

The Women
of the
Noble Qur'ān
Lessons and Insights
Volume 3

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The Women of the Noble Qur'ān: Lessons & Insights(Volume 3)

Title: The Women of the Noble Qur'ān: Lessons and Insights - Volume 3

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First Edition: Dhul Qa’dah 1446 | May 2025



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ABŪ LAHAB & HIS WIFE UMM JAMĪL

Brief Background

Name: Arwa

Teknonym: Umm Jamīl

Title: Al-‘Awrā’

She was the sister of Sayyidunā Abū Sufyān bin Ḥarb . She was severely opposed to Rasūlullāh . One habit she had was to carry tales of Rasūlullāh  to the polytheists. The second evil habit she had was creating enmity between people. She used to look for thorns and throw them in the path of Rasūlullāh . She used to say that Rasūlullāh  is poor and downtrodden.

Despite being wealthy, the condition of her stinginess was that in order to run her house, she used to gather firewood. For this reason, Allāh  referred to her in the Noble Qur'ān disparagingly as the ‘firewood carrier’.¹

¹ Rūḥ-ul-Ma’ānī vol.15 p.499

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله وكفى وسلام على عبادة الذين اصطفى، أما بعد، فأعوذ بالله
من الشيطان الرجيم، بسم الله الرحمن الرحيم

May the hands of Abū Lahab be ruined, and ruined is he. His wealth will not avail him or that which he gained. He will [enter to] burn in a Fire of [blazing] flame. And his wife [as well] – the carrier of firewood. Around her neck is a rope of [twisted] fibre.¹

On the Day of Qiyāmah, there will be chains and yokes on her neck. In this world also, she got strangles by a rope and died. The neck is a place of beauty for a woman; women wear beautiful necklaces and adorn themselves. Instead of the neck being a place of beauty for Umm Jamīl, it became a place of punishment.

AN EVIL COUPLE

In today's sitting, I shall inform you of a couple that is mentioned in the Noble Qur'ān that were staunch enemies of Rasūlullāh ﷺ. They were very dangerous. They were Abū Lahab and his wife.

¹ Sūrah al-Masad: 1-5

UNCLE & AUNT; DANGEROUS ENEMIES

Abū Lahab was the paternal uncle of Rasūlullāh ﷺ. His wife, Umm Jamīl, was the aunt of Rasūlullāh ﷺ. Husband and wife were severe and staunch enemies of Rasūlullāh ﷺ. Sayyidunā Abū Bakr Ṣiddīq ؓ was in the forefront of love and belief in Rasūlullāh ﷺ. In the same way, Abū Lahab and his wife were in the forefront of belying, mocking, and troubling Rasūlullāh ﷺ.

MEANING OF ABŪ LAHAB & REASON FOR HIS NAME BEING FAMOUS

The original name of Abū Lahab was ‘Abdul ‘Uzzā. However, he became famous by the title of Abū Lahab. In essence, Abū Lahab was very fortunate in terms of the worldly life. Allāh ﷻ granted him handsomeness. When a person has an extremely white complexion, then red comes into it. His face was red, and in Arabic, Lahab refers to a flaming fire. Due to this, he became famous by the name of Abū Lahab, i.e., Father of the Fire.¹

In some books it is mentioned that he had lots of gold. He had a room full of gold. The room of gold looked yellow from afar. There is also yellow in fire. Based on this, he was called Abū Lahab, i.e., yellow like the fire; he had lots of gold.²

¹ Rūḥ-ul-Ma’ānī vol.15 p.497

² Rūḥ-ul-Ma’ānī vol.10 p.497, Mausū’ah At-Tafsīr Al-Ma’thūr vol.23 p.663, 664

ABŪ LAHAB WAS A VERY FORTUNATE PERSON

Look at the great fortune of this person. He was from the Quraysh. They were the best family amongst the Arabs. The name Quraysh is mentioned in the Noble Qur'ān.

The second good fortune he enjoyed was that in the family of the grandfather of Rasūlullāh ﷺ, 'Abdul Muṭṭalib, he enjoyed the most honour. Abū Lahab was the son of 'Abdul Muṭṭalib.

The third good fortune was that Allāh ﷻ made him very handsome.

The fourth good fortune was that Allāh ﷻ made him very wealthy.

The fifth good fortune was that he was the uncle of Rasūlullāh ﷺ.

The sixth good fortune was that Allāh ﷻ blessed him with children.

The seventh good fortune was that Allāh ﷻ gave him position and leadership.

He had so many forms of good fortune.

A UNIQUE STORY OF ABŪ LAHAB

I shall tell you a unique story of Abū Lahab. You know that the father of Rasūlullāh ﷺ passed away first. Abū Lahab had a slave girl by the name of Thuwaybah. She had breastfed Rasūlullāh ﷺ in his infancy.

THE FORTUNATE WET-NURSES OF RASŪLULLĀH ﷺ

In various books of Sīrah, it mentioned that there were 8 women in total that breastfed Rasūlullāh ﷺ.

1. His mother Āmina
2. Thuwaybah
3. Khawlah bint Mundhir
4. Sa'diyyah
5. 'Ātikah
6. 'Ātikah
7. 'Ātikah
8. Ḥalīmah Sa'diyyah¹

For the first 7 days, the mother of Rasūlullāh ﷺ breastfed him. Then Thuwaybah breastfed him for 8 days. Look at the power of Allāh, Sayyidunā Ḥamzah ؓ - the uncle of Rasūlullāh ﷺ - was also breastfed by Thuwaybah. So, Rasūlullāh ﷺ and Sayyidunā Ḥamzah ؓ are nephew and uncle, and also foster brothers.

FREEING THE SLAVE GIRL OUT OF JOY UPON THE BIRTH OF RASŪLULLĀH ﷺ

It is written in the books of Sīrah that when Rasūlullāh ﷺ was born, then the good news was given to Abū Lahab by

¹ Sīrat Aḥmad Mujtabā vol.1 p.63

Thuwaybah. Abū Lahab was very happy. He was so happy that he indicated to this slave girl and said, “Go, I have freed you.”

BOUNTY FOR FREEING THE SLAVE GIRL OUT OF JOY

When Abū Lahab died, then a year later, his brother, i.e., the uncle of Rasūlullāh ﷺ, Sayyidunā Ḥamzah ﷺ, saw a dream that Abū Lahab is in great difficulty. He was extremely worried. He said, “After death, I have not seen any comfort. The only thing is that on Mondays, the punishment is decreased for me.”

The reason for this is that Rasūlullāh ﷺ was born on a Monday. In the joy of this, Abū Lahab freed his slave girl. For this reason, the punishment is decreased on Mondays.

In some reports it is mentioned that Abū Lahab said, “The amount of water that comes onto the fingertip, that amount of water I am given on Mondays.”¹

As for the rest of the dwellers of Jahannam, they do not get water. However, Abū Lahab is given a little water on Mondays. The finger that he used to indicate the freedom of Thuwaybah, whatever water can come onto it, he gets that water. The benefit of freeing a slave upon the birth of Rasūlullāh ﷺ continues to reach him in the hereafter.

¹ Bukhārī, Fath-ul-Bārī vol.9 p.180

2 DAUGHTERS OF RASŪLULLĀH ﷺ WERE DIVORCED FOR THE SAKE OF DĪN

Abū Lahab had 2 sons. The name of 1 son was ‘Utbah and the name of the ‘Utaybah. The daughters of Rasūlullāh ﷺ, Sayyidah Ruqayyah ﷺ and Sayyidah Umm Kulthūm ﷺ were married to these 2 sons, but they had not yet gone to live with their husbands.

When Rasūlullāh ﷺ announced īmān, and he invited to Islām, then this uncle became a staunch enemy to him. The first thing he did was he said to his sons, “You must divorce your wives.” Subsequently, in the enmity of Rasūlullāh ﷺ, both of them went to the daughters of Rasūlullāh ﷺ and divorced them.¹

SAYYĪDUNĀ ‘UTHMĀN DHUN-NŪRAYN ﷺ

This divorce turned out to be a mercy for them. After the divorce, both daughters were married, one after the other, to Sayyidunā ‘Uthmān ﷺ. First, one daughter was married to Sayyidunā ‘Uthmān ﷺ. When she passed away, then the second daughter was given by Rasūlullāh ﷺ to Sayyidunā ‘Uthmān ﷺ. When the second daughter passed away, then Rasūlullāh ﷺ said, “If I had forty daughters, then I would have given them all to ‘Uthmān, one after the other.”

¹ Rūḥ-ul-Ma’ānī vol.15 p.499

This was the great fortune of Sayyidunā ‘Uthmān ؓ. It is written in the books of Sīrah that there were approximately a hundred and twenty-four thousand Ambiyā’, and from those that believed in the Ambiyā’, there was only one person that married two daughters of a Nabī in succession. This good fortune was not acquired by the companion of any Nabī. For this reason, the title of Sayyidunā ‘Uthmān ؓ became Dhun-Nūryn, i.e., the possessor of two lights. This is because he was married to two daughters of Rasūlullāh ؐ, i.e., Sayyidah Ruqayyah ؓ and Sayyidah Umm Kulthūm ؓ.

In short, Abū Lahab had great enmity for Rasūlullāh ؐ and Islām. He got his sons to divorce the daughters of Rasūlullāh ؐ. You can think, how much of grief did Rasūlullāh ؐ get from this? How much of trouble was he put through because of this? Both of his daughters were divorced at the same time. However, for the sake of Dīn, Rasūlullāh ؐ tolerated this grief and trouble.

INSTRUCTION TO INVITE OPENLY TO ISLĀM

There is an incident mentioned in the ḥadīth that when Allāh ﷻ made Rasūlullāh ؐ into a Nabī, then he continued inviting the people to Islām quietly and secretly for three years. When three years passed, then Allāh ﷻ instructed,

And warn, [O Muḥammad], your closest kindred.¹

¹ Sūrah ash-Shu’arā’: 214

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When this āyat was revealed, in which Rasūlullāh ﷺ was instructed to stop the secret invitation, but now he was to invite people openly, and to invite his family first, then it is mentioned in a ḥadīth that Rasūlullāh ﷺ climbed Mount Ṣafa. The Quraysh used to live behind Mount Ṣafa. He gathered the family; Banū ‘Abdul-Muṭṭalib. When all of them gathered, then Rasūlullāh ﷺ asked them, “Tell me, if I tell you that there is an army gathered behind this mountain, ready to attack you, will you believe me?”

Because he was at the top, and the people were at the bottom, they were looking at him, and the sight of people could not go beyond the mountain, all the Qurayshīs said, “O Muḥammad, you always speak the truth. We have never seen you utter a lie.”

May Allāh make our words and actions true. Āmīn

LECTURE ON THE MOUNTAIN

After this, Rasūlullāh ﷺ said, “O the people of the Qurayshī family! O the people of ‘Abdul-Muṭṭalib! Listen, I am warning you of a severe punishment. Save yourselves. Allāh ﷻ has instructed me to invite my family and relatives to īmān, and to warn them from Jahannam. The people of Quraysh are my family. I have no choice over giving you something from Allāh, and bestowing you with something in the hereafter, except if you say the kalimah, i.e., lā ilāha illā Allāh. If you will do this, then I shall testify in your favour in front of Allāh. Through the blessings of this kalimah, the

Arabs will follow you, and the non-Arabs will become obedient to you.”¹

THE FIRST ENEMY OF RASULULLAH ﷺ

It is said that the first person to stand up at that time in order to belie Rasūlullāh ﷺ was Abū Lahab. He picked up a stone and flung it towards Rasūlullāh ﷺ. Together with this, he swore in Arabic and said, “O Muḥammad, may you be destroyed, have you gathered us for this?”²

Because he swore at Rasūlullāh ﷺ and made evil du'ā's for him ﷺ, in the Noble Qur'ān, Allāh ﷻ used the same words for Abū Lahab that will be recited until the Day of Qiyyamah.³

THE NAME OF ABŪ LAHAB WAS 'ABDUL 'UZZĀ

His name was 'Abdul 'Uzzā. 'Uzzā is the name of an ido. 'Abdul 'Uzzā means, 'slave of 'Uzzā'. This was a polytheistic name. For this reason, his name was not mentioned in the Noble Qur'ān, but his teknonym Abū Lahab was used.⁴

¹ Sīrat Aḥmad Mujtabā vol.1 p.186, Bukhārī #4770

² Rūḥ-ul-Ma'ānī vol.15 p.497

³ Sūrah al-Masad: 1

⁴ Ṭabarī vol.12 p.734, Rūḥ-ul-Ma'ānī vol.15 p.496

THE ENMITY FOR ISLĀM POSSESSED BY ABŪ LAHAB

Anyway, Abū Lahab was the first person that stood up in enmity of Rasūlullāh ﷺ. Whenever Rasūlullāh ﷺ went to invite the people to Islām, he would go to them and belie Rasūlullāh ﷺ. He would say, “Do not listen to him.” We seek the protection of Allāh. “He is a liar.” He would also give lots of trouble to Rasūlullāh ﷺ.

What kind of uncle was this? He was troubling his nephew, whereas in Arabia at that time, there would be great importance given to family relations. However, it was only because of īmān that he became an enemy of Rasūlullāh ﷺ.

It is mentioned in some reports that when Allāh ﷻ instructed Rasūlullāh ﷺ to invite his family and relatives to Islām, then Rasūlullāh ﷺ said to Sayyidunā ‘Alī ﷺ, “Alī, prepare an invitation.”¹

ARRANGING FOOD FOR A DĪNĪ INVITATION

Subsequently, Sayyidunā ‘Alī ﷺ brought the foreleg of a goat and a container of milk. He also brought along a sā’ of grain. In that time, this amount of food would have sufficed for 1 or 2 people. After preparing this food, Rasūlullāh ﷺ gathered his entire family, the Banū ‘Abdul Muṭṭalib.

Look, Rasūlullāh ﷺ invited people for a meal in order to teach them about Dīn and īmān.

¹ Ṭabarī vol.9 p.483-484

A UNIQUE PRACTICE OF MAWLĀNĀ ISMĀ'IL

KĀNDEHLĀWĪ ﷺ

Mawlānā Ilyās ﷺ's father was Mawlānā Ismā'īl ﷺ. Mawlānā Abul Ḥasan 'Alī Nadwī ﷺ writes in his biography, 'The workers that would come from Mewat, he would bring them to the Masjid, teach them the kalimah, Ṣalāh, wuḍū', ghusl etc. the whole day. In the evening, he would pay them their wages for the day and send them home. In this way, the blessed work of da'wat began. Based on this, the system of Madrasah Kāshif-ul-'Ulūm began.

ONE MUST HAVE CONCERN FOR THE DĪN OF THOSE WORKING IN THE HOUSE

My sisters, make this intention. There are people working in your homes. They serve you and attend to your needs. Together with their work, worry about their religion. Teach them the kalimah, teach them Ṣalāh, teach them the Qur'ān, wuḍū', ghusl, and you will also get the reward of da'wat and tablīgh. They will become religious and loyal. If they become irreligious, then they will be disloyal. This is an excellent chance given to you, we learn this from the Sunnah of Rasūlullāh ﷺ. You can also call two poor people and feed them two meals a day. Now teach them Ṣalāh, kalimah, wuḍū', make them learn the Sūrahs. We can make this arrangement also. What an excellent method Rasūlullāh ﷺ taught.

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Go to the outlying areas, spend a day, 2 days, or 3 days with the intention of jamā'at. Go there and invite people to meals. Gather them and together with this, teach the Dīn to them, we can adopt this method also.

There are some friends that pay their workers and allow them to go for 40 days in a year, 3 days a month in jamā'at. In many places, there is a system where together with work, they allow the workers to learn maktab, Ṣalāh, and rulings and they free up time for this. They take out time during their work time. This is also a great service to Dīn. We look at the initial stages of the Ummah, and we find slaves and slave girls also that became Muḥaddithīn.

Anyway, make some effort on the people working at home, In-shā' Allāh, you will get great reward for this.

FOOD OF 1 FOR 40

Sayyidunā 'Alī عليه السلام brought the foreleg of a goat and a container of milk, and he also brought 3kgs of grain. He invited 40 people from Banū 'Abdul Muṭṭalib. He used his teeth to tear the meat of the goat's leg, and put it into the pot. He said, "Take the name of Allāh and begin eating." This food was sufficient for 1 person of that time. However, when Sayyidunā 'Alī عليه السلام took the name of Allāh الله and fed them, then there was so much blessings that all the people ate to their fill. There was also leftovers. Then Rasūlullāh ﷺ said, "Give them milk." All of them drank milk.¹

¹ Ṭabarī vol.9 p.484

EVIL OF ABŪ LAHAB

When the meal was completed, then Rasūlullāh ﷺ stood up and wanted to invite them to Islām and Īmān. He wanted to tell them about Dīn. however, Abū Lahab stood up and said to them, “Let’s go, get up from here. Muḥammad has put black magic on your food. We have not seen such black magic before.”

He said this much and everyone left. It is as though he did not allow Rasūlullāh ﷺ to say anything.¹

INVITATION THE NEXT DAY & INVITATION TO ISLĀM

The next day, Rasūlullāh ﷺ made the same arrangements for meals. He wanted to teach them about Dīn. He said, “O Banū ‘Abdul Muṭṭalib, I do not know of any youngster that desired that his nation follow the life that I have brought, I want success for you in this world and the hereafter.”

“O children of ‘Abdul Muṭṭalib, O ‘Abbās, O my aunt Ṣafīyyah, O my daughter Fāṭimah, save yourselves from the fire of Jahannam because I have no control over saving you from the punishment of Allāh. However, you can ask me from my wealth whatever you want. Have conviction, this is an invitation to the true Dīn. Who amongst you will help and support me? Who will be my brother?”

¹ Ṭabarī vol.9 p.484

NOW WILL YOU OBEY YOUR SON?

There was pandemonium that ensued. In this commotion, Sayyidunā ‘Alī  got up and said, “O Rasūl of Allāh, I shall support you.”

Rasūlullāh  caught his hand and said, “He is my brother and helper. People, listen to him and obey him.”

Abū Lahab addressed Abū Ṭālib and said, “Listen, now will you follow your son?” Saying this, he laughed aloud and there was noise in the gathering.¹

I want to tell you, Abū Lahab was a terrible enemy of Rasūlullāh . He used to belie Rasūlullāh  and his wife used to cause great difficulty to Rasūlullāh .

DESTRUCTION OF ABŪ LAHAB

One day, Abū Lahab said to the people, “This Muḥammad says that after death, this will happen and that will happen and he shows his hand to the people and says, “Nothing has come into my hands, and then he says, “You will be destroyed.” I do not see any of this amongst you, i.e., these things that Muḥammad is saying. He said, “May you be destroyed.”

The same statement was repeated in the Noble Qur’ān,
May the hands of Abū Lahab be ruined, and ruined is he.

He and his wife spent their entire lives in enmity for Rasūlullāh .

¹ Sīrah Aḥmad Muḥtabā vol.1 p.186, Ṭabarī vol.9 p.484

Allāh ﷻ then says,

His wealth will not avail him or that which he gained.

No wealth or earning of his will be of any help to him. nothing will avail him. Nothing of this will help him against the punishment of Allāh ﷻ.

