ĪL عليه السلام

Anyway, Sayyidunā Ismā'īl عليه السلام divorced his wife. After this, he married another woman from the Jurhum tribe.

After this second nikāḥ, they lived in contentment.

SAYYIDUNĀ IBRĀHĪM ﷺ COMES AGAIN TO MAKKAH

One day, Sayyidunā Ibrāhīm ﷺ came again to Makkah to find out about his son. This time also, Sayyidunā Ismā'il ﷺ was not at home. There was a new daughter-in-law at home.

THE EXCELLENT CHARACTER OF THE NEW WIFE OF SAYYIDUNĀ ISMĀ'ĪL ﷺ

The first wife did not host Sayyidunā Ibrāhīm ﷺ, nor did she honour him. However, this new daughter-in-law said to Sayyidunā Ibrāhīm ﷺ, “Come down from the mount. Come inside and have meals.” She did not know that it was her father-in-law. However, she saw that he was an old man, she saw a luminous figure and honoured him.

A GRATEFUL WOMAN

Sayyidunā Ibrāhīm ﷺ asked this new daughter-in-law, “Where is Ismā'il?” She replied, “He went out in search of provision.” He ﷺ asked, “How is your life?” She replied, “Alḥamdulillāh, we are living very nicely.” She praised Allāh, she was grateful to Allāh.

DU'Ā' FOR BLESSINGS IN MEAT & WATER

Sayyidunā Ibrāhīm عليه السلام asked, “What do you eat?” She said, “We eat meat.” He عليه السلام asked, “What do you drink?” “We drink water.” There was ZamZam water there. Sayyidunā Ibrāhīm عليه السلام stood there and made du'ā', “O Allāh, bless them in their meat and water.”

THE FATHER-IN-LAW OUGHT TO FIND OUT THE CONDITION OF HIS SON & DAUGHTER-IN-LAW

From this conversation we learn that the father-in-law ought to find out the condition of his son and daughter-in-law. He must ask how they are doing, how they are living and he must make du'ā' of blessings for them.

REASON FOR BLESSINGS IN THE FOOD OF MAKKAH

Rasūlullāh صلى الله عليه وآله وسلم mentioned the du'ā' of Sayyidunā Ibrāhīm عليه السلام. He said that the abundance of food and drink in Makkah is the result of the du'ā' of Sayyidunā Ibrāhīm عليه السلام. Rasūlullāh صلى الله عليه وآله وسلم said, “When Sayyidunā Ibrāhīm عليه السلام came to the home of Sayyidunā Ismā'il عليه السلام, there was no grain in the house. If there was grain, then Sayyidunā Ibrāhīm عليه السلام would have made du'ā' of blessings in it.”

EATING MEAT WITHOUT BREAD & RICE

In the same report of Bukhārī, Sayyidunā ‘Abdullāh bin ‘Abbās ؓ says, “It was just these two things, i.e., meat and water, that was in accordance to the health and nature of the people of Makkah. No other locality agreed with it.”

It was the way of the people of Makkah to eat meat and drink water, and live that way. This was the blessings of the du’ā’ of Sayyidunā Ibrāhīm ؑ. If other people of the world will have meat and water, without rice or bread, they will fall ill. It is the specialty of the people of Makkah, that their nature agrees with just meat and water.

KEEP THE DOORSTEP

When Sayyidunā Ibrāhīm ؑ was leaving, he said, “Daughter, when your husband Ismā’il arrives, then give him my salām, and tell him to keep his doorstep.” Saying this, he went away.

CONVERSATION OF SAYYIDUNĀ ISMĀ’ĪL ؑ WITH HIS SECOND WIFE

When Sayyidunā Ismā’il ؑ arrived, he asked his wife if someone had come home. She said that a pious man had come, and then she praised him. Sayyidunā Ismā’il ؑ

asked, “Did the pious person ask anything about me?” She replied, “He did ask and I said that you were gone out to seek provision.” “Did he ask anything else?” “Yes, he asked about how your life was.” “I replied that we were in a good condition, all gratitude is for Allāh, we are very happy.” “Did the pious man give some advice or bequest?” “Yes, he gave you salām and said that you should keep your doorstep.” He replied, “That pious man was my father. He told me to live with you, and not to divorce you.”¹⁶⁶

HE FORBADE DIVORCE DUE TO GRATITUDE

My sisters, Sayyidunā Ibrāhīm عليه السلام forbade divorce of the second wife and instructed that she be kept. This is because the second wife was grateful to Allāh ﷻ. She was a grateful person.

GRATITUDE IS A GREAT BOUNTY

My sisters, gratitude is a great bounty. You can gauge from

this. The second wife remained for life with Sayyidunā Ismā'il عليه السلام. Her progeny continued, and from her progeny our master and leader, Sayyidunā Muḥammad Rasūlullāh ﷺ was born. Rasūlullāh ﷺ is from the progeny of

Sayyidunā Ismā'il ﷺ and Sayyidunā Ismā'il ﷺ is the son of Sayyidah Hājirah ؑ. Sayyidah Hājirah ؑ was the daughter of the king of Egypt. Sayyidunā Ibrāhīm ﷺ married her as his second wife.

SAYYIDUNĀ IBRĀHĪM ﷺ COMES TO MAKKAH A THIRD TIME

After a few days, Sayyidunā Ibrāhīm ﷺ came again and saw that Sayyidunā Ismā'il ﷺ was at home. He was fixing his arrows under a big tree, close to the ZamZam well. He ﷺ saw Sayyidunā Ibrāhīm ﷺ coming, and he became very happy, for his father had come. He stood up and met his father, hugged him. The father met the son with great love. [Bukhārī]

BUILDING THE KA'BAH

Sayyidunā Ibrāhīm ﷺ came and said, “Son, I have come with a task. We have to both build the Ka’bah.” Subsequently, upon the instruction of Sayyidunā Ibrāhīm ﷺ, Sayyidunā Ismā'il ﷺ got ready. Father and son joined and built the Ka’bah again. This was done upon the third journey of Sayyidunā Ibrāhīm ﷺ. [Bukhārī]

ONE SHOULD NOT BE PROUD UPON DOING A GOOD ACTION

The Ka'bah was built, so the thought of greatness could have come into the heart, that a great work of the Dīn of Allāh ﷻ has been done. However, there was no thought of greatness in the heart of Sayyidunā Ibrāhīm عليه السلام. The great work of great people is a means of creating more humility.

DESPITE BUILDING THE KA'BAH UPON THE COMMAND OF ALLĀH, DU'Ā' FOR ACCEPTANCE WAS MADE

Sayyidunā Ibrāhīm عليه السلام made the following du'ā', 'O our Rabb, accept from us, indeed you are the All-Hearing, All-Knowing.'

Sayyidunā Ibrāhīm عليه السلام made du'ā', "O Allāh, accept my good deeds and my good works. I made my wife and breastfeeding child migrate. I brought them to the barren land, built the Ka'bah. Accept these good deeds of mine."

ONE MUST MAKE DU'Ā' FOR THE ACCEPTANCE OF ALL GOOD DEEDS

My sisters, I say to all of you, 'We perform ṣalāh, perform tarāwīḥ, perform tahajjud, give charity, recite

tasbīḥ, recite Qur'ān, so together with this, we must make du'ā' to Allāh, 'O Allāh, accept our good deeds. For this reason, the du'ā' of Sayyidunā Ibrāhīm عليه السلام is very beloved, the du'ā' mentioned in the Noble Qur'ān, 'O our Rabb, accept from us, indeed you are All-Hearing, All-Knowing.'

INCIDENT OF THE SLAUGHTER

There was another famous incident that took place in the lifetime of Sayyidah Hājirah عليها السلام. Sayyidunā Ismā'il عليه السلام was a young boy. Sayyidunā Ibrāhīm عليه السلام would come and go. On one occasion, Sayyidunā Ibrāhīm عليه السلام came and said to his son, "Son, I saw a dream in which I was slaughtering you." Sayyidunā Ismā'il عليه السلام said, "Father, Allāh has instructed you to slaughter me. So you should do so. I shall adopt patience." This is mentioned in the Noble Qur'ān,

And when he reached with him [the age of] exertion, he said, "O my son, indeed I have seen in a dream that I [must] sacrifice you, so see what you think." He said, "O my father, do as you are commanded. You will find me, if Allāh wills of the steadfast."¹⁷⁰

STRANGE DREAM

Sayyidunā Ibrāhīm عليه السلام saw a dream in which a voice

said, “O Ibrāhīm, slaughter your son Ismā’īl in the name of Allāh.” This was on the 8th of Dhul-Ḥijjah. From morning to night, there were different kinds of thoughts that passed the heart of Sayyidunā Ibrāhīm ﷺ. Sometimes, he felt that it was a devilish whisper, sometimes he thought that it was a true dream from Allāh ﷻ upon which he must practice. The entire day passed in doubt. For this reason, the 8th of Dhul-Ḥijjah is called Yaum- ut-Tarwiyah, i.e., Day of Doubt. This is one reason for the name.

Another reason for the name is that in times of before, when the Ḥujjāj would go to Mina on 8 Dhul-Ḥijjah, then because there was no water, they would get great difficulty. Subsequently, before leaving for Mina, they would fill ZamZam water and then go to Mina. In Mina, they would be quenched with this ZamZam. For this reason, it is called Yaum-ut- Tarwiyah, i.e., the day of filling water.

Then, on 9 Dhul-Ḥijjah, he saw the same dream. He recognized that this dream is from Allāh ﷻ. For this reason, this day was called Yaum-ul-‘Arafah.

Then, he saw the same dream on 10 Dhul-Ḥijjah. On this day, the incident of slaughtering Sayyidunā Ismā’īl ﷺ took

place. Therefore, it is called Yaum-un-Nahr.

FOR A GREAT MEETING

It is mentioned in the narrations that Sayyidunā Ibrāhīm عليه السلام did not want to slaughter his son in front of the mother. How will the mother tolerate this?

For this reason, he moved away from Sayyidah Hājirah عليها السلام, and went to a jungle area and decided on the slaughter. He said to Sayyidah Hājirah عليها السلام, “Prepare your son Ismā’il. I am taking him for a great meeting.”

WHO CAN BE GREATER THAN ALLĀH?

Sisters, who can be greater than Allāh?

The mother prepared the son quickly. She made him wear new clothes and sent him with his father. Sayyidunā Ibrāhīm عليه السلام came to Sayyidah Hājirah عليها السلام and took him.

In some reports, it is mentioned that Sayyidunā Ibrāhīm عليه السلام said to Sayyidunā Ismā’il عليه السلام, “Son, take the knife and the rope. Go to the jungle.” It is quite clear that taking the knife and going to the jungle is because a person wants to cut firewood. Sayyidunā Ismā’il عليه السلام took a long rope from the house and a sharp knife.¹⁷²

HE TOOK HIM TO MASJID AL-KABSH IN MINA

May Allāh ﷻ take us all to Makkah and Madīnah again and again. Āmīn

Look, where the Ka'bah is, that is where Sayyidunā Ismā'il ﷺ lived. Subsequently, Sayyidunā Ibrāhīm ﷺ took Sayyidunā Ismā'il ﷺ from the Ka'bah and they went to Mina.

When we enter Mina, the place where there are 3 pillars representing the Shayṭān, there is Masjid Khayf. There is another Masjid close by. It does not stand there today. It is named Masjid al-Kabsh. Kabsh refers to a ram. He ﷺ took Sayyidunā Ismā'il ﷺ there, and he attempted the slaughter.

SHAYṬĀN THE REJECTED TRIES TO TEMPT

SAYYIDAH HĀJIRAH ﷻ

When Sayyidunā Ibrāhīm ﷺ took Sayyidunā Ismā'il ﷺ and went, then Shayṭān the rejected came to the house to Sayyidah Hājirah ﷻ and said, “Where is your son Ismā'il?” She replied, “He has gone with his father for a great meeting.”

Shayṭān the accursed said to Sayyidah Hājirah ﷻ, “No. He has not gone for a great meeting, but Sayyidunā Ibrāhīm

ﷺ is going to slaughter your son.”

Sayyidah Hājirah ﷺ said, “Does a father ever slaughter his son?” Shayṭān said, “Ibrāhīm was commanded to slaughter his son by Allāh in a dream. Hence, he has gone for this.”

THE FAITH-FILLED ANSWER OF SAYYIDAH HĀJIRAH ﷺ

Sayyidah Hājirah ﷺ was a single mother. She had one child, that she was left with in a barren land to nurture with great sacrifice. How much of love would she have for her child?

However, she replied, “If it is the command of Allāh, then he will definitely slaughter my son. I have no worry.”

Shayṭān was thinking that Sayyidah Hājirah ﷺ will cry, scream, and run to the jungle to save her son. However, when he heard the reply of Sayyidah Hājirah ﷺ, he lost hope.”¹⁷³

HOW CAN THERE BE MOTHERS WHO HAVE THIS KIND OF ENTHUSIASM?

Today, we find it difficult to send our sons for 40 days and 4 months in jamā’at. We find it burdensome to send

them for 7 years and 5 years to a Madrasah to become a Ḥāfiẓ and an 'Ālim. She was such a mother that was very happy to send her son to be slaughtered.

May Allāh ﷻ bless us with the divine ability to send our children to the Madāris to become Ḥuffāẓ and 'Ulamā'. They will go in jamā'at, become Ḥuffāẓ, and 'Ulamā', and your hereafter will be made.

SHAYṬĀN TRIES TO TEMPT SAYYIDUNĀ ISMĀ'ĪL

عليه السلام

When Shayṭān became despondent from Sayyidah Hājirah ﷺ, he came to Sayyidunā Ismā'il ﷺ. He was walking behind his father, Sayyidunā Ibrāhīm ﷺ. Shayṭān went to him and said, "O boy, do you know where your father is taking you?"

Sayyidunā Ismā'il ﷺ said, "To the valley, to gather firewood." Shayṭān said, "No, by Allāh, your father does not intend to gather firewood. He wants to slaughter you."

The boy said, "Why?" Shayṭān said, "Your father thinks that his Rabb has commanded him to slaughter you."

Sayyidunā Ismā'il ﷺ said, "If this is the case, then my father must obey the command of Allāh."

SHAYṬĀN TRIES TO TEMPT SAYYIDUNĀ IBRĀHĪM عليه السلام

When Sayyidunā Ismā'il عليه السلام did not obey what Shayṭān said, then he came to Sayyidunā Ibrāhīm عليه السلام and said, “Shaykh, where are you going?”

Sayyidunā Ibrāhīm عليه السلام said, “I am going for some work in the valley in front.” Iblīs said, “I know that Shayṭān has commanded you to slaughter your son in a dream.”

Sayyidunā Ibrāhīm عليه السلام understood that this is Shayṭān. He said, “O enemy, get away from me. I shall definitely fulfil the command of my Rabb.” Shayṭān became angry because all his plans had failed and he returned. [Ṭabarī]

PELTING

It is said that where the 3 Jamarāt are present today. At the time of Ḥajj, people pelt these jamarāt. It was at these places that Shayṭān came in front of Sayyidunā Ibrāhīm عليه السلام in order to prevent him and stand in his way. At each spot, Sayyidunā Ibrāhīm عليه السلام pelted him 7 times.

The incident is lengthy. I shall tell you only that which is linked to Sayyidah Hājirah عليها السلام. When they reached the jungle, then Sayyidunā Ibrāhīm عليه السلام made his intention

known to Sayyidunā Ismā'il عليه السلام. Sayyidunā Ismā'il عليه السلام was ready for this. Allāh ﷻ says, And when they had both submitted and he put him down upon his forehead, We called to him, "O Abraham, You have fulfilled the vision." Indeed, We thus reward the doers of good. Indeed, this was the clear trial. And We ransomed him with a great sacrifice.

A GREAT SON OF A GREAT FATHER

When they went to the jungle area and Sayyidunā Ibrāhīm عليه السلام prepared to slaughter Sayyidunā Ismā'il عليه السلام, laid him on the ground, then Sayyidunā Ismā'il عليه السلام said, "O father, tie me using the rope, sharpen the knife, and pass the knife swiftly over my throat so that my life can depart easily. Take care of your clothes, fold them, so that when my blood spurts, it does not fall on your clothes. When my mother sees the soiled clothes, what will her condition be?"

While going down on the ground, he said, "You are slaughtering me upon the command of Allāh. When you go home, then convey my salām to my mother, give my clothing to my mother so that it can be a means of peace for her after my separation and it can be a means of remembrance."

Upon hearing this, Sayyidunā Ibrāhīm ؑ kissed his son on the face and said, “Son, Alḥamdulillāh, you are helping me fulfil the command of Allāh.”

Then Sayyidunā Ibrāhīm ؑ stroked the knife but it did not cut. He then sharpened it a few times, but it did not work. The son then requested, “O father, place me with my face down and slaughter me so that you do not see me when slaughtering and I do not see the knife. It should not be a barrier in the way of fulfilling the command of Allāh.” Sayyidunā Ibrāhīm ؑ did this, he sat between the shoulder blades of his son and recited aloud, ‘bismillāh allāhu akbar’ and stroked the knife. However, the knife did not cut, there was not even a sign of the stroke on his neck. [Maḏharī]

EVERYTHING IS UNDER THE COMMAND OF ALLĀH

In the knife cutting, in fire burning, everything is in need of the command of Allāh ﷻ. The world understands that these means have their own power and strength. This is wrong. Allāh ﷻ creates the strength within the means.

The knife will cut when the command of Allāh ﷻ is for it to cut.

The fire will burn when the command of Allāh ﷻ is for it to burn.

We saw in the incident of Sayyidunā Ibrāhīm عليه السلام that a huge fire and a sharp knife cannot do anything without the command of Allāh ﷻ.

TAKBIR-E-TASHRĪQ

Allāh ﷻ sent a ram from Jannah with Sayyidunā Jibrīl عليه السلام. Sayyidunā Jibrīl عليه السلام, Sayyidunā Ibrāhīm عليه السلام, and Sayyidunā Ismā'il عليه السلام all recited Takbīr. The ram itself said the Takbīr. Now, everyone recites the Takbīr-e-Tashrīq, especially from the Fajr of the 9th of Dhul-Hijjah until the 'Aṣr of the 13th of Dhul-Hijjah, for 23 ṣalāh. It is recited aloud after each ṣalāh by the men. The women must read the Takbīr-e-Tashrīq softly, whether they are performing ṣalāh alone, or in jamā'ah. If a rak'at is missed, then it must be recited after salām.

The summary is that the command given to Sayyidunā Ibrāhīm عليه السلام, he fulfilled it, and instead of Sayyidunā Ismā'il عليه السلام, an animal from Jannah was slaughtered. The test of Sayyidunā Ibrāhīm عليه السلام was completed and he was successful.

A HEAVENLY ANIMAL

In some Tafsīr books, it is written that the animal slaughtered by Hābīl, the son of Sayyidunā Ādam عليه السلام, it was grazing in Jannah for centuries and it had become big and fat. It was that very same animal that was presented to Sayyidunā Ibrāhīm عليه السلام and it was slaughtered.¹⁷⁸

Now, this sacrifice is compulsory upon the Ummah of Sayyidunā Muḥammad صلى الله عليه وآله وسلم.

Anyway, an animal from Jannah was slaughtered in place of Sayyidunā Ismā'il عليه السلام, but what kind of feelings there were in the heart of the son for his mother? This incident is mentioned in Ṣaḥīḥ Bukhārī #3364.

BEGINNING OF TYING A CLOTH OVER THE WAIST

This story teaches us something else. It is mentioned in a ḥadīth of Ṣaḥīḥ Bukhārī that women tie a cloth over the waist. There are different ways of doing this. There is a belt, or something else. Anyway, tying a cloth over the waist began from Sayyidah Hājirah عليها السلام.

REASON FOR TYING A CLOTH OVER THE WAIST

When there were some differences between the first

wife of Sayyidunā Ibrāhīm عليه السلام and the second wife, then in order to save herself from the anger of Sayyidah Sārah عليها السلام, she will move quickly away. At that time, she tied a cloth over her waist, so that she could walk quickly.

ANOTHER REASON

In some reports, we learn that Sayyidah Hājirah عليها السلام would tie one part of the waist band on her waist, and the other part would hang down on the ground. At that time, because the roads and pathways were not firm and solid, they were dusty, so when a person walked on the dusty path, then his or her footsteps would appear. It would be very easy to find someone by means of their footprints. Sayyidah Hājirah عليها السلام was very clever. She was the daughter of a king. For this reason, she made this plan so that the clothing can wipe out the footsteps and Sayyidah Sārah عليها السلام will not be able to search for her.¹⁷⁹

SUMMARY

My sisters, you have heard the incident of Sayyidah Hājirah عليها السلام. You all know that it was from her lineage that our master, Sayyidunā Muḥammad Rasūlullāh صلى الله عليه وآله وسلم was born. What a great bounty of Allāh, how great is the help of

Allāh.

THE BLESSING OF STAYING AWAY FROM SIN

You have heard the incident of Sayyidah Sārah ﷺ, that the king of Egypt tried to do an evil act with her, and she stayed away from sin. When the king of Egypt called Sayyidah Sārah ﷺ to his palace, she did not know that Sayyidunā Ibrāhīm عليه السلام was watching everything from outside and the walls were made like glass for him. However, despite this, she kept herself pure from sin, and she made du'ā' to Allāh ﷻ to protect her from sin, and in return, she got Sayyidah Hājirah ﷺ. I want to explain this point to you. We must protect ourselves. In the filthy environment of today, we must save ourselves from sin. We must become people who perform ṣalāh and make du'ā'. Look, on this occasion of danger, Sayyidunā Ibrāhīm عليه السلام and Sayyidah Hājirah ﷺ engaged in continuous du'ā' and they saw the benefit.

ZAMZAM WATER

Through the blessings of the sacrifice of Sayyidah Hājirah ﷺ, the world was blessed with ZamZam water that will flow until Qiyāmah. From the belly of Sayyidah Hājirah

ﷺ, Sayyidunā Ismā'il ﷺ came.

From her lineage, the final Nabī, Sayyidunā Muḥammad Rasūlullāh ﷺ came.

My sisters, what a great bounty of Allāh this is.

Therefore, we must become people who make du'ā'.
Inshā

Allāh, Allāh ﷻ will protect us, and He will help us.

It was for this objective that I mentioned the incident of Sayyidah Sārah ﷺ to you. May Allāh ﷻ grant us the ability to practice on the advice it has.

DO NOT TROUBLE ANYONE

After this, I want to mention a few important advices from a ḥadīth in which Rasūlullāh ﷺ is reported to have said, “O people, whoever recites the kalimah of īmān, he becomes a Muslim, but until today, īmān has not entered their hearts. Do not trouble the Muslims. Do not give difficulty to the people of īmān.”¹⁸⁰

This was the first advice.

My sisters, it is necessary that we do not give difficulty or trouble to anyone using our tongues, or by our actions, our works. We must not trouble any sister, or cause worry

to them.

DO NOT BLAME SOMEONE FOR SIN

The second advice Rasūlullāh ﷺ gave was that we should not pick on anyone or blame them. If someone committed a sin, he or she did something bad, then we should not put them to shame. In a ḥadīth, it is reported from Rasūlullāh ﷺ, “If a Muslim male or female commits a sin, and then repents, asks Allāh for forgiveness, and another person blames them, then his or her death will not come until he or she gets involved in that same sin.”¹⁸¹ Therefore, do not blame anyone, put them to shame, or criticize them.

¹⁸⁰ Tirmidhī #2032

¹⁸¹ Mishkāt p.414

DO NOT GO BEHIND THE FAULTS OF A MUSLIM

The third advice that Rasūlullāh ﷺ gave was that a person must not search for the faults of a Muslim. One should not try and find out the secrets of people and what they are doing. Who has what fault? How is the life in the home of so-and-so? Do not go behind these things.¹⁸²

Rasūlullāh ﷺ said that if you go behind these things,

then Allāh ﷻ will make your evils known and Allāh ﷻ will disgrace you.

For this reason, do not go behind the secrets and personal matters of others. If you go behind someone and try to make their evils known, then remember, Allāh ﷻ will make your evils known and you will be disgraced.

ADVICE OF SHAYKH SHIHĀB-UD-DĪN

SUHARWARDĪ ﷺ

Shaykh Sa'dī Shīrāzī ﷺ was a very pious person of the past. He said, “On one occasion, I was travelling with a pious person by the name of Shaykh Shihāb-ud-Dīn Suharwardī ﷺ.” In our chain of bay'ah, there is Chishtiyyah. Together with this, there is Suharwardiyyah. Shaykh Shihāb-ud-Dīn Suharwardī ﷺ was a great Shaykh of this chain.

Shaykh Sa'dī ﷺ says, “I sat in a boat travelling with Shaykh Shihāb-ud-Dīn Suharwardī ﷺ. He sat down and advised two things:

1. Do not look at your perfections and goodness, i.e., what perfections are within myself? How much of ṣalāh do I perform? How much of tilāwat do I do? I have lots of wealth, I have lots of clothing, I have lots of jewelry. This is because

if you will look at your perfections, then you will look down on others, and belittle them. Rasūlullāh

ﷺ said, “It is sufficient for a person to be evil that he looks down on his Muslim brother or sister.” For this reason, be grateful for whatever Allāh ﷻ has given us, and do not look down on anyone.

2. Do not look with evil at others and do not seek out the faults of others.”

REFRAIN FROM DECEIVING OTHERS

It is mentioned in one ḥadīth reported by Sayyidunā Abū Bakr رضي الله عنه that Rasūlullāh ﷺ said, “The person who gives difficulty to others is accursed, and the one who deceives other Muslims.”¹

Think, my sisters, Rasūlullāh ﷺ cursed this person. Therefore, do not cause difficulty to any Muslim brother or sister, do not deceive them. May Allāh ﷻ protect us.

DO NOT BE HAPPY AT THE DIFFICULTY OF YOUR BROTHER

In a ḥadīth, Rasūlullāh ﷺ is reported to have said that

¹ Tirmidhī 1941

one should not be happy at the difficulty of his brother.

Many a time, we are happy with the difficulty of our Muslim brother or sister. Someone falls ill, someone gets some trouble, some worry, then we get happy in the heart, especially with the one we have some enmity for, or we are angry with that person. We get happy when they get difficulty. We think that it is very good it happened that way. Rasūlullāh ﷺ said, “Do not show happiness upon the difficulty of a Muslim. It could be that Allāh ﷻ removes his difficulty, has mercy on him, and puts you into difficulty.”¹⁸⁴

Therefore, do not ever be happy upon the difficulty of someone else. We are all brothers and sisters. Take the difficulty of another as one's own difficulty. Do not express joy at the difficulty of others. A Muslim cannot be the enemy of another Muslim.

May Allāh ﷻ bless us with the divine ability to practice upon these Aḥādīth, and may He grant the believers the ability to fulfil the rights of others. Āmīn

وآخر دعوانا أن الحمد لله رب العالمين

THE EXEMPLARY STORY OF THE WIFE OF SAYYIDUNĀ LŪṬ ﷺ

Brief Introduction

Name: Wā'ilah, some Mufasssirīn said that her name is Wāhilah. She did not have īmān, despite being the wife of a Nabī.

Children: 2 daughters. One was Rītha, and the other was Dha'arta.¹⁸⁵

الحمد لله محمدًا ونستعينه ونستغفره ونؤمن به ونتوكل عليه ونعوذ بالله من شرور
انفسنا ومن سيئات أعمالنا، من يهده الله فلا مضل له ومن يضلل الله فلا هادي له ونشهد أن لا آله
إلا الله وحده لا شريك له ونشهد أن سيدنا وشفيعنا وحبيبنا وإمامنا ومولانا محمدا عبده
ورسوله، صلوات □ تبارك وتعالى عليه وعلى آله وأصحابه وذرياتهم وأهل بيته وأهل طاعته
،وبارك وسلم تسليما كثيرا كثيرا، أما بعد،

And [We had sent] Lot when he said to his people, "Do you commit such immorality as no one has preceded you with from among the worlds [i.e., peoples]? Indeed, you approach men with desire, instead of women. Rather, you are a transgressing people." But the answer of his people was only that they said, "Evict them from your city! Indeed, they are men who keep themselves pure." So We saved him and his family, except for his wife; she was of those who

remained [with the evildoers].

And We rained upon them a rain [of stones]. Then see how was the end of the criminals.¹⁸⁶

They [the angels] said, "O Lot, indeed we are messengers of your Lord; [therefore], they will never reach you. So set out with your family during a portion of the night and let not any among you look back – except your wife; indeed, she will be struck by that which strikes them. Indeed, their appointment is [for] the morning. Is not the morning near?" So when Our command came, We made the highest part [of the city] its lowest and rained upon them stones of layered hard clay, [which were] Marked from your Lord. And it [i.e., Allāh's punishment] is not from the wrongdoers [very] far.¹

¹ Sūrah Hūd: 81-83

My Lord, save me and my family from [the consequence of] what they do." So We saved him and his family, all, Except an old woman⁹⁸⁹ among those who remained behind. Then We destroyed the others. And We rained upon them a rain [of stones], and evil was the rain of those who were warned. Indeed in that is a sign, but most of them were not to be believers. And indeed, your Lord – He is the Exalted in Might, the Merciful.

THIS INCIDENT IS MENTIONED 8 TIMES IN THE NOBLE QUR'ĀN

There is a Nabī of Allāh ﷺ by the name of Sayyidunā Lūṭ (عليه السلام). The story of his wife is mentioned about 8 times in the Noble Qur'ān. You can gauge from this how important this incident is, and what advice it contains.

IF ONLY THIS WOMAN HAD TAKEN ADVANTAGE OF HER GOOD FORTUNE

This woman was the life of the Nabī, Sayyidunā Lūṭ (عليه السلام). A Nabī is a very pious, Allāh-conscious, high ranking servant of Allāh ﷺ. However, his wife was the enemy of the Nabī, whereas she had the good fortune of being the wife of a Nabī. By living in the house of a Nabī, she should have lived

a good life. She could have learnt the Dīn of Allāh from the Nabī, practice accordingly and she could have taken advantage of the golden chance to become a dweller of Jannah. However, this woman allowed the golden opportunity to slip by. She lived in the house of the Nabī but did not believe in Allāh and his Nabī. Subsequently, she was punished in this world and will be a dweller of hell in the hereafter. If only this woman took advantage of her good fortune.

NAME OF THE WIFE OF SAYYIDUNĀ LŪṬ ﷺ

One report says that her name was Wa'ilah. Some Tafsīrs say that her name was Wāhilah.¹⁸⁹

INTRODUCTION TO SAYYIDUNĀ LŪṬ ﷺ

Sayyidunā Lūṭ ﷺ was the nephew of Sayyidunā Ibrāhīm ﷺ. All of you know about Sayyidunā Ibrāhīm ﷺ. Sayyidunā Ibrāhīm ﷺ had a brother by the name of Ḥārān. Sayyidunā Lūṭ ﷺ was the son of Ḥārān.¹

They lived in the city of Babylon, Iraq. When Sayyidunā Ibrāhīm ﷺ called the people to Dīn, and the people of Iraq

¹ Qurṭubī vol.7 p.155

did not believe, then he ﷺ migrated. At the time of migration, the wife of Sayyidunā Ibrāhīm ﷺ, Sayyidah Sārah ؓ was with. Sayyidunā Lūṭ ﷺ was with them. The 3 of them went to Palestine, they began to call the people to Dīn in Palestine.

After some time passed, Sayyidunā Ibrāhīm ﷺ said to Sayyidunā Lūṭ ﷺ, “Go to Jordan. There is a nation there that is engaged in the disobedience of Allāh. They are engaged in shamelessness and lewdness. Go there and call the people to īmān. Explain the dīn of Allāh to them, teach them about modesty, and make an effort to save them from sin.”

SAYYĪDUNĀ LŪṬ ﷺ IN THE CITY OF SODOM

By the command of Allāh ﷻ, and the counsel of his uncle, Sayyidunā Lūṭ ﷺ went to a city of Jordan called Sodom. There was another city close by called Gomorrah. There were other cities close by; about 5 or 7 of them. Sayyidunā Lūṭ ﷺ went there and began calling the people to īmān.

THE IMMORAL PRACTICES OF THE PEOPLE OF SODOM

The people of Sodom were engaged in very severe sins. One, they did not believe in Allāh ﷻ. They engaged in shamelessness and obscenity. Allāh ﷻ says,

And [mention] Lot, when he said to his people, "Indeed, you commit such immorality as no one has preceded you with from among the worlds."¹⁹¹

Sayyidunā Lūṭ عليه السلام went to them and called them to īmān. He called them to the worship of Allāh ﷻ, he invited them to modesty and shame.

The people of this place sat on the road, and caused trouble to those who passed by. They would loot the travellers, and stone them. Sayyidunā Lūṭ عليه السلام explained to them, “Why are you causing difficulty to the people who pass by? Why are you looting them? Help those who pass by, show them the road. Help those in distress, serve them.” Sayyidunā Lūṭ عليه السلام explained to them, and a few years passed in this effort.

SOME SPOUSES & CHILDREN ARE THE ENEMY

When Sayyidunā Lūṭ عليه السلام came to this area to invite the

people to Dīn, he was not yet married. He then married the woman called Wā'ilah. Every wife must remain loyal to her husband. However, this woman was extremely disloyal. Allāh ﷻ says in the Noble Qur'ān,

O you who have believed, indeed, among your spouses and your children are enemies to you, so beware of them.¹⁹²

In this āyat, Allāh ﷻ explains to the Muslim males and females that some spouses and children become the enemy. May Allāh ﷻ save us from the enmity of the spouses and children. Āmīn

The woman that does sinful actions, the woman that does not allow her husband to do the work of Dīn, the woman that moves her husband away from the path of piety, the woman that insists upon her husband to do the wrong things, the woman that becomes a barrier in the path of religiosity, that woman, in reality, is an enemy.

WIVES SHOULD SUPPORT THEIR HUSBANDS' RELIGIOUS ENDEAVOURS

Therefore, you should never become a barrier in the way of the good work of your husband and children. Allow your husband to perform ṣalāh, he must become religious,

practice upon the sharī'ah, give in charity, go out in the path of Allāh in jamā'ah, go to Madrasah, support him in this always, and help him.

Anyway, the people of Saddūm began to oppress Sayyidunā Lūṭ (عليه السلام). The Nabī of Allāh used to teach them good things, and they would oppose him and trouble him.

Allāh ﷻ blessed Sayyidunā Lūṭ (عليه السلام) with two daughters. The name of one was Rīthā and the other was Dha'ratā.

THE PEOPLE FORCEFULLY IMPOSED RESTRICTIONS ON SAYYĪDUNĀ LŪṬ (عليه السلام)

They instituted a law on Sayyidunā Lūṭ (عليه السلام) by force, that he cannot allow any guests at his house. What an oppressive nation this was!

When a guest would arrive, then Sayyidunā Lūṭ (عليه السلام) would hide the guest in the house. However, his wife was very oppressive. She was an enemy. She would inform the evil people.

THE SPYING METHODS USED BY THE WIFE OF SAYYĪDUNĀ LŪṬ (عليه السلام)

There was no telephone in that time. Therefore, she used a unique and strange way to inform. If a guest came at

night, then she used to light a fire. She informed the people that when I light the fire, then understand that a guest has come to our house.

When the fire was lit, then people saw from afar and understood that guests have come to the home of Sayyidunā Lūṭ (عليه السلام). The oppressors would come running and then start troubling Sayyidunā Lūṭ (عليه السلام) and his guests.

If guests came during the day, then Sayyidunā Lūṭ (عليه السلام) used to hide them. However, his disobedient wife would gather wood, light it, and cause the smoke to rise high, due to which, people understood that guests have come to her house.

THE IMPORTANCE OF HONOURING GUESTS IN ISLAM

In the ḥadīth, Rasūlullāh ﷺ informs us, as reported by Sayyidunā Abū Hurayrah (رضي الله عنه), “He who has īmān in Allāh and the last day must honour his guest.”

It is Sunnah to honor the guest that comes home.

AN EXCELLENT TRAIT OF A MUSLIM

My sisters, Allāh ﷻ has blessed the Muslim women with an excellent trait, they happily honour the guest. This is a

means to gain entry into Jannah and to earn reward.

A UNIQUE INCIDENT OF A ṢAḤĀBĪ IN HOSTING GUESTS

On one occasion, Sayyidunā Abū Hurayrah رضي الله عنه came hungry to Rasūlullāh صلی الله علیه وآله وسلم. He صلی الله علیه وآله وسلم sent him to the Azwāj-e-Muṭahharāt. They sent word that they do not have anything but water.

Upon this, Rasūlullāh صلی الله علیه وآله وسلم said, “Who will host this guest?” One Anṣārī Ṣaḥābī responded that he will host the guest. Subsequently, he took the person home and told his wife to be humble for the guest of Rasūlullāh صلی الله علیه وآله وسلم. The wife said, “There is no food in the house except for the food for the children.” He said, “If the children ask for food, then put them to sleep. Whatever food there is, present it to the guest, and light the lamp.”

The wife put the children to sleep in a hungry condition. She fed the food and lit the lamp. Then, she made as though she was fixing the lamp and put the lamp out. After this, the husband and wife made as though they were eating with the guest, but they spent the night hungry. In the morning, when the Ṣaḥābī came to Rasūlullāh صلی الله علیه وآله وسلم, he صلی الله علیه وآله وسلم said,

“Allāh ﷻ was pleased with your action last night. Allāh ﷻ revealed the āyat, ‘give [them] preference over themselves, even though they are in privation. And whoever is protected from the stinginess of his soul – it is those who will be the successful.’¹

This was the enthusiasm of the Ṣaḥābah ﷺ.

Anyway, the people would come and trouble the guests and they would swear at Sayyidunā Lūṭ ﷺ. They would say that they stopped him from hosting any guests, so why was he keeping guests. Sayyidunā Lūṭ ﷺ would explain to them, but they were not ready to accept.

A FEW EVIL TRAITS OF THE WIFE OF SAYYIDUNĀ LŪṬ ﷺ

The wife of Sayyidunā Lūṭ ﷺ had a few evil traits.

1. She was an enemy of her husband and disloyal to him
2. She did not believe her husband to be the Nabī of Allāh
3. She would inform the people of the arrival of the

¹ Sūrah al-Ḥashr: 9, Muslim # 2054

guests

DESPITE OLD AGE, A PERSON CONTINUES IN SIN

From the time of marriage, until old age, these evil traits remained in her. Sometimes, it happens that in youth, a person gets involved in an evil habit. However, as he grows older, then he leaves sin. He repents, he changes his life. However, the wife of Sayyidunā Lūṭ عليه السلام was very strange, old age came, but no change came in her. She lived in the house of the Nabī and did not change. She continued with her disbelief, disobedience and treachery. She spent her life in this way.

HELPING A SIN IS ALSO A SIN

What could Sayyidunā Lūṭ عليه السلام do? He explained to the people and to his wife. However, she was not ready to listen. In fact, she would help the oppressors. She would help the disbelievers. She would help the enemies. In the Noble Qur'ān, Allāh ﷻ says,

And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allāh; indeed,

Allāh is severe in penalty.¹

My sisters, remember, if someone does a wrong action, then explain to the person, advise him or her. However, do not help in wrong and sin. If you help in sin, then when the punishment of Allāh ﷻ will come, then the punishment will come upon those who helped in the sin. I cannot explain in detail in a general gathering. However, it sometimes happens that a woman does a sin and other sisters help them. This is very bad and evil. Do not ever do something like this. Repent in front of Allāh. May Allāh ﷻ grant us the ability to stay away from evil habits. Āmīn

A DANGEROUS HABIT OF THE NATION OF LŪṬ ﷺ THAT IS BECOMING COMMON TODAY

When Sayyidunā Lūṭ ﷺ would explain to them, the people would say, But the answer of his people was only that they said, "Evict them from your city! Indeed, they are men who keep themselves pure."²

This is also a very dangerous habit. Allāh ﷻ explains in

¹ Sūrah al-Mā'idah: 2

² Sūrah al-A'rāf: 82

the Noble Qur'ān that they would criticize the pious, make life difficult for them, and plot to stop them from piety. This habit of the nation of Sayyidunā Lūṭ (عليه السلام) is becoming common today.

Look, we see the same thing today in our society. When we explain to someone, give them advice, then the person replies that this person is very pious, he or she wants to become a saint. They give these types of replies.

FEAR OF ĪMĀN FALLING INTO DANGER

Sisters, remember, one is to do a sin. It is another thing to think light of a sin. If a person does a sin by mistake, then Allāh ﷻ forgives. However, if a person thinks light of a sin and he mocks at those who would explain the path of piety and righteousness, then this is such a dangerous thing that because of it, there is danger of the īmān of a person being extinguished.

There are many childhood friends that we have; we studied with them and went to school with them. Now, a friend was guided by Allāh ﷻ, she became pious, came onto the right path, and now she begins to explain this to her friends. Other friends now begin to criticize her and

respond to her by saying, 'Yes, she has become very pious. She has become the Rābi'ah Baṣariyyah of the time.' Such things are said, O sisters. Do not ever respond in this way, this is mockery of Dīn. This is a mockery of inviting to piety. With such mockery, the īmān of a person falls into danger.

If someone advises you, then listen with the heart and practice on it. If someone does not get the ability to practice, then, at least, do not mock at the person.

Sometimes, we have a few friends and they speak. Then they say about another friends, 'leave her, she wants to become very pious.' This is very dangerous. Allāh ﷻ becomes very displeased with this.

Allāh ﷻ has mentioned this specifically.

The Nabī of Allāh ﷺ is caused difficulty by this.

I HAVE NOTHING TO DO WITH THOSE WHO ENGAGE IN SUCH THINGS

Sayyidunā Lūṭ عليه السلام explained, and after explaining, he made du'ā',

He said, "Indeed, I am, toward your deed, of those who detest [it]. My Rabb, save me and my family from [the

consequence of] what they do."¹

The first thing he said was, “O people, listen, you are engaged in such shamelessness and immorality, you rob people, sit in gatherings and speak bad things, I have nothing to do with this.”

AN IMPORTANT ADVICE

By means of this āyat, you are given a piece of advice, wherever you are sitting and then people start backbiting and accusing, then immediately say, “Stop the backbiting, stop the accusing. I have nothing to do with this. Speak good things. We do not listen to this backbiting and accusations, nor do we speak it. This is the law of the Sharī’ah, the law of the Dīn, there is no problem if you feel bad about this.”

Many times, a person thinks that if he or she will say this, then others will feel bad.

Similarly, we seek the protection of Allāh, we sit at home, and someone starts a film, he begins to listen to music on the mobile phone, speak wrong things on whats app, and start showing wrong things. Immediately say, “I

¹ Sūrah ash-Shu’arā’: 168-168

detest what you do.” I have nothing to do with this, stop it.

DU'Ā' FOR REPENTANCE FROM SIN

Sayyidunā Lūṭ عليه السلام made another du'ā' to Allāh ﷻ, ‘O my Rabb, save me and my family from what they do.’

There is a need to make this du'ā', when there is a sin being committed in the city, then we should sit down and make du'ā', ‘O Allāh, there is a sin taking place there. Save me and my family from this.’

Today, what has become of us, if there is some wrong taking place somewhere, there is music at a wedding, there is no pardah, there is dancing, or any other sin, then we start speaking and saying that a certain sin is taking place there, that sin is happening, there is always music at his house, there is the sound of the television coming from his home etc.

My sisters, do not say things like this. Rather, make the du'ā', ‘O Allāh, whatever wrong is taking place, save me and my family from this wrong and sin.’ This was the du'ā' of Sayyidunā Lūṭ عليه السلام.

A SEVERE PUNISHMENT UPON THE NATION OF LŪṬ ﷺ

Anyway, Sayyidunā Lūṭ ﷺ explained to them for years. However, there was no-one ready to accept. Allāh ﷻ decided to send a punishment on this nation. My sisters, Allāh ﷻ sent a very severe punishment, Jibrīl ﷺ came at night. There were 5 or 7 localities of the nation of Lūṭ ﷺ, he lifted the entire area and from a depth at which water began coming out.¹

I went to that area, and I personally witnessed that the area is 420m below sea level. You can gauge from this the depth from which the area was lifted. How powerful is Jibrīl ﷺ, Allāh ﷻ says, Taught to him by one intense in strength [i.e., Jibrīl] – One of

soundness. And he rose to [his] true form²

Jibrīl ﷺ lifted the entire area using his fingertip, he brought it close to the sky. It is mentioned in the narrations that in the last portion of the night, close to dawn, the

¹ Sūrah ash-Shu'arā': 168-168

² Sūrah an-Najm: 5-6

roosters began crowing.

Sayyidunā Zayd bin Khālīd al-Juhanī رضي الله عنه reports that Rasūlullāh ﷺ said, “Do not swear the roosters, because they wake you up for ṣalāh.”¹

Generally, the roosters start crowing at the time of Tahajjud. Then dawn comes and they continue crowing. This means that they are crowing for something good. One should not speak ill of them.

It is mentioned in a ḥadīth that the roosters crow when they see the angels and the donkey brays when they see the devils. Therefore, when a donkey brays and a dog barks, then recite ta'awwudh. When a rooster crows, then ask Allāh for goodness.²

Anyway, Jibrīl عليه السلام raised the area so high that the crowing of the roosters was heard by the angels of the first heaven. The 5 localities were turned upside down and then flung down.³

¹ Abū Dāwūd #5105

² Ḥadīth ke Iṣlāḥī Maḍāmīn vol.14 p.294, Bukhārī #3303

³ Ṭabarī vol.7 p.96, Qurṭubī vol.9 p.55

STONES WITH THE NAMES OF THE CRIMINALS

Then Allāh ﷻ rained stones down from the skies. The names of the criminals were written on the stones. Allāh ﷻ says,

So when Our command came, We made the highest part [of the city] its lowest and rained upon them stones of layered hard clay, [which were] Marked from your Lord. And it [i.e., Allāh's punishment] is not from the wrongdoers [very] far.¹

EFFECTS OF THE PUNISHMENT

The names of the criminals were written on the stones, each stone was marked to strike a person.²⁰⁶

Until today, the stones show that they had fallen by way of punishment from Allāh ﷻ. The water of the area became black. A sea of black water was formed. Allāh ﷻ destroyed those areas until the Day of Qiyāmah.

When I went there, it was the day of Jumu'ah. In Mu'tah, where the Ṣaḥābah ﷺ were martyred, there is a Masjid

¹ Sūrah Hūd: 82-83

close by, we performed Jumu'ah there.

ENVIRONMENT OF FEAR UNTIL TODAY BECAUSE OF THE PUNISHMENT

After ṣalāh, we had to visit the area where the punishment came down. I am fasting, I take an oath and say that, O sisters, when our car entered that area, then even today, we see an environment of fear and worry, whereas thousands of years have passed. See 'Dhekī huwī Dunyā vol.3'.

ALLĀH ﷻ SAVED THE BELIEVERS

Allāh ﷻ said,

So We saved him and his family, all, Except an old woman among those who remained behind.¹

Allāh ﷻ instructed Sayyidunā Lūṭ عليه السلام, 'O Nabī, when half the night passes, then take your daughters, your family, and the believers, and leave. In the morning, the punishment will come.'

DISOBEDIENT WIFE IS DESTROYED

Sayyidunā Lūṭ عليه السلام departed after half the night passed.

¹ Sūrah ash-Shu'arā': 170-171

Some reports say that his wife refused to go. From the āyat of the Noble Qur'ān, we learn that she refused to go.

Allāh, Allāh, what kind of wife was this, she did not go with her husband. She remained with the oppressors and she was punished.

In some reports it is mentioned that she went out just to show the Nabī. Allāh ﷻ gave the command that everyone should look ahead, no-one should turn around and look. However, during the last portion of the night, the punishment from Allāh ﷻ began. Because of the punishment, there were terrible and horrifying sounds heard. The wife turned around because of love for the people and said, “O my nation”. She did not pay attention to the command of Allāh, and she displayed love for the people and the oppressors.

My sisters, a stone came from the skies and struck her on the head, and she was destroyed.

Even today, the place where the punishment came, there is a form of a woman, a stone structure there. When we reached there, then an Arabic speaking guide was with us. I asked him and he stopped the car and said, “Look, the

stone structure three, this is the wife of Sayyidunā Lūṭ عليه السلام.” This was the structure of the disobedient wife, she was disloyal to her husband. She went with the Nabī, but she was disobedient, and turned around, so Allāh ﷻ sent a stone and destroyed here.

My sisters, always help in works of piety, do not help in works of sin, otherwise, the punishment that came upon the oppressors, that punishment will come upon those who help the oppressors.

SHE DID NOT APPRECIATE LIVING WITH THE NABĪ, SO PUNISHMENT CAME

Allāh ﷻ says, ‘Allāh presents an example of those who disbelieved: the wife of Nūḥ and the wife of Lūṭ. They were under two of Our righteous servants but betrayed them, so they [i.e., those prophets] did not avail them from Allāh at all, and it was said, "Enter the Fire with those who enter."'

The wives of Sayyidunā Lūṭ عليه السلام and Sayyidunā Nūḥ عليه السلام did not appreciate being married to the messengers of Allāh ﷻ. They lived as disbelievers in the homes of the Ambiyā'. They helped in sin. So, Allāh ﷻ punished them in this world and on the Day of Qiyāmah, Allāh ﷻ will enter them into the

fire, whereas they were the wives of the Ambiyā'. Despite being married to great luminaries, they will enter Jahannam.

The second thing is that this āyat states that they were treacherous to the Nabī, i.e., they would reveal the secrets of the Nabī to the people.

At this point, I want to explain a ruling, whatever secrets there are between husband and wife, it is ḥarām to explain this to others. Do not ever fall into this sin. One must never speak about the bedroom with outside people.

RUST SETTLES ON THE HEART OF THE ONE THAT DOES NOT ACCEPT ADVICE

Bear in mind that when a person commits a sin and people explain to him and then he repents, then Allāh ﷻ forgives his sin. However, if he does not understand and does not leave the sin, then he becomes habituated to sin. He becomes so habituated to sinning that after a long time, rust settles on his heart. Then, no advice affects his heart. Allāh ﷻ says, 'No! Rather, the stain has covered their hearts of that which they were earning'²¹⁰

This means that a person continues sinning and his

heart gets affected by rust and then no advice affects his heart. May Allāh ﷻ save us from such an evil condition. Āmīn

Accept the advice, because if you will not do so, then you will continue sinning, and then the heart becomes like a rock. After this, a person does not get the ability to repent. May Allāh ﷻ save us from such a condition. Āmīn

A SPECIAL ḤADĪTH

At the end of this topic, I want to mention a special point. It is mentioned in a ḥadīth of Ṣaḥīḥ Muslim that Rasūlullāh ﷺ said, “There are three people that Allāh ﷻ will not speak to on the Day of Qiyāmah, He will not purify them, and He will not speak to them. For them will be a painful punishment. They are: an old man (or woman) that engages in evil (especially adultery). [Sometimes, it happens such that even in old age, a person does not give up sin. This is very dangerous. There are some sisters, who, despite being of age, continue backbiting, finding faults, and criticizing. Similarly, they continue troubling others, causing them to worry, whether it be their daughter-in-law, or other family members. Even after old age, this habit

does not leave them. Remember, when becoming old, then one must leave sins and prepare for the hereafter. Old age accompanied by sin is very dangerous.] The second person is a king who speaks lies. [We can say that this refers to leaders who lie. Nowadays, there are some people who are responsible in their families, or they are taken to be religious, and they lie.] The third person is a poor man that adopts pride. [He is poor, yet he is proud]. Regarding these three people, it is mentioned in the ḥadīth that Allāh ﷻ will not forgive them, he will not look at them with mercy, he will punish them and not purify them.”

May Allāh ﷻ protect us all from punishment in this world and

the hereafter. Āmīn

وآخر دعوانا أن الحمد لله رب العالمين

THE MOTHER OF SAYYIDUNĀ YŪSUF ﷺ

Brief Biography Name: Rāḥīl. She was given a third of all beauty in the world. It is also said that at the time of entry into Egypt, the woman that was with Sayyidunā Ya'qūb ﷺ, it was the maternal aunt of Sayyidunā Yūsuf ﷺ. Her name was Layyah. The mother of Sayyidunā Yūsuf ﷺ passed away at the time of the birth of his brother Binyāmīn.

However, from the words of the Noble Qur'ān, we learn that this woman was the real mother of Sayyidunā Yūsuf ﷺ, i.e., she was living at the time.

Tafsīr Qurṭubī states that when Sayyidunā Ya'qūb ﷺ came with his family to Egypt, then Allāh ﷻ raised Rāḥīl from her grave. Then, she prostrated in front of Sayyidunā Yūsuf ﷺ with Sayyidunā Ya'qūb ﷺ so that the dream of Sayyidunā Yūsuf ﷺ can be fully realized.¹

Together with the parents of Sayyidunā Yūsuf ﷺ, the maternal and paternal grandchildren also came to Egypt.²

¹ Qurṭubī vol.9 p.172

² Qurṭubī vol.9 p.81, Rūḥ-ul-Ma'ānī vol.6 p.372, Ma'ārif-ul-Qur'ān vol.5 p.30



الحمد لله وكفى وسلام على عباده الذين اصطفى، أما بعد، فأعوذ بالله من الشيطان
الرجيم، بسم الله الرحمن الرحيم

"O my father, indeed I have seen [in a dream] eleven stars and the sun and the moon; I saw them prostrating to me."¹

“And when they entered upon Joseph, he took his parents to himself [i.e., embraced them] and said, "Enter Egypt, Allāh willing, safe [and secure]." And he raised his parents upon the throne, and they bowed to him in prostration”²

These are the āyat of Sūrah Yūsuf. In them, Allāh ﷻ speaks about the father and mother of Sayyidunā Yūsuf عليه السلام.