Allāh ﷻ says,

He will [enter to] burn in a Fire of [blazing] flame.

As his title was, Allāh ﷻ described the fire, i.e., soon he will enter the blazing fire. How did this come into effect?

A TERRIBLE DEATH FOR ABŪ LAHAB

Rasūlullāh ﷺ migrated to Madīnah Munawwarah. The next year, it was the Battle of Badr. Abū Lahab did not take part in Badr. The great disbelievers of Makkah Mukarramah died in the Battle of Badr. However, 7 days after the Battle of Badr, there was a sore that appeared in the armpit of Abū Lahab, this is called 'Abasah in Arabic. This disease then became disastrous and dangerous and it began to smell. Everyone feared him and thought that they will contract the same disease if they came close to him. Subsequently, all his family left him. No-one went to him.¹

Look, Allāh punished him in this world, his family hated him.

ILLNESS DOES NOT AFFECT ANYONE

Understand one point very well. It is wrong to think and

¹ Rūḥ-ul-Ma'ānī vol.15 p.499

believe that this illness is contagious. This illness will affect us. Whatever is decreed, that is what affects a person. If something is not decreed, it will not happen.

THE RULING ABOUT A PLACE WHERE THERE IS A PLAGUE

It is mentioned in a ḥadīth,

Rasūlullāh ﷺ said, “When you hear that a plague has broken out in a place, then do not go there. When a plague has already broken out, and you were already there, then do not leave there.”¹

One reason why it is forbidden to leave a plague ridden area is that if everyone has to leave the place, then those affected by the illness, who will look after them? And those who pass away, who will wash and bury them?²

THE BELIEFS OF PEOPLE MUST NOT BE SPOILT

One reason is also that the beliefs of people will be spoilt. If there is a plague in a city and you go to that city and it was decreed for the person, so he became ill. So, what belief will you have? I went to a city and fell ill, whereas a person does not fall ill if he goes to a city. Whatever happens is because of the decree of Allāh ﷻ. For this reason, a Muslim man and Muslim woman must have the belief that whatever is decreed, that is what will happen. If there is a person that falls

¹ Bukhārī #5728

² Ḥadīth ke Islāhī Maḍāmīn p.14

ill in the house, then one must not have hatred for him or her, but one must go to him and her and serve them. There is great reward in this.

THREE WAYS OF LEAVING A PLAGUE- STRICKEN AREA

A ḥadīth states, “do not run and exit.” There are three ways of doing this:

1. The first way is that a person flees thinking that by running away he will be saved. This is ḥarām.

2. The second way is that first his programme must be made. For example, in today's time, a person books a ticket a month or two in advance. When the programme is decided, then there is no illness. It so happened that a person was going to travel, and illness spread for about two weeks there. Now the date of departure of a person came. Now, it is not that a person is leaving because of illness, but the programme of a person was decided from before, which is why the person is going. There is no issue with this. You can leave without any difficulty.

3. The third way is that there was no program from before. Illness came and you have some work. For this reason, you want to go from there. In this case, should a person go or not? Some say that a person should not go. Some say that a person must go because of the

work, if he wants to. He must not think that if I leave here, then I will be saved.

Alḥamdulillāh, when there was a plague here in Surat, then the people of weak īmān also remained firm. Allāh ﷻ blessed the people with such strong īmān that everyone was saying that no-one must leave. If death is decreed, then it will come here, and wherever a person goes, death will come there too.¹

Anyway, Abū Kahab died in this illness. When he died, there was a stench that came from his body, such that no-one was ready to go near it.

DU'ā' TO BE SAVED FROM A BAD DEATH

What a terrible death! May Allāh ﷻ save us from such a death. Āmīn Make this du'ā' in the court of Allāh ﷻ,

O Allāh, save me from miserliness, O Allāh, save me from cowardice, O Allāh, save me from the condition of senility, O Allāh, save me from the trials of the world and the punishment of the grave.

The meaning of this du'ā' is that Allāh must save us from such illness and weakness that we are left bedridden, in need of others to help in the bathroom, for clothing etc. May Allāh ﷻ save us from such illness. Āmīn

This is a very comprehensive du'ā'. Make this du'ā'. Make it for yourself and for your household too. This is

¹ Ḥadīth ke Iṣlāḥī Maḍāmīn vol.14 p.449

because many times, because of such illness, the people dislike a person and they hope for the death of a person.

NO ONE WENT NEAR THE CORPSE FOR 3 DAYS

Anyway, for 3 days, no-one went near the corpse. When the body began to rot, the house folk called some workers. They first dug a pit in the jungle and then they brought long poles. From a distance, they pushed the corpse along and threw it into the pit. They flung stones over it and buried the corpse.¹

This is the result of enmity for the Nabī. What an evil death, not even the workers were ready to touch the body!

May Allāh ﷻ grant death with 'āfiyat on its time. After death, may Allāh grant 'āfiyat, may he save us from an evil death and an evil condition. Āmīn

Allāh ﷻ sent him away from this world with such an evil death, so what will happen to him in the hereafter?

The Noble Qur'ān says, he will enter the flaming fire.

When the punishment of Allāh ﷻ came, then his children were of no avail. His wealth was of no avail. All of it was useless.

THE WIFE OF ABŪ LAHAB: UMM JAMĪL

Allāh ﷻ says further with regards to the wife of Abū Lahab,

And his wife [as well] – the carrier of firewood.

¹ Rūḥ-ul-Ma'ānī vol.15 p.499

His wife was the aunt of Rasūlullāh ﷺ and the sister of Abū Sufyān. Her title was Umm Jamīl, i.e., the mother of beauty. She was so beautiful that she was called Umm Jamīl. Her original name was Arwā or Ḥammah bint Ḥarb. She was also a great enemy of Rasūlullāh ﷺ.¹

THE FIRST MEANING OF FIREWOOD CARRIER

What is the meaning of firewood carrier?

This woman was the wife of a wealthy man. However, she was also stingy. She was so stingy that she used to go to the jungle in order to cut firewood. The condition of stingy people is such that Allāh ﷻ blessed them with wealth, they should use it properly. She was the wife of a wealthy person, but she would go to the jungle, and cut wood in order to burn it at home. It is quite clear that in order to bring the wood, one has to tie it using a rope or string. She would gather lots of wood, tie it using a string, carry it on her head and bring it.

It is said that this became the means of her death. One day, this stingy woman – Umm Jamīl – went to the jungle. She was bringing the wood, she had a long rope. On the way, she got tired and sat down. The rope was around her neck. The bundle of firewood fell into a hole behind her. Due to this, the rope strangled her, and she died.²

Her husband also died in a terrible way. Husband and

¹ Rūḥ-ul-Ma'ānī vol.15 p.499

² Rūḥ-ul-Ma'ānī vol.15 p.500

wife both passed away in a horrible way. Both of them were the enemies of Rasūlullāh ﷺ. Uncle and aunt were enemies of Rasūlullāh ﷺ, and this was their end.

SECOND MEANING OF FIREWOOD CARRIER

Some scholars have mentioned the meaning of firewood carrier to be that she was a horrible tale carrier. This was her habit; carrying tales.¹

Because wood catches fire, in the same way, carrying tales causes fires amongst people. When a person carries tales, there are fires that are ignited amongst two families, two people, two women, and they fight each other.

The meaning of carrying tales is that a person takes an issue from one side and conveys it elsewhere and causes the people to fight. This woman would also carry tales about Rasūlullāh ﷺ.

PROTECTION OF RASŪLULLĀH ﷺ FROM ALLĀH ﷻ

When the āyāt of Sūrah Lahab were revealed, she went out in search of Rasūlullāh ﷺ with a stone. Rasūlullāh ﷺ and Sayyidunā Abū Bakr ؓ were sitting in the courtyard of the Ka'bah. When was coming, then Sayyidunā Abū Bakr ؓ said to Rasūlullāh ﷺ, “Haḍrat, she is coming. She has a terrible tongue. You should go to a cave, hide somewhere.” Rasūlullāh ﷺ said, “No, there is no problem. Let her come.”

¹ Rūḥ-ul-Ma'ānī vol.15 p.500, Ṭabarī vol.12 p.736

Subsequently, Allāh ﷻ brought the angels in front of Rasūlullāh ﷺ. She could not see Rasūlullāh ﷺ. She asked Sayyidunā Abū Bakr ؓ, “Where is your friend?” Sayyidunā Abū Bakr ؓ said, “By the oath of the Rabb of this house, he has not done anything to you.” In anger, she said, “We deny Mudhammam. We are enemies of his religion.”

In hatred, he changed the name of Muḥammad to Mudhammam. The meaning of Muḥammad is ‘the praised one’, and mudhammam means ‘one who is disparaged.’ In short, she said the name mudhammam and spoke lots of nonsense. In the end, she got tired, and went away.

After she left, Rasūlullāh ﷺ said to Sayyidunā Abū Bakr ؓ, “How Allāh turned her evil away from me, she speaks evil about mudhammam, and I am Muḥammad.” It is as though all her evil words did not affect or refer to Rasūlullāh ﷺ.¹

A TALE-CARRIER WILL NOT ENTER JANNAH

Sisters, do not carry tales. Rasūlullāh ﷺ said, “A tale carrier will not enter Jannah.”²

Look, the sin of carrying tales has been given the level of murder by Rasūlullāh ﷺ. If a person kills another person unlawfully, then the Noble Qur’ān says that the murderer will

¹ Rūḥ-ul-Ma’ānī vol.15 p.501

² Bukhārī #6056

be in Jahannam forever. From this, we learn what a terrible sin carrying tales is.

Sisters, we think that murder is a bad deed. We understand interest, and loans to be bad, but we do not think of carrying tales to be bad. Repent, do not ever carry tales about others. This causes two Muslims to fight. May Allāh ﷻ grant us the ability to stay away from this. Āmīn

THIRD MEANING OF FIREWOOD CARRIER

In some reports, we learn that the word firewood carrier was used because it indicates that this woman will be with her husband in the fire of Jahannam. Abū Lahab is a Jahannamī and so is his wife.¹

There is a tree in Jahannam called Zaqqūm. It has thorns, it stinks, and is bitter. The people of hell will eat it. Allāh ﷻ says,

Indeed, the tree of zaqqūm. Is food for the sinful. Like murky oil, it boils within bellies. Like the boiling of scalding water.²

So, this woman will bring the wood from the zaqqūm trees, throw it on her husband, and cause the fire to burn with greater intensity on him. She would join her husband in the world and oppress, resort to disbelief, so this is her punishment.

¹ Mazharī vol.10 p.354

² Sūrah Dukh-khān: 43-46

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May Allāh ﷻ save us and the entire Ummah from such conditions. Āmīn

FOURTH MEANING OF FIREWOOD CARRIER

In some reports we learn that Umm Jamīl would go to the jungle and bring thorns and throw them in the path of Rasūlullāh ﷺ.¹

Allāh ﷻ says, Around her neck is a rope of [twisted] fibre.

Subsequently, the place where women wear the necklace is the neck. In this āyat, Allāh ﷻ says that this place is a place of punishment, he says that there is a rope around her neck.

In some Tafsīrs, it is written that she will have a rope made of iron, i.e., a chain, around her neck, in Jahannam.²

Sisters, this couple were the uncle and aunt of Rasūlullāh ﷺ. They were wealthy and had beauty. They had respect in Makkah. However, out of enmity for Rasūlullāh ﷺ, they did not believe, so what a terrible death they suffered! May Allāh ﷻ protect us from such an evil death, and may he grant us the true and proper love for Rasūlullāh ﷺ. Āmīn

A BELOVED DU'Ā'

Make this beloved du'ā' in the court of Allāh ﷻ, 'O

¹ Ṭabarī vol.12 p.737

² Rūḥ-ul-Ma'ānī vol.15 p.501

Allāh, forgive us before death.'

In fact, make the du'ā' immediately, 'O Allāh, through the blessings of this Ramaḍān, before the moon is sighted, forgive us. Our death should come in such a way that we are totally cleaned from sin.'

Subsequently, there is a pious person by the name of Farīd-ud-Dīn 'Aṭṭār رحمہ اللہ. He said in a poem, 'O Allāh, before we are buried in the ground, clean us of our sins.' In our lifetimes, Allāh ﷻ must pass the decision of our forgiveness. Through the blessings of Ramaḍān and the mercy of Allāh, Allāh ﷻ must forgive us all.

'have mercy upon us at the time of death, and do not punish us after death, and do not take a severe reckoning of ours on the Day of Qiyāmah. Indeed, you have power over everything.'

ANOTHER DU'Ā'

Sisters, recite this du'ā',

O Allāh, bless me in death, and in the stages after death.

Recite this particular du'ā' 25 times a day. There is great virtue mentioned in the ḥadīth for this. A person will get the death of martyrdom, even if he dies on his bed.¹

May Allāh ﷻ save us from an evil death, may he protect us from the punishment of the grave, and protect us from terrible illnesses. Āmīn

¹ Majma'-uz-Zawā'id vol.5 p.304

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What an evil couple they were, in explaining their reality in the Noble Qur'ān, Allāh ﷻ revealed an entire Sūrah. They spoke bad of Rasūlullāh ﷺ, they swore at him, so their horrible reality will be mentioned until the Day of Qiyāmah in the Noble Qur'ān.

May Allāh ﷻ protect us and our families from becoming so evil.

وآخر دعوانا أن الحمد لله رب العالمين

THE INCIDENT OF A FOOLISH WOMAN OF MAKKAH THAT WOULD WEAVE CLOTH

Introduction

Name: Rā'īṭah. According to some, her name was Rayṭah bint Sa'd Al-Qurashiyah.

Title: Ja'wā'. According to Suddī رحمہ اللہ, this woman was called Kharqā'. This means 'foolish'. This is because she would weave cloth by hand. When it was fully made, she would tear it up.¹

In Fath-ul-Bārī, the name of this woman is mentioned as Rayṭah bint 'Amr bin Ka'b bin Sa'd bin zayd bin Manāt bin Tamīm.²

Imām Balādhurī رحمہ اللہ says that she was the mother of Asad bin 'Abdul 'Uzzā bin Quṣayy.

Abū Bakr bin Abū Ḥafṣ says that her name was Sa'īdah Al-Asadiyyah.

Abū Nu'aym in Ma'rifat-us-Ṣaḥābah that she was Sa'īdah Al-Asadiyyah.

Muqātil bin Sulaymān says that her name was Ji'irrānah.³

¹ Ḥāshiyah al-Jamal 'alā Al-Jalālayn vol.2 p.595

² Fath-ul-Bārī vol.8 p.493

³ Rūḥ-ul-Ma'ānī vol.7 p.458



الحمد لله فحمده ونستعينه ونستغفره ونؤمن به ونتوكل عليه ونعوذ بالله من شرور
أنفسنا 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
عبدا ورسوله صلوات الله تبارك وتعالى عليه وعلى آله وأصحابه وذرياته وأهل بيته وأهل
طاعته وبارك وسلم تسليما كثيرا كثيرا أما بعد، فأعوذ بالله من الشيطان الرجيم، بسم
الله الرحمن الرحيم

And do not be like she who untwisted her spun thread after it was strong [by] taking your oaths as [means of] deceit between you because one community is more plentiful [in number or wealth] than another community. Allāh only tries you thereby. And He will surely make clear to you on the Day of Resurrection that over which you used to differ.¹

Rasūlullāh ﷺ said, “There are two bounties regarding which many people are deceived: health and free time.”²

Recite Durūd Sharīf 10 times:

صلى الله على سيدنا محمد

THE VIRTUE OF RECITING DURŪD SHARĪF 10 TIMES MORNING & EVENING

It is mentioned in a ḥadīth that whichever man or woman

¹ Sūrah an-Nahl: 92

² Bukhārī #6412

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recites Durūd sharīf 10 times in the morning and evening, then on the Day of Qiyāmah, they will get the intercession of Rasūlullāh ﷺ.¹

Whoever gets the intercession of Rasūlullāh ﷺ, his work will be done. It will be easy for him to enter Jannah. Hence, it is best that aside from reciting a Tasbīḥ of Dūrūd sharīf morning and evening, we recite 10 times Durūd sharīf with the intention of practicing on this ḥadīth. May Allāh ﷻ grant you and I, and the entire Ummah the ability to practice on this, and through the blessings of it, may he grant us the intercession of Rasūlullāh ﷺ on the Day of Qiyāmah.

The āyat that I recited before you now is from Sūrah an-Naḥl. in this āyat, Allāh ﷻ speaks of a woman.

TIME IS A VERY VALUABLE BOUNTY IN THE LIFE OF A PERSON

Before beginning the story itself, listen to an important matter. Time is a very valuable bounty in the life of a person. Look, from when are we speaking, Ramaḍān. Today is the sixth fast. Alḥamdulillāh, it has been completed. Time is passing very quickly. For this reason, we must make effort that by means of this time, we must do that work which will bring benefit to us in this world, in the grave, and on the Day of Qiyāmah. We must not let this time get wasted away in play, we must not waste it in useless activity. Whatever has

¹ Majma'-uz-Zawā'id vol.10 p.123, Jāmi'-us-Saghīr #8792

no benefit for our Dīn, no benefit for our worldly life, we must not waste our time in it.

TWO BOUNTIES ARE NOT APPRECIATED BY PEOPLE

I mentioned a ḥadīth of Bukhārī Sharīf to you. Rasūlullāh ﷺ said, “There are two bounties of Allāh regarding which most people are in deception, i.e., they do not appreciate them. One bounty is good health, and the other is free time.” People do not appreciate these bounties. May Allāh ﷻ grant us the ability to benefit from good health and free time.¹

SOME CONDITIONS OF THE MIND

Sisters, in the blessed time of Rasūlullāh ﷺ in Makkah Mukarramah, there was a lady. This lady was sort of crazy. One is a fully mad person, and one is a person who is not fully mad, but less than mad – a person who does foolish things. The mind of the person is affected, and he or she does things that should not be done. There are some people whose nature is such that they do not remain firm on anything, they change their minds every now and then. This is a sign of a weak mind. Then there is a person who fights all the time with everyone. He or she does not affiliate with anyone. He or she speaks in the wrong way with every person, he or she has a bad character. There is a person who does things like a mad person, he or she does things that must be avoided. This

¹ Bukhārī #6412

is a foolish person.

FOOLISH WOMAN

The story of the woman mentioned by Allāh ﷻ in the Noble Qur'ān is that of a foolish person. The condition of this person was that she would destroy her own work. She would work, make effort, and then destroy all the work done. What a foolish person!

For example, a lady makes effort and prepares something. Then she breaks it by her own hand. There could be various reasons for this. Sometimes a person does this due to insanity, where the person breaks the work. Sometimes, a person thinks and does the work different to what it supposed to be, so the person breaks it. All of these are wrong habits and ways.

This woman was like this. She would make effort and do work. She would make the effort on her own, and she would get work from others. She would ask her friends to do work. She would get the slave girls of the house to do work. When something was prepared after much effort, she would destroy it all.