At about the age of seven, Sayyidunā Yūsuf عليه السلام saw a dream that the sun, moon, and eleven stars came from the sky and prostrated to him.³

According to other Tafsīr reports, he saw the dream at

¹ Sūrah Yūsuf: 4

² Sūrah Yūsuf: 99-100

³ Rūḥ-ul-Ma’ānī: vol.6 p.372

the age of twelve.¹

HAVING LOTS OF CHILDREN IS THE WAY OF THE AMBIYĀ'

Together with Sayyidunā Yūsuf عليه السلام, there were twelve brothers. We learn from this point that having lots of children in the home is the way of the Ambiyā'. There were twelve sons in the home of Sayyidunā Ya'qūb عليه السلام. Today we hear about twelve children and we become quiet and scared.

THE ISLAMIC PERSPECTIVE ON HAVING NUMEROUS CHILDREN

Rasūlullāh صلى الله عليه وآله وسلم gave encouragement to have lots of children. He said, “Marry women that display love and bear lots of children. This is because on the Day of Qiyāmah, I shall pride over you because of having a large Ummah.”

Understand this from an example, in the time of an election, every candidate wants that there must be lots and lots of people at his rallies and gatherings. Road shows are held, and a large number of people are a means of pride and having huge support. All of this is done out of pride and

¹ Rūḥ-ul-Ma'ānī vol.6 p.376, Qurṭubī vol.9 p.84

boasting. On the Day of Qiyāmah, all the Ambiyā’ will be in the plains of resurrection. Their nations will be with them. Subsequently, the more people there are with the Nabī, that will give pride over the other Ambiyā’. Rasūlullāh ﷺ said, “Marry and increase the number of the Ummah. The numbers of my Ummah will be more, so on the Day of Qiyāmah, I will be happy and proud over the large numbers of the Ummah.” Therefore, it is something liked and preferred to have lots of children in our Dīn.

**A COMPREHENSIVE DU’Ā’ OF SHAYKH-UL-
MASHĀYIKH MAWLĀNĀ RIḌĀ’ AJMERĪ ؒ ON
MY NIKĀḤ**

In a gathering of my elders, part of which was Muftī Aḥmad Khānpūrī ؒ and others, there was Mawlānā Riḍā Ajmerī ؒ who performed my nikāḥ. After the nikāḥ, he mentioned a comprehensive du’ā’, ‘May Allāh ﷻ make you and us amongst those people over whom Rasūlullāh ﷺ will be proud of on the Day of Qiyāmah.’

May Allāh ﷻ make us the true reflections of this du’ā’. There is indication to a ḥadīth in this du’ā’.

RASŪLULLĀH ﷺ HAD MANY CHILDREN

Rasūlullāh ﷺ had a number of children from Sayyidah Khadījah رضي الله عنها; 2 sons and 4 daughters.

The sons were: Qāsim رضي الله عنه, Ṭāhir رضي الله عنه. On account of the name of Qāsim, Rasūlullāh ﷺ was known as Abul Qāsim. It is said about Ṭāhir that his name was ‘Abdullāh.

In Zād-ul-Ma’ād it is written that his original name was ‘Abdullāh, and Ṭayyib and Ṭāhir were his titles.¹

These sons of Rasūlullāh ﷺ passed away in infancy.

The daughters were: Sayyidah Fāṭimah رضي الله عنها, Sayyidah Zaynab رضي الله عنها, Sayyidah Umm Kulthūm رضي الله عنها, Sayyidah Ruqayyah رضي الله عنها.

Besides these children, he had a son by the name of Ibrāhīm

رضي الله عنه. He was born from the slave girl, Māriyah Qibṭiyyah.

WHO DO THE SUN & MOON REFER TO?

The story of the mother of Sayyidunā Yūsuf began. This was
the āyat,

¹ Sīrah Khātām-ul-Ambiyā’

"O my father, indeed I have seen [in a dream] eleven stars and the sun and the moon; I saw them prostrating to me."¹

Sayyidunā ‘Abdullāh bin ‘Abbās ؓ says that in this dream, the eleven stars refers to the eleven brothers of Sayyidunā Yūsuf ؑ. The sun refers to his father, and the moon refers to his mother.²

According to some scholars, the sun refers to the mother, and the moon refers to the father.³

In the same way, if a person thinks, then the light of the sun shines during the day. The light of the moon shines at night. A person is nurtured day and night under the supervision of his or her parents and through this, the teachings of Islām shine. Hence, the parents must also be the sun and moon for their children.

In some Tafsīr books it is written that the mother of Sayyidunā Yūsuf ؑ (Rāḥīl) was given a third of the beauty

¹ Sūrah Yūsuf: 4

² Qurṭubī vol.9 p.81, Ṭabarī vol.7 p.149

³ Rūḥ-ul-Ma’ānī vol.6 p.372, Ṭabarī vol.7 p.149

of the world. It is apparent that it follows from the beauty of the mother that the children will also be beautiful and handsome.

It is as though there is indication in the dream that at some point, the parents of Sayyidunā Yūsuf عليه السلام will prostrate to him.

DIFFERENT VIEWS ABOUT THE MOTHER OF SAYYIDUNĀ YŪSUF عليه السلام

1. The maternal uncle of Sayyidunā Ya'qūb عليه السلام was Lābān. When he عليه السلام was staying by him, he married the elder daughter of his uncle by the name of Liyya. Later on, he married Rāḥīl, the other daughter. At that time, it was permissible to marry two sisters. In our sharī'ah, it is ḥarām to have two sisters in one's marriage. Allāh ﷻ says, 'and also (forbidden) it is for you to have two sisters (in marriage), except that which was before, i.e., before the revelation of the āyat).'¹ If a person divorces his wife, then in the 'iddat time, he cannot marry her sister. He can do so after the 'iddat.

2. Some of the Mufasssirīn explain that when Binyāmīn was born, then the mother of Sayyidunā Yūsuf عليه السلام passed away.

¹ Sūrah an-Nisā'

Therefore, when Sayyidunā Yūsuf ﷺ saw the dream, then his mother was not living. Sayyidunā Ya'qūb ﷺ married the maternal aunt of Sayyidunā Yūsuf ﷺ. Her name was Liyya. The maternal aunt is like the mother in status. In common usage, the second wife of the father is also called 'mother'. Hence, she is referred to as the motherly figure.

3. Some Mufasssirīn explain that the mother of Sayyidunā Yūsuf ﷺ was living and she came to Egypt with Sayyidunā Ya'qūb ﷺ. Hence, by means of a sajdah of gratitude, the dream was fulfilled and it happened with his real mother.¹

4. In Tafsīr Qurṭubī, it is mentioned that when Sayyidunā Ya'qūb ﷺ went with his family to Egypt, then the mother of Sayyidunā Yūsuf ﷺ was not living. However, Allāh ﷻ raised her from the grave, then she prostrated in front of Sayyidunā Yūsuf ﷺ so that the dream of Sayyidunā Yūsuf ﷺ can be fulfilled.²

BIRTH OF SAYYIDUNĀ YŪSUF ﷺ & RESIDENCE

Sayyidunā Yūsuf ﷺ was born in a place called Fidān Ārām.³ Ṭabarī reports that the residence of Sayyidunā Yūsuf

¹ Ṭabarī vo.7 p.302, Qurṭubī vol.9 p.172, Rūḥ-ul-Ma'ānī vol.7 p.54

² Qurṭubī vol.9 p.172

³ At-Tafsīr Al-Munīr vol.6 p.517

ﷺ was in Wādī 'Arbah in the South of Palestine. Sayyidunā Ya'qūb ﷺ used to live in the outskirts and owned sheep and goats.

WELL-WISHER FOR THE FAMILY EVEN THOUGH HE WAS FAR AWAY

Sayyidunā Yūsuf ﷺ had reached a place far away from his residence, Egypt. This was through the decree of Allāh ﷻ. He had apparent difficulty, but through the blessings of this difficulty, he was given rulership over Egypt.

When the brothers of Sayyidunā Yūsuf ﷺ came to Egypt for the third time for grain, then Sayyidunā Yūsuf ﷺ gave them two hundred camels with necessary supplies and he invited the entire family to move to Egypt. Subsequently, his parents and household, that comprised of seventy-two or ninety-three people came to Egypt.¹

From this we learn that if a person gets the chance to stay in a far-off place, away from his residence, then he or she must remain a well-wisher for his parents, brothers, sisters, and relatives.

¹ Ma'ārif-ul-Qur'ān vol.5 p.144

Therefore, I say to all the foreign nationals that one must keep contact with the relatives one has in the country. One must worry about their expense. Despite being far in terms of body, contact in terms of the heart and religion must be kept

FROM THE VILLAGE LIFE TO THE CITY LIFE

The parents of Sayyidunā Yūsuf (عليه السلام) were living in the village of Kan'ān. On the one side was the difficulty of the village life. On the other side was the difficulty of separation from Sayyidunā Yūsuf (عليه السلام). The parents were going through multiple difficulties. Now, upon the invitation of Sayyidunā Yūsuf (عليه السلام) they came to a built up and modern place like Egypt. At first, it was very difficult in terms of the basic essentials of life, and now they were given a very comfortable life. This is described as an independent bounty of Allāh (ﷻ) in the Noble Qur'ān,

‘My Rabb was bounteous to me when he removed me from prison and Shayṭān caused an argument between me and my brothers. Then my Rabb brought you from the village to me.’

THE CHILDREN GET THE BLESSINGS OF THE SACRIFICE OF THE MOTHER

In the day-to-day life of people, the women feel and realize the difficulties experienced. Because of drought, Sayyidunā Ya'qūb عليه السلام was experiencing great difficulty. He came to Egypt and got a very comfortable life. The most ease was experienced by the mother of Sayyidunā Yūsuf عليه السلام.

It is as though the mother went through great difficulty. Then, she came to Egypt and got ease. Many a time, it happens that the parents go through immense difficulty at first. Through the blessings of this, the children experience ease and comfort. If only we appreciate the sacrifices of our parents and think over how much effort and with what difficulty they brought us up, and then we will be able to properly appreciate them.

THE HARD NATURE OF VILLAGE DWELLERS

One will find in the village dwellers a natural hard nature. A ḥadīth states, 'He who lives in the village becomes hard- natured.'¹

¹ Tirmidhī #2254, Abū Dāwūd 5859

One village dweller told Rasūlullāh ﷺ, “Do you show love to your children? By Allāh, I have never shown love to my children.” Upon this, Rasūlullāh ﷺ said, “What can I do if Allāh removed mercy from your heart?” There is a report mentioned in the marginal notes of Jalālayn Sharīf, ‘Whoever Allāh destines good for, he moves him from the village to the city.’ [Jalālayn]

In many places, one sees that just as the space of the village is restricted, in the same way, the thinking of the residents of the village is restricted. There is a shortage in terms of thought and character. One will realize this in terms of etiquette and mannerisms. There are many city dwellers that have a brought heart. This is not a hard and fast principle that applies across the board.

Anyway, the parents of Sayyidunā Yūsuf عليه السلام got a chance to leave the village life and they got the city life. This was a great bounty of Allāh ﷻ.

DEMAND OF HONOUR: A SON REMAINS A SON

When Sayyidunā Yūsuf عليه السلام was informed that his

parents are coming in a caravan to Egypt, then he made a huge tent to welcome them. He beautified it. Sayyidunā Yūsuf عليه السلام and the people of Egypt, and four thousand soldiers went to greet them. The king of Egypt went with Sayyidunā Yūsuf عليه السلام to welcome them. Sayyidunā Yūsuf عليه السلام hosted his parents and put them on the throne.¹

From this, we learn an important lesson. He got a high position of being king. Despite this, he did not abandon respect and honour for his parents. In terms of being a son, he did not forget his position, and he welcomed and honoured his parents. The son remained a son with his parents. This is the demand of honour.

LENGTH OF SEPARATION

There are different reports on the time period of separation between Sayyidunā Yūsuf عليه السلام and his parents. In terms of years, it was either 80, 83, 50, 40, or 18 years.²

PEACE & SAFETY IN EGYPT

When the parents of Sayyidunā Yūsuf عليه السلام came to Egypt,

¹ Rūḥ-ul-Ma'ānī vol.7 p.55, Ma'ārif-ul-Qur'ān vol.5 p.144

² Rūḥ-ul-Ma'ānī vol.7 p.39, Qurṭubī vol.9 p.172

then he ﷺ said, And when they entered upon Yūsuf, he took his parents to himself [i.e., embraced them] and said, "Enter Egypt, Allāh willing, safe [and secure]." [Sūrah Yūsuf: 99]

This means that the dangers and difficulties that a traveller experiences, now there is no danger and difficulty.

THE DREAM OF CHILDHOOD FULFILLED

After this, all of them prostrated in front of Sayyidunā Yūsuf

ﷺ. Looking at the lofty position of Sayyidunā Yūsuf ﷺ, the parents and household all fell into prostration out of gratitude to Allāh ﷻ.

Sayyidunā ‘Abdullāh bin ‘Abbās ؓ reports that they prostrated out of gratitude to Allāh. In every shari’ah, it was only permitted to prostrate in front of Allāh. However, it was permitted to prostrate out of honour to someone in previous shari’ahs. This, however, could have become a means of polytheism, so it was forbidden in this Ummah.¹

¹ Ṭabarī vol.7 p.303-304

WHEN THE PARENTS SEE THEIR CHILDREN PROGRESSING, THEY MUST BE GRATEFUL TO ALLĀH ﷻ

We learn from this āyat that when one's children progress in terms of religion, or they get a permitted bounty in the worldly life, then they must perform sajdah and ṣalāh out of gratitude to Allāh ﷻ. They must remain grateful to Allāh ﷻ in verbal and physical terms. They must never fall prey to pride and arrogance and then looking down on others.

THE CHILDREN MUST BECOME A MEANS OF REMOVING THE DIFFICULTY OF THE PARENTS

Through the blessings of Sayyidunā Yūsuf عليه السلام, the difficulty of his parents was taken away. Instead of a life of difficulty and poverty, now they got ease and comfort. Similarly, the children must become a means of removing the difficulty of the parents.

In the end, the mother of Sayyidunā Yūsuf عليه السلام passed away and in all probability, she was buried in Palestine.

وآخر دعوانا أن الحمد لله رب العالمين

THE ASTONISHING STORY OF SAYYIDUNĀ YŪSUF ﷺ & ZULAYKHĀ – WIFE OF THE ‘AZĪZ OF EGYPT

Brief Introduction:

Name: Zulaykha. Some said that her name was Rā'īl.¹

Her husband was the minister of the king of Egypt. His title was ‘Azīz and his name was Qitfir. His name is also reported as Itfir.

From the āyat, we realise that she was a young and strong woman. For this reason, she could tear the garment of Sayyidunā Yūsuf ﷺ. After the demise of the ‘Azīz, the king of Egypt got Sayyidunā Yūsuf ﷺ married to Zulaykha. At that time, Sayyidunā Yūsuf ﷺ said, to her, “Is this not much better than what you wanted?” How good is the ḥalāl and permitted way of nikāḥ in comparison to having an illicit relationship?

Zulaykha attested to her shortcoming and mentioned her excuse.

¹ Ṭabarī vol.7 p.172, 173

With great honour, Allāh ﷻ fulfilled her wish and she lived a life of comfort and grace.

In the history of the Taurāt and the Ahl-ul-Kitāb, it is mentioned that Sayyidunā Yūsuf ﷺ had two sons from her, Ifrā'īm and Manshā, and a daughter, Raḥmat.

Raḥmat was married to Sayyidunā Ayyūb ﷺ

From the children of Ifrā'īm, Sayyidunā Yūsha' bin Nūn ﷺ was born. He was the special companion of Sayyidunā Mūsā ﷺ.¹

الحمد لله محمد ونستعينه ونستغفره ونؤمن به ونتوكل عليه ونعوذ بالله من شرور
انفسنا ومن سيئات أعمالنا، من يهده الله فلا مضل له ومن يضلله فلا هادي له ونشهد أن لا إله
إلا الله وحده لا شريك له ونشهد أن سيدنا وشفيعنا وحبيبنا وإمامنا ومولانا محمدا عبده
ورسوله، صلوات الله تبارك وتعالى عليه وعلى آله وأصحابه وذرياته وأهل بيته وأهل طاعته
،وبارك وسلم تسليما كثيرا كثيرا، أما بعد،

And the one from Egypt who bought him said to his wife, "Make his residence comfortable. Perhaps he will benefit us, or we will adopt him as a son." And thus, We

¹ Ma'ārif-ul-Qur'ān vol.5 p.89

established Yūsuf in the land that We might teach him the interpretation of events [i.e., dreams]. And Allāh is predominant over His affair, but most of the people do not know. [Sūrah Yūsuf]

This is an āyat of Sūrah Yūsuf in the twelfth juz' of the Noble Qur'ān. In this āyat, Allāh ﷻ mentions the incident of Sayyidunā Yūsuf عليه السلام and Zulaykha. Allāh ﷻ had blessed Sayyidah Sārah رضي الله عنها - the wife of Sayyidunā Ibrāhīm عليه السلام - with a son in old age. His name was Ishāq. Then, Sayyidunā Ishāq عليه السلام had a son by the name of Ya'qūb. The son of Sayyidunā Ya'qūb عليه السلام was Yūsuf.

THE WISDOM OF RELATING THE STORY OF SAYYIDUNĀ YŪSUF عليه السلام IN SEQUENCE

The Noble Qur'ān is not a book of stories. However, whatever stories are mentioned in the Noble Qur'ān, they have been mentioned for lesson and advice. Therefore, wherever there is advice and a lesson to be learnt, at that point, that particular part of the incident has been mentioned. For this reason, the incidents in the Noble Qur'ān are not mentioned in sequence.

The story of Sayyidunā Yūsuf عليه السلام is mentioned in sequence. The wisdom of this is that we learn the science of codifying history from it. When history is compiled, then the incidents should be mentioned in sequence.

Moreover, we are taught that when mentioning an incident, then it should not be so short that we cannot understand, as is done during a short notice. It must not be so long that it becomes difficult to understand, and it includes things of no benefit. There are many people who narrate stories and include unnecessary details that have no benefit.

A UNIQUE DREAM; THE MOON & STARS FALL INTO PROSTRATION

Sayyidunā Yūsuf عليه السلام was about seven years old when he saw a dream in which the sun, moon, and eleven stars came down from the sky, and prostrated in front of him.

Sayyidunā Yūsuf عليه السلام mentioned this dream to his father, so his father said, “Son, do not inform your brothers of this dream, otherwise they will plot against you. Shayṭān is an open enemy of man.”

The interpretation of this dream was that in future,

Allāh ﷻ was going to grant Sayyidunā Yūsuf ﷺ a position of great honour and his parents and brothers will respect him.

When a younger brother gets respect and honour, then sometimes the elder brothers do not like it.

Sayyidunā Yūsuf ﷺ was a young boy. He was seven years old. However, he was going to be made into a Nabī later on. For this reason, his parents loved him even more. The brothers had somehow come to know of the dream of Sayyidunā Yūsuf ﷺ and its interpretation. For this reason, there was jealousy and ill-feeling that came about in their hearts.

The brothers of Sayyidunā Yūsuf ﷺ planned to kill him. They made excuses in front of Sayyidunā Ya'qūb ﷺ and took Sayyidunā Yūsuf ﷺ with them to the jungle. They removed his upper garment, slaughtered an animal, and put the blood of the animal on the clothing of Sayyidunā Yūsuf ﷺ. They deceitfully threw Sayyidunā Yūsuf ﷺ into a well. Later on, they faked crying, and mentioned false excuses to their father and said, “A wolf of the jungle ate our brother.”

AN INTELLIGENT WOLF

The father gauged the situation and understood that his sons were lying in saying that a wolf ate Yūsuf. Sayyidunā Ya'qūb عليه السلام saw the garment and said, "How intelligent is the wolf. He first removed the garment of my son. Then it ate him. This is because there is blood on the garment, there is no tear in it. The garment is normal. Because the brothers had put the blood. If the wolf ate Yūsuf, then it would have definitely torn the garment. The wolf did not eat Yūsuf, nor did it tear the garment."¹

Sayyidunā Ya'qūb عليه السلام said, 'so patience is most fitting. And Allāh is the one sought for help against that which you describe." [Sūrah Yūsuf: 18]

HOW CAN THE LAMP BE EXTINGUISHED IF ALLĀH WANTS TO MAKE IT BRIGHT?

Anyway, after the brothers threw Sayyidunā Yūsuf عليه السلام into the well, Allāh ﷻ protected him and took him to Egypt. Then, He granted him the position of being the Finance Minister of Egypt.

¹ Ṭabarī vol.7 p.160

THE ONE WHO RECOGNIZED THE VALUE OF SAYYIDUNĀ YŪSUF ﷺ

The Finance Minister of Egypt was Qitfir or Itfir. He was referred to as the 'Azīz of Egypt. The king in his time was Rayyān bin Usayd. The Finance Minister said to his wife, Rāḥīl or Zulaykha, "Keep Yūsuf well. Do not keep him like a normal slave. Make arrangements for his needs. Give him a comfortable living space."¹

Because accommodation and meals are related to housework, and women are generally associated with it, in our Sharī'ah, we have been given the blessed teachings that we should treat the attendant, slave, and workers well. The Noble Qur'ān states,

And the one from Egypt who bought him said to his wife, "Make his residence comfortable. Perhaps he will benefit us, or we will adopt him as a son." [Sūrah Yūsuf: 21]

Sayyidunā Yūsuf ﷺ began living in the house of the 'Azīz of Egypt. When he reached the age of forty, Allāh ﷻ made him a Nabī.

¹ Ṭabarī vol.7 p.172, Qurṭubī vol.9 p.104

APPARENT MEANS OF THE LOVE OF YŪSUF ﷺ IN THE HEART OF ZULAYKHA

Some Mufasssirīn have written that the 'Azīz of Egypt was impotent and was weak in terms of his body. He could not fulfil the desires of his wife. He would go to his office in the morning, and return in the evening. Sayyidunā Yūsuf ﷺ was at home all the time.¹

Now, on one side was the handsome face of Sayyidunā Yūsuf

ﷺ, his youth, Nubuwwah that he was going to get, his luminosity, and innocence. On the other side was the husband of Zulaykha. He was impotent. These were some of the apparent means that caused the love of Sayyidunā Yūsuf ﷺ to fall in the heart of Zulaykha. Sayyidunā Yūsuf ﷺ did not know that she had feelings for him. She was making up all these things in her heart for him. This was one-sided love. Zulaykha went ahead in all of this and she tried to seduce Sayyidunā Yūsuf ﷺ by making a filthy plot. It was such a powerful plot, that if the help of Allāh ﷻ did not

¹ Mu'jam A'lām an-Nisā' fil Qur'ān Al-Karīm p.146

come, then Sayyidunā Yūsuf ﷺ could have slipped. However, the help of Allāh ﷻ saved Sayyidunā Yūsuf ﷺ.

ONE-SIDED LOVE

The fitnah that our young Muslims have to face today are many. One dangerous fitnah amongst them is one-sided love. One finds a boy that falls madly in love with a girl, and the girl does not like him. Sometimes, the other person is not aware at all.

Similarly, there are some girls that fall madly in love with a boy. The boy has no idea of it. Many times, the boy has no idea of it at all. Then, one finds strange incidents of suicide and self-harm that result from this.

A HEARTBREAKING INCIDENT

There was an incident published in the Gujarati paper this week. There was a boy that fell madly in love with a girl. The girl did not want that boy at all. The boy was trapped in one-sided love. He presented his love to the girl thirty-five times.

However, she refused every time. In the end, the boy stabbed the girl thirty-five times and killed her. This is the madness of one-sided love. If both sides love each other, it is

bad enough, but this one-sided love is very dangerous. May Allāh ﷻ protect our young boys and girls. Āmīn

A DANGEROUS PLOT TO SEDUCE SAYYIDUNĀ YŪSUF ﷺ

Now, what was the condition? The Noble Qur'ān says,
And she, in whose house he was, sought to seduce him.
She closed the doors [Sūrah Yūsuf: 23]

When the husband of Zulaykha went to his office in the morning, she prepared the room. The room was in the inner portion of the palace. There were many rooms before it. She sent Sayyidunā Yūsuf ﷺ with the excuse of some work to the room. Sayyidunā Yūsuf ﷺ went inside. Zulaykha came behind with evil intentions. She closed the doors of the rooms that led to the main room. Then, she reached her room.

After reaching there, she tried to seduce Sayyidunā Yūsuf ﷺ into her evil plot. Immediately, she did not have any courage to call him to sin, but she seduced him, and what a dangerous way too. It is something to take lesson from.

ANIMALS GROW FAT ON FOOD, HUMANS ON PRAISE

An important point to bear in mind is that an animal gets fat through eating. Man eats and gets fat, and also, he hears his praises and reads words written in his praise, and he also gets fat. This is referred to as blowing up in hearing one's praises.

ZULAYKHA PRAISES SAYYIDUNĀ YŪSUF عليه السلام

Zulaykha used these weapons and began to praise Sayyidunā Yūsuf عليه السلام. She said, “Yūsuf, your hair is so beautiful.” She praised his hair and tried to bring Yūsuf close to herself. However, he was the special servant of Allāh, there was nothing to be praised about, so the praise vanished into thin air. This was the Nabī of Allāh. The concern for the hereafter and the fear of Allāh overpowered him. Sayyidunā Yūsuf عليه السلام gave an excellent response, “O Zulaykha, you are praising my hair. Remember, when I die, and people place me in the grave, they will put the soil over me and close the grave. Then, the first thing that will

separate will be my hair from my head.”¹

The reason for this is that there is heat in the grave and this affects the body. The first thing is that the hair will separate from the body.

THE PROPHETIC METHOD OF MAINTAINING HAIR

We must keep our hair in the way shown to us by Rasūlullāh ﷺ. He would keep his hair sometimes until the earlobe. Sometimes, it would be longer. If he was on a journey, and he did not get the chance to cut his hair, then it would grow longer. However, all the hair was equal in length. It was not that on one side it was longer and shorter on another side – this was not the way of Rasūlullāh ﷺ. This is done nowadays; hair is kept in accordance to fashion. Some hair is shaved, some hair is kept long. This is not appropriate. This is against the Sunnah of Rasūlullāh ﷺ. This is not the Islāmic way, it is the way of the Jews, Christians, and the enemies of Islām.