NAME & DESCRIPTION OF THIS WOMAN

Allāh ﷻ did not mention the name of this woman in the Noble Qur'ān. However, in other reports, we learn that her name was Rayṭah bint 'Amr bin Ka'b. She was the mother of Asad bin 'Abdul 'Uzzā bin Quṣayy. Some say that her name was Sa'īdah. Because of being linked to Banū Asad, she was

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called Sa'īdah Al-Asadiyyah. She lived in Makkah Mukarramah, and knew handicraft well.¹

WOMEN SHOULD LEARN HANDICRAFTS

Look, we learn an important lesson from this āyat of the Noble Qur'ān. Women must learn handicrafts. When the chance comes, they should do it. For example, sewing, knitting, and weaving. Women should learn these skills and when there is a need, they should do it. The needs of the house will be fulfilled, and when there is a need, it will become a means of earning a ḥalāl livelihood.

THE METHOD OF MAKING CLOTHES IN THE OLDEN DAYS

In the olden days, there were no machines like we have now. In that time, the cloth would be made by hand. One hand held instrument was called loom. It had an instrument that moved in a circular fashion. Then there was a tapestry needle. The cotton that was farmed was placed on it, and then the thread was prepared. Then the threads were joined and the cloth was made.

Similarly, the hair on a camel, the hair of a goat, or wool of a sheep. They are cut and cloth is prepared from them.

Similarly, cloth is made from the date palm.

You would probably not understand all of this easily. This is because we get readymade cloth today. Cloth is

¹ Rūḥ-ul-Ma'ānī vol.7 p.457

prepared in the machine. However, one will still find these instruments in the world today. The cloth that was made then was very expensive.

WORKING FROM MORNING TO NIGHT & THEN DESTROYING IT

This woman would prepare the cloth and make the threads. Even to make rope, whatever tools were necessary, they did not have, they made the rope by hand.

Her daily practice was to begin work in the morning. She continued working until the afternoon. She would work herself and ask her friends to do work too. She would ask the slaves to also work. It is quite clear that if all this work is done until the afternoon, there would be a great amount of work of done. However, this woman was foolish. There would be devilish whispers that would come over her heart. She was such a fool that when it was afternoon, then whatever effort she made and whatever she prepared, she would then break it.¹

WOMEN SHOULD HELP EACH OTHER WITH THEIR WORK

I do not know the condition here. In India, in the small towns, the women do some tasks together. When they want to make rice flower crisps etc. then they join and do it together. Through this, love also grows. They help each other in their

¹ Rūḥ-ul-Ma'ānī vol.7 p.458

work. They serve each other. The rights of neighbours are fulfilled.

Allāh ﷻ mentions the incident of this woman in the Noble Qur'ān. There are points of advice in it for us. May Allāh ﷻ grant us all the ability to practice upon the points of advice and wisdom in this incident.

AFTER MAKING A PROMISE, DO NOT BREAK IT

From this story and āyat, we learn an important lesson. Whatever promises we make to each other, we must not break them. This is especially regarding a promise of something that is permitted in the sharī'ah. It does not refer to that which is not permitted; that which is ḥarām. Similarly, if there is an agreement between two people, between two parties, two companies, two groups, two families, two countries, then this agreement must be kept. It must not be broken. It is a very severe sin to break a promise.

By means of this āyat, we get the advice that just as the insane woman in Makkah would make great effort and prepare the cloth, then she would break it. Then, do not become so foolish and insane like her. At first, you make a promise or an agreement, then you break it without reason. Do not do this.

There are severe warnings for a person who breaks his promise in the ḥadīth. Subsequently, it is reported by Sayyidunā Abū Hurayrah ؓ that Rasūlullāh ﷺ said, “There are three signs of a hypocrite. When he speaks, he lies. When

he promises, he breaks his promise. When he is entrusted, he betrays the trust.”¹

IT IS NOT PERMITTED TO FULFIL A PROMISE OF SOMETHING CONTRARY TO THE SHARĪ’AH

Yes, if there is a promise of something that is contrary to the sharī’ah. If a person promises something ḥarām, then to make that promise is ḥarām, and it will be sinful to fulfil it. Hence, if there is a promise that is against the sharī’ah, then it will not be permitted to fulfil that promise.

ENGAGEMENT IS ALSO A PROMISE

In our sharī’ah, engagement is also a promise. There was a promise between two families that the boy from one side and the girl from the other side will marry. Then, this promise must not be broken without reason. One must keep the promise.

ONE MUST NOT DESTROY SOMETHING OF BENEFIT

The other important thing we learn is that if there is something of benefit, then one must not destroy it by ones’ own hand. Look, this woman made effort and made a rope. It is something of benefit. She used to destroy it.

ONE MUST DONATE OLD ITEMS TO THE NEEDY

In this, remember that if there is an item that we cannot

¹ Bukhārī

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use, but others can use it, then we must not allow the item to be wasted and destroyed. We must give it to others. If the cloth in our house has become old, now if the way in our house is that we do not wear the cloth, then no problem. Do not burn the cloth. Do not throw it into the dustbin. Give the cloth in charity to a poor person, they will use it.

Similarly, there are utensils in the house that become old. Now we cannot use it. If you cannot use it, then sell it, get some money. However, what is better is that give the utensil in charity to a poor person. Whoever does not have a utensil, give it to him, he will use it.

Shoes, sandals, items of use, furniture etc. are such that always have some benefit. However, if we cannot use it, then do not allow it to be destroyed. Give it to someone else. In-shā' Allāh, that person will benefit, you will get the reward.

THE CONDITION OF QĀRĪ ŞİDDÎQ BĀNDWĪ ﷺ

Qārī Şiddīq Bāndwī ﷺ was a great saint and pious person. After his demise, there was a boy born to us. Our elder had said to me, “Name your son after Ḥaḍrat, Şiddīq Aḥmad.”

He was a pious friend of Allāh. He travelled to England.

Look, how do the pious friends of Allāh ﷺ look after items.

When he went to England, he saw the empty coke bottles that people would throw away. He said, “Do not throw these bottles away. Put it in my luggage. I shall take it to India. We shall use it.” Look at the thought of the pious people.

OLD CLOTHES SENT BY A FRIEND

One year, a friend from England had sent a parcel of old clothes. He said that they are clothes for women. I should distribute it. I opened the parcel and there were such nice clothes that came out, that according to what I remember, there were about four Ḥuffāz that finished, they were getting married. After giving the clothes for these nikāḥs, there were still clothes remaining. I called the good 'Ulamā' and said that they should take these clothes for their wives. They can take whatever they want. They took it happily. All the clothes were given to good people.

I want to explain to you that there are many things we have at home and we feel that they are against a high standard. We do not use such items, clothing, and furniture. Allāh ﷻ has given wealth to us, so we buy new things. Very good, but give the old item to a poor person. Give it to people lower than yourself, they will use the item and the reward will be granted by Allāh ﷻ.

DO NOT DESTROY THAT WHICH YOU HAVE ACQUIRED THROUGH YOUR EFFORT

We learnt another point. Whatever effort we make, we must not destroy what we achieve. Many a time, we make effort to prepare something and then destroy it. For example, you made a great deal of effort to prepare the food. Whatever was left over after the meal, you say, 'we shall eat it tomorrow.' It is then left aside. Then the food gets rotten and

spoilt. In the end, it is thrown away.

In the same way, there are many things in the house in containers. People fill the containers and say that they will use the items later. Later on, the items become old, and then they are not worthy of use. When it is taken out to cook, then one says, 'it has become old', 'there are worms in it', 'its old, there is no taste', 'throw it away', 'buy a new one'.

In the same way, food items that are prepared, there are also raw food items that we destroy. This way is wrong. This must not be the case. Allāh ﷻ does not like this. You made so much effort and prepared the food. You made effort and bought something. Use it yourself, otherwise give it in charity so that it does not get spoilt and rotten. You will get reward from Allāh ﷻ.

DO NOT TAKE THE NAME OF ANYONE IN AN EXEMPLARY LESSON

This woman would do things like a mad person. If Allāh ﷻ wanted, he would have named this woman in the Noble Qur'ān. However, Allāh ﷻ did not mention her name, he only mentioned the example. From this, we learn an important lesson. If there is some exemplary matter, a lesson to be taken from a man or woman, and we want to state it to others, then we should not take the name. We must hide the name so that the woman is not ashamed or disgraced.

If there is an incident of a man or woman that we have to tell others, so that we can be saved from the same situation,

then on such an occasion, we must not take the name. We should say, look, a certain woman did this, and this was the loss. For this reason, we must not do the same. We should avoid the name and mention the incident in a round-about way so that the work is done, and the person is not disgraced.

WHATEVER WORK YOU DO, DO IT WELL

In this āyat, Allāh ﷻ used the word ‘after making it strong’. From this, we learn that whatever work we do, we must do it well. In a ḥadīth, Rasūlullāh ﷺ said, “Indeed Allāh ﷻ loves that when you do a task, you do it well.”¹

Allāh ﷻ loves that when you do a work, you do it well.

In another ḥadīth, Rasūlullāh ﷺ said, “Indeed Allāh ﷻ has declared that everything must be done well.”²

Nowadays, people have become accustomed to doing things badly. Items of use are made weak, they are not made according to standard and good quality, then after a short while, one has to fix it. People remain in this. Today, it is a sad case of affairs that we do not make anything proper, the house, Masjid, or Madrasah. After forty or fifty years, it has to be done again. This is not a good thing.

Come to India and see. There is the Jāmi’ Masjid in Delhi. There are Masājid in Agra. The Masājid have been built so well that five and six hundred years have passed, but

¹ Shu’ab-ul-Īmān, Bayhaqī vol.4 p.1864

² Muslim #1955

the Masājīd are standing exactly as they were built. How much of reward will be builders get?

Similarly, build the house properly. If you do it well, then your grandchildren will use it and they will make du'ā' for you. The grandfather or grandmother built the house and we are using it.

The nature of many people is that they do very weak and untidy work. This is not correct. Rasūlullāh ﷺ taught us to do everything properly. Whatever you do, do it well, Ṣalāh, Wuḍū', fasting, and even household work.

Similarly, you make effort and prepare roti. Prepare it well. If you spoil it, then it is not liked by Allāh ﷻ.

A VERY IMPORTANT COUNSEL

I give the example to people nowadays that a brother comes to ask a question. Is it permitted to wear imitation jewellery? Our Ḥaḍrat gave a beautiful response and said that instead of spending money on these imitation things, which you will have to buy repeatedly, put the money together and buy proper silver and gold. The work will be done and the women of the house will wear it.

In today's times of fashion, there are many things that are just for show. People buy them and spend on them. In a few days, it is spoilt. Or, its beauty and shine dwindles. Or, the fashion changes. Then a person throws the item away. Instead of this, gather money, and buy gold and silver. Instead of buying poor quality things, buy good things, and benefit from it for a long time.

THERE IS NO GUARANTEE ON ITEMS OF FASHION

In one place, there was a basket. It had written on it, 'During the times of fashion, one must not have hope of guarantee.'

Things of fashion are made so weak that one cannot even have hope on them. If it works for a day, your money's worth will be covered. However, our Dīn teaches us that one must not waste money away in this way.

AN IMPORTANT MESSAGE OF THIS STORY

This woman was called foolish because she would always spoil the work when doing it, in the same way, we do good deeds, and spoil them by evil deeds. It is as though we are fools in the sight of Allāh ﷻ.

It is as though in the Noble Qur'ān, Allāh ﷻ speaks about the incident of this woman and turns the attention of people to the issue that do not become like this woman. She would do work the whole day, and when the time came to complete it, she destroyed it.

Similarly, after doing good deeds, we must save ourselves from sin and disobedience. In addition, worry about your īmān at all times. It must not be that you had the quality of īmān your entire life, and in the end, your feet slip.

May Allāh ﷻ protect us all and grant us an end upon īmān. Āmīn

Anyway, in the Noble Qur'ān, Allāh ﷻ explains the

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incident of this woman and he gives encouragement that without need, we must not make promises. If there is a need to make a promise, then we must fulfil it. The most important thing is to value the time of one's life. Do not waste your time and life away like this woman.

وآخر دعوانا أن الحمد لله رب العالمين

INCIDENT OF THE WEAK BELIEVING WOMEN IN MAKKAH MUKARRAMAH

Lessons from these incidents and āyāt:

1. Allāh ﷻ gave the command to help the weak, and there is also an instruction to fight on their behalf.

2. There is special consideration given for hijrah for weak people.

3. When there are barriers placed in the path of a person in worshipping his Rabb, then it will be binding to migrate from that place.

4. It is binding and compulsory upon all Muslims to free their Muslim brothers from incarceration, when they are in the hands of oppressors and disbelievers. Similarly, it is binding on Muslims to save every Muslim from the difficulty of every oppressor, crook, dacoit etc.

5. From the words ‘they have no plan’, we learn that it is permissible to make an appropriate plan to save a person from the oppression of the enemy.

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6. It is a great help for the oppressed to make du'ā' for them, one must at least be punctual with this.

7. It is a greatly rewarding deed to spend money to free prisoners.

8. It is also a form of worship to look after the household of prisoners.

9. One must help non-Muslims and animals if they are oppressed.



الحمد لله فحمده ونستعينه ونستغفره ونؤمن به ونتوكل عليه ونعوذ بالله من شرور
أنفسنا 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 وذرياته وأهل بيته وأهل
طاعته وبارك وسلم تسليما كثيرا كثيرا أما بعد، فأعوذ بالله من الشيطان الرجيم، بسم
الله الرحمن الرحيم

And what is [the matter] with you that you fight not in the cause of Allāh and [for] the oppressed among men, women, and children who say, "Our Lord, take us out of this city of oppressive people and appoint for us from Yourself a protector and appoint for us from Yourself a helper"?¹

Indeed, those whom the angels take [in death] while wronging

Themselves [the angels] will say, "In what [condition] were you?" They will say, "We were oppressed in the land." They [the angels] will say, "Was not the earth of Allāh spacious [enough] for you to emigrate therein?" For those, their refuge is Hell – and evil it is as a destination. Except for the oppressed among men, women, and children who cannot devise a plan nor are they directed to a way – For those it is expected that Allāh will pardon them, and Allāh is ever

¹ Sūrah an-Nisā': 75

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Pardoning and Forgiving. And whoever emigrates for the cause of Allāh will find on the earth many [alternative] locations and abundance. And whoever leaves his home as an emigrant to Allāh and His Messenger and then death overtakes him – his reward has already become incumbent upon Allāh. And Allāh is ever Forgiving and Merciful.¹

They are the ones who disbelieved and obstructed you from al-Masjid al-Ḥarām while the offering prevented from reaching its place of sacrifice. And if not for believing men and believing women whom you did not know – that you might trample [i.e., kill] them and there would befall you because of them dishonor without [your] knowledge – [you would have been permitted to enter Makkah]. [This was so] that Allāh might admit to His mercy whom He willed. If they had been apart [from them], We would have punished those who disbelieved among them with painful punishment.²

These are the āyāt of Sūrah an-Nisā' and Sūrah al-Fath. In these āyāt, there is mention made of the weak men and women of īmān, those who did not have the ability to migrate from Makkah to Madīnah.

COMMAND TO MIGRATE

In the initial stages of Islām, when the people of Makkah were oppressing the Muslims very severely, and it became difficult for the Muslims to practice on the religion of Islām,

¹ Sūrah an-Nisā': 97 - 100

² Sūrah al-Fath: 25

then Allāh ﷻ instructed them to migrate. At that time, it was farḍ to migrate. If there was a person of īmān, then his īmān would be accepted only when he migrated in the path of Allāh ﷻ. As a result of this command, there were many Muslims that slowly began to migrate and they came to Madīnah Munawwarah. Rasūlullāh ﷺ also migrated to Madīnah Munawwarah.

THERE WERE SOME WOMEN THAT WERE FORCED & COULD NOT MIGRATE

However, there were some people that remained behind in Makkah Mukarramah, whereas they had firm īmān. They could not migrate. The reason why they could not migrate was:

1. Their bodies were weak, there were some people excused, there were some old people, and some ill people.
2. There were some people that did not have the means to migrate; means like transport, money etc. This is because at that time, the journey from Makkah to Madinah was about 8 to 10 days. It was essential for a person to have transport, food, money etc.
3. The disbelievers also stopped them from migration. They put restrictions on the Muslims. The disbelievers always tried to stop people from migrating. If there was anyone caught migrating, then he was incarcerated. If they came to know that

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someone intended to migrate, they would begin to oppress that person, and kept guard over those people.

4. At that time, there were no proper roads like we have today, where a person could see signboards and travel to reach his destination. One needed a guide for the road. Some people did not find a guide, so they did not migrate.

5. Some people hid their Islām due to weakness, because if they made their Islām known, the disbelievers would oppress them. For this reason, after they embraced īmān, they hid their faith.¹

Whoever disbelieves in [i.e., denies] Allāh after his belief except for one who is forced [to renounce his religion] while his heart is secure in faith. But those who [willingly] open their breasts to disbelief, upon them is wrath from Allāh, and for them is a great punishment;²

For this reason, it is mentioned in the narrations that there was a group of people that embraced Islām in Makkah. Then, when Rasūlullāh ﷺ migrated, they did not migrate and they feared.³

HOW MANY WEAK PEOPLE WERE THERE?

Sayyidunā Abū Jumu'ah Junayd Al-Anṣārī رحمہ اللہ reports that

¹ Ṭabarī vol.4 p.171, Rūḥ-ul-Ma'ānī vol.3 pp.79-80

² Sūrah an-Nāhl: 106

³ Ṭabarī vol.4 p.171

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there were 3 men and 9 women regarding whom the āyat was revealed 'if it were not for some believing men and women'. Some say that there were 2 women and 7 men.¹

Amongst these people were 'Ayyāsh bin Abī Rabī'ah, Salamah bin Hishām and others.

Sayyidunā 'Abdullāh bin 'Abbās ؓ says, 'My mother and I were amongst these people, i.e., those whom Allāh ﷻ excused.'²

THE 2ND WOMAN TO EMBRACE ĪMāN & THE LAST ṢAḥāBī TO MIGRATE

The mother of Sayyidunā 'Abdullāh bin 'Abbās ؓ was Sayyidah Umm al-Faḍl bint Ḥārith ؓ. Her name was Lubābah. She was the sister of Umm-ul-Mu'minīn Sayyidah Maymūnah bint Ḥārith ؓ.

There were 9 women, all sisters, known as 'Banāt Ḥārith'. Rasūlullāh ﷺ said about them, that they are 'Al-Akhawāt Al-Mu'mināt'. One of them was Asmā' bint 'Umayy ؓ. She was the uterine sister of Sayyidah Maymūnah ؓ, and the wife of Sayyidunā Ja'far ؓ. After the martyrdom of Sayyidunā Ja'far ؓ, Sayyidunā Abū Bakr ؓ married her. After him, she was married to Sayyidunā 'Alī ؓ.³

¹ Rūḥ-ul-Ma'ānī vol.3 p.80, Bukhārī

² Bukhārī

³ Qurṭubī vol.5 p.222

Sayyidah Umm al-Faḍl ﷺ was from the Muḍar tribe.

She was the second woman to embrace Islām after Sayyidah Khadijah ﷺ. After Sayyidunā ‘Abbās ﷺ became a Muslim, she migrated to Madīnah. The last Ṣaḥābī ﷺ to migrate to Madīnah from Makkah was Sayyidunā ‘Abbās ﷺ.

WARNING OF JAHANNAM FOR THOSE WHO DID NOT MIGRATE DESPITE HAVING NO REASON

Those who had the ability to migrate and did not do so, Allāh ﷻ says about them,

Indeed, those whom the angels take [in death] while wronging themselves - [the angels] will say, "In what [condition] were you?" They will say, "We were oppressed in the land." They [the angels] will say, "Was not the earth of Allāh spacious [enough] for you to emigrate therein?" For those, their refuge is Hell – and evil it is as a destination.¹

This refers to those people that embraced Islām in Makkah Mukarramah and other places, but they were not suppressed or forced in any way, that they could not migrate to Madīnah. They were happy to remain in Dār-ul-Kufr, and not migrate to Dār-ul-Islām. For them is the punishment of the fire.

It is mentioned in the narrations that there was a group of people in Makkah that embraced Islām. They made their Islām apparent in front of Rasūlullāh ﷺ. However, when

¹ Sūrah an-Nisā': 97

Rasūlullāh ﷺ migrated, then they preferred to stay by their nation. Upon this, the āyat was revealed.¹

THE WEAK & UNABLE ARE EXCUSED

Then, the next āyat mentions the weak and unable, the women and the children. They were definitely unable.

Except for the oppressed among men, women, and children who cannot devise a plan nor are they directed to a way – For those it is expected that Allāh will pardon them, and Allāh is ever Pardoning and Forgiving.²

OPPRESSION OF THE POLYTHEISTS UPON THE WEAK

When these few weak Muslims were left in Makkah, then the people of Makkah oppressed them.

1. They imprisoned the weak people
2. They kept the weak hungry and thirsty
3. They would place these weak people on the hot sands of Makkah so that they would leave Islām

Their oppression went over the limit on the men, women, and even children so that the difficulty of the children would be seen, and the parents would turn away from Islām. However, despite all of their attempts, the disbelievers of Makkah were not successful in their objective.³

¹ Qurṭubī vol.5 p.221

² Sūrah an-Nisā': 98 -99

³ Ṭabarī vol.4 p.171

DU'Ā' OF THE OPPRESSED

When the oppression went over the limit, then these weak Muslim men and women made du'ā' to Allāh ﷻ,

O our Rabb, take us out of this town, the people of whom are oppressors.

They asked Allāh ﷻ to create means to take them out of this place of oppressors. We learn from this du'ā' that means can be acquired easily, we must make du'ā' to Allāh ﷻ for this too, whether it is means for religion, or for the world, or for the household. Even if something is acquired easily, one must make du'ā'.

The second du'ā' is,

Appoint a supporter from your side, and send a helper from your side

O Allāh, we have no support. There is no one in Makkah to help us. There is no one to protect us. O Allāh, you are our helper and guardian, help us from your unseen treasures.

THE BOUNTY OF A RELIGIOUS PERSON

From this, we learn that if there is an appropriate religious responsible person over you, then this is also a bounty of Allāh ﷻ. If a person does not have a religious and responsible person above him, then he is in great danger. For this reason, it is said, 'he who has no friend or guardian, Shayṭān is his friend and guardian.'

BOTH DU'Ā'S OF THE OPPRESSED WERE ACCEPTED

Allāh ﷻ accepted both du'ā's of the weak and oppressed Muslims. Some of them were successful in migrating to Madinah. After 7 years, Makkah was conquered. Rasūlullāh ﷺ appointed Sayyidunā 'Attāb bin Asīd ؓ as the governor of Makkah. The weak and oppressed Muslims that were there were given relief. In the same way, the second du'ā' was accepted.¹

The second important thing we learn from the āyat is that in our religion, it is a great form of worship to help the weak and oppressed. It is a religious responsibility to free the weak and oppressed from the hands of the oppressor. Whatever effort must be done in this regard, one must do it appropriately. One can fight; if there is a need to use the law, then use it, if there is a need for peaceful protest, then do it.

In this way, whether the oppressed is a Muslim or not, even if it is an animal, then freeing it from oppression is a very great and rewardable deed.

RASŪLULLĀH ﷺ USED TO MAKE DU'Ā' FOR THE OPPRESSED

Rasūlullāh ﷺ used to make du'ā' for these oppressed people of Makkah. Sayyidunā Abū Hurayrah ؓ reports that

¹ Rūḥ-ul-Ma'ānī vol.3 p.80

once Rasūlullāh ﷺ was performing 'Ishā'. He got up from rukū' and said 'sami Allāh liman ḥamidah'. Then, before going into sajdah, he made du'ā', "O Allāh, save 'Ayyāsh bin Rabī'ah. O Allāh, save Salamah bin Hishām. O Allāh, save Walīd bin Walīd. O Allāh, save the weak Muslims from the oppression of the disbelievers. O Allāh, catch Muḍar severely. O Allāh, put drought on them like the drought of the time of Yusuf."¹

LESSONS FROM THESE INCIDENTS & ĀYāt

1. Allāh ﷻ has given the instruction to help the weak. He also commanded that we take appropriate steps on their behalf.

2. An important command like migration also considers the weak.

3. When there are barriers between a person and him worshipping Allāh ﷻ, then it becomes compulsory to migrate from that place.

4. It is compulsory upon the Muslims to free their Muslim brothers from the oppressors and the disbelievers. Similarly, it is binding on Muslims to save every Muslim from thieves and other harm.

5. We learn from the āyāt of Sūrah al-Faṭḥ that a person must be cautious regarding a Muslim so that no believer causes harm to another believer unknowingly.

¹ Bukhārī #4598

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6. We learn that it is permissible to take steps to save a person from the trap and harm of an enemy.

7. Du'ā' is a great help for the oppressed. We must at least be punctual with it.

8. It is greatly rewarding to spend money in order to free prisoners.

9. It is worship to look after the family of prisoners.

10. One must help the oppressed, even if they are non-Muslims and animals.

May Allāh ﷻ grant us the ability to practice on what has been said. Āmīn

وآخر دعوانا أن الحمد لله رب العالمين

UMM-UL-MU'MINĪN SAYYIDAH ZAYNAB BINT

JAHSH ﷺ

Brief Introduction:

Name: Zaynab bint Jahsh ﷺ. Her original name was Barrah, but Nabī ﷺ named her Zaynab. From this, we learn that if a person – male or female – has an inappropriate name, then it should be changed. She was from the Asad bin Khuzaymah branch of the Quraysh.

Her title was Umm al-Ḥakīm.

She was the daughter of the paternal aunt of Rasūlullāh ﷺ - Umaymah bint 'Abdul Muṭṭalib.

Rasūlullāh ﷺ married her in the 5th year of the Hijrah. She was 35 years old at the time. Sayyidah Zaynab ﷺ was greatly pleased over the fact that Allāh ﷻ did her nikāḥ.

She is counted amongst the most virtuous of the wives of Rasūlullāh ﷺ. It was on her account that the command of veiling was revealed.

Rasūlullāh ﷺ said, "From amongst you (the wives), the one who has the longest hand will meet me the quickest." Subsequently, she was the one referred to in this ḥadīth. After the demise of Rasūlullāh ﷺ, she was the first of the wives to pass away. She passed away at the age of 53, during the khilāfat of Sayyidunā 'Umar ﷺ in 20 AH.¹

¹ Al-Bidāyah wan Nihāyah vol.4 p.142

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله فحمده ونستعينه ونستغفره ونؤمن به ونتوكل عليه ونعوذ بالله من شرور أنفسنا 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 وذرياته وأهل بيته وأهل طاعته وبارك وسلم تسليما كثيرا كثيرا أما بعد، فأعوذ بالله من الشيطان الرجيم، بسم الله الرحمن الرحيم

It is not for a believing man or a believing woman, when Allāh and His Messenger have decided a matter, that they should [thereafter] have any choice about their affair. And whoever disobeys Allāh and His Messenger has certainly strayed into clear error. And [remember, O Muḥammad], when you said to the one on whom Allāh bestowed favour and you bestowed favour, "Keep your wife and fear Allāh," while you concealed within yourself that which Allāh is to disclose. And you feared the people, while Allāh has more right that you fear Him. So when Zayd had no longer any need for her, We married her to you in order that there not be upon the believers any discomfort [i.e., guilt] concerning the wives of their claimed [i.e., adopted] sons when they no longer have need of them. And ever is the command [i.e., decree] of Allāh accomplished.¹

¹ Sūrah al-Aḥzāb: 36-37

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These are the āyāt of Sūrah al-Aḥzāb. In these āyāt, Allāh ﷻ mentions the first and second nikāḥ of a very pious woman.

SAYYIDUNā ZAYD BIN ḤārITHA ﷺ

There is a Ṣaḥābī by the name of Sayyidunā Zayd ﷺ. He was a slave. He was bought from the market of 'Ukāẓ. Later on, Rasūlullāh ﷺ freed him and made him his adopted son.¹

AN INCORRECT CUSTOM OF THE DAYS OF IGNORANCE

When Rasūlullāh ﷺ made Sayyidunā Zayd ﷺ his adopted son, then according to the Arab custom, the adopted son was understood to be equal to a real son. Just as a person cannot marry the wife of his son after divorce or death, in the same way, it was famous amongst the Arabs that they would never marry the wife of the adopted son.

AN ADOPTED SON IS NOT A REAL SON

This incorrect custom was famous. In the Noble Qur'ān, Allāh ﷻ states that the adopted son is different and separate from the real son. One cannot marry the wife of the real son. But if the adopted son divorces his wife or dies, then one can marry her. In this āyat, Allāh ﷻ explained this. Allāh ﷻ cause this to be practically implemented through Nabī ﷺ in front of the people.

¹ Ṭabarī vol.10 p.302

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Nabī ﷺ had great love for Sayyidunā Zayd ﷺ. His father and uncle came to fetch him, and he decided to stay with Rasūlullāh ﷺ. This was a unique story. In-shā' Allāh, I shall mention the incident at one point.

Note: One can study the biography of Sayyidunā Zayd ﷺ in our travelogue of Shām called Dhekī huwī Dunyā.

Anyway, Sayyidunā Zayd ﷺ was the adopted son of Rasūlullāh ﷺ. Throughout Makkah, he was known as Zayd bin Muḥammad. Then Allāh ﷻ revealed the āyāt,

And He has not made your claimed [i.e., adopted] sons your [true] sons. That is [merely] your saying by your mouths, but Allāh says the truth, and He guides to the [right] way. Call them by [the names of] their fathers; it is more just in the sight of Allāh. But if you do not know their fathers – then they are [still] your brothers in religion and those entrusted to you. And there is no blame upon you for that in which you have erred but [only for] what your hearts intended. And ever is Allāh Forgiving and Merciful.¹

Muḥammad is not the father of [any] one of your men, but [he is] the Messenger of Allāh and seal [i.e., last] of the prophets. And ever is Allāh, of all things, Knowing.²

In this āyat, it has been stated that the adopted son is not like the real son. It is injustice to break off the link to the real father and attribute the person to the adopted father.

¹ Sūrah al-Aḥzāb: 4-5

² Sūrah al-Aḥzāb: 40

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One must not call the adopted son just as one calls the real son. If a person adopts a son, then the wife must observe pardah from the son. Pardah does not end off by making a person one's son. In fact, it will be binding, and the adopted son will not get a share in inheritance.

After this āyat was revealed, the people stopped saying 'Zayd bin Muḥammad'. In accordance to the law of Allāh, he was called by the name of his real father, i.e., Zayd bin Hāritha.

A UNIQUE SPECIALTY OF SAYYIDUNĀ ZAYD ﷺ

How merciful is Allāh ﷻ, that the name of Sayyidunā Zayd ﷺ became famous with the name of Rasūlullāh ﷺ. However, when Allāh ﷻ forbade this, then the people started saying Zayd bin Hāritha. As a means of consolation, his name is mentioned in the Noble Qur'ān. There is only one Ṣaḥābī that is mentioned by name in the Noble Qur'ān.

This was consolation from Allāh ﷻ, that in the entire Noble Qur'ān, only the name of Sayyidunā Zayd ﷺ is mentioned. No other Ṣaḥābī is clearly mentioned by name in the Noble Qur'ān. This is his specialty.

NO OTHER ṢAḤĀBĪ IS MENTIONED BY NAME IN THE NOBLE QUR'ĀN

Allāh ﷻ stated the Ṣaḥābī status of Sayyidunā Abū Bakr ﷺ in the Noble Qur'ān,
as one of two, when they were in the cave and he [i.e.,

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Muḥammad (ﷺ)] said to his companion, "Do not grieve; indeed Allāh is with us."¹

The name of Sayyidunā Abū Bakr (رضي الله عنه) is not mentioned in the Noble Qur'ān. Allāh (ﷻ) revealed about 30 āyāt in the Noble Qur'ān about Sayyidah 'Ā'isha (رضي الله عنها). I have mentioned the incident before. However, her name is not mentioned anywhere in the Noble Qur'ān.

I have mentioned the incident of Sayyidah Khawlah (رضي الله عنها). Āyāt about her were revealed, but her name is not clearly mentioned in the Noble Qur'ān.

It is only Sayyidunā Zayd (رضي الله عنه) from all the Ṣaḥābah (رضي الله عنهم) that is mentioned by name in the Noble Qur'ān. This is a very beloved name. It is short, it is sweet. May Allāh (ﷻ) grant the ability to name one's children with this name mentioned in the Noble Qur'ān. In-shā' Allāh, this Qur'ānic name will come alive.

RASŪLULLĀH (ﷺ) GAVE THE RIGHTS OF SLAVES

Sayyidunā Zayd (رضي الله عنه) was freed from slavery. The taint of slavery was on him. In the time of Rasūlullāh (ﷺ), people looked down on slaves. People would oppress them and disgrace them. Rasūlullāh (ﷺ) came to the world and secured the rights of the slaves.

¹ Sūrah at-Tawbah: 40

A UNIQUE TASK IN THE HISTORY OF THE WORLD: NIKĀḥ OF A SLAVE TO A FREE FAMILY MEMBER

One of the honourable things Rasūlullāh ﷺ did in the history of the world was that he freed this slave, Sayyidunā Zayd ﷺ, and he married her to the daughter of his aunt.

THE NOBLEST ARAB FAMILY

The family of Rasūlullāh ﷺ, i.e., the Quraysh, was the noblest family of Arabia. Amongst them, the Banū ‘Abdul-Muṭṭalib (the grandfather of Rasūlullāh ﷺ) was the noblest. They were a very high ranking family. Rasūlullāh ﷺ got the daughter of his paternal aunt married to Sayyidunā Zayd ﷺ. This was a day of honour for the slaves. Rasūlullāh ﷺ got such a nikāḥ done. I want to tell you about this marriage today.

Rasūlullāh ﷺ had a paternal aunt by the name of Umaymah bint ‘Abdul Muṭṭalib. She had a daughter by the name of Zaynab bint Jahsh. Rasūlullāh ﷺ sent a message saying that he wants to get Zayd married to her.

AN EASY EXAMPLE

Because Sayyidunā Zayd ﷺ had the taint of slavery on him, that is why I shall explain this to you by way of an example. I am not asking you to do some work. You should not have any worry. Here in Lilongwe, if there is a very good

Asian family and I tell them, ‘marry your daughter to an African boy.’ It is quite clear that the response will be, ‘Muftī ṣāhib, respect for you is in its place. However, no one will be ready.’ People will say that if there is something else, please tell us. This counsel that you are giving us, we are not ready to accept that our daughter be married to an African boy. This is difficult for us.

In the same way, when Rasūlullāh ﷺ sent a message, then Sayyidah Zaynab ؓ and her brother Sayyidunā ‘Abdullāh bin Jaḥsh ؓ had refused in clear terms. We are not ready for this marriage with Zayd.¹

IT IS NECESSARY TO FOLLOW THE COMMAND OF RASŪLULLĀH ﷺ FULLY

Allāh ﷻ did not like this. For this reason, the āyat of Sūrah al-Aḥzāb was revealed, it is not for a believing man or a believing woman, when Allāh and His Messenger have decided a matter, that they should [thereafter] have any choice about their affair. And whoever disobeys Allāh and His Messenger has certainly strayed into clear error.²

Remember two things, if Rasūlullāh ﷺ gives you counsel regarding something, then to do it or not to do it is up to you, as was the case with the marriage of the slave girl Sayyidah Barīrah ؓ.

¹ Rūḥ-ul-Ma’ānī vol.11 p.203

² Sūrah al-Aḥzāb: 36

THE MUNIFICENCE OF RASŪLULLĀH ﷺ REACHED THE SLAVE GIRLS

Sayyidunā ibn ‘Abbās ؓ says that Sayyidah Barīrah ؓ’ s husband was a dark skinned slave. His name was Mughīth. The scene is before me even now, when he was going around the gulleys of Madīnah behind Sayyidah Barīrah ؓ crying, and his tears were flowing onto his beard. Subsequently, Rasūlullāh ﷺ said to Sayyidunā ‘Abbās ؓ, “Abbās, are you not shocked at Mughīth, how much he wants Barīrah and how much Barīrah hates him.?”

Then Rasūlullāh ﷺ said to Barīrah ؓ, “If only you return to Mughīth ؓ.” Barīrah ؓ said, “O Rasūlullāh, are you commanding me with this?” Rasūlullāh ﷺ said, “Barīrah, I am interceding.” Barīrah ؓ said, “Then I have no need to return to him.”

Barīrah ؓ was the slave girl of a Jew in Madīnah. The owner made an agreement that she could buy her freedom for 9 ūqiyah of silver. Barīrah ؓ came to Sayyidah ‘Ā’ishah ؓ and asked for help. Sayyidah ‘Ā’ishah ؓ bought her and freed her.

Sayyidah Barīrah ؓ had a husband by the name of Mughīth ؓ. He was also first a slave, later on he was freed. With regards to this, Sayyidah Barīrah ؓ got the choice of freedom. This means that after she was freed, she got the choice to separate. Subsequently, she decided to separate

from her husband. Her husband was not ready to accept this.

If Rasūlullāh ﷺ decides on something, then no Muslim has the right to deny and refuse. Here, Rasūlullāh ﷺ decided in the matter of the marriage of Sayyidunā Zayd ؓ and Sayyidah Zaynab ؓ. For this reason, in this āyat, Allāh ﷻ states that it is the decision of Allāh ﷻ and Rasūlullāh ﷺ that the marriage must take place. If you disobey, then you will be in open deviation.

THE UNIQUE SACRIFICE OF SAYYIDAH ZAYNAB ﷺ IN RESPONSE TO THE COMMAND OF RASŪLULLĀH ﷺ

When the āyat of the Noble Qur'ān was revealed, then may we be sacrificed upon Sayyidah Zaynab ؓ, her heart did not want it. However, the command of Allāh, so she happily got ready for nikāḥ. Her brother, Sayyidunā 'Abdullāh ؓ also happily got ready.