¹ Ma'ārif-ul-Qur'ān vol.5 p.46, Ṭabarī vol.7 p.181

IT IS ONLY THE CONCERN FOR THE HEREAFTER THAT WILL SAVE A PERSON FROM SIN

When Zulaykha saw that he first arrow did not hit the target, then she fired a second arrow in order to trap Sayyidunā Yūsuf عليه السلام. She said, “Yūsuf, how beautiful your eyes are.” Sayyidunā Yūsuf عليه السلام said, “After death, they will turn into pus and water in the grave, and will flow onto my face.” Zulaykha said, “Yūsuf, how beautiful is your face!” Sayyidunā Yūsuf عليه السلام said,

“The sand of the grave will consume it all.” It is as though Allāh ﷻ blessed him with such concern for the hereafter that through the ability given by Allāh, he saved himself from the sins of youth. The matter is that concern for the hereafter is such a thing that saves a person in every place from every evil and sin.

THE HEART & MIND OF ZULAYKHA WAS INTOXICATED WITH DESIRE

Desire had taken control of Zulaykha. She was intoxicated in her heart and mind; this is a very dangerous thing. When this desire overtakes a person, then a person does not listen to what his friend is saying, he does not

listen to his parents, he does not listen to the men of Allāh. His mind is subdued and overtaken by desire. Then, he falls into sin. This is something very dangerous. May Allāh ﷻ save us. Āmīn

The mind and heart were overtaken by desire. She could not understand anything. She tried in every way to seduce Sayyidunā Yūsuf عليه السلام. However, when she was not successful, then, in the end, she called him, "Come, you." She had openly called him to sin.

A POWERFUL METHOD TO PROTECT ONESELF FROM SIN

When Sayyidunā Yūsuf عليه السلام saw that he was surrounded from all sides, then he sought protection with Allāh ﷻ from sin.

He did not rely only on his own will and intention. Whoever gets the protection of Allāh, then no Shayṭān can take him astray. He began to advise Zulaykha, the one who was calling him to sin. He told her to fear Allāh and abandon the intention to sin. We learn from this point that making du'ā' to Allāh is a very effective means of saving one's self from sin.

Sayyidunā Yūsuf عليه السلام said, “I seek the protection of Allāh.”

THE DECEIT OF THE NAFS IS VERY DANGEROUS

It is a point to learn; no-one can be saved from sin without the help of Allāh ﷻ. It is quite clear. The Noble Qur'ān says ahead,

And I do not acquit myself. Indeed, the soul is a persistent enjoiner of evil, except those upon which my Lord has mercy. Indeed, my Lord is Forgiving and Merciful.
[Sūrah Yūsuf: 53]

The deceit of the nafs is very dangerous. Without the grace of Allāh ﷻ, no-one can be saved. There was a great saint in the Chishtiyyah chain by the name of Ḥasan Baṣrī عليه السلام. In the time of Rābi'ah Baṣariyyah ؓ, we famously hear in lectures that Shayṭān gave a challenge; “If Ḥasan Baṣrī and Rābi'ah Baṣariyyah were in solitude, then too I will shake them.” So, where do you and I stand in front of Shayṭān? Therefore, wherever there is a chance to sin or be in solitude, then save yourself from going there, continue making du'ā' to Allāh, “O Allāh, save me from sin.”

SAYYĪDUNĀ YŪSUF عليه السلام RECOGNIZED THE SIN AND REMEMBERED

What did Sayyidunā Yūsuf عليه السلام say to Zulaykha? He said, "Indeed, he is my master, who has made good my residence. Indeed, wrongdoers will not succeed."

The meaning of this āyat is that your husband is my master, I am his slave. He has shown great mercy upon me. He has done many favours for me. He bought me from the market and kept me nicely in his home. He fed me well and brought me up well. The person who has done a favour to me, it cannot be that I do wrong with his wife. Whoever does such a treacherous act will be a great oppressor, such oppressors will never be successful.

Another meaning of the āyat is that Allāh is my Rabb. He is my Master. He did so many favours for me, he brought me out of the well and put me in the palace of Egypt. I cannot disobey this master. If I do so, I shall be an oppressor. An oppressor will never be successful.¹

Anyway, Sayyidunā Yūsuf عليه السلام flatly refused and said that

¹ Maẓharī vol.5 p.22

this can never be.

A SUBTLE INSIGHT FROM QUR'ANIC EXEGESIS

Now, the next point is a very delicate one. There are a few places like this in the Noble Qur'ān. Before understanding, let us bear in mind an important point. May Allāh help me to explain, and you to understand. Inshā Allāh, he will make it easy.

We believe in all the Ambiyā' to be sinless. This is our īmān.

The second point is that sometimes the whisperings or thoughts of sin involuntarily come to a person. Allāh ﷻ will not take a person to task for this. He will forgive it. Sayyidunā Abū Hurayrah رضي الله عنه reports that Rasūlullāh صلی الله علیه و آله وسلم said, “Indeed Allāh has forgiven my Ummah for the thoughts and whisperings that come to the hearts, as long as they do not practice on it, or speak it.”¹

For example, if Ramaḍān is in summer and someone goes from the house to the Masjid and there is a cooler of cold water there. He thinks in his heart that he wants to

¹ Bukhārī #6664

drink the cold water, but he does not drink it out of the fear of Allāh ﷻ. There will be no sin for this thought, nor will his fast break.

Now see, here they are alone in the room. On the other side, Sayyidunā Yūsuf ﷺ and Zulaykha are both young. Thirdly, Sayyidunā Yūsuf ﷺ is very handsome and Zulaykha is also beautiful. All the means of sin came together. Solitude, beauty, and youth. On this occasion, the intention of Zulaykha was to sin. It was for this reason that she made this whole plan. However, there was a whispering that came into the heart of Sayyidunā Yūsuf ﷺ, it was not of the level of sin. It was an involuntary thought that was not sinful. Then, he acted contrary to the thought and his rank was raised even further in the sight of Allāh ﷻ.

ANGELS ARE ASTONISHED

A ḥadīth states that there was a unique incident playing out. There was a Nabī of Allāh, on the other side was a lady. In the heavens, the angels were saying, “O Allāh, one of your sincere servants, i.e., thought of sin, whereas he is aware of the calamity of this sin.”

Allāh ﷻ replied, “Wait, what will happen. If my servant

sins, then write the sin as he does. If he stays far away from the sin, then write a good deed in his record. This is because on the occasion of sin, he stayed away from sin out of the fear of Allāh.”²⁴⁶

IT IS VERY EASY TO EARN REWARD

Look how easy it is to earn reward. How merciful is Allāh ﷻ. The subject matter of a ḥadīth states,

Definitely Allāh ﷻ records the good deeds and evil deeds. Then, he explained the detail; a person makes an intention to do a good deed and he does not do it, so a good deed is recorded for him. If he makes a good intention, then does the good deed, then at least 1 good deed is recorded for him. Then, in accordance to his sincerity, 700 or more is recorded. As for sin, when a person makes an intention to sin and he does not do it out of the fear of Allāh, then a good deed is recorded for him. If he makes the intention and does the sin, then only 1 sin is recorded.

It is as though he made the intention to sin and he left it out of the fear of Allāh, then too he will be rewarded.

Allāh ﷻ says, ‘she intended evil with him, and he thought slightly of her.’

In the heart of Sayyidunā Yūsuf (عليه السلام), in accordance to normal human demands, something that was no against Nubuwwah, he thought slightly and Zulaykha had made a firm intention to sin. Therefore, there were two different things that happened. If the thoughts and intentions of both were of the same level, then the Qur'ān would have used the dual form, whereas there were two different words used.

UNSEEN MEANS FOR PROTECTION

Allāh ﷻ says, 'if he did not see a proof from his Rabb.'

In the room, where there was no-one, suddenly the gaze of Sayyidunā Yūsuf (عليه السلام) went towards the roof. He saw the image of his father, Sayyidunā Ya'qūb (عليه السلام). He was standing there with his finger pressed on his mouth. It is as though he was advising his son, 'Son, save yourself from sin. Do not go close to sin.' This was the unseen arrangements for his protection by Allāh ﷻ. [Ṭabarī]

Some reports say that the 'Azīz of Egypt was seen, whereas he was not there. Sayyidunā Yūsuf (عليه السلام) said to Zulaykha, "Look, this is your husband. Are you doing this evil deed in front of him?" [Ṭabarī]

Some reports say that he saw an āyat written on the

roof, whereas the Noble Qur'ān was not in the world at that time. [Ṭabarī]

The āyat was, 'do not go close to adultery, indeed it is shameless and an evil way.'

In essence, through the blessings of seeing the proof of Allāh ﷻ, the involuntary thought of sin left the heart of Sayyidunā Yūsuf ﷺ.

EARNING THE SHADE OF ALLAH'S THRONE [‘ARSH]

In one ḥadīth it is mentioned that the person who is called to sin by a good girl, and he is in solitude, no-one to see, but he says, 'I fear Allāh', out of the fear of Allāh, then on the Day of Qiyāmah, he will be given the shade of the 'arsh of Allāh ﷻ. On that day there will be no other shade.

Hence, save yourself from sin. On such occasions, when a beautiful girl calls you to sin, do not ever think that it is an ideal occasion for you. Nowadays, some youngsters, feel it to be a golden chance and they congratulate the person, they tell him that such a girl called you. However, this can never be a golden chance. It is throwing one's self into destruction. At such a time, save yourself from sin. Allāh ﷻ

will grant you of his shade.

HOLDING ONTO 3 THINGS IS A MEANS OF SAFETY FROM SIN

At this point, understand something well. Nowadays, the environment is filled with sin. Many brothers and sisters feel that it is very difficult to leave sin. However, what is correct is that it is very easy for a person to abandon sin. If we adhere to this, then Allāh ﷻ will protect us from sin:

1. We make a firm intention to stay away from sin. If a person makes a firm intention in his heart, then Allāh ﷻ will help him. Look, in this incident, Sayyidunā Yūsuf (عليه السلام) was the Nabī of Allāh. A Nābī is sinless. Despite this, he made a firm intention and resolve to stay away from sin.

2. In order to stay away from sin, one must make du'ā' to Allāh, 'O Allāh, I am your weak servant. This carnal desire, Shayṭān, and environment is my enemy. Protect me through your mercy.' Sayyidunā Yūsuf (عليه السلام) made du'ā' to Allāh ﷻ, 'I seek the protection of Allāh.'

3. One must make the effort to stay away from sin. When a person will make the full effort, then Allāh ﷻ will help him stay away from sin.

THE HELP OF ALLĀH WILL COME THROUGH THE BLESSINGS OF SINCERITY

Sayyidunā Yūsuf عليه السلام made an effort to stay away from sin. Allāh ﷻ mentions it in the next āyat, 'And thus [it was] that We should avert from him evil and immorality.

Indeed, he was of Our chosen servants.'¹

The servants that are chosen for the work of reforming the creation, Allāh ﷻ protects them from sin.

In this āyat, according to the Qirā'ah of Ibn Kathīr Makkī and 'Abdullāh bin 'Āmir Shāmī, the lām is read with a kasra. This means that whoever worships and obeys Allāh sincerely, he has no wrong intention, he is sincere.²

From this, we learn that whichever man or woman does good deeds and is sincere in his worship, Allāh ﷻ helps him in staying away from sin.

Similarly, in this āyat, the high status of Sayyidunā Yūsuf عليه السلام is explained. 'And thus [it was] that We should avert from him evil and immorality', Sayyidunā Yūsuf عليه السلام

¹ Sūrah Yūsuf: 24

² Ma'ārif-ul-Qur'ān vol.5 p.51

was removed from sin. Immorality and shamelessness came in front of him and surrounded him, so Allāh ﷻ removed it from him.

PUTTING A CLOTH OVER THE TELEVISION IN RAMADĀN

The room in which Zulaykha was and invited Sayyidunā Yūsuf (عليه السلام) to sin had an idol in it. Zulaykha first covered the idol. Sayyidunā Yūsuf (عليه السلام) asked, “Why did you cover it?”

Like the Muslims put a cloth over the television in Ramaḍān, so that they do not watch it. They watch it the whole year, but they do this so that they do not watch it in Ramaḍān. May Allāh ﷻ always save us from the evils of the television.

THE TELEVISION IS A PIT OF SNAKES

On one occasion, Mawlānā Abrār-ul-Ḥaq Hardo'ī (رحمته الله) came to Jāmi'ah Dhabel. He said in a lecture, “The television is a pit of snakes, i.e., it is filled with the snakes that are punishment of Jahannam and the grave. Nothing will happen by putting a cloth over it. It is best for one's īmān and character to remove it from the home.”

ONE MUST FEEL MODESTY BEFORE ALLĀH ﷻ

Anyway, Zulaykha said, “This is my deity. I do not have the courage to sin in front of it.” Upon this, Sayyidunā Yūsuf عليه السلام said, “My deity, Allāh ﷻ, is more worthy that we be ashamed in front of him. No veil will be able to hide me from him.”

A POSITION OF AUTHORITY IN DĪN & THE WORLD MUST STOP A PERSON FROM SIN

If Allāh ﷻ grants a person a high position in Dīn, or in terms of the world, then the demand of this position is that we give special consideration to it, and pay special attention to refraining from sin. A sin is a sin. Evil is evil. If anyone does it, it is dangerous. However, if Allāh gives someone a position, then he or she must try as best as possible to save himself from sin.

Allāh ﷻ made Sayyidunā Yūsuf عليه السلام into a Nabī. This is a very high position from Allāh ﷻ in terms of Dīn. Allāh ﷻ granted his love and recognition. This was sufficient. The blessings of this important position and the grace of Allāh ﷻ was such that it protected him from sin.

Today, there are many people that have made a worldly

position a means of sin. Regrettably, there are many people who hold high positions in terms of Dīn and they do not fulfil the demands of this position. Under the umbrella of the Dīnī position, they engage in sin. May Allāh ﷻ protect us. Āmīn

ONE MUST DEPART FROM PLACES WHERE SIN OCCURS

The room in which Zulaykha had invited Sayyidunā Yūsuf عليه السلام to sin, there were locks on it. Despite this, Sayyidunā Yūsuf عليه السلام left that place. Look at the great power of Allāh, when Sayyidunā Yūsuf عليه السلام tried his best to stay away from sin and ran to the door, then the unseen help from Allāh ﷻ came. As he reached the door, then automatically the locks broke and the doors opened. Sayyidunā Yūsuf عليه السلام ran, and one door after the other began opening and the locks broke one after the other.¹

And they both raced to the door, and she tore his shirt from the back, and they found her husband at the door.
[Sūrah Yūsuf: 25]

¹ Rūḥ-ul-Ma'ānī vol.6 p.408

From this, we learn that wherever there is a danger of falling into sin, one must leave that place. The matter with people nowadays is that they wilfully go to places of sin and they stay at places of sin. Then they say that they cannot save themselves from sin. Hence, wherever there is a possibility of sin, and where there are means of sin, one must keep himself far away from it. Inshā Allāh, one will be protected from sin.

INCIDENT OF SHAYKH-UL-HIND عالم الدين & JUMU'AH IN THE JAIL

In the Noble Qur'ān, we are commanded to strive to come for Jumu'ah,

O you who have believed, when [the adhān] is called for the prayer on the day of Jumu'ah [Friday], then proceed to the remembrance of Allāh and leave trade. That is better for you, if you only knew. [Sūrah al-Jumu'ah: 9]

Most probably, it is the incident of Shaykh-ul-Hind عالم الدين. Whilst he was imprisoned in Malta, when the day of Jumu'ah would come, then in accordance to his ability, he would perform a ghusl, wash his clothes and wear them. Then he would prepare for Jumu'ah and go until the prison

door. Upon reaching there, he would make du'ā', 'O Allāh, I had the ability to do this much, to go until the door of the jail. The rest of the matter is in your control.' Even if the jail door would not be opened, he would do this every Jumu'ah.

From this, we learn that one must continuously try. Showing the results is in the control of Allāh ﷻ. Upon this incident, Muftī Muḥammad Shafī' رحمه الله has written a unique point. 'It is not far-fetched from the general mercy of Allāh that he could have allowed a miracle to happen and for the jail to open and he رحمه الله could have gone to a Masjid nearby for Jumu'ah. however, through his wisdom, he granted this luminary such a high position that thousands of miracles can be sacrificed upon him.'

Anyway, when Zulaykha saw that Sayyidunā Yūsuf عليه السلام is fleeing from sin, then she also ran behind him. She ran and hit Sayyidunā Yūsuf عليه السلام from behind. The upper garment of Sayyidunā Yūsuf عليه السلام tore from behind. They ran and ran until the last door, then suddenly they saw the husband of Zulaykha standing there.¹

¹ Mazḥarī vol.5 p.25

A NABĪ DOES NOT MAKE THE EVIL OF ANYONE APPARENT

The outlook and method of the Nabī is that if he sees the evil of someone, he does not open it up in front of the people, but he hides it. Our ways have become spoilt. If we see something small, then we make a big noise of it in the town. Speaking about sin and shameless things and spreading it is also a major sin. Remember, if you will make the sins of someone apparent today, and you spread it, then tomorrow there will be someone that will open your sins in front of everyone. This is the hidden system of Allāh ﷻ. You will reap as you sow. Rasūlullāh ﷺ said, “He who hides the fault of a Muslim, Allāh will conceal his faults on the day of Qiyāmah.”¹

There is a unique sentence in the marginal notes of Jalālayn Sharīf, ‘One of the means of an evil death is to delve into the honour of Muslims.’²

¹ Bukhārī #2442

² Jalālayn p.453

ZULAYKHA ACCUSES SAYYIDUNĀ YŪSUF ﷺ

Sayyidunā Yūsuf ﷺ was the Nabī of Allāh ﷻ. He had the honour and nobility of Nubuwwah. He probably wanted to hide the fault of Zulaykha, but it was Zulaykha that began speaking. She saw that her husband will become angry, so she immediately laid a false accusation upon Sayyidunā Yūsuf ﷺ. What a filthy plot! She said,

"What is the recompense of one who intended evil for your wife but that he be imprisoned or a painful punishment?"¹

THE WAY OF THE AMBIYĀ' IS TO CLEAR ONE'S NAME FROM FALSE ACCUSATIONS

When the false accusation came upon Sayyidunā Yūsuf ﷺ, he did not remain silent. From this we learn that when false accusation comes a person's way, then one must seek clarity. Sayyidunā Yūsuf ﷺ said, "It was she who sought to seduce me."² From this, we learn that if a person is falsely accused, then clarifying and clearing one's name is the way

¹ Sūrah Yūsuf: 25

² Sūrah Yūsuf: 26

of the Ambiyā'. Staying silent on such an occasion means that a person is classifying himself as a criminal.

THE DILEMMA FACED BY THE 'AZĪZ OF EGYPT

There are two separate issues here. Sayyidunā Yūsuf عليه السلام is saying that Zulaykha was trying to seduce him. Zulaykha said that Sayyidunā Yūsuf عليه السلام was trying to seduce him. Now, the husband of Zulaykha was very worried. Whom should he believe?

On such an occasion, a person will be flabbergasted. This is a weakness of man. He hears something from one side, or, he hears something from his own, and without investigation, he thinks it to be correct and he decides on the matter. This is not correct at all. One must investigate both sides, one must not become angry, nor worried. One must be cool headed, and then decide. Inshā Allāh, the correct decision will be made.

On such an occasion, the second mistake that a person makes is that he listens to what the house folk say, and he belies what others say. This was an occasion where the 'Azīz of Egypt could have believed his wife and could have become angry. However, Allāh ﷻ was going to save

Sayyidunā Yūsuf عليه السلام. For this reason, he did not become angry. With a level head, he thought that if his wife is saying something, and on the other side, Yūsuf is saying something, and he knows about Yūsuf that he is not an ordinary person. For this reason, he said, 'Keep Yūsuf well.' It was as though the husband of Zulaykha did not become overwhelmed by anger, he did not say anything untoward. This was a help from Allāh ﷻ.

AN IMPORTANT PIECE OF ADVICE FOR HUSBANDS

There are many people nowadays that have no sense of self honour, the wife and daughter engage in shameless things, they have illicit relations, then too, they let it go on. This is something terrible. May Allāh ﷻ save us from such a loss of self-honour. Āmīn

Anyway, now it was difficult for the husband of Zulaykha to

decide. Is Yūsuf truthful? Is my wife truthful?

ALLĀH ﷻ'S FOR HIS PIOUS SERVANTS IN SUCH SITUATIONS

During such difficult moments, Allāh ﷻ grants his

unseen help for his servants. There was no-one else present when this incident took place. It was only Zulaykha and Sayyidunā Yūsuf عليه السلام. However, there was a breastfeeding child sleeping in the cradle nearby.

THE IMPORTANCE OF MINDFUL BEHAVIOUR AROUND CHILDREN

At this point, remember an important point. There are small children in our homes. We feel that they are small, what will they understand? What will they hear? This is a big mistake. During childhood, the eyes see. Whatever the child sees and hears, it remembers. Then, when the child is three or four years old, it begins to speak and it speaks whatever was previously recorded in its mind. The condition of small children is like that of a recorder. When the tape recorder is recording, it does not speak. It only listens. When the time is finished, it begins to speak. It says that which was recorded in it.

Therefore, it is written that when the parents speak in front of the children, even if it is a breastfeeding child, or a child a little older, one must not speak of ones needs like that for relations and sexual related topics. If we are in the

bedroom and there is a small child there, if it is awake, then one must not engage in relations. In short, these things have a bad effect on the character of the child.

THE MIRACULOUS TESTIMONY OF THE INFANT

Anyway, Allāh ﷻ prepared a breastfeeding child for the protection of his innocent Nabī. Allāh ﷻ gave the child the ability to speak. There are two miracles in this. One was that an innocent child in favour of Sayyidunā Yūsuf (عليه السلام), and the second was that it spoke such things that even an intelligent person was not capable of uttering.

This innocent child could have spoke and said that Zulaykha was sinful and Sayyidunā Yūsuf (عليه السلام) is innocent, and the matter would have been resolved and Sayyidunā Yūsuf (عليه السلام) would have been successful. However, the child spoke two sentences that caused even the intelligent people to be astonished. It forced the just people to be truly just.

‘And a witness from her family testified, "If his shirt is torn from the front, then she has told the truth, and he is of the liars. But if his shirt is torn from the back, then she has lied, and he is of the truthful."

Look at the shirt of Yūsuf, where is it torn. If it is torn

from the front, then understand that Yūsuf forced Zulaykha. Zulaykha would be blame free. If it is torn from the back, then understand that Zulaykha is lying, and Yūsuf is truthful.

This is because Yūsuf wanted to stay far from Zulaykha. It was Zulaykha that was forcing him, she pulled him from behind and called him to evil.

The husband of Zulaykha was a minister. He was intelligent. He said, “Definitely, this is correct.” When he saw the shirt, he saw that it was torn from behind. It was established that Zulaykha was lying, she wanted to seduce him, and Sayyidunā Yūsuf ﷺ was sinless and speaking the truth.

TORN FROM THE FRONT: A SIGN OF THE CRIMINALS

Look, I shall inform you of an intricate point. In the incident of Sayyidunā Yūsuf ﷺ, the decision that was made stated that if the clothing worn was torn from the front, then this is a sign that the man is to blame. The shirt of Sayyidunā Yūsuf ﷺ was torn from the back. In reality, he was blame free. However, from this, a point comes to the

fore, the young boys and girls of today have a general habit of wearing pants and tops. The pants have a zip in the front. This zip opens up. This is also a form of being torn from the front. We must think, is this not a sign to declare one's self as a criminal?

Therefore, instead of wearing pants that have zips, one must wear Islāmic clothing that is pure and shameful. Wear Islāmic clothing.

FOUR CHILDREN THAT SPOKE IN THE CRADLE

A ḥadīth states that there were four children that Allāh ﷻ granted the ability to speak in the cradle.

1. One was the child that testified on the occasion where Sayyidunā Yūsuf ﷺ was accused of adultery

2. When the people accused Sayyidah Maryam ﷺ of adultery, then Sayyidunā 'Īsā ﷺ spoke in the cradle

3. When Sayyidunā Mūsā ﷺ was accused, then the woman that was combing the hair of the wife of Fir'aun, the child of that woman began to speak

4. In the time of the Banī Isrā'īl, there was a pious person by the name of Jurayj that was accused, so a

breastfeeding child spoke

THE SILENT WITNESS

Allāh ﷻ granted the ability to speak to a child that was in the cradle and to announce the purity and chastity of Sayyidunā Yūsuf عليه السلام. We learn an important point from this; there are many things we feel that are lifeless and cannot speak. However, all of them will one day give testimony in the court of Allāh ﷻ.

In whichever place a person sins, then that place or room or surroundings, whatever was placed around where the sin was committed, all of them will testify. Even the body of man will testify. Although all these things have no senses, but they will stand as witness. Therefore, before doing any sinful act, have the fear of Allāh in the heart, then it will become easy to stay away from sin.

THE PLOT OF THE WOMEN

When it was proven that Zulaykha is lying and Sayyidunā Yūsuf عليه السلام is truthful, then the husband of Zulaykha said, 'Definitely your plotting is very great.'

From this we learn that the plotting of some women, when they want to seduce someone, is very great. This

means that when they plot and plan and resort to filthy tricks, then it is even more dangerous than the tricks of Shayṭān. This is because the outer appearance of women is soft and attractive. So, the onlooker and listener will believe very quickly.

With regards to Shayṭān, the Noble Qur'ān says, 'indeed the plotting of Shayṭān is weak.'¹

In a ḥadīth, a similar subject matter is reported from Rasūlullāh ﷺ. 'Indeed the plotting of women is greater than the plotting of Shayṭān.'²

The Noble Qur'ān and Aḥādīth both state that the plotting of women is very severe. Despite this, all women are not like this.

THE TRAP OF SHAYṬĀN; PLOY OF WOMEN

[Iblīs] said, "By Your might, I will surely mislead them all. Except, among them, Your chosen servants." [Sūrah Ṣād: 82-83]

¹ Sūrah an-Nisā': 76

² Taqrīb-ut-Tahdhīb vol.2 p.210, Qurṭubī vol.9 p.115

After this, Iblīs made a request to Allāh ﷻ, I need a strong trap to pull man into sin, such a trap that he cannot come out of it once he is caught in it. Allāh ﷻ put various traps in front of Shayṭān.

1. Allāh ﷻ first put gold, silver, and horses, and stated that Shayṭān could take man astray by means of them.

However, Shayṭān said, “This is a very good trap, but it is not like I want.” He turned his face away.

2. Then Allāh ﷻ presented mines in front of him, and all the gems that come out from it. Shayṭān said that he requires a better trap.

3. Allāh ﷻ showed him sweet oil, fatty food, expensive drink, expensive silken clothing. Shayṭān said that he requires an even stronger trap through which man can be tied and he cannot flee to the door of Allāh.