May Allāh ﷻ bless us with such enthusiasm that if there is a command of Allāh and his Rasūl ﷺ that is against our happiness, then too, we must become people who accept and believe. Āmīn

Sayyidah Zaynab ؓ did not want the marriage at all. Her brother did not want it. But when the command of Allāh ﷻ came, the decision of Rasūlullāh ﷺ came, then they changed their decision.

THE MAHR OF SAYYIDAH ZAYNAB ﷺ

The marriage took place. In this nikāḥ, Rasūlullāh ﷺ gave the mahr from his side. This is because Rasūlullāh ﷺ took Sayyidunā Zayd ؑ to be his son and he was very poor. He was freed from slavery.

It is mentioned in the narrations that there were 10 Dīnārs (gold coins) and 60 Dirhams (silver coins), an animal, a set of clothes, 50 mudd of flour, 10 mudd of dates all given as mahr by Rasūlullāh ﷺ.¹

CORRECTING AN INCORRECT THOUGHT

From this, we learn a lesson that whatever we give the bride, we give a gift. We give as mahr. One must not give with any other intention, that we seek the protection of Allāh, the nikāḥ breaks, then we take it back. We must not give with the wrong intention. Like how an item is given for use, the ownership is not transferred to the daughter-in-law in this case. We must not fall into this. Whatever Allāh ﷻ gives, and we give it as mahr and a gift, then have a good intention in the heart. If the marriage breaks, etc. – do not think like this. In-shā’ Allāh, all will go well.

DISAGREEMENT BETWEEN THE TWO

Rasūlullāh ﷺ gave all of this on behalf of Sayyidunā Zayd ؑ at the time of nikāḥ to Sayyidah Zaynab ؑ. The

¹ Rūḥ-ul-Ma’ānī vol.11 p.203

marriage took place, life continued, but the nature’s of the couple were not the same. This is because Sayyidah Zaynab ؓ was from a high ranking family of the Quraysh, and she was very beautiful. Sayyidunā Zayd ؓ was a freed slave. He did not have a complexion like hers. For this reason, they did not match and they could not continue together for long.

SAYYIDUNĀ ZAYD ؓ INTENDED TO DIVORCE & RASŪLULLĀH ؐ STOPPED HIM

Sayyidunā Zayd ؓ soon came to Rasūlullāh ؐ and said, “Ḥaḍrat, this happened, that happened. Now it has become difficult to live with Zaynab.”

He came because he took Rasūlullāh ؐ to be like a father.

Rasūlullāh ؐ would advise him, “O Zayd, keep your wife in a good way and show good character to her. Do not be hard on her. This is because Sayyidah Zaynab obeyed me and married you. If you divorce her, then she will be ashamed in front of her family.”¹

The second thing that I want to explain is that divorce is something that brings the displeasure of Allāh ﷻ. Hence, stay away from divorce.

In this way, Rasūlullāh ؐ continued explaining to him. A few days passed, but they could not keep the marriage.

¹ Rūḥ-ul-Ma’ānī vol.11 p.203

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Sayyidunā Zayd ﷺ came to Rasūlullāh ﷺ. He mentioned his intention of divorce and Rasūlullāh ﷺ stopped him. Allāh ﷻ speaks about this in the Noble Qur'ān,

And [remember, O Muḥammad], when you said to the one on whom Allāh bestowed favour and you bestowed favour, "Keep your wife and fear Allāh,"¹

Allāh ﷻ showed his favour upon him by granting him īmān, and giving him the honour of being a Ṣaḥābī.

Anyway, Rasūlullāh ﷺ told Sayyidunā Zayd ﷺ to fear Allāh and keep his wife.

‘Zayd, keep your wife. Look after her well and adopt good character. Do not be harsh on her, and do not think about divorce. It is not appropriate to give divorce. If your nature does not agree with that of Zaynab, then be patient and fulfil her rights, do not fall short in fulfilling her rights.’

THE HUSBAND & WIFE SHOULD FORGIVE EACH OTHER

Sisters, I give this advice to you also. Possibly, your nature is different from that of your husband. You like something, but he does not like it. However, tolerate it. This is the life of the world. Generally, Allāh ﷻ has given a lifespan of 60 to 70 years to the people of this Ummah. Then, in Jannah, there will be enjoyment upon enjoyment. For this reason, for small things, do not fall short in fulfilling the

¹ Sūrah al-Aḥzāb: 37

rights of your husband. It is not right to argue all the time, carry on with life, Allāh ﷻ does not like divorce.

**ALLāH ﷻ INFORMED RASŪLULLāH ﷺ THAT HE
WOULD MARRY ZAYNAB ﷺ**

In between, listen to an important point, that Allāh ﷻ informed Rasūlullāh ﷺ that the marriage of Zayd and Zaynab is not working out. They will be divorced. Allāh ﷻ informed that Zaynab will be part of the Azwāj-e-Muṭahharāt, i.e., soon she will be married to Rasūlullāh ﷺ.¹

The reason for this was that a poor person was married to a person of a high standing household. Now there was divorce. After divorce, in order to win her heart, the best thing was for her to be married to Rasūlullāh ﷺ.

However, Rasūlullāh ﷺ did not mention this clearly to the people. This is because in making it apparent, an inappropriate misunderstanding could be created and spread. It was famous amongst the Arabs that one cannot marry the wife of one's adopted son. The people could end up speaking badly about the Nabī, that he married the wife of his adopted son. For this reason, Rasūlullāh ﷺ did not make the matter clear.

¹ Rūḥ-ul-Ma'ānī vol.11 p.204

IT IS PERMITTED TO HIDE SOMETHING IF THE OBJECTIVE OF THE SHARĪ'AH IS NOT LOST

Remember, when there is a fear of misunderstanding, and people will accuse, then on such an occasion, in order to be saved from criticism, it will be permitted to hide something. However, this will be permitted when the objective of the Sharī'ah will not be lost. If there is a negative effect on the sharī' law, then the matter cannot be hidden, even if people criticise. Even if people criticise, one must practice on the sharī'ah, one must not worry about the criticism of the people.

CLARIFICATION OF A RULING

If misunderstanding will be created by doing something, and there is fear of criticism of people, then in order to protect the Dīn of the people, and in order to save them from the sin of criticism, it will be permitted to leave it out. The only condition is that the work is not from the sharī' objectives and there is no ruling of ḥalāl and ḥarām involved, even if that thing is liked. For example, after the conquest of Makkah, Rasūlullāh ﷺ placed his intention on hold with regards to building the Ka'bah in the way of Sayyidunā Ibrāhīm ؑ.

The matter of Sayyidah Zaynab bint Jahsh ؓ was such that it was related to a sharī' objective. The objective was to wipe out an evil custom of the days of ignorance and a baseless thought.

On the other hand, it seems as though Rasūlullāh ﷺ understood the ruling in Sūrah al-Aḥzāb, but he did not pay attention to practically implementing it enough. For this reason, although he had knowledge, and intention, he felt it appropriate to hide it. For this reason, in the āyat, Rasūlullāh ﷺ was instructed to practically announce it.

WIPING OUT A BASELESS CUSTOM PRACTICALLY

By means of Rasūlullāh ﷺ, Allāh ﷻ wanted to practically announce that when the adopted son divorces his wife, then one can marry her. In order to be saved from the criticism of people, Rasūlullāh ﷺ hid this.

Anyway, one day, Sayyidunā Zayd ؓ came and said to Rasūlullāh ﷺ, “Ḥaḍrat, I have adopted lots of patience. Now I cannot tolerate anymore. Today, I have divorced my wife Zaynab.”

SAYYIDUNĀ ZAYD ؓ TOOK THE PROPOSAL OF RASŪLULLĀH ﷺ TO SAYYIDĀH ZAYNAB ؓ

Sayyidunā Anas bin Mālik ؓ reports that after the divorce, the ‘iddat was completed, so Rasūlullāh ﷺ called Sayyidunā Zayd ؓ and said, “Go to Zaynab and give the proposal from my side for her.”

Sayyidunā Zayd ؓ was sent so that it could become clear to people that Sayyidunā Zayd ؓ had happily issued the

divorce, he was not forced to divorce her.¹

THE PERFECT TAQWā OF SAYYIDUNā ZAYD ﷺ

Sayyidunā Zayd ﷺ took the proposal on behalf of Rasūlullāh ﷺ to Sayyidah Zaynab ﷺ. He saw that Sayyidah Zaynab ﷺ was kneading dough at the time. Sayyidunā Zayd ﷺ said, “When my gaze fell on Zaynab, then there was so much of honour in my heart for her that I could not see her again. I stood with my back to the door.”

Look how much taqwā he had. He kept his back to the door so that he does not face her, whereas the ruling of pardah was not yet revealed. This was his perfect taqwā.

Sayyidunā Zayd ﷺ went to Sayyidah Zaynab ﷺ and said, “I have brought the marriage proposal from Rasūlullāh ﷺ to you.”²

THE UNIQUE RESPONSE OF SAYYIDAH ZAYNAB ﷺ: I SHALL MAKE ISTIKHĀRAH

The moment she heard the message, what was her response? Sisters, the response must be heard. You can gauge what a good message came, that Rasūlullāh ﷺ wanted to marry her.

However, in response, Sayyidah Zaynab ﷺ said that she

¹ Rūḥ-ul-Ma’ānī vol.11 p.205

² Qurṭubī vol.14 p.124

will not give a response immediately, she will first consult with Allāh ﷻ, i.e., she will make Istikhārah, and after that, she will respond.¹

MAKE ISTIKHĀRAH BEFORE DOING ANYTHING

Sisters, the same must be adopted if someone comes with a marriage proposal. No matter how good the boy is, first make Istikhārah. In the Qur'ān, Allāh ﷻ says,

But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allāh knows, while you know not.²

Hence, one must always make istikhārah and then respond.

Sayyidah Zaynab رضي الله عنها replied, “I shall make istikhārah. After that, I shall respond.” Subsequently, there was a small masjid in her house, she went there and made istikhārah.

THE BLESSING OF ISTIKHĀRAH: ALLĀH MADE THE NIKĀH IN THE HEAVENS

She made istikhārah, because in the first marriage, she asked her brother. He refused. She also refused. Now, she only made istikhārah with Allāh ﷻ. Subsequently, she got the bounty that Allāh ﷻ got her married to Rasūlullāh ﷺ in the heavens, in the presence of the angels. What a fortunate woman!

¹ Rūḥ-ul-Ma'ānī vol.11 p.205

² Sūrah al-Baqarah: 216

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Allāh ﷻ explains this in the Noble Qur'ān,

So when Zayd had no longer any need for her, We married her to you in order that there not be upon the believers any discomfort [i.e., guilt] concerning the wives of their claimed [i.e., adopted] sons when they no longer have need of them. And ever is the command [i.e., decree] of Allāh accomplished.¹

Then, later one, there was a nikāḥ in the world to announce it. Subsequently, the brother of Sayyidah Zaynab ؓ, Sayyidunā Abū Aḥmad ibn Jaḥsh ؓ was present and the nikāḥ took place, so that it may be announced amongst the people and there was a mahr of 400 Dirhams given.

At the time of this nikāḥ, the age of Sayyidah Zaynab ؓ was about 35 years.

SAYYIDAH ZAYNAB ؓ PROSTRATES OUT OF GRATITUDE

Subsequently, when Sayyidah Zaynab ؓ got the news that she was married to Rasūlullāh ﷺ, she prostrated in front of Allāh. Allāh-u-Akbar.²

Whatever bounty Allāh ﷻ gives, he marries a person in a nice family, then one must be grateful to Allāh by performing Ṣalāḥ, one must give some charity.

¹ Sūrah al-Aḥzāb: 37

² Aṭ-Ṭabaqāt Al-Kubrā vol.10 p.81

CHANGING THE NAME OF SAYYIDAH ZAYNAB ﷺ

After this, Rasūlullāh ﷺ went to her. When he reached her, he first asked Sayyidah Zaynab ﷺ, “What is your name?” She replied, “Barrah.”

The meaning of Barrah is someone who is totally pure from sin.

Rasūlullāh ﷺ said, “This name is not correct.” He changed her name and said, “From today, your name will not be Barrah, but your name from today will be Zaynab.”¹

TWO ZAYNAB’S

There are two Zaynab’s amongst the wives of Rasūlullāh ﷺ. One was Zaynab bint Jaḥsh ﷺ. She was the paternal cousin of Rasūlullāh ﷺ.

The other was Zaynab bint Khuzaymah ﷺ.

CHANGING THE NAME & GIVING A NEW TITLE

Anyway, Rasūlullāh ﷺ changed her name. From this, we learn that if a husband sees something wrong in the name of his wife, then he should change it and stipulate a good name. Aside from the name, the husband should give a beloved title to his wife. For example, it is mentioned in a ḥadīth that Rasūlullāh ﷺ referred to Sayyidah ‘Ā’isha ﷺ as Ḥumayrā’.

He left the name ‘Ā’isha, because it is a good name.

¹ Abū Dāwūd #4953

However, Rasūlullāh ﷺ kept a beloved title for her. In this way, he used to call her Ḥumayrā'. Sometimes he used to say 'Ā'ish. This is a matter of love and affection.¹

THE LARGEST WALĪMAH OF RASŪLULLĀH ﷺ

After he began living with her, Rasūlullāh ﷺ held a Walīmah.

Sisters, Rasūlullāh ﷺ got married to Sayyidah Zaynab رضي الله عنها. In this nikāḥ, Rasūlullāh ﷺ made an appropriate Walīmah. He married many times before this, but only on this occasion, did he give an excellent Walīmah.

Open the heart and listen with the intention of practice. Rasūlullāh ﷺ slaughtered a goat. This was the largest Walīmah of Rasūlullāh ﷺ.

Think, how many people can eat of a goat? In some reports, it is mentioned that approximately 100 people ate from it.²

ANOTHER WALĪMAH OF RASŪLULLĀH ﷺ

Listen ahead, Sayyidah 'Ā'isha رضي الله عنها was the only virgin wife of Rasūlullāh ﷺ. When the nikāḥ took place, then there was just a utensil of milk. A utensil of milk came from the house of an Anṣārī. From this, Rasūlullāh ﷺ had the Walīmah. This was the Walīmah of our Nabī. This was the

¹ As-Sunan Al-Kubrā #8951

² Qurṭubī vol.14 p.124, Bukhārī #5168

smallest Walimah.¹

Now make intention and get up, In-shā' Allāh, the largest Walimah in our home will be a goat, not more. May Allāh ﷻ grant us the ability to have a simple and small Walimah. Āmīn

OTHER WALIMAH'S OF RASŪLULLĀH ﷺ

1. In the Walimah of Sayyidah Umm Salamah ﷺ, about 2kg of barley was used

2. In the Walimah of Sayyidah Ṣafiyyah ﷺ, whatever the Ṣaḥābah ﷺ had, it was put together, and they ate. There was some dates, some cheese, some butter.²

SAYYIDAH ZAYNAB ﷺ WAS HAPPY ABOUT 3 THINGS

Sayyidah Zaynab ﷺ used to express extra joy over the other wives, and say, “Your marriages were done by your parents. However, my nikāḥ was done by Allāh ﷻ in the heavens.”

On one occasion, Sayyidah Zaynab ﷺ said in front of Rasūlullāh ﷺ, I can be extra happy with regards to three things:

¹ As-Sīrah Al-Ḥalabiyyah vol.2 p.121, Tārīkh al-Khamīs vol.1 p.358

² Bukhārī #5172

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1. I am the daughter of your paternal aunt
2. Allāh did my nikāḥ with you in the heavens
3. Jibrīl ﷺ made effort in getting my nikāḥ done¹

THE EXCELLENT TRAITS OF SAYYIDAH ZAYNAB ﷺ ON THE TONGUE OF SAYYIDAH

‘Ā’ISHA ﷺ

Sayyidah Zaynab ﷺ was a unique and fortunate person. Sayyidah ‘Ā’isha ﷺ - a co-wife – said, “From the wives of Rasūlullāh ﷺ, Sayyidah Zaynab ﷺ was the one that could compete with me. This is because together with being beautiful, she was the daughter of the paternal aunt of Rasūlullāh ﷺ”

Then she said, “I have not seen anyone more religious than Zaynab. She would fear Allāh greatly. She would speak the truth in abundance. She would maintain family ties in abundance. She would give in charity in abundance. She would seek closeness to Allāh in abundance.”²

Sisters, Sayyidah ‘Ā’isha ﷺ said this about Sayyidah Zaynab ﷺ, a co-wife.

OUR CONDITION TODAY

May Allāh ﷻ bless us with clean hearts. Today, if we

¹ Ṭabarī vol.10 p.303

² Muslim #2442

become angry with someone, if we argue with a sister, then forget about saying anything good. We do not even like to hear the good. This kind of way is not appropriate.

I DID NOT SEE ANYTHING BUT GOODNESS IN ‘Ā’ISHA

Umm-ul-Mu’minīn Sayyidah ‘Ā’isha Ṣiddīqa رضي الله عنها was falsely accused. The details are mentioned in this book. On this occasion, when Rasūlullāh ﷺ asked Sayyidah Zaynab رضي الله عنها, “O Zaynab, tell me, what do you say about the accusation levelled against ‘Ā’isha? Do you know about it?”

Look, how did they live with each other. On the one side, Sayyidah ‘Ā’isha رضي الله عنها praised Sayyidah Zaynab رضي الله عنها. The time came today and Rasūlullāh ﷺ asked Sayyidah Zaynab رضي الله عنها about what she thought of Sayyidah ‘Ā’isha رضي الله عنها. This was a chance in which she could have said something wrong, but she said, ‘By Allāh, I do not know of anything but goodness in her.’¹

What a pious woman she was, that she took an oath and made her comment.

The sister of Sayyidah Zaynab رضي الله عنها was Sayyidah Ḥammah bint Jaḥsh رضي الله عنها. She fell for the talk of the hypocrites and accused Sayyidah ‘Ā’isha رضي الله عنها. The reason for accusing could possibly be that she was the co-wife of her sister. However,

¹ Kitāb-ul-Maghāzī #4141

look at the condition of Sayyidah Zaynab عليها السلام, this is honesty and justice.

PROTECTION FROM FITNAH THROUGH THE BLESSINGS OF TAQWĀ

Subsequently, the words of Sayyidah ‘Ā’isha عليها السلام are mentioned in Ṣaḥīḥ Bukhārī, that Allāh ﷻ had protected Sayyidah Zaynab عليها السلام on account of her taqwā and her caution.¹

My sisters, the taqwā that is in the heart, through the blessings of it, a person will be saved from fitnah. Her sister had fallen into fitnah, and she was saved from fitnah because of her taqwā.

ONE WHO TURNS TO ALLĀH ﷻ IN ABUNDANCE

Sayyidah Zaynab عليها السلام would do abundant worship of Allāh ﷻ, she would cry in abundance. She would make abundant du’ā’ before him.

On one occasion, Rasūlullāh ﷺ came home. Sayyidunā ‘Umar رضي الله عنه was with him. Sayyidah Zaynab عليها السلام was in Ṣalāh and du’ā’. Rasūlullāh ﷺ said, “Definitely she is one who turns in abundance to Allāh.”²

She was a person who cried in abundance before Allāh ﷻ, she would turn in abundance to Allāh ﷻ.

¹ Kitāb-ul-Maghāzī #4141

² Majma’-uz-Zawā’id vol.9 p.250

May Allāh ﷻ make us people who turn in abundance to him. Āmīn

THE EXCELLENT TRAITS OF SAYYIDAH ZAYNAB ﷺ ON THE TONGUE OF SAYYIDAH UMM SALAMAH ﷺ

Sayyidah Umm Salamah ﷺ was also a co-wife of Sayyidah Zaynab ﷺ. She says, “Sayyidah Zaynab ﷺ was very pious. She would fast abundantly, she would perform Tahajjud, and she would give in charity from ḥalāl earning.”¹

SHE WOULD GIVE ALL HER WEALTH IN CHARITY

On one occasion, Sayyidunā ‘Umar ﷺ gave her a large amount of wealth. She said, “O Allāh, this wealth must not come to me in future. This is a great trial. 12 000 Dirhams have come.” Sayyidah Zaynab ﷺ gave all her wealth in the path of Allāh, in charity. She was a person that gave so much of charity.²

A PERSON WITH A LONG HAND

With regards to her, it is mentioned in a ḥadīth as reported by Sayyidah ‘Ā’isha ﷺ, that one day Rasūlullāh ﷺ said to his wives, “After my demise, the person who has the longest hand will come to me first.” When he ﷺ said this,

¹ At-Ṭabaqāt Al-Kubrā vol.10 p.82

² Ibid vol.10 p.87

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then all the wives began to measure their hands to see whose was the longest. The one with the longest hand will pass away first and reach Rasūlullāh ﷺ. The hands of Sayyidah Zaynab ؓ we're not the longest. She was short in height. For this reason, her hands were short. However, the world saw that after the demise of Rasūlullāh ﷺ, the first of the wives of Rasūlullāh ﷺ to pass away was Sayyidah Zaynab ؓ. The people then understood that the meaning of long hands was the one that gave in charity and was generous, even though the hand was short. How fortunate was she.¹

SHE PREPARED HER OWN SHROUD

Sayyidah Zaynab ؓ prepared her shroud during her lifetime. After her demise, Sayyidunā 'Umar ؓ got 5 pieces of cloth ready, he put perfume on it and sent it for the shroud of Sayyidah Zaynab ؓ. However, Sayyidah Zaynab ؓ had made a bequest that she must be covered in her own shroud. Subsequently, the shroud she prepared in her lifetime, she was covered in it. The shroud that was sent by Sayyidunā 'Umar ؓ, it was given in charity by her sister, Sayyidah Ḥammah ؓ. Sayyidunā 'Umar ؓ performed the janāzah ṣalāh, she passed away in Madīnah Munawwarah in 20 AH.²

¹ Muslim #2452

² Aṭ-Ṭabaqāt Al-Kubrā vol.10 p.86

A UNIQUE POINT

The time she passed away, she was 50 or 53 years old. It is unique to notice that she was married at the age of 35, and she passed away at 53, which is 35 in reverse.

THE GRIEF OF SAYYIDAH 'Ā'ISHA ON THE DAY OF HER DEMISE

The day that Sayyidah Zaynab  passed away, on that day, Sayyidah 'Ā'isha  said, “Regret, today, such a woman has passed away that was very liked. She had many excellent traits. She would worship in abundance and help the widows.”¹

Sisters, everyone has to leave this world. However, if people say good things at the time of the demise, then it is something great. For this reason, we must inculcate the excellent qualities of Sayyidah Zaynab  in our lives.

THE WITNESSES OF ALLĀH ON EARTH

Sayyidunā Anas  reports that people were passing by with a janāzah. The people that were present in the gathering of Rasūlullāh  said good things about the deceased. They said the person was good and pious. Hearing this, Rasūlullāh  said, “It has become wājib for him.”

After this, another janāzah passed by. Upon seeing it, the

¹ Aṭ-Ṭabaqāt Al-Kubrā vol.10 p.88

people spoke bad of the person. Upon hearing this, Rasūlullāh ﷺ said, “It has become wājib for him.” Sayyidunā ‘Umar ؓ was present in the gathering. He asked, “O Rasūlullāh, what has become wājib?”

Rasūlullāh ﷺ said, “With regards to the first person, people spoke good things and praised him. Jannah became wājib for him. As for the second person, the people spoke bad of him, Jahannam became wājib for him, you are the witnesses of Allāh on the earth.”

When Allāh ﷻ puts something good in the hearts of the people of īmān about a deceased person, then it is a sign that it is a decision of Jannah from the side of Allāh ﷻ.¹

ADOPT THE EXCELLENT TRAITS OF SAYYIDAH ZAYNAB ؓ

Anyway, Sayyidah Zaynab ؓ used to give abundant charity. May Allāh ﷻ make our sisters also those who give charity.

Sayyidah Zaynab ؓ would perform Tahajjud in abundance. May Allāh ﷻ grant you and I the ability to perform Tahajjud in abundance.

She was a person that cared for the widows and the orphans. May Allāh ﷻ make us amongst those that help the widows and the orphans.

¹ Hadīth ke Islāhī Maḍāmīn vol.10 p.364

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Sayyidah Zaynab رضي الله عنها would keep an abundance of optional fasts. May Allāh ﷻ grant us the ability to keep abundant optional fasts.

She was such a pious woman that she was married twice, and both nikāḥs are mentioned in the Noble Qur'ān; first to Sayyidunā Zayd رضي الله عنه and then to Rasūlullāh ﷺ. I have mentioned the incident to you.

Sisters, especially the grand Walīmah that took place upon her nikāḥ. A goat was slaughtered. May Allāh ﷻ grant us the ability to have small and simple Walīmah functions. Āmīn

وآخر دعوانا أن الحمد لله رب العالمين

THE PURITY OF SAYYIDAH 'Ā'ISHA رَضِيَ اللَّهُ عَنْهَا & THE ACCUSATION OF THE HYPOCRITES

Introduction:

Name: 'Ā'isha. The meaning of 'Ā'isha is 'a woman in excellent conditions'.

Lineage from her father: 'Ā'isha bint Abū Bakr bin Abī Quḥāfah Al-Qurashiyyah

Lineage from her mother: 'Ā'isha bint Umm Rūmān bint 'Āmir bin 'Uwaymir

Titles: Ṣiddīqa, Ḥumayrā', 'Ā'ish, Muwaffaqa

Patronymic Name: Umm 'Abdullāh

Birth: In Ramaḍān-ul-Mubārak or Shawwāl 4th year of the Nubuwwah

Nikāḥ: At the age of 6, in the 10th year of Nubuwwah in Makkah Mukarramah

Mahr: 400 Dirhams

She went to live in the 14th year of Nubuwwah with Rasūlullāh ﷺ, at the age of 9.

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She lived for about 9 years, 5 months, and 12 days with Rasūlullāh ﷺ.

Demise: She passed away at the age of 67 in Ramaḍān 58 AH during the last part of the era of Sayyidunā Mu'āwiyah رضي الله عنه. She was buried in Jannat-ul-Baqī'.¹

¹ Aṭ-Ṭabaqāt Al-Kubrā vol.10 p.44



الحمد لله فحمده ونستعينه ونستغفره ونؤمن به ونتوكل عليه ونعوذ بالله من شرور أنفسنا 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 وذرياته وأهل بيته وأهل طاعته وبارك وسلم تسليما كثيرا كثيرا أما بعد، فأعوذ بالله من الشيطان الرجيم، بسم الله الرحمن الرحيم

Evil words are for evil men, and evil men are [subjected] to evil words. And good words are for good men, and good men are [an object] of good words. Those [good people] are declared innocent of what they [i.e., slanderers] say. For them is forgiveness and noble provision.¹

EVERY NATION TROUBLED ITS NABĪ

Allāh ﷻ sent about 124 000 Ambiyā' to the world. They invited towards their Dīn. Whenever Allāh ﷻ sent Ambiyā' to their people, and they invited to the religion and explained to the people, then in each era, each nation troubled the Nabī and caused him to become worried.

The rank of Sayyidunā Ibrāhīm ؑ amongst the Ambiyā' is very high. He is ranked the second. Lots of trouble came his way and he was also tested.

¹ Sūrah an-Nūr: 26

RASŪLULLāH ﷺ BEING TROUBLED

From all the Ambiyā', the most trouble that came to any of them, was upon our Nabī, Sayyidunā Muḥammad ﷺ. After he was made a Nabī, then he lived for 13 years in Makkah. During this time, he went to Ṭā'if. In both places, Makkah and Ṭā'if, the people left no stone unturned in troubling him.

THE MADANĪ LIFE OF RASŪLULLāH ﷺ

When Rasūlullāh ﷺ migrated from Makkah to Madīnah Munawwarah, he was 53 years old. The Jews troubled him in Madīnah, but there was a group of hypocrites here that troubled him all the time too.

THE MEANING OF MUNĀFIQ

The meaning of Munāfiq is a person who outwardly says that he is a Muslim, they say that they have īmān, the recite the Kalimah, but there is no īmān in their hearts. In reality, they are disbelievers.

The hypocrites in Madīnah would call themselves Muslims, they would recite the Kalimah. They would come to the Masjid and perform Ṣalāh. They would come to the gathering of Rasūlullāh ﷺ and listen to his talk. However, they had no īmān in their hearts. In reality, these people were disbelievers and polytheists and Jews. They verbally claimed to have īmān, but they had disbelief in their hearts.

In the Noble Qur'ān, there are severe warnings for the hypocrites,

Indeed, the hypocrites will be in the lowest depths of the Fire – and never will you find for them a helper –¹

This means that the hypocrites will be given a worse punishment than the disbelievers. May Allāh ﷻ protect us from hypocrisy and all the branches of hypocrisy. Āmīn

TWO TYPES OF HYPOCRISY

There are two types of hypocrisy:

1. Hypocrisy in belief
2. Hypocrisy in action

In terms of belief, who is a hypocrite? In this day and age, it is difficult to realise and find out. However, the second form, where hypocrisy is found in action, this is common. This means that a person does actions like a hypocrite, like breaking his promise, speaking lies, being dishonest when entrusted etc. This hypocrisy in terms of practice will remain in the world until the Day of Qiyāmah.

THE HYPOCRITES TROUBLE RASŪLULLĀH ﷺ

In Madīnah, these hypocrites gave lots of trouble to Rasūlullāh ﷺ. There was a large group of them. The leader of this group was ‘Abdullāh bin Ubayy bin Salūl. His name was ‘Abdullāh, but he was a staunch hypocrite, and he was in the forefront of causing trouble for Rasūlullāh ﷺ. One point regarding his name is that it was the general habit of the

¹ Sūrah an-Nisā’: 145

Arabs they would mention their own name first, then the father's names, then the grandfather's name. We also have this kind of custom. However, after the name of his father, comes the name of his mother. Ubayy was the name of his father, and Salūl was the name of his mother. This is a unique link.¹

THE SON OF THE STAUNCH HYPOCRITE WAS A STAUNCH MU'MIN

Look at the power and greatness of Allāh ﷻ. The name of the son of this 'Abdullāh bin Ubayy the hypocrite was 'Abdullāh. He as a staunch believer and a sincere Ṣaḥābī.

INAPPROPRIATE NAMES MUST BE CHANGED

In that time, the custom was that the name of the son would be the same as the name of the father, as written by Ibn Jarīr Ṭabarī. The name of the son of this hypocrite was Ḥabbāb. When he came to Rasūlullāh ﷺ, then Rasūlullāh ﷺ asked him, "What is your name?" He said, "My name is Ḥabbāb."

Rasūlullāh ﷺ said, "This is the name of Shayṭān. Change it." His name was then kept as 'Abdullāh. In this way, he became 'Abdullāh bin 'Abdullāh.²

The habit of Rasūlullāh ﷺ was that if he heard the name of a person and it was not appropriate, he would change it.

¹ Footnotes of Jalālayn vol.1 p.164

² Ṭabarī vol.12 p.106

For this reason, if someone has such a name, then one must consult the research scholars, and change it.

THE FATHER AND SON HAD SIMILAR NAMES

Even today, there are some people such that the father and the son have similar names. This is not something defective. My Ustādh, Muftī Sa'īd Aḥmad Pālanpūrī  has a son by the name Sa'īd Aḥmad. He is a teacher in a Madrasah in Surat.

Anyway, it is something unique that 'Abdullāh bin Ubayy was a staunch hypocrite and his son 'Abdullāh was a loyal and staunch Ṣaḥābī of Rasūlullāh .

NO-ONE IS A MUSLIM BY NAME

From this, we learn the reality that if someone has the name 'Abdullāh or 'Abd-ur-Raḥmān, he does not become a Muslim. If a person just has a Muslim name, he does not become a Muslim. There are many Muslims that have Muslim sounding names, but they are not Muslim. The list is given at election time of the candidates. In a similar way, one will find Muslim names in the government lists, such a person does not become a Muslim. If a person has īmān in the heart and he lives his life in the obedience of Allāh , following the way of Rasūlullāh , then he will be called a Muslim. There are many Jews, Christians, Parsis, and others that have Muslim sounding names, or even Muslim names, but they do not become Muslim just by the name. Yes, an Islāmic name will be a means of recognition.

A MISUNDERSTANDING OF OUR TIME

In today's time, people have understood that whoever eats meat, he is a Muslim. Muslims themselves feel that the sign of their Islām is eating meat, whereas this is wrong. Every person that eats meat is not a Muslim. It is also not necessary that every Muslim eats meat.

Whilst walking on the road, a person bought a hat for 5 rupees. He put it on his head. By this, he will not become a genuine Muslim. There are some people that give a bad name to Islām and the Muslims. In this way, they adopt the outer appearance of Muslims and deceive the people. They trouble Muslims and spoil the name of Islām and the Muslims, whereas they are not genuine Muslims.

THE HEIGHT OF TROUBLE CAUSED BY THE HYPOCRITES

The hypocrites in Madīnah had caused so much of trouble to Rasūlullāh ﷺ that they had accused the mother of the Ummah, Sayyidah 'Ā'isha رضي الله عنها of adultery. This was such a great cause of trouble caused by these hypocrites and Jews. Due to this false accusation, Rasūlullāh ﷺ remained extremely worried for about a month. He was in grief. Due to his concern, all the Muslims were concerned in Madīnah. There was an environment of grief throughout Madīnah. No Ṣaḥābī had the inclination to do any work.¹

¹ Bukhārī #4141

THE HEIGHT OF SPIRITUAL TROUBLE TO RASŪLULLĀH ﷺ

The summary is that the enemies had used all their plans in order to cause concern and worry to Rasūlullāh ﷺ. Whatever form of trouble a mind could conceive, they used it all. The trouble that the enemies caused to Rasūlullāh ﷺ, the height of all the spiritual trouble was in this.

On the one side, there was a false accusation on a pure woman like Sayyidah 'Ā'isha رضي الله عنها. On the other hand, there was a false link attributed to a pious and noble Ṣaḥābī, Sayyidunā Ṣafwān رضي الله عنه.

WRONG ATTRIBUTION

What happened was that the name of Sayyidah 'Ā'isha رضي الله عنها was linked wrongfully to a Ṣaḥābī, the Ṣaḥābī was Sayyidunā Ṣafwān bin Mu'aṭṭal رضي الله عنه. He was a pious person. However, the hypocrites linked her to him, and falsely accused her of adultery! We seek the protection of Allāh ﷻ. Rasūlullāh ﷺ was extremely worried. Sayyidunā Ṣafwān رضي الله عنه was worried, and the most amount of worry was felt by Sayyidah 'Ā'isha رضي الله عنها, a pious and pure woman. There was an environment of concern in Madīnah for about a month. All of this was plotted and planned by the hypocrites and the Jews, and their leader, 'Abdullāh bin Ubayy.

THE EXCELLENT TRAITS OF SAYYIDAH ‘Ā’ISHA ؓ

Sayyidah ‘Ā’isha ؓ was a very pious and pure woman. We all make du‘ā’ that Allāh ﷻ make all our sisters like Sayyidah ‘Ā’isha ؓ, and may He grant them the closeness to Sayyidah ‘Ā’isha ؓ in Jannah, Āmīn.

Allāh ﷻ blessed her with abundant virtue. He gave her so many excellent traits that from all the women of the world, she holds a lofty and special position. From the time of Sayyidunā Ādam ؑ until Qiyāmah, from the side of Allāh ﷻ, Sayyidah ‘Ā’isha ؓ has been given a lofty position over all the women, she has been given special characteristics that were not given to anyone else. I shall inform you of some of these qualities. From this, you will be able to gauge the lofty rank of Sayyidah ‘Ā’isha ؓ.

THE FIRST EXCELLENT TRAIT OF SAYYIDAH ‘Ā’ISHA ؓ

One of her traits is that a day before she was married, the angel Jibrīl ؑ came with her picture folded in a silken shawl to Rasūlullāh ﷺ and he said, “O Nabī of Allāh, this woman will become your wife.”¹

In some reports it is mentioned that Jibrīl ؑ brought her picture in his palm.²

¹ Bukhārī # 3895

² Aṭ-Ṭabaqāt Al-Kubrā vol.10 p.50

It is quite clear that whatever Jibrīl ﷺ did, he did it with the command of Allāh ﷻ. It is as though before the marriage, Allāh ﷻ gave the message that the nikāḥ to Sayyidah ‘Ā’isha ﷺ was decided in the heavens, then the people were informed in the world.

IT IS PERMISSIBLE TO SEE THE WOMAN BEFORE MARRIAGE WITH THE INTENTION OF GETTING MARRIED

From this, we learn the ruling that with the intention of marriage, if a person wants to see the girl, then it is permissible. However, one must bear in mind that the boy making the intention, he must see. His brother, father, uncle, friend etc. do not have the permission to see. Then, a person must see only to the limited degree, not more. In some places, the boy goes to see the girl with his friend, the father and the brother go with. All of them look together. This is the wrong way. Similarly, in some places, the boy and the girl meet in solitude. They speak for a long time and they get the chance to be alone. This is also wrong. The boy intending to marry, he sees for a moment, that is sufficient. It is mentioned in a ḥadīth,

Sayyidunā Mughīrah bin Shu’bah ﷺ intended to marry, so Rasūlullāh ﷺ said, “Go. See the woman.”¹

¹ Tirmidhī #1087

In Mishkāt Sharīf's commentary, Mazāhir-e-Ḥaq, it is written that if it is not possible to see the woman that one intends to send a proposal to, then it is Mustahab to send a reliable woman to her to see, and then inform the man.¹

A POINT OF HEEDLESSNESS WHEN SEEING

When a person goes to see the girl, then they sit down and open up their past in front of each other. As a result, evil thoughts are created from the stage of seeing. Due to this, many a time, the union cannot be made. All these wrong things must be stopped.

In the advanced age in which we live, there are some parents that give the boy and girl permission to live with each other, to go out with each other and spend time with each other. They say that they will understand each other. They will see if they will be able to manage so that in future, no issue should arise. This is not permitted and is wrong. Similarly, if a person meets in an un-Islāmic way, then the union will not happen. In fact, it will be spoilt. How many boys and girls there are, they had an impermissible relationship before marriage, yet after marriage they could not manage the relationship.