4. Then Allāh ﷻ presented liquor and infighting. Shayṭān saw all this and was partly pleased. He smiled and understood that this trap was better than previous ones, i.e., he will cause people to argue and fight, he will cause oppressors to kill innocent people and his work will be done. However, Shayṭān was not fully pleased. Shayṭān

wanted something greater. He made a new request, “Allāh, give me such a strong trap that will finish the piety of people off and I can put a rein on the mouths of people, by means of which I can turn them in whichever direction I want and he will not be able to turn this way or that way.”

5. In the end, Allāh ﷻ showed Shayṭān the beauty of women that will finish off the intellect and patience of man. When the beauty of women was shown to Shayṭān, then he celebrated. He clapped. He understood that he is successful in his aim. He said, “O Allāh, give me this trap quickly.” This is because he saw that the eyes of women were filled with such a veil that would cover the mind of man and he would become drunk over them. He placed the beauty and purity of the cheeks of women in the hearts of people, causing their hearts to burn. Shayṭān saw that their faces, skins, lips, and other body parts shined out like the rays of the sun. they stood out from the rest like a striking flower stands out in a garden. Their faces were like jasmine flowers to him. When Shayṭān saw this, he jumped and said, “Enough, this is sufficient for me.” Shayṭān was extremely pleased when he got women.

This is mentioned in Mathnawī of Mawlānā Rūmī رحمته الله. It is mentioned in Sīrat-ul-Muṣṭafā by Mawlānā Idrīs Kāndehlawī

رحمته الله vol.3 p.236-239.

THE ‘AZĪZ OF EGYPT SEEKS FORGIVENESS FROM YŪSUF عليه السلام & HE ASKS ZULAYKHA TO SEEK FORGIVENESS

The summary is that the ‘Azīz of Egypt understood that Sayyidunā Yūsuf عليه السلام is innocent and his wife is at fault. For this reason, he requested Sayyidunā Yūsuf عليه السلام, ‘Yūsuf, turn away from this.’

“Yūsuf, I am a minister. If the people of the city come to know that my wife did this, then I will be disgraced. For this reason, forget about this, and do not let anyone know about this.”

He then said to his wife, “And, [my wife], ask forgiveness for your sin. Indeed, you were of the sinful.” [Sūrah Yūsuf: 29]

Yūsuf is sinless, you were the one that wanted to do evil with him. Upon this, you laid an accusation against him. So seek forgiveness from him. If his heart was hurt, then your

life will be destroyed.

NEVER CAUSE PAIN TO THE HEARTS OF ALLAH'S PIOUS SERVANTS

At this point, I shall inform you of an important point, do not ever cause hurt to the hearts of the pious servants of Allāh. If you accuse them, they will be patient and sit quietly. They will not take revenge. However, Allāh ﷻ will take revenge on their behalf. When Allāh ﷻ takes revenge, then the worldly life of a person will be destroyed and their life in the hereafter will also be destroyed.

TRUTH EVENTUALLY COMES TO LIGHT

This entire incident took place in the house. However, there were some things that could not be hidden. For example, if a person falls in love with someone, then it shows. The link of marriage also becomes apparent. Similarly, the matter will spread amongst the people of the area and city. This is especially the case with a senior government official of Egypt and his family – it will become even more famous. There were five women of high-ranking families that began to speak amongst themselves,

And women in the city said, "The wife of al-'Azīz is

seeking to seduce her slave boy; he has impassioned her with love. Indeed, we see her [to be] in clear error."

In this āyat, the word used is 'fatāha'. A link of being the slave of Zulaykha has been mentioned, whereas Sayyidunā Yūsuf (عليه السلام) was the slave of the 'Azīz – her husband. In our common usage, the belonging of the husband is said to be the belonging of the wife. It could also be that Zulaykha took Sayyidunā Yūsuf (عليه السلام) from her husband as a gift.

SECRET TALK IS NOT APPROPRIATE

When you hear evil of someone, then do not talk secretly about it. If there is something linked to you, or you are responsible for something, then about whoever you heard something, you must go and investigate. This is mentioned in a ḥadīth, 'A believer is a mirror of another believer.' [Abū Dāwūd 4918]

THE FOUNDATION OF THE EGYPTIAN WOMEN'S GOSSIP

If we gauge, we understand that the basis of talk amongst the women was that Zulaykha made a plan to do something evil with her slave boy. If she wanted to do it with someone of her rank, then it could have been

somewhat understood. Based on this, the women began to criticize and malign Zulaykha.

This is an action that is evil in itself in the Sharī'ah, whether a person does it with their slave, or with anyone else. Our Sharī'ah has taught us that without nikāḥ, no man must have an illicit relationship with a woman. Similarly, without nikāḥ, no woman can have a relationship with a man. However, when we read the next āyat, we understand that in Egypt, doing such things amongst the royal family was not understood to be sinful. Shamelessness and immorality were common. Therefore, the objection against her was that she is the wife of such a high-ranking minister and she wants to have relations with a slave.

ZULAYKHA'S STRATEGIC RESPONSE TO THE CIRCULATING RUMOURS

When the rumours started to spread, then it reached the ears of Zulaykha. Zulaykha thought that she should show the women what kind of slave she fell in love with. In order to show these women of the city, she made a grand plot, So, when she heard of their scheming, she sent for them and prepared for them a banquet and gave each one of them a

knife.

When Zulaykha heard about their talk against her, she invited all the women and made a grand gathering in which she put the best of cushions, decorations and so on. When the women of the city came, she seated them in the hall. She put the food in front of them and in putting the food before them, she planned and put normal food, as well as food that required a knife to eat. For example, she put fruit, and also a sharp knife to cut it. Now, outwardly it seemed as though she put the knives for cutting the fruit, but the objective was something else.

AN ETIQUETTE FOR SERVING FRUIT TO GUESTS

From this we learn that one must not cut the fruit and put it in front of the guests. One must put the entire fruit, and a knife with it so that whichever fruit a person wants, they can eat. Whatever they do not want, they will leave. This is because after cutting it, if they do not eat, then the fruit will be spoilt. Therefore, one of the etiquettes of putting the fruit is that without cutting it, one must put it in front of the guest, with a knife.

ZULAYKHA COMMANDS SAYYIDUNĀ YŪSUF ﷺ TO COME INTO THE ROOM

The meal began. Now the women took the fruit and were preparing to cut it. At that moment, Zulaykha played a big game. Sayyidunā Yūsuf ﷺ was in another room. She told him, ‘come out before them’. [Sūrah Yūsuf: 31]

What did Sayyidunā Yūsuf ﷺ know about their objectives? He understood that there was no evil intent. Therefore, he came out. When he entered, he understood her ploy, so he entered from one side and left from another side.

CONDITION OF THE EGYPTIAN WOMEN UPON SEEING SAYYIDUNĀ YŪSUF ﷺ

When the luminous face of Sayyidunā Yūsuf ﷺ was seen by the women seated in the gathering, then if the Noble Qur'ān did not mention their condition, we would not have been convinced, because we have full conviction in the words of Allāh ﷻ and His Rasūl ﷺ. We place our intellect aside in front of them. Allāh ﷻ says, ‘And when they saw him, they greatly admired him and cut their hands.’

When Sayyidunā Yūsuf ﷺ came into the gathering and

the women of Egypt saw his beauty and handsomeness, they were shocked. They were so astonished that they lost their senses. They were cutting fruit, and their minds lost focus, they began staring at the face of Sayyidunā Yūsuf عليه السلام and the women said,

"Perfect is Allāh! This is not a man; this is none but a noble angel."

Such beauty and luminosity cannot be in a human being, this is some noble angel that has come down from the sky.

AN IMPORTANT POINT

Remember an important point here. One is women that come from poor homes; they have not seen any bounty. They see a bounty and are astonished. That is one matter. However, these were women from the royal family. What did they not see? They saw Sayyidunā Yūsuf عليه السلام and were so astonished that instead of the fruit, they cut their fingers.

IF THE WOMEN OF EGYPT WERE TO SEE MY MASTER MUHAMMAD ﷺ

I inform you of a ḥadīth in which Sayyidah 'Ā'ishah رضي الله عنها says that the women of Egypt saw Sayyidunā Yūsuf عليه السلام and

cut their fingers. If they had to see my beloved, Sayyidunā Muḥammad ﷺ, they would have cut their hearts.

What a unique statement! From this, we can gauge how beautiful Allāh ﷻ created our Rasūl ﷺ, what beauty he was given.

ZULAYKHA RESPONDS TO THE CRITICISM

When the women cut their fingers, Zulaykha got the chance to speak.

She said, "That is the one about whom you blamed me."
[Sūrah Yūsuf: 32]

The slave about whom you were criticizing me, you only saw him once and cut your fingers. I stay with him in the house day and night, so what problem is it if I showed love towards him?

A CONFESSION IN FRONT OF EVERYONE & AN OPEN THREAT

Then Zulaykha confessed to her sin in an open gathering. This was the help of Allāh ﷻ that Zulaykha confessed in front of everyone. Zulaykha said,

And I certainly sought to seduce him, but he firmly refused;

Listen, today I confess that I tried to seduce Yūsuf, I used my strength to trap him, but he saved himself. However, I issue a threat to you regarding the future,

and if he will not do what I order him, he will surely be imprisoned and will be of those debased."

In the future, if he will not sin with me, he will not fulfil my desire, then I will imprison him or debase him.

Zulaykha issued this threat in front of everyone. From this you can gauge how evil the society was. There was no woman who could tell her, 'how are you so boldly engaged in sin?'

PREFERRING JAIL OVER SIN

When Sayyidunā Yūsuf عليه السلام saw this, he thought that staying in such an environment, what will he do? The entire environment is spoilt. All the women are spoilt. For this reason, in order to save himself from sin, he made du'ā' to Allāh. From this, we learn that the greatest power to save one's self from sin is du'ā'. Sayyidunā Yūsuf عليه السلام made a unique du'ā',

O my Rabb, the jail is more beloved to me that what they call me towards

I will live in jail, but I will not fall into the matters of these women. This is because the jail is the calamity of this world. If I fall into the trap of these women, then there is punishment in the hereafter. The calamity of the world is much easier in comparison to the punishment of the hereafter.

THE NABĪ FEARS THE PLOT OF THE WOMEN

Sayyidunā Yūsuf عليه السلام is a Nabī. Despite this, he says,

And if You do not avert from me their plan, I might incline toward them and [thus] be of the ignorant."²⁷⁹

O Allāh, if you do not save me, then I could fall into the trap of these women and sin. Allāh-u-Akbar, who is saying this? A Nabī is saying this. A Nabī is fearing the trial of women, so how much should the common people fear!

Similarly, from this āyat, we learn that the women that were involved in this plot, their plan was possibly that if Zulaykha opens the door for her desire, then it will be easy for them. For this reason, some Mufasssirīn have written, ‘The women of Egypt supported Zulaykha and said to Yūsuf عليه السلام, ‘Zulaykha is a woman that has favoured you, you should accept what she says,’

Look at this society. In lieu of a favour, they are speaking about sin, like in today's times, we see the same in many places.

Therefore, in the du'ā' of seeking protection from sin, Sayyidunā Yūsuf عليه السلام included all the women, that Allāh ﷻ should keep him away from the plot of all the women.

SIN IN IGNORANCE

On this occasion, he عليه السلام said in his du'ā', 'and thus be of the ignorant'. We learn that the demand of knowledge is protection from sin and a person sins in ignorance. Moreover, we also learn that sinning is a work of ignorance, whether the sinner understands himself to be a scholar, or he is called a scholar.

IT IS VERY DANGEROUS TO SIN IN LIEU OF A FAVOUR

There was a graduate of our institute. He was from America, Mawlānā Yūsuf Bhula. He came to Vancouver in order to accompany Muftī Aḥmad Khanpūrī dāmat barakātuhu. He mentioned something very regrettable. When he was coming to India, a widow came to him and complained of her poverty and asked for financial help.

Mawlānā Yūsuf took the name of a responsible person and said, “Go to him. Every year, funds for widows come to him.” The woman lowered her head in shame and started crying. She could not speak for a while. Mawlānā asked, “Sister, what is the matter?” The woman replied, “When we ask him for help, then he puts the condition down that we must sleep with him.”

What a terrible and dangerous thing, it is not his money, it is money that others have given. He has only been made responsible, and he does such filthy things with widows. we must be ashamed, and repent in front of Allāh ﷻ. Our sisters must save themselves from such vultures and beasts.

Today, there are so many incidents of women falling into adultery because of getting a job, because of getting entry into a school or college, may Allāh ﷻ grant the ability to repent properly. Āmīn

ONE MUST SAVE THEMSELVES FROM PLACES OF FITNAH

Remember, wherever there is fear of falling into fitnah, one should not go there. For this reason, it is reported, ‘Save yourselves from places of accusation.’

Where liquor is being sold, if you go there to drink milk, then people will say that you are drinking. No one will see what is in the glass. Therefore, if accusations will come your way by going to a certain place, then do not go there. It is essential to understand this. If you have to face loss in this world, then face it, but do not allow loss to come to your condition in the hereafter. The loss of the hereafter is very severe and dangerous.

ACCEPTANCE OF THE DU'Ā' & YŪSUF عليه السلام IN JAIL

When Sayyidunā Yūsuf عليه السلام made du'ā', then Allāh جل جلاله accepted it,

So his Rabb responded to him and averted from him their plan. Indeed, He is the Hearing, the Knowing.

When the talk spread throughout the city, and Zulaykha confessed in front of everyone, and issued threats, then the minister was ashamed. For this end, he made a plan and said to Sayyidunā Yūsuf عليه السلام, “Yūsuf, you are pure. You did not sin. However, in order to end off the talk, we shall send you to jail for a short while.” Subsequently, he sent Sayyidunā Yūsuf عليه السلام to jail.

ONE SHOULD ALWAYS ASK ALLĀH ﷻ FOR ‘ĀFIYAT

Sayyidunā Mu’ādh bin Jabal ﷺ reports that Rasūlullāh ﷺ heard a person saying, “O Allāh, I ask you for patience.” He said, “You asked Allāh for a calamity, ask him for ‘āfiyat, i.e., safety, security.”²⁸²

Patience is something very good, but Rasūlullāh ﷺ said, “Do not ask for patience.” This is because patience is required at the time of a calamity. After this, there will be a calamity. Hence, always ask Allāh ﷻ for ‘āfiyat. There is a comprehensive du’ā’ for ‘āfiyat mentioned in the ḥadīth, “O Allāh, I ask of you complete ‘āfiyat, perpetual ‘āfiyat, and I ask of you gratitude upon ‘āfiyat.” [Al-Qawl Al-Badī’ p.334]

This means that a person is asking Allāh for complete health, perpetual health and to be grateful for it.

Then, Allāh ﷻ says,

Then it appeared to them after they had seen the signsthat he

[i.e., al-‘Azīz] should surely imprison him for a time.²⁸⁴

THE CALAMITY OF THE JAIL WAS A MERCY IN REALITY

He now came to jail. In the beginning, this jail was a calamity outwardly. After a while, it became a mercy. Therefore, after going to jail, he became the king.

When Sayyidunā Yūsuf عليه السلام entered jail, there were two royal servants that also entered the jail with him. They had seen a dream and the interpretation of it was given by Sayyidunā Yūsuf عليه السلام - they saw this become a reality. One royal servant became the servant of the king once again. One day, the king saw a strange dream. No one could give the proper interpretation of it. The prisoner took permission from the king and asked the interpretation from Sayyidunā Yūsuf عليه السلام in jail. He mentioned the interpretation and the plan on how to go about things.

THE KING WANTED TO MEET SAYYIDUNĀ YŪSUF عليه السلام

When the interpretation reached the king, the king was very surprised that in our jail, there is such a valuable person. His knowledge is of a very high level. The king sent a message that this person must be taken out of jail and be

brought to him. He wanted to meet him.

This was the power of Allāh ﷻ. In order to take Sayyidunā Yūsuf ﷺ out of jail, Allāh ﷻ blessed him with honour and the king sent his own person to bring Sayyidunā Yūsuf ﷺ to his court.

SAYYIDUNĀ YŪSUF ﷺ'S UNIQUE COURAGE

When the messenger of the king came to call Sayyidunā Yūsuf ﷺ from jail, he said, "My condition is that I shall not come out until an investigation is done."

And the king said, "Bring him to me." But when the messenger came to him, [Joseph] said, "Return to your master and ask him what is the case of the women who cut their hands. Indeed, my Lord is Knowing of their plan." [Sūrah Yūsuf: 50]

First ask the king about the condition of the women that cut their hands.

This was the courage of a Nabī. The messenger of the king had come, and he said that he will not give the interpretation, but an investigation must be carried out. There was an accusation levelled against him, what is the reality of it?

Sayyidunā Yūsuf عليه السلام wanted that it must be known that Allāh

جبار knew his condition, now he wanted that Zulaykha must also know that he is pure. However, the king must also know. The husband of Zulaykha must know, and the people of Egypt must also know that he was not sinful.

RASŪLULLĀH ﷺ GIVES ADVICE TO THE UMMAH

On this occasion, Rasūlullāh ﷺ mentioned a unique advice, 'If I had to stay for the time period that Yūsuf was in jail, and I was called form the jail, then I would have immediately accepted.'

This advice of Rasūlullāh ﷺ was better in terms of well- wishing for the normal person. This is because no-one can trust the nature of a king. When he is in the right mood, then even a camel will come out, and when he is not in the right mood, then not even a needle will come out.

From this, the general person gets the teaching that when he or she gets the chance to be freed, then he or she must immediately come out. This is because it could be that the view of the king changes and he keeps the sentence

running. For this reason, Rasūlullāh ﷺ mentioned a piece of advice as well- wishing for the Ummah. Together with this, the bravery and high courage of Sayyidunā Yūsuf عليه السلام was praised.

THE LOFTY CHARACTER OF SAYYIDUNĀ YŪSUF

عليه السلام

Look at the character of Sayyidunā Yūsuf عليه السلام. He said whatever he wanted to say. However, he did not take the work of Zulaykha. If he wanted, he could have clearly said, “Tell the king to ask Zulaykha who is correct and who is wrong.”

This is the condition of the Nabī. He does not want respect for anyone. Yes, it was his right. Whatever the case was, it must be done properly with respect. Bear in mind that the respect of a believer must not be harmed. Similarly, the nature of a noble person is that the right of the household in which he grew up must be fulfilled.

ALLĀH ﷻ KNOWS EVERYTHING

Allāh ﷻ then says, ‘Indeed my Rabb is aware of their plan.’

THE KING MAKES AN INVESTIGATION ABOUT THE EGYPTIAN WOMEN

When this response reached the king, he immediately gave the instruction that Zulaykha must be brought to the court and whichever women cut their fingers, they must be brought to the court. Then, in an open gathering, he asked,

"What was your condition when you sought to seduce Joseph?"

Form this, we learn that the king himself felt that Sayyidunā Yūsuf ﷺ was blame-free. After a few days, through the power of Allāh ﷻ and the blessings of Sayyidunā Yūsuf ﷺ, the king was blessed with īmān, and he died on īmān.

CONFESSION OF THE WOMEN

When the women were asked in court, then they spoke the truth.

They said, "Perfect is Allāh! We know about him no evil."

In one voice, the women said, "By Allāh, we have not seen any evil in Yūsuf. He is a pure person."

ZULAYKHA ADMITS

Then Zulaykha admitted. Allāh ﷻ says,

The wife of al-'Azīz said, "Now the truth has become evident. It was I who sought to seduce him, and indeed, he is of the truthful." [Sūrah Yūsuf: 51]

Today, in court, all the women admitted their guilt. They said that Sayyidunā Yūsuf ﷺ is blame-free. They were the ones who tried to seduce Yūsuf.

A PERSON MUST REMAIN UPRIGHT NO MATTER WHAT THE WORLD SAYS

Sisters, from this incident we learn the lesson that we must remain pure and clean, and we must save ourselves from sin. The world can say whatever they want. They can accuse, but we must keep ourselves pure. Inshā Allāh, one day the world will know that this person was truthful and the help of Allāh ﷻ will come.

Sayyidunā Yūsuf ﷺ said,

That is so he [i.e., al-'Azīz] will know that I did not betray him in [his] absence and that Allāh does not guide the plan of betrayers.

The husband of Zulaykha bought me and brought me

from the market. He honoured me. He kept me with respect. He should not think that the person whom he honoured, he looked with a wrong gaze at his wife. I wanted to show the husband of Zulaykha that in his absence, I did not do anything wrong with his wife. 'It is me faith and conviction that whoever betrays the trust, Allāh will never show him the straight path.'

If someone trusts us, then we must honour his trust. If someone gave work to us, then we must be trustworthy in it. On such an occasion, we must remember that even if the shop owner does not see anything of mine, but Allāh ﷻ sees everything. If I am dishonest, then Allāh ﷻ will not allow me to be successful. If I remain honest, then Allāh ﷻ will allow me to be successful in this world and in the hereafter.

THE PUBLIC ANNOUNCEMENT OF YUSUF ﷺ'S INNOCENCE

At this point, look at the caution of Sayyidunā Yūsuf ﷺ. He made the intention that the matter must first be cleared, because if he gets an award from the king, I have been honoured, if I get some position in the government, then no one should speak against me. Even in this case, there will be

some evil thoughts that remain in the heart, that Yūsuf is the one who was involved in some wrong matter. Therefore, he cleared the entire matter first.

Allāh ﷻ knew that Sayyidunā Yūsuf عليه السلام was innocent, and the women were guilty, as the āyat says, 'Indeed my Rabb is aware of their plot.'

From this, we learn an important lesson, that sometimes because of a worldly position, a person does not say anything against the person, that is because he was pressured. However, in the heart, people cook up things. It is better to clarify matters so that people do not fall prey to evil thoughts.

When people do not say anything against a person because of his worldly position, then, when that position is gone, what is the consequence faced by the person? We witness this all the time.

AN EXEMPLARY LESSON REGARDING A PERSON WHO ABUSED THE MADRASAH-FUNDS

We had a deceased friend by the name of Yūsuf 'Alī from Wesma. He mentioned a unique incident that the father of his friend had passed away. After the death of the person,

his body became black. There were pimples and sores on his body. It was very ugly. May Allāh ﷻ save us from an evil end. Āmīn

After the ghusl, his features were extremely ugly, so he asked the son, “Brother, why did this happen to your father?”

He said, “I know of a certain sin of my father. Because of this sin, it seems as though he was punished immediately upon his demise. The sin is that he was responsible for the Masjid and Madrasah of the town. The money would stay by him. He would not keep proper records. He would use the money of the Masjid and Madrasah for his household expenses.”

Hence, always remember, whatever responsibility comes to a person, whether big or small, we must be trustworthy in it. One must not be dishonest.

Anyway, the king called Sayyidunā Yūsuf ﷺ from the jail. Subsequently, Sayyidunā Yūsuf ﷺ was brought to the court with great hue. After this, the king made Sayyidunā Yūsuf ﷺ into his special person.

HONOUR ATTAINED THROUGH GOD- CONSCIOUSNESS [TAQWĀ]

The point to think about in this incident is that through taqwā, what a position Allāh ﷻ gave to Sayyidunā Yūsuf عليه السلام.

“Indeed he who fears Allāh and is patient, then indeed, Allāh does not allow to be lost the reward of those who do good.”

Sayyidunā Yūsuf عليه السلام kept himself pure, so later on everyone attested to his purity.

1. The brothers of Sayyidunā Yūsuf عليه السلام were his enemies at one time. All of them began to praise him. They said, "By Allāh, certainly has Allāh preferred you over us, and indeed, we have been sinners." [Sūrah Yūsuf: 91]

2. Zulaykha – the wife of the ‘Azīz of Egypt – accused him, yet she confessed to her being guilty and Sayyidunā Yūsuf عليه السلام being pure and chaste.

3. The big women of the city that were at one stage supporting Zulaykha had also admitted to the purity of Sayyidunā Yūsuf عليه السلام.

4. A child in the cradle had given testimony to the innocence of Sayyidunā Yūsuf عليه السلام.

5. The ‘Azīz of Egypt said, “Yūsuf, turn away from this.”

From this, we learn that if a person truly adopts taqwā, and he lives with purity and chastity, then a time will come when the clouds of accusations will be removed and even the enemies will announce that he is pure.

YŪSUF ﷺ MARRIES ZULAYKHA

When the husband of Zulaykha passed away, then after that she was married to Sayyidunā Yūsuf ﷺ. The king of Egypt got this marriage done. Then a time came when Allāh ﷻ made Sayyidunā Yūsuf ﷺ into the king of the entire Egypt.¹

ZULAYKHA’S REMORSE FOR HER PAST ACTIONS

After Nikāḥ, Sayyidunā Yūsuf ﷺ had one day said to Zulaykha, “There was one time that you wanted to fulfil your desire in an impermissible and forbidden way. Look today, Allāh ﷻ has gathered us in a permitted way. Is this

¹ Ṭabarī vol.7 p.242, Ma’ārif-ul-Qur’ān vol.5 p.89

permitted way not much better than the ploy of the forbidden way?"

From this, we learn that the ḥalāl way of nikāḥ is much better and beneficial in comparison to establishing a forbidden relationship and fulfilling one's desire like that. Today, boys and girls have relations and they stay like that without being married. This is a ploy to make ḥarām into ḥalāl, something which is never correct in terms of the shari'ah and character.

Anyway, Zulaykha asked forgiveness from Allāh ﷻ for her incorrect actions and her wrong plans. She repented. She confessed to the sin and sought forgiveness. She said that she did not have understanding at the time. O Allāh, forgive me. She repented before Allāh ﷻ. After marriage, Sayyidunā Yūsuf ﷺ and Zulaykha lived nicely.

THE WORSHIP OF ZULAYKHA THROUGH THE BLESSINGS OF SAYYIDUNĀ YŪSUF ﷺ

Look at the greatness of Allāh, Sayyidunā Yūsuf ﷺ is the Nabī of Allāh and the husband of Zulaykha. Zulaykha became his wife. Through the blessings of staying in the house of Sayyidunā Yūsuf ﷺ and with him, Zulaykha

became a very pious person. She stayed with Sayyidunā Yūsuf عليه السلام and became an ardent worshipper of Allāh. She would make the dhikr of Allāh. She had great love for Allāh جل جلاله.

There was a time when Zulaykha did a great amount of worship of Allāh, lots of dhikr, she had love for Allāh. After the second nikāḥ, Allāh جل جلاله put love in the heart of Sayyidunā Yūsuf عليه السلام for her. This was much more in comparison to the previous days, where she had love for him. The husband and wife should have great love for each other.

On one occasion, Sayyidunā Yūsuf عليه السلام complained to Zulaykha, “What is the reason that you do not have so much love for me now as you would have before?”

Zulaykha replied, “O Nabī of Allāh, through the blessings of staying with you, and because of you, the love of Allāh has now been created in my heart. Because of this, the love for others, having a link with them, thoughts of them etc. have all become weak.”

Note: Having love for the husband and fulfilling his rights is also acquiring the pleasure of Allāh and a command

of the sharī'ah.

Through this nikāḥ, Allāh ﷻ blessed Zulaykha with a daughter. She was Liyya. She also had two sons. One was Ifrā'im and the other was Mansha.

This daughter Liyya was married to Sayyidunā Ayyūb عليه السلام. Her story of sacrifice will be mentioned later.

May Allāh ﷻ grant us the ability to practice on the wisdom and advice in this story. Āmīn

وآخر دعوانا أن الحمد لله رب العالمين

THE MOTHER OF SAYYIDUNĀ MŪSĀ ﷺ: AN ĪMĀN REFRESHING INCIDENT

Brief Biography: There are many views on the name of the mother of Sayyidunā Mūsā ﷺ. They are; Yūkhānd, Yuḥīb, Yūkhā'idh, Bākhta, Aryāft, Yūkābid, Lūḥā bint Hānd bin Lāwī bin Ya'qūb ﷺ

Tafsīr Muqātil bin Sulaymān has her name as Yūkābid, who was from the children of Lāwī bin Sayyidunā Ya'qūb ﷺ.

Majority of the 'Ulamā' of the Ummah are unanimous that the mother of Sayyidunā Mūsā ﷺ was not a Nabiyyah. The link of 'waḥī' made to her – as stated in the Noble Qur'ān refers to inspiration. Allāh ﷻ inspired into her heart.

الحمد لله محمدنا ونستعينه ونستغفره ونؤمن به ونتوكل عليه ونعوذ بالله من شرور
انفسنا ومن سيئات أعمالنا. من يهده الله فلا مضل له ومن يضلل الله فلا هادي له ونشهد أن لا إله
إلا الله وحده لا شريك له ونشهد أن سيدنا وشفيعنا وحبيبنا وإمامنا ومولانا محمدا عبده
ورسوله، صلوات الله تبارك وتعالى عليه وعلى آله وأصحابه وذرياتهم وأهل بيته وأهل طاعته
، وبارك وسلم تسليما كثيرا كثيرا، أما بعد،

When We inspired to your mother what We inspired, Saying, 'Cast him into the chest and cast it into the river, and the river will throw it onto the bank; there will take him

a enemy to Me and an enemy to him.' And I bestowed upon you love from Me that you would be brought up under My eye [i.e., observation and care]. [And We favored you] when your sister went and said, 'Shall I direct you to someone who will be responsible for him?' So We restored you to your mother that she might be content and not grieve. And you killed someone, but We saved you from retaliation and tried you with a [severe] trial. And you remained [some] years among the people of Madyan. Then you came [here] at the decreed time, O Mūsā.

TWO IMPORTANT CONCERNS OF CONTEMPORARY MUSLIMS

At this point in time, the entire country, nay, the entire world is thinking that everyone besides the Muslims is our enemy. Those who we felt were loyal to us, and our friends, they are now seen as enemies.

The second concern is that there is a plan being made to destroy the Muslims. In such a situation, how will we be protected, how will our lives, honour, and our wealth be protected? The reality is that the situation is not fully as such – as we think.

FINDING SOLUTIONS TO OUR CONCERNS IN THE NOBLE QUR'ĀN

In the Noble Qur'ān, Allāh ﷻ has given us guidance on all matters. He has explained the cure for our confusion and our tension. The confusion faced by Muslims today is that thousands of years ago, when Fir'aun was ruling Egypt, and the Banī Isrā'īl lived there, they faced the same confusion and worry. This is because Fir'aun had decided that he wants to weaken the Banī Isrā'īl. Sayyidunā Mūsā عليه السلام was born amongst the Banī Isrā'īl, so Fir'aun was especially worried about how to finish them off. He was making huge plans for this.

In Egypt, how did Allāh ﷻ protect the Muslims at that time, if the Muslims adopt this way, then Allāh ﷻ will also protect us.

AN IMPORTANT LESSON FOR US IN THE CURRENT CIRCUMSTANCES

The āyāt that I read before you now, Allāh ﷻ explains the unique condition and circumstances of the birth and nurturing of a great Nabī – Sayyidunā Mūsā عليه السلام in Egypt. There is a great lesson for the Muslims of the world in the

conditions that we are currently facing.

NAME OF THE MOTHER OF SAYYIDUNĀ MŪSĀ

عليه السلام

There are many views on the name of the mother of Sayyidunā

Mūsā عليه السلام. The views of the historians are:

1. Yūkhānd
2. Yuḥīb
3. Yūkhā'idh
4. Bākhta
5. Aryāft
6. Yūkābid
7. Lūḥā bint Hānd bin Lāwī bin Ya'qūb عليه السلام

Majority of the 'Ulamā' of the Ummah are unanimous that the mother of Sayyidunā Mūsā عليه السلام was not a Nabī. There is mention of waḥī coming to her in the Noble Qur'ān. This refers to ilhām, or, inspiration. Allāh ﷻ had inspired her to do something.¹

¹ Jalālayn p.326, Rūḥ-ul-Ma'ānī vol.8 p.501, Ma'ārif-ul-Qur'ān vol.6 p.83

THE RULE OF EGYPT IN THE COPTIC FAMILY

At that time, the rule of Egypt was in the control of the Coptic family. Fir'aun was linked to the Coptic family. There was another family living in Egypt at the time. They were Banū Isrā'īl. Another name for Sayyidunā Ya'qūb عليه السلام was Isrā'īl. He was not an original resident of Egypt, but they were there for about 400 years.

DESPITE 400 YEARS OF RESIDENCE: THE DENIAL OF CITIZENSHIP RIGHTS

It is a great oppression of the world, that people were living there for 400 years, yet they are looked down upon as outsiders. The original country of the Banū Isrā'īl was Shām. From the time of Sayyidunā Yūsuf عليه السلام, they had come to Egypt. However, they were in the minority. They were understood to be outsiders. This is a dangerous issue that continues to this day, it is based on area and origin. Islām does not like this.

DREAM OF FIR'AUN

Fir'aun saw a dream that there was a fire that came from Bayt- ul-Muqaddas to Egypt. This fire affected the homes of the Copts. It did not affect the homes of the Banū Isrā'īl.

From this, we learn that Fir'aun also had a true dream. He was a disbeliever, but he saw a true dream.

SHOCK OF FIR'AUN & INTERPRETATION OF THE DREAM

Fir'aun saw the dream and was extremely worried. In the morning, when he held his court session, there were senior people there. He explained his dream and asked for the interpretation. It was said that from the dream, there is indication that Bayt-ul-Muqaddas is the locality of the Banū Isrā'īl. There was a fire from Bayt-ul-Muqaddas. This means that the Banū Isrā'īl will be a means of the destruction of the power of Fir'aun.

ANOTHER SOURCE OF PHAROAH'S ANXIETY

From the report of Sayyidunā 'Abdullāh bin 'Abbās رضي الله عنه, we

learn that he said to his student, Qāsim bin Ayyūb, “Listen, one day, there was a discussion by Fir'aun and his courtiers that Allāh ﷻ had promised Sayyidunā Ibrāhīm عليه السلام that there will be Ambiyā' and Kings in his progeny. The people in the court said, “Yes, the Banū Isrā'īl are waiting

for him. They do not have any doubt about it. They say that a Nabī will be born amongst the Banī Isrā'īl. At first, the Banī Isrā'īl felt that Sayyidunā Yūsuf bin Ya'qūb عليه السلام was that Nabī. But when he passed away, then the Banū Isrā'īl said, “The promise given to Sayyidunā Ibrāhīm عليه السلام, it does not refer to Sayyidunā Yūsuf عليه السلام, but there will be another Nabī.”

When Fir'aun heard this, he became worried, that if that Nabī is born amongst the Banū Isrā'īl, then the Banū Isrā'īl that he enslaved, they will be freed at his hands.

FIR'AUN CONSULTS WITH HIS COURTIER

When he heard the interpretation, he was worried. He consulted with his courtiers about what must be done.

Fir'aun would also consult, and the Muslims of today do not understand. We must work with consultation; this was the blessed method of the Ambiyā'.

COUNSEL TO KILL THE CHILDREN OF THE BANŪ ISRĀ'ĪL

The courtiers gave the counsel that a law should be made that if a child is born amongst the Banū Isrā'īl, then the child should immediately be killed. This is so that no-

one can finish off the rule of Fir'aun. By implementing this decision, there were many children of the Banū Isrā'īl that were killed.²⁹⁶

KILLING INNOCENT CHILDREN HAS BEEN HAPPENING SINCE THE TIME OF FIR'AUN

We learn that oppressors killing the children in the world is not something new. It has been happening since the time of Fir'aun. When people use filthy ways and oppressors become drunk with power, they slaughter innocent children.

IF WE KILL ALL THE CHILDREN, WHO WILL DO OUR WORK?

The summary is that when the killing continued, then the people of Fir'aun began thinking, that the elderly will die a natural death. The children are being slaughtered. In the future, there will be no males that will do our work. They will have to take all the trouble of the work.²⁹⁷

This is because the people of Fir'aun are the leaders. They had farm land and the Banū Isrā'īl were working on it. The women of the Banū Isrā'īl were working in the homes of the people of Fir'aun.

COUNSEL CHANGES BECAUSE OF CHANGE IN THE CIRCUMSTANCES

Now there were new circumstances. This was brought under discussion. We learn that when conditions change, then the matters are discussed. Then, the people give new views. The counsel and decision of one time cannot last until Qiyāmah. Only the Noble Qur'ān and Ḥadīth will last until Qiyāmah. Conditions change, so the counsel changes.

THE ALTERNATE-YEAR INFANTICIDE POLICY

When this matter was discussed, then it was decided that the children will be killed one year, and the children will be left for one year. The wisdom behind this was that they will get workers according to need, and the children of the Banū Isrā'īl will not spread too much. Subsequently, they carried this out.¹

FIR'AUN MADE A LIST OF THE PREGNANT WOMEN OF THE BANŪ ISRĀ'ĪL

The reliable Mufasssirīn have written that Fir'aun gave

¹ Ṭabarī vol.8 p.415

instructions to the nurses and female doctors that they should go each house of the Banū Isrā'īl and check which women are pregnant. They were to make a list. Subsequently, they made a list and as the children were born, they killed them.

The police of Fir'aun went town to town, especially amongst the Banū Isrā'īl, they put strict controls on them, whichever child was born, it was killed.¹

IN EVERY ERA, THE PEOPLE OF TRUTH WOULD BE TESTED

At that time, the Banū Isrā'īl were the people of the truth. Today, Alḥamdulillāh, we are upon the true Dīn. In every era, those who tread the path of truth, the oppressors kept a strict check on them. They would be accused and troubled. They would be tested.

ALLĀH ﷻ'S UNIQUE PROTECTION

However, when Allāh ﷻ decides to protect, then He protects in such a way that the mind of man is shocked.

¹ Al-Bidāyah wan Nihāyah vol.1 p.246

The year in which the children were not to be killed, the elder brother of Sayyidunā Mūsā عليه السلام, i.e., Sayyidunā Hārūn عليه السلام was born. Then, the next year, in which the children were to be killed, Sayyidunā Mūsā عليه السلام was born. What is the great power of Allāh!

THE CHECKING WAS VERY STRICT

The Mufasssirīn have written a unique point, that the year in which Sayyidunā Mūsā عليه السلام was to be born, that year, the lady doctors were very strict in their checking. However, look at the power of Allāh, the nurses came to check, but they did not come to know that the mother of Sayyidunā Mūsā عليه السلام was pregnant.³⁰⁰

Allāh ﷻ veiled the pregnancy of the mother of Sayyidunā Mūsā عليه السلام. Look at how Allāh hid the matter. One of the names of Allāh is Sattār.

CONDITION OF THE ṢAḤĀBAH ﷺ ON THE OCCASION OF THE BATTLE OF KHANDAQ

On the occasion of the Battle of Khandaq, the Ṣaḥābah رضي الله عنهم faced severe conditions. Allāh ﷻ says,

[Remember] when they came at you from above you and from below you, and when eyes shifted [in fear], and hearts

reached the throats, and you assumed about Allāh [various] assumptions. There the believers were tested and shaken with a severe shaking. [Sūrah al-Aḥzāb: 1-11]

The great and lofty Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ were thinking, what will happen? Will we be victorious, or will we be defeated?

**DURING THE SEVERE TIMES OF TODAY, WE
MUST GIVE SPECIAL IMPORTANCE TO THIS
DU'Ā'**

They asked Rasūlullāh ﷺ, “What should we do in these conditions?” This was the condition of the Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ, even in the most severe and difficult condition, they asked Rasūlullāh ﷺ about how to ask the help of Allāh ﷻ, and how to direct the mercy of Allāh ﷻ towards themselves.

Rasūlullāh ﷺ taught them the du'ā', “O Allāh, veil our weaknesses and change our condition of worry into that of peace and security.”

Rasūlullāh ﷺ taught this du'ā' to them.

My Muslim brothers, recite this du'ā' in great abundance today.

Anyway, look at how Allāh ﷻ covered the matter, there was an investigation from Fir'aun and they came to the

mother of Sayyidunā Mūsā عليه السلام, and they did not know that she was pregnant. How Allāh عز وجل protected.

GENERAL CONDITION OF THE PREGNANT WOMEN

Generally, when a woman is pregnant, then the first change is that the colour of her face changes. However, in this case, there was no change on the face of the mother of Sayyidunā Mūsā عليه السلام because there were arrangements to protect her from the unseen.

The second point is that when there is a child in the stomach, the size of the stomach increases. However, the child stayed in her stomach for nine months, but the stomach of the mother of Sayyidunā Mūsā عليه السلام did not become big.

The third point was that after the child was born, generally the size of the breasts increases because of the milk and breastfeeding. However, the breasts of the mother of Sayyidunā Mūsā عليه السلام remained the same. It did not increase.¹

¹ Al-Bidāyah wan Nihāyah vol.1 p.246

Anyway, the time was finished and Sayyidunā Mūsā عليه السلام was born. Now the mother was worried that the police will find out and they will come and kill my innocent baby, what shall I do?

REPORT OF IMĀM-UL-MUFASSIRĪN SAYYIDUNĀ 'ABDULLĀH BIN 'ABBĀS رضي الله عنه

Imam Baghawī رحمته الله has mentioned a report from the cousin of Rasūlullāh صلى الله عليه وآله وسلم, the Imām of the Mufasssirīn of this Ummah, Sayyidunā 'Abdullāh bin 'Abbās رضي الله عنه, when the mother of Sayyidunā Mūsā عليه السلام was in the stomach of his mother, and the child was in its last few days in the belly, and the birth moment was very close, then there was lots of fear in the heart of the mother. This is because Fir'aun was killing the children of the Banū Isrā'īl. This child was his main target.

THE BENEFIT OF PATIENCE AT THE TIME OF FEAR

The mother of Sayyidunā Mūsā عليه السلام felt fear in her heart. We learn that there is no problem with natural fear. This is not against īmān.

There are two great benefits of patience at the time of

fear:

1. The tongue says the right thing
2. The thought and opinion of a person remains correct

FRIENDSHIP OF THE MOTHER OF MŪSĀ WITH THE WET NURSE; AN IMPORTANT LESSON FOR US

A wet nurse would come to the mother of Sayyidunā Mūsā عليه السلام.

She would treat her well until they became friends.

From this, we learn an important lesson. We must try to create good relationships with those working in government departments. This is necessary for Muslims, today, the Muslims have made it their nature that we argue, fight, and ill- treat the government office workers. Due to this, whatever work of ours that can easily be done, it does not happen.

A VALUABLE ADVICE OF MAULĀNĀ AS'AD MADANĪ عالم الدين

At this point, I remember an important piece of advice of Mawlānā As'ad Madanī عالم الدين, there is a brother 'Abdus-Şamad who lives in Panama. He is originally from the

neighbouring area, Atālwā. It was the nikāḥ occasion of his son. The senior 'Ulamā' of Gujarat were invited. Mawlānā As'ad Madanī رحمہ اللہ also came. Looking at the present-day condition, he mentioned some valuable points of advice. One point was that when there is a curfew, then the police fulfil their duty. It can be clod, hot, rain, any season, the police fulfil their duty. On such an occasion, the Muslims must treat them properly. Ask them if they need water, and we give them water. If they need tea, then give them tea. If they need food, then feed them. If the person has a hard nature, he will refuse, and say, "No, I do not need. We close our door at that time. If there is a moderate person, then he will say, "No, thank you." If there is a person who definitely needs, he will accept. In all conditions, by us showing this way, there will be an effect on the heart of the person and he will think, what good character the Muslims have.

AN INCIDENT OF TREATING A PERSON OF THE LIGHTS & BILLS DEPARTMENT WELL

I shall inform you of a recent incident. It so happened that one day I was at home. The government person who comes to write the reading on the electricity meter came. I

said to him, “Brother, will you have some water.” He said, “If you give me, it will be very good. I am thirsty.”

I said to him, “Come inside.” I put the fan on. I made him sit down. I brought cold water for him and gave him to drink. The house folk prepared a sweet drink and gave it to him. In that time, he wrote the meter reading. Our intention is never that we get less units written for us because of giving him water.

I asked him, “Where do you live?” He replied, “Sojtara.” It is a locality close by.

Anyway, dealing with him in this way had a good effect on him. He gave the proper bill and left. I got busy with my work. I saw that he had forgotten my mobile at home. He got worried and started looking for it. I returned his mobile to him. He was very happy. Before coming, I had thought of contacting the GEB office so that I could return the mobile. Anyway, we should try to create good contact with the government workers.

THE WET-NURSE SERVED SAYYIDUNĀ MŪSĀ عليه السلام

The mother of Sayyidunā Mūsā عليه السلام created a friendship with the government wet nurse. The labour pain of the

mother started, so she immediately informed the nurse. She mentioned their good relationship. For this reason, she asked that she fulfil the rights of this friendship and give her comfort.¹

The nurse arrived quickly. Look at the power of Allāh, she was from the staff of Fir'aun – the enemy of the Banū Isrā'īl. However, she began to help and serve the mother of Sayyidunā Mūsā ؑ.

A LIGHT SHONE FROM BETWEEN THE EYES OF SAYYIDUNĀ MŪSĀ ؑ WHEN HE WAS BORN & ITS EFFECT ON THE NURSE

When Sayyidunā Mūsā ؑ was born and he came out of the stomach of his mother into the world, there was a light that shone from between his eyes. The nurse saw the light. She saw the light and her body began to quiver because it was the day and night work of these nurses and she did not see the like of this before, i.e., where a child was born and such a light was seen. She was greatly affected and because of this light, the love of Sayyidunā Mūsā ؑ took root in her

¹ Baghawī Urdu vol.4 p.413-414, Maẓharī vol.6 p.6

heart.

The nurse then said to the mother of Sayyidunā Mūsā عليه السلام, “When you called me, then I came with the intention of calling the police to kill the child. However, when I saw the child, I changed my intention and the love for your child became so much inside me, that now there is nothing more beloved to me than him. Now, I have to protect your child, so I gauge that the child that will be the enemy of the nation of Fir’aun, it is this child.”

Another point we learn from this report is that which Allāh ﷻ speaks about in the Noble Qur’ān,

And I bestowed upon you love from Me that you would be brought up under My eye [i.e., observation and care].

Allāh ﷻ blessed Sayyidunā Mūsā عليه السلام with so much of love in the hearts of others, that whoever saw him, began to love him.

AN EXAMPLE OF THIS LOVE

I give an example of Ḥajj and ‘Umrah, when a person goes for Ḥajj and ‘Umrah, then people come to leave them at the airport. On the cars, the word ‘Ḥājī’ is written. Generally, these cars are not stopped by the police out of

honour. Similarly, we see that at the airport there is ease made at the immigration for those going for Ḥajj and 'Umrah. They are not normal travellers, whereas the officers at the airport, most of them are non-Muslims. This is the blessing of the person going to the house of Allāh ﷻ, and the person going for the worship of Allāh ﷻ.

WHAT WILL HAPPEN IF WE BECOME TRUE WORSHIPPERS OF ALLĀH ﷻ?

My Muslim brothers, if we become true servants of Allāh ﷻ, then this nation that worships a tree, we are not forcing them to worship, but Inshā Allāh, they will become people who will love. The least that will happen is that the light that will come about through worshipping Allāh and being linked to Him, that which we could not do until today, there is a need to create it within themselves.

THE EFFECT OF THE PIOUS & THE MUṢALLĪS UPON HARD- HEARTED HINDUS

You have seen great pious people, when they go into the areas of the hard-hearted disbelievers, they stand with their hands folded in front of these pious people.

The custom amongst us is that the Hindu women come

with their children and stand at the door of the Masjid and ask the people to blow on them. What does this mean? This is because the Muslims go to the Masjid and return as pious servants of Allāh ﷻ. They go far from the Masjid the effect of the piety gets finished. Before this happens, they come to the door of the Masjid and ask the Muslims to blow on them so that their children can be cured.

Think over this point; if the very same Muslim goes a hundred steps ahead and meets these non-Muslims, then many of these non-Muslims will show hatred towards them. The result of this is that the blessing of the Masjid – which we have finished off because of our incorrect dealings and evil character, if we keep that luminous link in the market places and our dealings, then these people will show love for us in those places, just as they did at the Masjid door.

Anyway, the nurse said, “Love for this child has settled in my heart. I shall not inform anyone. I advise you to protect this child.”

SPIES ARRIVE

When the nurse left, it so happened that the spies saw the nurse coming out of a house, they immediately

understood that there was a child there. They came to the door of the house of the mother of Sayyidunā Mūsā عليه السلام. The sister of Sayyidunā Mūsā عليه السلام, whose name was Kulthūm or Maryam, said to her mother, “The police have come.”¹

SAYYIDUNĀ MŪSĀ عليه السلام IN THE OVEN & THE POWER OF ALLĀH ﷻ

The mother of Sayyidunā Mūsā عليه السلام took the new-born babe, wrapped it in a cloth and placed it in an oven that was burning with fire.

The worry that a mother will have to protect her child, the mother of Sayyidunā Mūsā عليه السلام forgot about it, she forgot about what she was doing to her child. She only had to save it. So she wrapped it in a cloth and threw it into the fire.

The power of Allāh ﷻ was shown in the miracle that the fire became cool for Sayyidunā Mūsā عليه السلام and Allāh ﷻ protected him.

¹ Mazharī vol.7 p.152

THE FEARLESSNESS OF THE MOTHER OF MŪSĀ IN FRONT OF THE POLICE

In this time, the police barged into the house, they saw the mother of Sayyidunā Mūsā عليه السلام. The colour of her face did not change. This is because when a person gets worried, then his colour changes. Hence, when the situation arises – may Allāh protect us – if the government official or police questions you, then you must not get worried. They must speak with courage and confidence so that the questioner will understand that the person has no tension. The person will realize and be convinced that this person is not wrong, nor is he a criminal.

The second thing that the police saw was that the breast of the woman was not larger than normal, so he was convinced that there was no child that was born here. Now the police began asking, “Why did the nurse come?”

The mother of Sayyidunā Mūsā عليه السلام said, “This is my friend. She came to meet me.” This was correct. The police left the house. After the police left, the fear from her heart vanished and then her understanding returned to normal. She was at ease that now no one will touch the child.³⁰⁹

After this, the mother of Sayyidunā Mūsā عليه السلام did not remember where the child was. She asked, “Where is Mūsā?”

MŪSĀ عليه السلام CRIED WHEN THE POLICE LEFT

She said, “I do not know where Mūsā عليه السلام is.” Because of the severe circumstances, the mother placed the child in the oven and forgot about it. The sister did not know. Look at the power of Allāh. When Allāh ﷻ protects, then how he protects! The police came and went. Sayyidunā Mūsā عليه السلام was a baby but he did not cry. He slept peacefully. However, when the police went away, Sayyidunā Mūsā عليه السلام cried. This was from Allāh ﷻ.

When they heard crying sounds coming from the oven, the mother remembered that she had placed the child there. Allāh ﷻ made the oven peaceful and cool for him, Alḥamdulillāh, not a hair of Sayyidunā Mūsā عليه السلام was burnt. The mother took the child out and hugged it. She took the child into her lap, and started to nurture him.¹

¹ Rūḥ-ul-Ma'ānī vol.10 p.256

MŪSĀ ﷺ IN A GARDEN FOR 3 MONTHS; HE DID NOT CRY

After this, the mother of Sayyidunā Mūsā ﷺ went to a garden and hid him there. She would go there once a day and feed him. Similarly, she would go once at night and feed him. The power of Allāh ﷻ continued to show itself in this way for 3 months. However, he did not cry even once. No one should be alerted of a child because the neighbouring people will come to know through the crying of a child. Similarly, a small child moves, but Sayyidunā Mūsā ﷺ did not do anything by means of which other people will come to know. He stayed peacefully for 3 months.

SAYYĪDUNĀ MŪSĀ ﷺ CRIED AFTER 3 MONTHS

When the 4th month started, Sayyidunā Mūsā ﷺ began to cry. The sound of his crying came out, and people realised that there is a child around. Now the mother began to fear that the police should not come and kill him. She became extremely concerned. Now, Allāh ﷻ inspired her, ‘we inspired her to continue breastfeeding him.’

WOMEN MUST BREASTFEED THEIR CHILDREN

From this we learn that women must breastfeed their

children. In today's time of fashion, our sisters do not want to breastfeed. There are many harms of this. They build the habit after a few days of baby food. This is very harmful for the health of the child.

THE MILK IS THIN, BUT IT HAS GREAT STRENGTH

The thinnest milk in the world is breastmilk. It is so thin, that the milk of other animals is thicker than it. However, the power and strength that Allāh ﷻ has placed in it, it is very good and beneficial for the child.

When a person has an argument with another person, he says, "If you drank the milk of your mother, then come to fight."

This means that if a child drank the milk of the mother, then it becomes a means of strength for the rest of its life.

THERE IS DANGER OF CANCER IF A PERSON DOES NOT DRINK MILK

Nowadays, there is medical research going on. It has been realized that the women that do not breastfeed, or they feed very little, there is danger of breast cancer being contracted. Those who breastfeed properly, they are

protected from breast cancer.¹

HOW DID THE MOTHER OF SAYYĪDUNĀ MŪSĀ ﷺ KNOW?

How did Allāh ﷻ give the command to her to breastfeed him? Some reports state that Allāh ﷻ sent an angel.

From this, we learn that angels can come to others besides the Nabī. However, they do not bring revelation that entails shar'ī laws. They do not come with revelation that forms the basis of shar'ī laws, such revelation that will make a person a Nabī. Otherwise, revelation on its own does not stand as proof of Nubuwwah.

And indeed do the devils inspire their allies [among men] to dispute with you.

From this, we learn that Shayṭān brings revelation to some people. Some say that Allāh ﷻ showed her in a dream, or he inspired into her heart.