This was the excellent trait of Sayyidah 'Ā'isha رضي الله عنها that Jibrīl عليه السلام brought her picture to Rasūlullāh ﷺ and showed it to him. it is quite clear that there was no camera and video in

¹ Mazāhir-e-Ḥaq vol.4 p.18

that time. It was a spiritual thing by means of which he ﷺ was shown. In today's time, no-one can use this to prove pictures being permissible.

THE SECOND EXCELLENT TRAIT OF SAYYIDAH

‘Ā’ISHA ﷺ

The second excellent trait of Sayyidah ‘Ā’isha ﷺ is that from all the nikāḥs of Rasūlullāh ﷺ, he married widows and divorcees. The husband of one of them passed away, or she was divorced. He ﷺ married divorced women. Sayyidah ‘Ā’isha ﷺ was the only wife that was a virgin that Rasūlullāh ﷺ married.¹

DIVORCED WOMEN & WIDOWS MUST BE MARRIED OFF

At this point, understand another point well. If a woman becomes a widow, or a woman is divorced, then the teaching of the Sharī’ah is that one should seek a suitable spouse for her, and marry her off. One must not let her stay in the house, especially when she is healthy and young. The women must also have concern and care to marry her off. Similarly, if the wife of a person passes away, or the wife becomes ill, such that she is not able to fulfil the physical needs of the husband, or the husband had divorced his wife, then the male must also marry.

¹ Al-Bidāyah wan Nihāyah vol.8 p.208, 209

IT IS BENEFICIAL TO ARRANGE MARRIAGE FOR A WIDOW; IN FACT, IT IS SOMETHING GOOD

One must not understand such a marriage to be defective. In some places, the condition is very bad. The wife is ill, the husband is healthy, and the husband can fall into adultery. Despite this, he does not marry a second time, or, he is not allowed to do so. He is stopped. In fact, the wife prepares means for the husband to commit adultery, but he is not allowed to marry.

Similarly, after the demise of the wife, the husband has needs. He does not marry, or, the children do not allow him to marry. The fear is that the wife that comes into the marriage, she will have a share of inheritance, and the right of others will be decreased. Understand well, the relative that becomes a barrier and becomes a means of sin, they are also sinful. The person who does this will be sinful. The children must think, may Allāh protect, if the father is very weak, he is in bed, he needs help with relieving himself, and bathing, he needs help from someone, then how will the children like the daughter, daughter-in-law do this physical help? The satr will be exposed. So why are they becoming a barrier?

They must help so that there is ease. In the Noble Qur'ān, Allāh ﷻ says,

And marry the unmarried among you and the righteous among your male slaves and female slaves. If they should be poor, Allāh will enrich them from His bounty, and Allāh is

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all-Encompassing and Knowing.¹

From this āyat, we learn that whoever is not married, or has been divorced, or is a widow, then such women must be married off.

WARNING FOR MEN & WOMEN THAT REMAIN UNMARRIED

It is mentioned in a ḥadīth that Rasūlullāh ﷺ asked Sayyidunā 'Ikāf ؓ, “Do you have a wife?” He said, “No.” Then Rasūlullāh ﷺ asked, “Do you have a shar'ī slave girl?” He replied in the negative. He then asked, “Are you able or not?” (Can you arrange for the expenses of a wife?) He replied, “Yes.” Upon this, Rasūlullāh ﷺ said, “Then you are the brother of Shayṭān. Our Sunnah is to marry. Whoever remains unmarried amongst you is a very evil person. The one who dies unmarried, is the lowest of people.”²

This is the command of the sharī'ah and the Sunnah of Rasūlullāh ﷺ.

A UNIQUE INCIDENT OF THE FOUNDER OF DĀR- UL-'ULŪM DEOBAND: MAWLĀNĀ MUḤAMMAD QĀSIM NĀNOTWĪ ؓ

Qārī Muḥammad Ṭayyib ؓ mentioned an incident. The

¹ Sūrah an-Nūr: 32

² Majma'-uz-Zawā'id vol.4 p.253

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summary of it is that on one occasion, Mawlānā Muḥammad Qāsim Nānotwī ﷺ was delivering a lecture in the locality of Deoband. The subject matter was 'Nikāḥ of the Widows'. It so happened that at that time, the sister of Mawlānā Nānotwī ﷺ had become a widow and until then, she was not married. During the lecture, the notable Shaykhs of Deoband were present. One of them stood up and sent a question paper. He said, "I want to say something." Mawlānā ﷺ understood, based on his foresight granted by Allāh that his own sister has not been married, and this person wants to raise an objection.

Mawlānā said to the gathering, "Wait. I have a need. I shall come now." Saying this, he came off the stage and immediately went home. The people stayed in their places. His sister was elder than him. She was weak. She did not have children. He caught her feet and humbly implored her, "Sister, with your courage, a Sunnah of Rasūlullāh ﷺ can be enlivened. I am able to revive this Sunnah."

She got worried and said, "What is the matter? I am able to become a means of enlivening the Sunnah of Rasūlullāh ﷺ." He said, "Sister, you must make nikāḥ." She said, "Brother, you see, I am weak. My hair is white. This is not the age of nikāḥ." He said, "All of this is correct. However, this nikāḥ is not because of a need, it is to revive the Sunnah of getting the widows married."

She was after all the sister of Mawlānā Nānotwī ﷺ. She heard the name of Sunnah and got ready. One old man was

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ready. Mawlānā performed the nikāḥ in the house. Then he came out and the gathering was sitting as is. No one knew what happened. He began to lecture again.

The person who objected had basically said that you are lecturing about marrying the widows off and a widow is sitting in your house.

Mawlānā replied, “Who said that the widow is sitting. She has been married. The witnesses to the nikāḥ are present in this gathering.” They stood up and said that the nikāḥ took place in their presence. Hearing this, the entire gathering was affected, and in that sitting about 60 widows were married off.

THE GRACE OF ALLāH ﷻ UPON ME

It is the grace and mercy of Allāh ﷻ upon me that Allāh ﷻ granted me the opportunity to practice on this Sunnah. My sister, a widow, lives in England for some time now. She is 58 or 59 years old. My father was very worried about her nikāḥ during his lifetime. He used to make du'ā' and even try. However, it could not happen. This year, Allāh ﷻ granted me the chance to get her married and only with the intention of fulfilling the command of Allāh ﷻ, I travelled to England for 3 days. I performed the nikāḥ. I delivered a lecture in a large Masjid, Madīnah Masjid in London, and after this, I was the guardian and performed the nikāḥ. All praise is for Allāh for this. My brother-in-law is an 'ālim and is a good person.

THE VIRTUE OF A WOMAN THAT IS PATIENT

However, if the husband of a woman passes away, and only for the sake of her small children and to guard her chastity, she passes her life, then there is virtue for her mentioned in the ḥadīth. A ḥadīth states that she will get the reward of a person that wages Jihād in the path of Allāh ﷻ.

Rasulullāh ﷺ said, “A widow and I will be like this on the Day of Qiyāmah”, the narrator indicated unsing his index and middle finger, that “a beautiful woman of a noble lineage, her husband passes away. However, for the sake of bringing her children up, she does not marry until she passes away.”¹

This is because many a time, the husband that she will marry, he will not be kind hearted to the children from the first husband. Due to this, the children will not be nurtured and educated well. In fact, sometimes, the children fall prey to oppression. For this reason, if a woman will fall into sin, then she must marry a second time. However, if she is content and there is full hope of staying away from sin and there is the matter of the nurturing and education of the children, and in the case of a second marriage, there is fear of the children being oppressed, and there is permissible avenues to meet the expenses, then the woman should live a life of patience. She must make effort on her children and she will get the reward of striving in the path of Allāh ﷻ.

¹ Sunan Abū Dāwūd

THIRD EXCELLENT TRAIT OF SAYYIDAH

‘Ā’ISHA ؓ

The third excellent trait of Sayyidah ‘Ā’isha ؓ was that Rasūlullāh ؐ passed away in her lap. It is mentioned in a ḥadīth that the last day of the life of Rasūlullāh ؐ was the turn of Sayyidah ‘Ā’isha ؓ. The blessed head of Rasūlullāh ؐ was placed on the chest of Sayyidah ‘Ā’isha ؓ. In that way, Rasūlullāh ؐ passed away. This was a great fortune for her.¹

FOURTH EXCELLENT TRAIT OF SAYYIDAH

‘Ā’ISHA ؓ

Rasūlullāh ؐ made separate rooms for each of the wives. The fourth specialty of Sayyidah ‘Ā’isha ؓ was that the place in which Rasūlullāh ؐ passed away, it was her room. During the last days of his life, due to severe illness, Rasūlullāh ؐ took permission from the azwāj-e-muṭahharāt and stayed in the room of Sayyidah ‘Ā’isha ؓ. It happened that the day he passed away, it was the turn of Sayyidah ‘Ā’isha ؓ.²

It is as though the desire of Rasūlullāh ؐ was that he

¹ Al-Bidāyah wan Nihāyah vol.8 p.208

² Ibid

wanted his last days to be with Sayyidah 'Ā'isha .

THE BROADNESS OF THE HOUSES WAS ALSO A BOUNTY FROM ALLĀH

Sisters, Allāh  granted us great bounties. He  gave each of his wives a separate room. They were small in size. May Allāh  take you and I to Madīnah repeatedly. When you go to Madīnah, then the place for women to give salām, that is where the rooms of the wives were located. It is such a small place. The area around the gate, where we say salām, all that portion, in that area, or its surrounds, that is where the rooms of all the Mothers of the Believers were located. In some reports, it is mentioned that when Rasūlullāh  would perform tahajjud ṣalāh, then if Sayyidah 'Ā'isha  was sleeping there, then when Rasūlullāh  made sajdah, she had to pull her legs in.¹

From this we can gauge how small the room was. 2 people, one person performing ṣalāh and another person resting could not be comfortable in the same room. Allāh  has given us such wide homes, we must appreciate it.

FIFTH EXCELLENT TRAIT OF SAYYIDAH 'Ā'ISHA

The fifth excellent trait of Sayyidah 'Ā'isha  is that the grave of Rasūlullāh  was not in the graveyard, but it was in the room of Sayyidah 'Ā'isha . This is because wherever a

¹ Bukhārī #513

Nabī passes away, his grave is made at that point.¹

THE SIXTH EXCELLENT TRAIT OF SAYYIDAH

‘Ā’ISHA ؓ

The sixth excellent trait of Sayyidah ‘Ā’isha ؓ is that when she and Rasūlullāh ؐ were lying under the same sheet, then the Noble Qur’ān would come down from Allāh ﷻ.²

Allāh-u-Akbar, what a pure life she had. This great fortune was not given to any other wife.

THE SEVENTH EXCELLENT TRAIT OF SAYYIDAH

‘Ā’ISHA ؓ

The seventh excellent trait of Sayyidah ‘Ā’isha ؓ was that she was the daughter of such a father that ranks the highest after the Ambiyā’. The person who has the highest rank after the Ambiyā’ is Sayyidunā Abū Bakr ؓ. For this reason, her title was so blessed. The title of Sayyidunā Abū Bakr ؓ was Şiddīq and the title of Sayyidah ‘Ā’isha ؓ was Şiddīqah. Hence, she is Şiddīqah bint Şiddīq.³

THE EIGHTH EXCELLENT TRAIT OF SAYYIDAH

‘Ā’ISHA ؓ

Sisters, what other great fortunes can I tell you. One great

¹ Al-Bidāyah wan Nihāyah vol.8 p.209

² Bukhārī #3775

³ Bukhārī #3662

fortune that no woman of the world got was that when Zulaykha had falsely accused Sayyidunā Yūsuf ﷺ, whereas Sayyidunā Yūsuf ﷺ was pure and innocent, then Allāh ﷻ taught a suckling child how to speak. The child gave testimony and announced that Sayyidunā Yūsuf ﷺ is pure and Zulaykha is lying.

When Sayyidunā 'Īsā ﷺ was born, then the people accused Sayyidah Maryam ﷺ, they said, “O Maryam, how did this child come before marriage?” So Allāh ﷻ made Sayyidunā 'Īsā ﷺ speak in the cradle, whereas he was a suckling child. He said, ‘Indeed I am the slave of Allāh.’¹

Sayyidunā 'Īsā ﷺ indicated to the heavens and said, “My mother is pure, my mother has not done anything wrong.”

Sisters, look at the power of Allāh. When Sayyidunā Yūsuf ﷺ was falsely accused, then a child clarified that he was innocent. When Sayyidah Maryam ﷺ was accused, then Sayyidunā 'Īsā ﷺ spoke and mentioned the purity of his mother. What a great fortune, when the hypocrites accused Sayyidah 'Ā'isha ﷺ of adultery, then Allāh ﷻ announced from the heavens himself, and he revealed about 20 āyāt clarifying her innocence and purity.²

Allāh, Allāh, what a fortunate woman, that Allāh ﷻ himself announced her purity. This is such a great fortune

¹ Sūrah Maryam: 30

² Al-Bidāyah wan Nihāyah vol.8 p.08

that no other woman has. Together with this, in this world Allāh ﷻ announced forgiveness for her,

Those [good people] are declared innocent of what they [i.e., slanderers] say. For them is forgiveness and noble provision.¹

May Allāh ﷻ grant a pure life to all our sisters just as he gave to Sayyidah 'Ā'isha ؓ, and grant them entry into Jannah with her.

A GREAT BLESSING OF SAYYĪDAH 'Ā'ISHA ؓ:

THE UMMAH WAS GIVEN TAYAMMUM

It was during the Ghazwah Banū Muṣṭaliq or another Ghazwah that the necklace of Sayyidah 'Ā'isha ؓ got lost. Rasūlullāh ﷺ told the Ṣaḥābah ؓ to look for the necklace. Some went to the previous stop to look. On one side, the entire gathering was waiting with Rasūlullāh ﷺ. Dawn was coming, the time of Fajr began. There was no water in the place where they stopped. They needed water for Ṣalāh.

Some people in the gathering came to Sayyidunā Abū Bakr ؓ. They said things about his daughter. They said that Sayyidah 'Ā'isha ؓ has stopped Rasūlullāh ﷺ, she stopped the entire gathering, and in such a place where there is no arrangements for water. This had an effect on Sayyidunā Abū Bakr ؓ. He went to his daughter. He saw that Rasūlullāh ﷺ was resting on the thigh of Sayyidah 'Ā'isha ؓ. Thinking of

¹ Sūrah an-Nūr: 26

the difficulty caused to the people, Sayyidunā Abū Bakr رضي الله عنه began to scold his daughter. Together with this, he used his finger and poked his daughter on the hip.

She was given the trouble of being scolded by her father, but she did not move. She tolerated it. This is because if she shook, then the sleep of Rasūlullāh ﷺ would have been disturbed. What love she had for Rasūlullāh ﷺ that she tolerated whilst Rasūlullāh ﷺ was resting.

Anyway, when morning came, then it was Ṣalāh time. The Ṣaḥābah رضي الله عنهم said that there is no water. Allāh ﷻ revealed the āyat of tayammum. After this, there was permission to do tayammum.

When this happened, that out of happiness, Sayyidunā Usayd bin Ḥuḍayr رضي الله عنه said, “Whenever anything disliked happened in the family of Sayyidunā Abū Bakr رضي الله عنه, then Allāh ﷻ sent down blessings for his family and for the general Ummah.”¹ This means that something was revealed from Allāh ﷻ in which there was benefit for the Muslims.

Look, Sayyidah ‘Ā’isha رضي الله عنها was falsely accused. It was a matter of difficulty. However, through the blessings of this, the āyāt declaring her innocence were revealed. These āyāt will be read until the Day of Qiyāmah. What great blessings!

Due to the necklace getting lost, the gathering had to stop. The time of Ṣalāh came, there was no water. The Ummah was given the bounty of tayammum. What a great bounty!

¹ Bukhārī #4608

THE MEANING & METHOD OF TAYAMMUM

When there is no water available close by, or because of illness a person cannot use water, then one can make tayammum using sand. The method of tayammum is that a person must make the intention, put both his palms on the ground, then pass them over the face. Then he must put the palms on the ground again and pass them over the arms including the elbows. Tayammum is done. How easy it became. This can be done for wuḍū and ghusl.

THE DETAIL OF THE INCIDENT OF IFK

Now, I shall mention the entire incident in detail. How was Sayyidah ‘Ā’isha  falsely accused, and how did Allāh  announce her purity and innocence. The entire incident is unique. There is a need to pay attention to every part of it. Allāh  mentions the incident in the Noble Qur’ān, it is also mentioned in 18 places in Bukhārī. 3 places in detail and the rest of them in brief.

When Rasūlullāh  migrated to Madīnah, then in the 5th year, there was a family by the name of Banū Muṣṭaliq. They were non-Muslims. They lived in a place called Muraysī’, a little distance from Madīnah. They were preparing to attack Madīnah Munawwarah. When Rasūlullāh  came to know, he went to them in order to invite them to īmān. there was a group of Ṣaḥābah  with him.

THE EXEMPLARY JUSTICE OF RASŪLULLĀH ﷺ

When on journey, Rasūlullāh ﷺ would draw lots between his spouses. He would pick a paper, and the person whose name was on the paper, she would go with. This was not binding on him, but there should be no ill feeling that arises between the spouses. In order to win their hearts, he drew lots. On this journey, the name of Sayyidah 'Ā'isha رضي الله عنها came out. So Rasūlullāh ﷺ took her along.¹

The benefit of drawing lots was that no one should have felt that she was treated unjustly. The person for whom it was not decreed would have thought about their own destiny. This was an excellent way of winning and keeping the hearts.

On this journey, the hypocrites also went along. This is because they knew that the Muslims were going to win, so they wanted to get a share of the spoils.

SHE BORROWED JEWELLERY FROM HER SISTER

In order to go on journey, Sayyidah 'Ā'isha رضي الله عنها did not have any jewellery. This is because in that time, there was lots of poverty. Sayyidah 'Ā'isha رضي الله عنها asked her elder sister Sayyidah Asmā' رضي الله عنها to borrow a necklace in order to wear around her neck. This necklace was made in Yemen, a place called Zifār. It had beads. The name is also pronounced as Azfār, it was from a scented stone.²

¹ Bukhārī #4141

² Bukhārī #4141

The Women of the Noble Qur'ān: Lessons & Insights(Volume 3)

When mentioning this incident, then my teacher, Mawlānā Sulaymān Choksī dāmat barakātuhum used to mention in the lesson that it is an old habit of the sisters that in order to travel, if they do not have jewellery, then they use jewellery that they lend from someone else. However, they feel it a defect to go on journey without the jewellery. Alḥamdulillāh, Allāh has blessed you with so much of these things. Where there is poverty, one will find this kind of incident happening.

Anyway, Sayyidah ‘Ā’isha ؓ wore the jewellery that her sister gave and she went on the journey. Sayyidah ‘Ā’isha ؓ was very thin and lean. She got married at a young age. Rasūlullāh ؐ made the arrangement for her that in order to sit on the camel, a palanquin of wood was prepared and tied. There was a special way of making this in that time. The pardah covered it on all four sides. It was called a Hawdaj.