COMMAND TO THROW HIM INTO THE RIVER

The mother of Sayyidunā Mūsā ﷺ fed him for 3 or 4

¹ <https://breastcancernow.org/about-us/media/press-releases/new-research-to-investigate-why-breastfeeding-reduces-the-risk-of-developing-breast-cancer>

months. Then, after the time passed, a time then came when Fir'aun insisted upon searching for the children of the Banū Isrā'īl and the child was also crying. Then, there was fear in the heart of the mother of Mūsā عليه السلام that Fir'aun has now come to know that there is a child in the house and the police will come kill him. Allāh ﷻ instructed her,

[Saying], 'Cast him into the chest and cast it into the river, and the river will throw it onto the bank; there will take him an enemy to Me and an enemy to him.'¹³¹⁴

‘Become obedient like the ocean, the ocean cannot disobey

Allāh.’

First, there is vague mention of the instruction to the mother of Mūsā عليه السلام. Then, this verse clarifies the matter. This is indication to the unique method of protection.

In another āyat, Allāh ﷻ says,

"Suckle him; but when you fear for him, cast him into the river and do not fear and do not grieve. Indeed, We will return him to you and will make him [one] of the messengers." [Sūrah Qaṣaṣ: 7]

THE PLAN TO SAVE THE LIFE WAS ONE THAT PUT THE LIFE IN DANGER

Sisters, look at the power of Allāh. The method to save the life of the child was such that it put the life of the child in danger. Look at the sickness of cancer today. In order to save a person from dying, there is an injection of the poison of the cobra given.

LEARN HOW TO FULFIL THE COMMAND OF ALLĀH FROM THE MOTHER OF MŪSĀ ﷺ

In order to protect the child, Allāh ﷻ gave the command that the child must be put into the river, whereas a person can drown and die. However, this was the command of Allāh ﷻ. If anyone wants to learn how to fulfil the command of Allāh ﷻ, they must learn from this woman. She wanted to save her child, and to save it, she had to place it in the river. Outwardly, this cannot be understood. Despite this, it was the command of Allāh, so she carried it out.

Note: Look at the great power of Allāh, in order to save her child from one danger, she is going into another danger; she is placing her child in the river. The reality is that the person who adheres to the command of Allāh ﷻ, whilst

going against the apparent conditions, he will not be a failure.

DO NOT MAKE PLANS TO ABANDON THE COMMAND OF ALLĀH ﷻ

However, bear in mind, my sisters, the plan of a human being is of no status in front of the command of Allāh ﷻ. A person must first and foremost carry out the command of Allāh ﷻ. If a person has to plan, then think of an easy way how to carry out the command of Allāh ﷻ. Make a plan how to perform ṣalāh with jamā'ah, make a plan how to fulfil the command of Allāh ﷻ. Do not plan on how to abandon the command of Allāh ﷻ. The plan that is made in order to abandon the command of Allāh ﷻ, that is a Satanic plan. Allāh ﷻ is displeased with such actions.

There are many Muslims that make strange plans and plots on how to abandon the Shar'ī law. This person, the mother of Sayyidunā Mūsā عليه السلام, a female, is being instructed to place her child into the river. Every mother is affectionate towards her child. Despite this, she is told, put your affection one side and fulfil the command of Allāh ﷻ.

THE REAL AFFECTION FOR ONE'S CHILD

In the current circumstances, we must do this. The love and affection that a mother has for the child is something very great. However, love and affection for the child is not that if the child is openly engaged in ḥarām, and is doing something against the shari'ah, then too we do not stop them because of affection. Such affection is a sin. If we see our child doing something wrong and things against the shari'ah, then on such an occasion, affection is that we save them from ḥarām and fulfil the command of Allāh ﷻ.

METHOD OF SHOWING AFFECTION TO ONE'S CHILDREN

In a ḥadīth, Rasūlullāh ﷺ has shown us the method of showing affection, 'Command your children to perform ṣalāh when they are 7 years old, and hit them for not performing it when they are 10 years old.'

Command your children to perform ṣalāh when they are 7 years old. When they reach the age of 10, then hit them if they do not perform ṣalāh, this is affection.

The reason for this is that if you them at the age of 10 in order to make them punctual upon ṣalāh, then even as they

grow older, they will not leave ṣalāh. If they are negligent about ṣalāh at the age of 10, then it will be difficult to reform this negligence. This method of affection has been taught by Rasūlullāh ﷺ.

ENTHUSIASM OF THE MOTHER OF SAYYIDUNĀ MŪSĀ ﷺ

The mother of Sayyidunā Mūsā ﷺ said, “O Allāh, I have conviction in your power. However, O Allāh, how can I place my innocent child in the river? Who will save my child in the depths of the river? If a fish swallowed my child, who will save my child?” This was a mother putting her concern in front of Allāh ﷻ.

She got the reply that she should make a wooden box, place the child in it and then put it in the river. How much of courage did the mother of Sayyidunā Mūsā ﷺ have? She made the wooden box and placed the child in it and put it into the river.

We make du'ā' to Allāh ﷻ that he should make me and you people that will fulfil his command, just as the mother of Sayyidunā Mūsā ﷺ put her child into the river in order to save it, upon the command of Allāh ﷻ. Outwardly, we see

that the child will die in such a case, but she was fulfilling the command of Allāh ﷻ.

RIVER OF HUNGER, THIRST & NEED

Today, it crosses the hearts and minds of many sisters that they will make their children into ḥuffāẓ, 'ulamā', and muftīn. It is as though we are placing these children into the river of hunger, thirst, and need, what will we get? The child will get 2 or 5 thousand for imāmat wages. The future of my child will be spoilt. It is as though she understands that she is placing the child into the river of hunger and thirst. However, she does not think that the command of Allāh ﷻ is to learn and teach.

THE GIFT OF FULFILLING THE COMMAND OF ALLĀH: THE CROWN OF HONOUR

Remember my sisters, the river of hunger and thirst that you outwardly see today, fulfil the command of Allāh ﷻ, put your trust in him, place them in the ocean of seeking the knowledge of Dīn. The Allāh ﷻ that saved Mūsā عليه السلام in the river, and gave him honour, taking him to the palace of Fir'aun, the same Allāh ﷻ will grant your children the highest positions of respect and honour. Allāh ﷻ promises,

Allāh will raise those who have believed among you and those who were given knowledge, by degrees. And Allāh is Acquainted with what you do.

In this world, Allāh ﷻ will grant a lofty rank, and in the hereafter also, Allāh ﷻ will grant a lofty rank.

THE BLESSINGS OF 'ILM & DĪN

I had travelled in 1999 for the first time to Panama. I sat in the plane from Mumbai to Paris. It was the 5th of Ramaḍān. Whilst at the Paris airport, I sat and thought, 'Allāh, what is my position, I am going to France and America. O Allāh, this is your grace and the blessings of the knowledge of your Dīn.'

Sisters, outwardly you see an ocean of hunger, thirst and need amongst those who are seeking knowledge of Dīn. Trust in the promise of Allāh. Through the blessings of the knowledge, Allāh ﷻ will grant you and your children the highest stages of respect and honour in this world and in the hereafter.

THE SYSTEMS OF THE UNIVERSE ARE SUBSERVIENT TO THOSE WHO OBEY THE COMMAND OF ALLĀH

When a person fulfils the command of Allāh ﷻ, then in order for this service to be done, Allāh ﷻ puts the universe at his service. The air sees to his needs, and even the angels engage in service for him.

In some Tafsīr reports it is mentioned that Allāh ﷻ commanded the wind to carry the wooden box in which Mūsā عليه السلام was sleeping. The wind blows above the water causing the ships to move, and the waves rise. It is as though the wind was carrying the box of Mūsā عليه السلام. Look at the power of Allāh.

Sometimes, Allāh ﷻ causes the sun to become subservient to an obedient servant of Allāh.

And [had you been present], you would see the sun when it rose, inclining away from their cave on the right, and when it set, passing away from them on the left, while they were [laying] within an open space thereof. That was from the signs of Allāh. He whom Allāh guides is the [rightly] guided, but he whom He leaves astray – never will

you find for him a protecting guide.

Fulfil the command of Allāh and see, the sun will be of service to you, the wind will be of service to you.

THE ONE WHO FULFILS THE COMMAND OF ALLĀH WILL NEVER BE A FAILURE

Similarly, the one who fulfils the command of Allāh, whether male or female, Allāh ﷻ will not allow him or her to be a failure. Shayṭān teaches people that there will be loss if one practices on the Shari'ah, whereas by practising on the Shari'ah, the command of Allāh ﷻ is being fulfilled. There will be no loss through this. The Noble Qur'ān says, 'Satan threatens you with poverty and orders you to immorality, while Allāh promises you forgiveness from Him and bounty. And Allāh is all-Encompassing and Knowing.

4 PROMISES OF ALLĀH TO THE MOTHER OF MŪSĀ ﷺ

Allāh ﷻ promised the mother of Mūsā ﷺ 4 things:

1. Do not worry about the child drowning, or an animal of the river eating it up.
2. Do not grieve over the child going far away from you. This is a matter of life and death and we become

grieved when sending our son to Madrasah, or to a Khānqah, or in Jamā'at.

3. We shall return your child to you one day. This is referred to as a promise of Allāh. Have conviction in the promises of Allāh, like the conviction of the mother of Mūsā عليه السلام. May Allāh ﷻ grant us a portion of this. Āmīn

4. We will make this child a Nabī and Rasūl.

PROMISE OF FAVOUR FROM ALLĀH UPON THE WEAK

Who is saying this? Allāh ﷻ is saying it. He is the one that grants strength to the weak. He grants honour to the fallen. Allāh ﷻ says, 'we wanted to favour those looked as weak in the land and we wanted to make them leaders and heirs.'

O Muslims, if we are weak in the world, then have conviction in the most powerful Allāh, that through His grace and mercy, he will give us honour. We are people who refresh their conviction 5 times a day by saying 'Allāh is the greatest', i.e., the greatest being is Allāh, he is the one who gives power to the weak.

CONDITION OF THE HEART WHEN READING OR HEARING THIS ĀYAT

When I hear this āyat during lessons, or in ṣalāh and tarāwīḥ, then I cry in my heart and say, “O Allāh, how merciful you are. You promised to show favour upon the weak more than those who have rule, wealth, and authority. O Allāh, it has been your way to show favour upon the weak. O Allāh, the ummah of your final Nabī is weak today in the world, grant them safety, leadership in the world and inheritance of the land. Āmīn.’

THE MOTHER OF MŪSĀ ﷺ TAKES THE WOODEN BOX TO A FIR'AUNĪ CARPENTER

Anyway, the mother of Mūsā ﷺ went to a carpenter. His name was Kharbīl bin Ṣābūn. It was so strange that she found a carpenter from the nation of Fir'aun.

The mother of Mūsā ﷺ bought a box from him. The box was black.

The carpenter asked, “What will you do with the box?”¹

¹ Tafsīr Jamal vol.3 p.335

THE MOTHER OF MŪSĀ ﷺ SPEAKS THE TRUTH TO THE CARPENTER

The mother of Mūsā ﷺ said clearly, “I have a small child. I have to hide him.” She did not say that she fears Fir’aun. Look, even on such an occasion, she did not lie. A ḥadīth states, “The truth saves a person.”¹

The mother brought the box and put Sayyidunā Mūsā ﷺ in it.

THE CARPENTER SPIES TO THE POLICE

The carpenter understood. This is a woman of the Banū Isrā’īl. There was a boy born in her house. So, he quickly went to the police in order to inform them that a child was born in a certain house of the Banū Isrā’īl and the mother came to me to get a box.²

¹ Al-Jāmi’ Al-Kabīr of Suyūṭī vol.5 p.12

² Maḏharī vol.7 p.152

THE POWER OF ALLĀH: THE CARPENTER BECAME DUMB IN FRONT OF THE POLICE

The power of Allāh was such that the carpenter went to the police and Allāh ﷻ made him dumb. He could not speak at all. He wanted to speak with indication but the police could not understand. When he tired from trying to explain in sign language, the police became very angry and hit him and chased him away. He went to spy about a pious child and he lost his tongue.

INTENTION TO SPY A SECOND TIME SO HE WAS PUNISHED DOUBLE

Now the carpenter came home and he could speak again. He then thought of going again to the police to inform them of the birth of the child. Subsequently, he went the next day. Allāh ﷻ punished him double this time. He could not speak, and not see. He lost his sight as well as the ability to speak.

The police hit him and chased him away for a second time.

Look, he went to spy, and how Allāh dealt with him. If we become proper Muslims, then Inshā Allāh, it will not be

long before Allāh helps us in these ways.

There are many people who spy on Muslims, and many places we find Muslims spying on Muslims. Both of these are wrong.

THE CARPENTER FALLS INTO A PIT

When he returned from the police station, he fell into a pit. When falling, he made the intention, ‘O Allāh, fix my tongue, and restore my sight. I shall not spy about this child. I repent sincerely, and from now, I will protect this child, wherever it might be.’ [Tafsīr Jamal]

BLESSINGS OF SINCERE TAUBAH

Look, Allāh ﷻ loves sincere Taubah. This is because Allāh ﷻ knows the secrets of the heart. Allāh ﷻ accepted his Taubah and made him healthy. He prostrated in front of Allāh, then made du’ā’, “O Allāh, where is your pious servant that I was going to spy about?”

Subsequently, Allāh ﷻ guided him. He reached the house of Sayyidunā Mūsā ﷺ and mentioned his belief and love for Mūsā ﷺ. He then went ahead and brought īmān in Sayyidunā Mūsā ﷺ and became a sincere believer. At that time, he had conviction that Sayyidunā Mūsā ﷺ was the

Nabī of Allāh ﷺ. [Maẓharī]

THE BOX IS LEFT IN THE NILE

The mother of Sayyidunā Mūsā عليه السلام took the box, placed cotton wool at the bottom. She applied tar coal so that water does not seep through. She made Mūsā عليه السلام sleep in it, closed it and left it in the Nile. [Maẓharī]

The Nile is a river. In a ḥadīth of Bukhārī, it has been described as a river of Jannah. There are 4 rivers of Jannah, Sayḥūn, Jayḥūn, the Nile, and the Euphrates. [Maẓharī]

The box moved along the river. It is quite clear that a mother will cry at this. Now Shayṭān began to put whispers.

THE STRENGTH OF THE WHISPERING OF SHAYṬĀN

Remember, the greatest strength of Shayṭān is to put whispering in the hearts. Have you ever seen when going to the Masjid that Shayṭān comes to you and says, “No, go home and see films?” The agents of Shayṭān amongst human beings do this. However, the original Shayṭān will not do this, but he put whispers in the hearts.

SHAYṬĀN PUTS WHISPERS IN THE HEART OF THE MOTHER OF MŪSĀ ﷺ

Anyway, Shayṭān began putting whispers in the heart of the mother of Mūsā ﷺ. He began, “This woman is gone insane because she is putting her child in the river. If this child remained in your lap, then the only fear you would have had was that the police would have come, and killed the child. You would have seen the child die in front of you. You would have washed it, put the shroud, prepared the Janāzah with your own hands. All of this you would have seen in front of you. Now, you put the child in the river. You do not know what will

happen to your child. A fish will eat it, you do not know. Your child will not get a shroud, no Janāzah.”¹

In essence, this was a ploy of Shayṭān in order to influence the mother not to carry out the command of Allāh ﷻ and not to put Mūsā ﷺ in the river.

¹ Ṭabarī vol.8 p.415

SHAYṬĀN BEAUTIFIES THE MATTER & PRESENTS IT

Outwardly, it seems as though the talk of Shayṭān is correct. Shayṭān always does this.

Satan has made their deeds pleasing to them and averted them from [His] way, so they are not guided.¹

Shayṭān makes the matter seem beautiful and presents the wrong thing in front of a person. The person thinks that it is good and correct. Like the case of a person whose soup has been spoilt. Now, he puts spices on top, and garnishes it. The people will say, “What a nice soup!”

When they eat it, they will come to know that it was burnt and spoilt. The same is the condition of the whispering of Shayṭān. Outwardly it seems as though he is giving good counsel, but inside there are corruption and problems.

May Allāh ﷻ protect us from the plotting and planning of Shayṭān. Āmīn

وآخر دعوانا أن الحمد لله رب العالمين

¹ Sūrah an-Naml: 24

THE SISTER OF SAYYIDUNĀ MŪSĀ ﷺ

Brief Introduction

Name: Some 'Ulamā have written that her name was Kulthūm. Some said that her name was Kātimah.³³²

She was very intelligent. She followed the box in which Mūsā ﷺ was placed. She informed Fir'aun and the government people and she brought Mūsā ﷺ back to his mother.

She will get the honour of being the wife of Rasūlullāh ﷺ in Jannah.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين، وسلام على عبادة الذين اصطفى، أما بعد، فأعوذ بالله من

الشیطان الرجیم، بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ۔

And We inspired to the mother of Moses, "Suckle him; but when you fear for him, cast him into the river and do not fear and do not grieve. Indeed, We will return him to you and will make him [one] of the messengers." And the family of Pharaoh picked him up [out of the river] so that he would become to them an enemy and a [cause of] grief. Indeed, Pharaoh and Hāmān and their soldiers were

deliberate sinners. And the wife of Pharaoh said, "[He will be] a comfort of the eye [i.e., pleasure] for me and for you. Do not kill him; perhaps he may benefit us, or we may adopt him as a son." And they perceived not and the heart of Moses' mother became empty [of all else]. She was about to disclose [the matter concerning] him had We not bound fast her heart that she would be of the believers. And she said to his sister, "Follow him"; so she watched him from a distance while they perceived not. [Sūrah Qaṣaṣ: 7 -11]

BENEFIT & HARM IS IN THE CONTROL OF ALLĀH

Sisters, when Allāh ﷻ decides to protect something, then nothing of the world can harm it. If Allāh ﷻ wants to harm something, then nothing in the world can bring benefit to it. Bringing benefit, protecting, causing harm, removing harm, all of this is in the control of Allāh ﷻ. Allāh ﷻ says in the Noble Qur'ān,

And if Allāh should touch you with adversity, there is no remover of it except Him. And if He touches you with good – then He is over all things competent. [Sūrah al-An'ām: 17]

When Allāh ﷻ decided to protect Sayyidunā Mūsā عليه السلام, then

how it happened! It so unique and astonishing.

In today's times, we all think about how the lives, honour, chastity, children, and wealth of the Muslims will be protected.

ALLĀH ﷻ DOES NOT TIRE FROM PROTECTING

My sisters, remember, Allāh ﷻ is the protector of everything. Allāh ﷻ is so powerful that he does not tire from protecting anything. If a person in the world is made responsible for protecting something, he will tire in a few days. A guard stands all night long, and in the morning he gets tired. Then, he sleeps from morning to night. However, Allāh ﷻ is such a protector and guardian that he does not tire from protecting and guarding.

and their preservation tires Him not. And He is the Most High, the Most Great.

My sisters, in the matter of protection, we must put our trust in Allāh ﷻ. In these dangerous circumstances, Allāh ﷻ will guard and protect everything of the Muslims. We must have conviction in Allāh, and we must do that which will make Allāh ﷻ happy.

IMPORTANT POINTS REGARDING POST-BIRTH BLEEDING

You know that after a child is born, a woman bleeds. During these days, a woman does not perform Ṣalāh, nor does she keep fast. She is restricted. Then, when she stops bleeding, she has to keep Qaḍā' of the fasts, not of the Ṣalāh. The maximum amount of time of nifās is 40 days. If she bleeds more than this, it will be blood of illness. She can become pure in less than 40 days. Today is a time of weakness, there are many women who stop bleeding in less than 40 days. Hence, if the blood stops in less than 40 days, then she should perform ghusl and Ṣalāh. She must begin fasting. It is not something decided that after the birth of the child, she must wait for 40 days, not performing Ṣalāh and fasting. This thinking is wrong.

THE MOTHER OF MŪSĀ ﷺ DID NOT GET NIFĀS

When Sayyidunā Mūsā ﷺ was born, then the bleeding experienced normally by women was not felt by her. This was the system of protection of Allāh ﷻ. She bled a single

drop of blood. Her nifās was complete.¹

ANOTHER REPORT OF THE BOX IN THE RIVER: A CRADLE AT THE RIVER BANK

Aside from the command of Allāh, some Mufasssirīn have mentioned another report about the box in the river.

The house of Mūsā عليه السلام was at the river bank. His mother made a cradle at the river bank. She put the child in it. When she would get the chance, she would feed the child. She did this because she feared for the child, that the police could come at any time, search the house, and the life of the child would be in danger. For this reason, she kept the child out of the house.

WOODEN BOX

The mother brought a wooden box so that if someone came to the house, she could have placed the child in it and then placed it in the river. The box would have moved with the water. Then, when the people left, she would have taken it out and fed the child.

The mother of Sayyidunā Mūsā عليه السلام adopted a few means

¹ Qur'ān me Khawātīn ke Wāqī'āt p.78, Tārīkh Ya'qūbī vol.1 p.33

to protect her child. One was preparing a cradle. She bought a box and brought it, and the moment she would become fearful, she would have placed the child in the box, and then placed it in the river.¹

Generally, a wooden box floats, it does not drown.

THE WORLD IS A REALM OF MEANS

We learn from this incident that Allāh ﷻ made this world a realm of means. In this world, we adopt means. It is our īmān that Allāh ﷻ can bless a person with a child even without marrying. However, as a means, a person marries, otherwise, without a means, Allāh ﷻ blessed Sayyidah Maryam ؑ with a son.

Allāh ﷻ can bless a person with provision without means. However, in order to earn ḥalāl provision, we open a shop, we have to work, we have to farm, this is the world of means.

A LONG ROPE TO SAVE THE BOX FROM FLOWING AWAY

She kept a long rope ready to save the box from flowing

¹ Al-Bidāyah wan Nihāyah vol.1 p.246

away. One end of the rope was tied to the box and the second end was tied to a tree or rock, just as a ship is tied using a rope so that the ship does not float away. This was the third means that the mother of Sayyidunā Mūsā عليه السلام adopted to protect the child.

Look at the power of Allāh, in some Tafsīr reports it is mentioned that one day, the mother of Sayyidunā Mūsā عليه السلام forgot to tie the rope.

ON THE NATURAL TENDENCY OF FORGETFULNESS IN WOMEN

In comparison to men, women are affected by the illness of forgetfulness more. For this reason, where Islām gives the testimony of a male, it has placed the testimony of 2 females equal to it. The Noble Qur'ān says,

If two males are not present, then one male and two females that you like from the witnesses.

THE WISDOM OF THE TESTIMONY OF TWO FEMALES IN OPPOSITION TO THAT OF A MALE

Allāh ﷻ states, 'if one of the two women forget, then one will remind the other.'

The testimony of one male has been classified equal to

the testimony of two females, so that if one female forgets, then the other female will remind her. Here, the word 'taḍilla' means forgetting, and 'tudhakkir' refers to reminding.

MEN HAVE TO FACE THE CONSEQUENCES OF WOMEN FORGETTING

For this this reason, men have to live with this excuse of forgetting. A person says in the morning, "Today, I want to eat a certain food." The person comes home and that item is not on the food cloth. He asks the wife, "Why did you not prepare this food?" The wife says, "I forgot." Despite this, the person carries on with his life and the forgetting.

THE MOTHER'S ANXIOUS CONCERN FOR HER CHILD

Anyway, one day, the mother of Sayyidunā Mūsā عليه السلام forgot to tie the rope. The wooden box floated. The mother of Sayyidunā Mūsā عليه السلام became very worried, "What will happen to my child?"

Sisters, Allāh ﷻ placed affection in the hearts of mothers, due to which she becomes very worried and grieved. When the child leaves the house, or goes here and

there, then there is great grief in the heart of the mother.

I say to the young men and women, “You leave the house without saying anything. You do not reach the school or madrasah and house in the time that you ought to reach, so the mother knows. How does she wait in the house? Food does not taste good to her, drink does not seem good to her, she does not feel like sleeping, her heart remains restless, Allāh placed great love in the heart of the mother.”

UNIQUE INCIDENT OF THE AFFECTION OF THE MOTHER

My sisters, I remember an incident regarding this. A few years ago, in Gujarat, there was an earthquake. The effects were felt in Bāungar and Surīndrangar. Thousands died and there was great destruction and loss to wealth. On this occasion, in Surat, there was a good relative of ours called ‘Imrān, who was responsible at Mūsā Chashma Ghar. He had a good relationship with the pious men of Allāh. During the days of the earthquake, he had a young child and he was living with his wife in a flat. He mentioned an incident of his, “After Fajr, we were sleeping at home. The earthquake began. It was 9 o’ clock. In order to save ourselves, we ran to

the stairs or the lift. However, my wife remained standing there. She took her child and then left.

The father left and the mother took the child and then left. This is because she has the love of the child in her heart, she loves the child. This is the heart of the mother.

On such an occasion, the females take advantage and say, “Look, in whose heart is there more love for the child.” Such women say, “My child, my child.”

ALLAH’S SYSTEM OF PROTECTION IN THE FACE OF DANGER

Anyway, when the box of Sayyidunā Mūsā ﷺ flowed with the water, the mother was grieved. On this occasion, Allāh ﷻ sent revelation,

‘Do not fear and do not grieve. We shall return him to you, and make him from the Messengers.’

Look at the power of Allāh, where there was death, Allāh ﷻ made arrangements for the safety of Sayyidunā Mūsā ﷺ.

PROTECTION OF THE BOX IN THE RIVER BY MEANS OF THE ANGELS

The Mufasssirīn have mentioned a unique incident. Allāh ﷻ sent an angel that protected the box of Sayyidunā Mūsā

عليه السلام. There were waves in the river. The box went up at times, and down at times. Despite this, Allāh ﷻ protected the box from drowning. It is said that it was Jibrīl عليه السلام. The angels serve pious people. The Noble Qur'ān states,

‘indeed those who say, “Our Rabb is Allāh”, then remain steadfast, the angels come to them saying, “Do not fear and do not grieve’

The summary is that Allāh ﷻ is our Creator and we must remain firm upon His commands. Allāh ﷻ has the power to send angels to the world for help.

THE BOX HEADS TO THE PALACE OF THE ENEMY

After this, look at the power of Allāh. Where the water was flowing, the box moved away and reached the house of Fir'aun – the enemy. Despite reaching this house, Allāh ﷻ protected the box.

There was a stream the departed from the Nile, it went to the garden of Fir'aun. The box flowed in that stream and headed to the palace of Fir'aun.

According to some reports, there was another palace of Fir'aun at the end of the Nile stream.

HOW DID THE BOX REACH THE PALACE OF FIR'AUN?

How did Allāh ﷻ cause the box to reach the palace of Fir'aun? There are unique and strange reports in this regard.

The daughter and wife of Fir'aun were at the edge of the stream. They saw a box floating. The daughter of Fir'aun saw the box from far and wanted to take the box out to see what it contained.

THROUGH THE BLESSINGS OF SAYYIDUNĀ MŪSĀ ﷺ, THE DAUGHTER OF FIR'AUN WAS HEALED FROM ILLNESS

The daughter of Fir'aun was affected by leprosy. It was the power of Allāh ﷻ that when she opened the box, then Allāh ﷻ made his Nabī so blessed that when the daughter of Fir'aun touched him, then Allāh ﷻ cured her.

The daughter said, “This child is very blessed. For so many years I am using treatment, but I am not getting cure. Today, through the blessings of this child, I got cured.”

The Mufasssirīn have written that Sayyidunā Mūsā ﷺ

was blessed with 300 blessings by Allāh ﷻ.¹

In some Tafsīr reports we learn that the women serving Āsiya – the wife of Fir'aun – were on the river bank. These women saw the box and took it out. They consulted amongst themselves to see whether they should open it or not. Then one of them suggested that they should not open it the box; it must be left as is. This is because it could be that there is some valuable wealth in it like gold, silver, gems, jewels etc. If we open the box, then we could be accused of wanting to take something from it. Therefore, keep it closed and take it to Āsiya and give it to her.²

THIS IS ALSO THEFT

If you go to the house of someone, then you cannot take something without permission. You cannot take something from the market without permission. This will be stealing. Similarly, the women that go to work at a person's house, they must work with honesty, and save themselves from theft, dishonesty and being distrustful.

¹ Qurṭubī vol.11 p.131, Ṭabarī vol.10 p.31

² Ṭabarī vol.8 p.415, Qurṭubī vol.11 p.132

TRUSTWORTHINESS OF THE SERVANTS OF FIR'AUN

The servants in the time of Fir'aun were very honest and trustworthy. They did not open the box. It is said that they brought the box in such a way that did not shake the contents. For example, how we check carefully and hold a glass of milk or rose flavoured milk, such that the contents are not spilt, in the same way, the servants held the box carefully and handed it over to Āsiya.³⁴²

BELOVED MŪSĀ ﷺ: THE MOMENT SHE SAW THE BABY, SHE FELT LOVE IN HER HEART FOR HIM

Āsiya opened the box and found a beautiful child inside. Its face was shining and whoever saw it immediately began to love it. Allāh ﷻ blessed him with such luminosity that there was no one in the world at that time that had such spiritual light.¹

Allāh ﷻ says, 'And I bestowed upon you love from Methat you would be brought up under My eye [i.e.,

¹ Ṭabarī vol.8 p.415

observation and care].¹

Mūsā ﷺ was brought up with the love that Allāh ﷻ placed for him, he was getting royal provision. Despite the habit of Fir'aun being that of oppression, he did not oppress.

Anyway, Allāh ﷻ placed the love for Sayyidunā Mūsā ﷺ in the heart of Āsiya. There was no one more beloved to her in comparison to this child. For this reason, everyone loved this child and this child was to be a Nabī. In the end, how beloved and beautiful was the child!

Sisters, then a time came when an enemy like Fir'aun lifted this child into his lap, like a real father and mother does. This was the blessing of the love that Allāh ﷻ placed for him.

The Mufasssirīn have written a unique incident, it was the practice of Fir'aun to daily go to the area close to the river bank with his wife Āsiya for leisure time. They would go in privacy and go for the fresh air and a walk. This was something good.

¹ Sūrah Ṭāhā: 39

**IT IS PROVEN TO GO WITH THE FAMILY FOR
LEISURE TIME WHILST OBSERVING PARDAH;
THE EXCELLENT WAYS OF NABĪ ﷺ
IN THIS REGARD**

It is mentioned in a ḥadīth that Rasūlullāh ﷺ was returning with his wife Sayyidah ‘Ā’isha رضي الله عنها from a journey and they reached a place where there was a thicket of date palms. No one could see them. Today, this spot is shown in Madīnah Munawwarah. They raced each other. The incident is mentioned in the reports.

Sayyidah ‘Ā’isha رضي الله عنها reports that she was on a journey with Rasūlullāh ﷺ. “I raced him, and I won. Then, when I picked up some weight and then I raced him, he won. Rasūlullāh ﷺ said to me, “This is in lieu of that.”³⁴⁵

From this, we learn that together with observing pardah, there is no problem if a person does this. One will find cure to one’s depression in this. The mind gets great benefit when walking on fresh grass in the morning.

Another report states that Fir’aun went for a walk in the garden with his wife. Whilst in the garden, they saw a wooden box moving. Fir’aun instructed that the wooden

box be brought. There was a tree on the river edge. The wooden box stopped that that tree. The box was brought to Fir'aun. He opened it and there was Sayyidunā Mūsā عليه السلام. Fir'aun picked Sayyidunā Mūsā عليه السلام up and began to play with him.¹

THE POLICE THAT WOULD KILL ARRIVED

It was the year in which children were being killed. The police that would kill children arrived.

The conditions at the time were such that whatever laws were passed, they applied to the government people too. Therefore, in the court of Fir'aun, the police that would kill the children, they arrived.

THE WIFE OF FIR'AUN INTERCEDES

Āsiya, the wife of Fir'aun, was from the progeny of Ambiyā'. She was a pious woman. She would have mercy on the weak, she would give charity. She explained to Fir'aun, "Forgive the life of this child. It is one child. Let him live." The Noble Qur'ān says, 'And the wife of Pharaoh said, "[He will be] a comfort of the eye [i.e., pleasure] for me and for

¹ Tabarī vol.8 p.415

you. Do not kill him; perhaps he may benefit us, or we may adopt him as a son." And they perceived not.' [Sūrah Qaṣaṣ: 9]

Āsiya also told Fir'aun that this child seems to be more than a year old and you commanded that the children must be killed for a year. Hence, this child does fall under the year in which children must be killed.

UNIQUE SYSTEM OF PROTECTION FROM ALLĀH ﷻ

Sisters, when Allāh ﷻ wants to protect, then he protects even in the house of the enemy. The unique thing is that the river was made the means of conveying him to the house of the enemy, whereas there is danger of drowning in the river.

When Allāh ﷻ wants to protect someone, then no power in the world can harm. In the Noble Qur'ān, Allāh ﷻ says, 'Allāh is the best protector and he is the most merciful of those who show mercy.' [Sūrah Yūsuf: 64]

Sayyidunā Mūsā عليه السلام reached the palace of Fir'aun. 8 days passed, but he was not prepared to suckle.

HOW RESTLESS WAS THE HEART OF THE MOTHER; A PERSON WILL KNOW AFTER BECOMING A MOTHER

On the other side, the mother of Sayyidunā Mūsā عليه السلام was restless, where is the box?

‘In the morning, the heart of the mother of Mūsā was restless.’ The condition of the heart of the mother of Sayyidunā Mūsā عليه السلام at the time of separation from her son was explained by

Allāh ﷻ. The result of this, we learn, is that in this world, from

³⁴⁹ Sūrah Yūsuf: 64

all forms of love and relationships, the strongest is that of the mother.

What kind of love is in the heart of the mother? A person will be able to understand it after becoming a mother. I tell the young Muslim that today you are troubling the hearts of your mothers, you leave the house without permission. Because of this, there is difficulty

caused to the heart of the mother. You do not understand this. You will understand this when you become a mother.

THE MEANING OF 'FU'ĀD'

The Mufasssīrīn explain that the heart is referred to as Fu'ād when the heart has been affected by worry and concern. This is what the Noble Qur'ān refers to. There was no concern in the heart of the mother of Mūsā aside from Mūsā. When she thought, she only thought about Mūsā.¹

THE DIFFERENT MEANINGS OF 'FĀRIGHĀ'

The Mufasssīrīn have written in the Tafsīr of Fārighā:

1. All the different thoughts of the world left the heart of the mother of Sayyidunā Mūsā ﷺ. She only thought of her son.

2. Due to her grief, she forgot about Allāh ﷻ. Allāh ﷻ promised her, 'do not fear and do not grieve. Definitely we shall return him to you and make him from amongst the Messengers.' When a child goes to the Madrasah, the Dār-ul-'Ulūm, then the mother cries. When the child goes for 40

¹ Rūḥ-ul-Ma'ānī vol.10 p.259, Ṭabarī vol.10 p.34-36

days or 4 months, the mother cries. Sisters, do not fear. Send them for the pleasure of Allāh. Allāh ﷻ will grant your child the crown of honour and return him, Allāh ﷻ will make your child into a means of guidance. He will return as an 'ālim, mufti, ḥāfiẓ, qārī, dā'ī, and dhākir. His life will be made, and who knows how many other lives he will affect positively.

3. When one remembers the promise of Allāh, then the fear regarding her son will leave the heart of the mother.

4. At this moment, the heart of the mother was free. She did not think about anything else and at the time of restlessness, this is generally the condition of a person.³⁵¹

Hence, if a person is affected by such a condition, then he must turn to a person that has understanding of Dīn in order to make the decision. At such a time, a person cannot decide on matters.

INSTRUCTION TO THE DAUGHTER TO SUPERVISE

The mother said to the daughter, 'Go behind it.' Check if your brother is alive or if some animal has eaten him up.

In this, there were 2 instructions for the sister. One was the command of the mother. The second was the love of the

brother. The instruction of the mother was to go and check. The thought was in her own heart regarding what happened to her brother, based on her love for him.

A SISTER WORTH EMULATING

May Allāh ﷻ place such love in the hearts of all sisters for their brothers. Today, brothers and sisters are fighting. Years upon years pass, the brother and sister are not ready to see each other's faces. What are they arguing about? Over a few coppers of this world. Astaghfirullāh.

It is mentioned in the reports that this sister of Sayyidunā

Mūsā ﷺ will marry Rasūlullāh ﷺ in Jannah.

Sayyidunā Abū Umāmah ﷺ reports, "I heard Rasūlullāh ﷺ saying to Sayyidah 'Ā'isha ﷺ, "Do you know that Allāh ﷻ will marry me in Jannah to Maryam, the daughter of 'Imrān, Kulthūm, the sister of Mūsā, and the wife of Fir'aun." [Al-Mu'jam Al-Kabīr]

Anyway, the sister of Mūsā ﷺ fulfilled the command of the mother and in love for her brother, she went out in search of the box. She saw a unique thing in one place. The servants of Fir'aun were standing and looking for a wet-

nurse. She looked like a stranger would, from afar, whilst they were not aware.

It should not be that they realise that she was a sister.

WISDOM BEHIND NOT DRINKING FROM OTHER WOMEN

On this side, Sayyidunā Mūsā عليه السلام reached the royal house. The sister reached the palace. The unique power of Allāh was that Sayyidunā Mūsā عليه السلام was not drinking the milk of anyone. 'we forbade upon him the wet-nurses before this.'

He was not drinking the milk of anyone. There was great wisdom of Allāh ﷻ in this. This is because if he drank from a wet-nurse, then he would have become independent of the mother. There would have been no need for the mother's milk. The second great wisdom is that Allāh ﷻ wanted to protect Sayyidunā Mūsā عليه السلام from the milk of the Coptic women.

Āsiya was worried about why the child was not drinking milk. If the child will drink, it will remain alive, otherwise it will die.

This worry made Āsiya uneasy. This is the blessing of

the love that Allāh ﷻ placed in the heart. It was not 1 day, but 8 days had passed. Mūsā ﷺ was hungry and Allāh ﷻ kept Sayyidunā Mūsā ﷺ alive for 8 days.

A UNIQUE INCIDENT OF THE PROTECTION OF ALLĀH IN THE EARTHQUAKE OF KACH

When there was an earthquake in Kach, our friends there mentioned a unique report. In one place, they found a broken house. They saw a lady and her breastfeeding child under the rubble. Look at the protection of Allāh, the house was broken and everything was buried. The body of the lady was safe, but there was a wound on her head, there was trickle of blood, and that trickle was going into the mouth of the child. The child was sucking it, and remained alive in this way for 3 and a half days. After this time, the child was heard crying, and big machines were brought to remove the rubble. The child was taken out alive. Allāh-u-Akbar!

8 DAYS WITHOUT MILK

8 days passed. Sayyidunā Mūsā ﷺ did not drink milk from anyone. Different women were brought, all of them tried, but Sayyidunā Mūsā ﷺ did not drink the milk of any of them.

Fir’aun got an announcement made in the city, “All the women of the city must come and give an interview for this task of breastfeeding.”

This was a royal announcement. All of them were convinced that they will get a huge gift and reward from the king; and they will get lots of wealth. For this reason, many women came. Despite this, the child did not drink from anyone.

A REPORT ON THE STUTTERING OF SAYYIDUNĀ MŪSĀ ﷺ

For 8 days, the child did not drink milk. For this reason, his tongue swelled and one of the reasons why Sayyidunā Mūsā ﷺ stuttered – according to the Mufasssirīn – was this. There are other reports mentioning different reasons.¹

BREASTMILK IS A GREAT BOUNTY OF ALLĀH ﷻ FOR THE CHILD

We learn from this incident that the breastmilk is a great bounty of Allāh ﷻ for the child. The child is breastfed

¹ Qaṣaṣ-ul-Qur’ān: Mawlānā Ḥifẓ-ur-Raḥmān Sevhārvī □

for about 2 and a half years. The mother should breastfeed. The health of the baby improves greatly because of it.

THE HEART OF THE MOTHER OF MŪSĀ ﷺ IS STRENGTHENED BY ALLĀH ﷻ

The mother of Sayyidunā Mūsā ﷺ came to know that Fir'aun had picked up Mūsā. Fir'aun took him into his lap and kept him there. The mother became even more worried because Fir'aun was their enemy. He wanted to kill the child. For this reason, she became more restless, she was about to run to Fir'aun and tell him, "This is my child." When Fir'aun would find out that this is a child of the Banū Isrā'īl, then he would most probably kill the child then and there. However, Allāh ﷻ says, 'if we did not keep her heart firm, then she would have uncovered the secret.'

Allāh ﷻ made her heart firm. Allāh ﷻ gave her courage to remain silent. There is benefit in remaining silent. Do not open the secret of your son. Remain firm. Do not tell anyone anything.

AN IMPORTANT POINT TO UNDERSTAND

Sisters, it is an important matter to understand. There are many occasions that come where one must remain

silent. Inshā Allāh, through the blessings of this, we will be saved from great harm; our matters will not be spoilt. If our husband or father-in-law becomes angry, then we must remain silent. On such occasions, if we respond, then there will be heat from both sides and the matter will explode. There could be an argument, it could be a divorce. We could be sent out of the house. On such occasions, you must think that Allāh ﷻ has given 2 ears. On such an occasion of strife, listen with one ear and take it out from the other.

GUIDE ONE ANOTHER IN MATTERS OF GOODNESS & PIETY

When the sister of Sayyidunā Mūsā (عليه السلام) saw that her brother was not drinking milk from anyone and he was hungry for 8 days, then she came close and said, “If you allow, I shall inform you of a household in which there is a woman I am convinced of whose milk he will drink.”

From this, we learn that if we come to know of some place of goodness, then we must guide someone to it.

DĪN IS WELL-WISHING

Today we want to take all the goodness for ourselves. We do not want to tell others. Rasūlullāh ﷺ said, “Dīn is

well- wishing.” [Ibn Hibbān #4575]

Dīn is well-wishing for others. Just as we want goodness for ourselves, in the same way, we should want goodness for others. This is Dīn and the summary of Dīn. We become stingy in various ways. If we see some goodness, we do not tell others. This is not a good thing. We should desire good for others. We should be a means of goodness for others in terms of Dīn and worldly possessions.

THE INTELLIGENCE OF THE SISTER OF SAYYIDUNĀ MŪSĀ ﷺ

Until now, no one had full knowledge that Sayyidunā Mūsā ﷺ was from the Banū Isrā'īl. Therefore, the reports state that Hāmān, the minister of Fir'aun said, “Take this girl, catch her and take her to jail. She says, ‘whose child is this? She speaks with such confidence that she knows the house where the woman is that will feed the child. It seems as though she knows the child.’

The sister of Sayyidunā Mūsā ﷺ replied intelligently, “This is not the case. You people are worried. For this reason, I want to inform you out of well-wishing for you.” [Ṭabarī]

THE PRONOUN 'LAHU'

Many Mufasssirīn have written that the pronoun 'lahu' refers to Fir'aun. I am a well-wisher for Fir'aun. I have come to show you a household that has a lady that will feed this child.

Sometimes there is benefit in doing this, i.e., what the reality is, we show it on stage sincerely, that we are loyal to the country – within Dīnī parameters.

Some Mufasssirīn say that the pronoun 'lahu' refers to Sayyidunā Mūsā عليه السلام, i.e., this child is hungry for 8 days, he will drink the milk of this woman, she is a well-wisher for the child.

Fir'aun said to the sister of Sayyidunā Mūsā عليه السلام, “Go and call your mother.” The girl went to call her mother.³⁵⁷

The mother came. When the scent of the mother of Sayyidunā Mūsā عليه السلام reached him, he immediately stopped crying. How nice and good is the scent of the mother to her child! Sayyidunā Mūsā عليه السلام immediately stopped crying.

SAYYIDUNĀ MŪSĀ عليه السلام BY HIS MOTHER

The mother took the child and began feeding. Allāh ﷻ fulfilled his promise, ‘indeed we shall return him to you and

make him from the messengers.' Another āyat says, 'we shall return you

to your mother so that her eyes can be cooled and so that she is not grieved.'

From this, we learn that the child is the coolness of the parent's eyes. If the child is pious, then it will become the coolness of the eyes of the parents. The following āyat speaks about this,

And those who say, "Our Lord, grant us from among our wives and offspring comfort to our eyes and make us a leader [i.e., example] for the righteous." [Sūrah al-Furqān: 74]

Note: In different ways and words, Allāh ﷻ assured the mother of Sayyidunā Mūsā (عليه السلام), he emphasized his promise and gave her glad-tidings of the return of her son.

QUESTION OF FIR'AUN & REPLY OF THE MOTHER OF MŪSĀ

As the mother of Sayyidunā Mūsā (عليه السلام) reached and she took the child into her lap, the child immediately drank. Upon this, Fir'aun said, "You are a strange woman. The child did not drink from anyone; only from you." The mother of

Sayyidunā Mūsā ﷺ replied, “There is a sweet scent in my body; such a scent that whichever child smells it, they immediately accept.”¹

RECOMPENSE FOR TRUSTING IN ALLĀH ﷻ

My brothers, no matter how weak we may become, we must build trust in Allāh ﷻ. Allāh ﷻ says, ‘whoever trusts in Allāh, Allāh suffices for him.’

Become a person that fulfils the command of Allāh ﷻ. The pain today is that in the dangerous conditions we are in, the Muslims are not becoming people who obey the command of Allāh. The success of a Muslim is in fulfilling the command of Allāh ﷻ.

IF WE LOOK AFTER HIM, THEN?

A mother is a mother; she becomes restless and uneasy. Until now, the secret that was kept from Fir’aun, if it was made known that this was her child, then what would have the condition been? However, Allāh ﷻ says, ‘if we did not make her heart firm, then soon the secret would have been exposed.’

¹ Rūḥ-ul-Ma’ānī vol.10 p.260

Allāh ﷻ kept the heart of the mother of Sayyidunā Mūsā firm. She remained firm and did not allow the secret to be leaked.

From this, we learn that firmness of heart and steadfastness is a great bounty of Allāh ﷻ. Allāh ﷻ blessed these bounties to the mother of Sayyidunā Mūsā (عليها السلام) so that the condition of her son is not exposed in front of anyone.

FIRMNESS OF HEART THROUGH THE BLESSINGS OF PATIENCE & ĪMĀN

Through the blessings of patience and īmān, Allāh ﷻ keeps the hearts firm. Like on the occasion of the hijrah, when the enemy reached the mouth of the cave, then this type of condition overcame Rasūlullāh ﷺ from Allāh ﷻ. Through his

ﷺ blessings, this condition overcame Sayyidunā Abū Bakr (رضي الله عنه) and they remained calm in Ṣalāh.

IT IS ESSENTIAL FOR THE HEARTS TO BE UNITED FOR THE SYSTEM OF THE HOUSE TO REMAIN GOOD

Sisters, from this āyat, we learn an important lesson: in order to keep the system of the house proper, it is necessary

for the hearts to be united. It is necessary for the mother-in-law, daughter-in-law, husband and wife, and parents to remain united at heart. If the hearts are united, the system of the house will run properly and smoothly.

When there is a marriage; the bride is given advice. Generally, the advice given is that every mother-in-law must understand her daughter-in-law to be like her daughter, and the daughter-in-law must think the mother-in-law to be her mother. Inshā Allāh, there will be no arguments.

THE MOTHER-IN-LAW MUST NOT HAVE THE ENTHUSIASM OF REVENGE

Similarly, the mother-in-law must not have the enthusiasm of revenge. Sometimes, there are elderly people that become mothers-in-law. They get the enthusiasm of revenge, that when I become a mother-in-law, then she will exact the same amount of difficulty that she got, or, at least half of it on her own daughter-in-law.

I tell the women that are becoming mothers-in-law that the mother-in-law that gave you trouble, you must forgive, or, leave it for the hereafter. However, why must you

trouble your daughter-in-law?

Anyway, the word 'rabaṭnā' has been used here. The same word was used in the āyat about the 7 youngsters,

Indeed, they were youths who believed in their Lord, and We increased them in guidance. And We bound [i.e., made firm] their hearts when they stood up and said, "Our Rabb is the Rabb of the heavens and the earth. Never will we invoke

besides Him any deity. We would have certainly spoken, then, an excessive transgression.

Sisters, when the hearts in the home are united, then the home will be a reflection of Jannah. If the hearts are not united, then despite living in a palace, the house will be like hell.

IT IS ESSENTIAL FOR THE HEARTS OF THE COMMITTEE MEMBERS TO BE UNITED

You can see in the world. The same kind of condition affects committees. If the hearts are united, then the work will be done. If the hearts are disunited, then nothing will get done.

SPECIAL BOUNTIES OF ALLĀH ﷻ UPON THE MOTHER OF SAYYIDUNĀ MŪSĀ ﷺ

On this occasion, there were special bounties from Allāh ﷻ:

1. Sayyidunā Mūsā ﷺ accepted the breast of his mother. The people around and her were happy.
2. The promise of Allāh ﷻ was fulfilled; her child was returned to her.
3. The Fir'aun that she feared, she lived there in safety and peace.
4. Sayyidunā Mūsā ﷺ played on the throne of Fir'aun, sat on his carpets and used his conveyances.
5. She got a daily allowance from Fir'aun.

THE INSISTENCE OF ĀSIYĀ FOR HER TO STAY IN THE PALACE OF FIR'AUN & BREASTFEED

Sisters, Fir'aun and Āsiya insisted upon the mother of Sayyidunā Mūsā ﷺ that she must stay in the royal palace and feed the child. This is because Āsiya had lots of love in her heart for the child. She did not want the child to be out of her sight.

The mother of Sayyidunā Mūsā ﷺ saw that this is a

good occasion. She said that the child is not feeding from anyone else, so whatever condition she puts down, they will accept. The mother said that she will not stay in the palace, she wants to go home and feed the child.

Subsequently, Āsiya said, “Well. But the child must be sent to me so that I can see him and cool my eyes and my mind can be at peace. You will get a dīnār daily as payment for feeding the child.”¹

RASŪLULLĀH ﷺ MENTIONED A UNIQUE POINT IN A ḤADĪTH

The mother of Sayyidunā Mūsā عليه السلام continued feeding her child and received a gold coin daily. In a ḥadīth, Rasūlullāh ﷺ said, “The person of my ummah that goes out for fighting in the path of Allāh and he earns booty by means of which he gains power over the enemy, his example is like that of the mother of Mūsā; she breastfed her child and got wages for it too.”³⁶³

Through the blessings of Dīn, Allāh ﷻ grants bounties in the hereafter. However, he grants countless blessings in this

¹ Ṭabarī vol.8 p.416

world too.

Then, when the time came for Sayyidunā Mūsā عليه السلام to drink milk, then Āsiya said to the mother, “Hand the child over to me again.”

Until now, it was not known that she was the biological mother of Sayyidunā Mūsā عليه السلام; the entire Egypt felt that this child was the child of Āsiya and Fir'aun. Through this, the grief of the mother of Mūsā increased. She felt that it was her child and the people are saying that the child is someone else's. How could a mother tolerate this?

AFTER BREASTFEEDING, RETURN TO THE PALACE

Āsiya sent an announcement throughout the city, “This child of mine that has gone to the wet-nurse is returning to my palace, so whichever house or alley the child passes from the house of the wet-nurse to the palace, all must show respect. He is a prince.”

When this announcement was made, the people of the nation came out onto the roads and gave gifts and welcomed them. Sayyidunā Mūsā عليه السلام was taken in honour to the palace once again.

SUMMARY

The promise that Allāh ﷻ made was fulfilled. Later on, Allāh ﷻ made this child into a Nabī.

Throughout the incident, the mother of Sayyidunā Mūsā عليه السلام did whatever she was commanded by Allāh ﷻ. Through the blessings of this, her child was protected in unique ways. Moreover, she placed her trust in Allāh ﷻ. Whatever she did not like, there was a great role of placing her trust in Allāh ﷻ to get it removed.

In today's conditions, we learn great lessons from this incident.

May Allāh ﷻ bless us with a relationship with him, may he grant us complete conviction. The conditions today are very severe. The environment of the whole world is such that let alone the elderly, the lives of the children and babies are in danger. In such conditions, the same Allāh ﷻ can protect us, the one who protected Sayyidunā Mūsā عليه السلام in the River Nile and guarded him in the palace of Fir'aun. The condition is that we must strengthen our link with Allāh ﷻ, we must become people who will cry in front of Allāh ﷻ. ﷺ

The restlessness of the mother of Sayyidunā Mūsā عليه السلام regarding her child, may Allāh ﷻ grant us that kind of restlessness over our sins, we must beg him for forgiveness and then his help will come. Build up love in the heart for Allāh ﷻ and become people who ask from Allāh, Allāh will correct the conditions.

TODAY ALSO, WE CAN GET MUSLIMS FROM THE IDOL FACTORIES, BUT!

I want to mention a last point in the gathering today. The Tartars made lots of oppression on the Muslims. They killed hundreds of thousands of Muslims. They made so much oppression that the streams of Baghdad had corpses of Muslims in them. What was it that made the entire Tartar nation embrace Islām? ‘Allāmah Iqbāl رحمه الله said, ‘from the loins of idol worshippers came forth guardians of the Ka’bah’.

Sisters, in these conditions, help and protection will be brought from Allāh ﷻ. The condition is that we must become true and sincere people of Allāh. We must turn to Allāh. May Allāh ﷻ grant us the ability and good fortune.
وآخر دعوانا أن الحمد لله رب العالمين آمين

TRANSLATOR'S NOTE

All praise is for Allāh ﷻ, translation completed on 2
Sha'bān 1445 | 13 February 2024.

All perfection is for Allāh ﷻ alone. Mistakes and
shortcomings are from us.

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