Sayyidah ‘Ā’isha ؓ sat in the palanquin and when it was time to dismount, the camel would be made to sit, then the palanquin was taken down. Then, when it was time to travel, she would sit in the palanquin, the pardah would be put, and then it would be tied onto the camel once again. From the front, someone would hold the rope, and walk with it.

Sayyidah ‘Ā’isha ؓ went with Rasūlullāh ؐ on this journey, travelling in the palanquin. When the Ghazwah was over, and it was time to return to Madīnah, then night fell on the way. Rasūlullāh ؐ and the Ṣaḥābah ؓ stayed in the

jungle for the night. When half or three quarters of the night passed, Rasūlullāh ﷺ made an announcement, “Come, let us carry on ahead.”

During that era, people would travel in the last portion of the night. Rasūlullāh ﷺ would inform everyone of the time, as to when the journey will commence so that people could relieve themselves and fulfil their needs before going ahead. It was not like today, where a person starts the car, and moves. At that moment, Sayyidah ‘Ā’isha رضي الله عنها needed to relieve herself. In the darkness of night, she went to a far off spot. Once she relieved herself and returned, she found out that her necklace was lost. Subsequently, she returned to look for the necklace and it took time.

The place where Rasūlullāh ﷺ and the Ṣaḥābah رضي الله عنهم stayed was the same place where the palanquin was kept. There was a pardah on all sides of it. The Ṣaḥābah رضي الله عنهم appointed to lift the palanquin carried it and put it on the camel. Sayyidah ‘Ā’isha رضي الله عنها was very light. Due to this, the Ṣaḥābah رضي الله عنهم did not know that Sayyidah ‘Ā’isha رضي الله عنها was not in the palanquin. They carried it thinking that she was inside. The entire caravan then departed with Rasūlullāh ﷺ.

Rasūlullāh ﷺ also understood that Sayyidah ‘Ā’isha رضي الله عنها was seated inside the palanquin. It was dark at night. They did not know anything. Sayyidah ‘Ā’isha رضي الله عنها was in the jungle and she was busy looking for her necklace.

THE THIN WOMEN OF THAT TIME & TODAY

In Bukhārī, Sayyidah ‘Ā’isha  says that in that time, the women were generally thin. Their bodies were lean. There wasn’t so much of flesh on their bodies. They would eat very little, and they would do all the housework. Due to this, they would not get fat.¹

In a report of Bukhārī, we learn from the statement of Sayyidah ‘Ā’isha  that until the conquest of Khaybar, they would not even get dates to fill the stomach.²

Dates were the staple crop of Madīnah, so how could they fill their stomachs with other food items? Today, our sisters diet, they make effort to keep themselves thin and lean, they take medicine for this. You will find so many advertisements for medications to lose weight. The objective of this is to show themselves as thin, because having a thin body is a fashion. With the wrong objective of fashion, women take medicine. For this reason, to be thin today with the wrong intention is a means of many evils and wrongs.

RETURN OF SAYYIDAH ‘Ā’ISHA & HER SURPRISE

Sayyidah ‘Ā’isha  returned and saw that Rasūlullāh  and the Ṣaḥābah  had departed. She became worried. A

¹ Bukhārī #4141

² Bukhārī #4242

young woman alone, she did not know the way, and in that time, it was so difficult to travel by camel and horse.

THE COURAGE & INTELLIGENCE OF SAYYIDAH

‘Ā’ISHA ؓ

When Sayyidah ‘Ā’isha ؓ returned and saw that the caravan has departed, she became worried. She used her divinely given intelligence and decided that she will sit in that very spot. She thought that when Rasūlullāh ﷺ realises that she is not in the palanquin, he will come in search of her. If she went this way or that way, they will find difficulty, so she wrapped herself in her shawl and lied down. It was the last part of the night. She was overcome by sleep. In such cases, a woman will become full of fear. However, Sayyidah ‘Ā’isha ؓ was very intelligent and courageous. She sat in that spot. She did not get worried.¹

THE PRACTICE OF RASŪLULLĀH ﷺ WHEN THE CARAVAN WOULD DEPART

When the time of the departure of the caravan arrived, he ؓ would leave a Ṣaḥābī behind. After the departure of the caravan, he would come in the morning so that he can pick up anything that was lost. On this occasion, Rasūlullāh ﷺ chose Sayyidunā Ṣafwān ؓ for this job. He was waiting. He did not

¹ Bukhārī #4141

know that Sayyidah 'Ā'isha ؓ was in this place because it was night and dark.

When there was some light in the morning, he gauged from afar that there was a person in the distance. He saw that it was Sayyidah 'Ā'isha ؓ. He saw Sayyidah 'Ā'isha ؓ before the ruling of pardah was revealed. So he recognised her.

Sayyidunā Ṣafwān ؓ was surprised and he said loudly, 'innā lillāh wa innā ilayhi rāji'ūn'. Sayyidah 'Ā'isha ؓ was sleeping. When he said these words, Sayyidah 'Ā'isha ؓ opened her eyes and she quickly covered herself and her face.¹

THE PRACTICE OF SAYYIDAH 'Ā'ISHA ؓ: A LESSON FOR US

In Bukhārī it is reported by Sayyidah 'Ā'isha ؓ, a point which we must pay attention to, that when a strange man saw, then Sayyidah 'Ā'isha ؓ immediately got up and covered her face. What a pure and shameful woman.

Sayyidah 'Ā'isha ؓ took an oath and said that she did not hear a single word from Sayyidunā Ṣafwān ؓ. Only the statement 'innā lillāh wa innā ilayhi rāji'ūn'. Aside from this, Sayyidunā Ṣafwān ؓ did not say anything. This is a lesson for us. Strange men and women must never speak to each

¹ Fath-ul-Bārī vol.8 p.590

other.

Today, if someone has to get such a chance, he will talk for long. The subject matter will flow in the mind and with the pretext of help, he will build a relationship. May Allāh ﷻ grant us the ability to practice on the points of advice in these incidents. Āmīn

SAYYIDAH ‘Ā’ISHA ﷺ JOINED THE CARAVAN

Sayyidunā Ṣafwān ﷺ only did what was necessary at the time, i.e., he brought his camel and made it sit in front of Sayyidah ‘Ā’isha ﷺ. Sayyidah ‘Ā’isha ﷺ mounted it. Sayyidunā Ṣafwān ﷺ took the rope of the camel and walked. Throughout the journey, he did not say anything, he did not touch her. He continued walking until he reached the point where Rasūlullāh ﷺ and the Ṣaḥābah ﷺ were located. The caravan had stopped due to the afternoon heat. Sayyidah ‘Ā’isha ﷺ was joined to Rasūlullāh ﷺ. This was the incident

‘ABDULLĀH BIN UBAYY FALSELY ACCUSES

SAYYIDAH ‘Ā’ISHA ﷺ

The leader of the hypocrites, ‘Abdullāh bin Ubayy, came to know of this. This wretched man made it famous amongst the people that, we seek the protection of Allāh, Sayyidah ‘Ā’isha ﷺ did some bad thing with Sayyidunā Ṣafwān ﷺ. All the hypocrites that were around also began spreading the rumour.

This news became well known. On such occasions, the condition of people is such that whenever they hear rumours, they spread it without verification.

THE ENEMY ALWAYS WAITS FOR CHANCES

May Allāh ﷻ save us from unwarranted enmity. When a person hates someone, then he becomes blind, deaf, and dumb. Whenever he gets the chance, he brings the name of his enemy into disrepute. Even what is right, he presents it as though it is wrong. This must not be the case. Justice is justice, truth is truth. Do not leave him in any case. Do not cause wrong things to spread about a person. If someone begins a rumour, then stop it. If a person is falsely accused, then defend him.

Sayyidunā Anas رضي الله عنه reports that Rasūlullāh ﷺ said, “If evil is being spoken about a Muslim brother, and he has the ability to help him, and he does help him, then Allāh ﷻ will help this person in this world and the hereafter. If he had the ability, and he did not help, then Allāh ﷻ will take that person to task in this world and the hereafter.”¹

At this point, the hypocrite enemies got a chance and they spread false accusations.

THE LESSON FROM THE STORY

Sisters, I am not mentioning the story just for the sake of narrating it, but there are many points of advice in it. The first

¹ Abū Dāwūd #4884

advice is that whenever you hear something, then do not let it spread. First do proper research about the reality. There is a report in Ṣaḥīḥ Muslim that states, 'It is sufficient for a person to be declared a liar if he narrates whatever he hears.'¹

Hence, first do research, and that too, when there is a need. If there is a matter that pertains to you or someone linked to you, otherwise, do not fall into such matters. Do your work and worry about your hereafter. Worry about your life, your grave, your hereafter. What is the need to delve into the affairs of others? Sisters, speaking about wrong things, spreading it, this is all part of major sins. This is ḥarām in our sharī'ah. All the brothers and sisters have this bad habit. One must repent from it.

A FEW SIMPLE MUSLIMS FELL INTO THE ACCUSATION

Anyway, when the hypocrites spread the story and it reached the ears of the Muslims, then some simple Muslims got involved. There were 2 males; Sayyidunā Miṣṭah  and Sayyidunā Ḥassān . There was a female, Sayyidah Ḥamnah . Sayyidunā Miṣṭah  and Sayyidah Ḥamnah  were from the Muhājirīn. Sayyidunā Ḥassān  was from the Anṣār.²

The environment of Madīnah was hot. Wherever the

¹ Muqaddimah Muslim #7

² Bukhārī #4141

hypocrites were, that is what they spoke about, especially 'Abdullāh bin Ubayy. He would ask people about it on purpose so that by means of questions and answers, the talk would spread.

USING A QUESTION INCORRECTLY

There are some people who like to cause trouble. Outwardly, they ask something, but the objective of their asking is to make something famous. These people ask questions to each other, do you know? Then they ask, 'what?' The details then begin. In this way, with the intention of corruption, they spread rumours. May Allāh ﷻ save us. This is sinful.

When Rasūlullāh ﷺ came to know, he was very grieved that such things were being spoken about his beloved wife. This had a great effect on him.

THE MAIN TARGET OF THE HYPOCRITES

Some pious people have said that the main target of this rumour was the blessed being of Rasūlullāh ﷺ. They wanted to spoil the name of Rasūlullāh ﷺ. The reason for this is that if some defect is found in one of the spouses, then the defect falls on the other one. People will start doubting the spouse. At least, the honour of the person will be harmed. The man himself will be put to shame, the one whose wife it is. The woman will also be ashamed, whose husband it is.

A LIKED QUALITY OF WOMEN

On one side, Sayyidah 'Ā'isha رضي الله عنها had no idea that the rumours about her were being spread in Madīnah. She was doing her own house work. She had no idea what was the talk of the town. If you ask honestly, then the believing women are in this condition. They do their own work. Allāh ﷻ speaks about such women in the Noble Qur'ān,

Indeed, those who [falsely] accuse chaste, unaware and believing women are cursed in this world and the Hereafter; and they will have a great punishment¹

Anyway, Sayyidah 'Ā'isha رضي الله عنها had no idea that all of this as being spoken about her.

SAYYĪDAH 'Ā'ISHA رضي الله عنها FELL ILL BECAUSE OF THE GRIEF OF RASŪLULLĀH ﷺ

Rasūlullāh ﷺ was greatly affected. Slowly, Sayyidah 'Ā'isha رضي الله عنها fell ill. The reason for this was that she felt a decrease in the love and affection of Rasūlullāh ﷺ. This does happen. When a person is affected by such grief, it has an effect on a person. As a result, there is a decrease in love and affection. Rasūlullāh ﷺ would come home, make salām, ask how she was and he would go away. Due to this, Sayyidah 'Ā'isha رضي الله عنها was grieved, thinking about why Rasūlullāh ﷺ was angry with her.

¹ Sūrah an-Nūr: 23

Why is he showing less affection towards me?

Why is there a difference in the affection he normally shows?

In this grief, she fell ill. This happened to Sayyidah 'Ā'isha رضي الله عنها after many days. During this time, Sayyidah 'Ā'isha رضي الله عنها became weak.¹

HOW DID SAYYIDAH 'Ā'ISHA رضي الله عنها COME TO KNOW OF THE STORY OF THE ACCUSATION?

During this time of weakness, Sayyidah 'Ā'isha رضي الله عنها once needed to relieve herself. She went out of the house with an elderly lady, Sayyidah Umm Mistah رضي الله عنها. This lady was the cousin of Sayyidunā Abū Bakr رضي الله عنه. In terms of her relationship with Sayyidah 'Ā'isha رضي الله عنها, she was the paternal aunt. It was a matter of total precaution that the young women would leave the house in the company of an elderly family woman. In those times, when the people needed to relieve themselves, they went outside.

SAYYIDAH UMM MISTAH رضي الله عنها GIVES THE NEWS IN A UNIQUE WAY

After they had relieved themselves, they were returning, so Sayyidah Umm Mistah رضي الله عنها's leg got caught in her garment and she was about to fall. She made a du'a' of misfortune for

¹ Bukhārī #4141

her son in this. ‘May Miṣṭaḥ be destroyed.’ When a person is in grief, then sometimes they are not careful when walking or working. When some harm or loss happens in this condition, then the mind of a person turns to the cause of the grief. In this case, Sayyidah Umm Miṣṭaḥ ؓ was grieved over the fact that her son had fallen into the talk of the enemies.

Upon this, Sayyidah ‘Ā’isha ؓ said, “Oh, how are you making a du’ā’ of misfortune for your son? Your son is a pious person and he was with Rasūlullāh ؐ in Badr. He is amongst the Badrī companions. The status of the Badrī companions is very high.”

Sayyidah Umm Miṣṭaḥ ؓ said, “O ‘Ā’isha, you do not know what my son says about you in front of the people.” In this way, she tried to tell Sayyidah ‘Ā’isha ؓ about the false accusations.

Sayyidah ‘Ā’isha ؓ said, “I do not know anything.” Then she said, “Tell me, what is the matter.”

Sayyidah Umm Miṣṭaḥ ؓ mentioned the entire incident. ‘Abdullāh bin Ubayy had falsely accused her of committing indecency with Sayyidunā Ṣafwān ؓ. She also said that her son was amongst those who accepted the rumours.¹

When Sayyidah ‘Ā’isha ؓ heard this, she said, “Has Rasūlullāh ؐ heard about this? Has my father heard about this?” When she realized that all of them know about it and

¹ Bukhārī

heard it, then Sayyidah ‘Ā’isha ﷺ understood and realized the reason for the decrease in the love and affection of Rasūlullāh ﷺ for her. Now the illness of Sayyidah ‘Ā’isha ﷺ increased. It became double. On the one side, she faced less attention from Rasūlullāh ﷺ and on the other side, there was such a terrible accusation from the hypocrite.

When Rasūlullāh ﷺ came home according to his habit and made salām. He asked how she was doing. Then Sayyidah ‘Ā’isha ﷺ said to Rasūlullāh ﷺ, “If you permit, then I want to go to the home of my mother.” This was to investigate the news. This is because on such an occasion, a person will not believe such heavy news all at once. When he or she hears it from a reliable person, or from many people, then a person will believe it. Rasūlullāh ﷺ gave her permission.¹

We learn from this incident that if a wife wants to go to the home of her parents, she must ask permission from her husband.

THE TOILET IN THE HOME IS A BOUNTY FROM ALLāH ﷻ

At that time, the toilet was not inside the home. One needed to go far out to relieve one’s self. Rasūlullāh ﷺ would also go outside. We must be grateful to Allāh ﷻ, today

¹ Bukhārī

there is arrangements for the toilet inside the house. In one house, there are four or five toilets. There are separate rooms, and that too, very nice ones. In fact, the toilets of some people are so grand that it is difficult for simple people like us to relieve ourselves.

Now, there are also soft carpets in the toilet. The reality is that in some places, such carpets are not even found in the Masjid. Now, there are sprays and other ornaments kept in the toilet too. The items needed to welcome people in the sitting room are now in the toilet. Wealth is a bounty of Allāh. Appreciate it properly, do not be ungrateful.

THE UNIQUE SHAME & MODESTY OF THE ṢAḥāBIYYĀT ﷺ

In that time, when the people would go far out in order to relieve themselves, then one area was for males and another area was for the females. The place for females was such that no males would go there. No male had the courage to go in that direction. If a male went there by mistake, then the women would take him to task. In the places today where there is such an arrangement, it still happens.

In the time of Rasūlullāh ﷺ, this place was in the direction of Baqī'. What sacrifice the women would make. Sayyidah 'Ā'isha ﷺ says, 'The women would only go out at night to relieve themselves.'¹

¹ Bukhārī

The gaze of a male must not fall on a woman. For this reason, the women would only relieve themselves at night. They would stay in the house during the day. What great modesty and shame! The reality was that the food they would get would be very little, the food was not oily. From one night to the next, a person did not need to relieve themselves.

THE BLESSED ENTHUSIASM TO PRACTICE ON THE SHARĪ'AH

Sisters, what blessed enthusiasm the women of that time had. May Allāh ﷻ grant us the chance to visit Madīnah again and again. Directly in front of the room of Sayyidah 'Ā'isha ؓ was the room of Sayyidunā Abū Bakr ؓ. Today, in Al-Masjid An-Nabawī, it is written 'Khaukha Abī Bakr'. Sayyidah 'Ā'isha ؓ could go to her father's house and return within 10 minutes. It was not far. Despite this, she would not go out except with the permission of her husband. The command of the sharī'ah is that the woman should not go without the permission of the husband. In a condition of grief, Sayyidah 'Ā'isha ؓ did not feel it correct to go without the permission of her husband. She got permission, then she went.

Sayyidah 'Ā'isha ؓ went to the house of her father. Her intention was that she will go home and investigate the matter.

وآخر دعوانا أن الحمد لله رب العالمين

**THE PURITY OF SAYYIDAH 'Ā'ISHA ؓ & THE
ACCUSATION OF THE HYPOCRITES: PART2
THE SPECIALTIES OF SAYYIDAH 'Ā'ISHA ؓ**

Sayyidah 'Ā'isha ؓ was given certain specialties by Allāh ﷻ, such specialties that were not given to anyone else. I have mentioned some of them before.

1. Before marriage, the angel, Sayyidunā Jibrīl ؑ brought her picture and showed it to Rasūlullāh ﷺ.

2. All the marriages of Rasūlullāh ﷺ were to widows and divorcees, whilst Sayyidah 'Ā'isha ؓ was a virgin.

3. The place where Rasūlullāh ﷺ passed away was her room.

4. The grave of Rasūlullāh ﷺ was not in a graveyard, but it was her room.

5. When Rasūlullāh ﷺ and Sayyidah 'Ā'isha ؓ lied down under a sheet, then the Noble Qur'ān would be revealed to him.

6. Her father was the loftiest person after the Ambiyā'.

7. Rasūlullāh ﷺ passed away in her lap.

8. When the hypocrites accused her of adultery, then Allāh ﷻ announced her innocence and purity from the heavens. Together with this, Allāh ﷻ announced forgiveness for her.

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 الله فلا هادي له ونشهد أن لا إله إلا الله وحده لا شريك له ونشهد أن سيدنا وشفيعنا وحبينا 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، فأعوذ بالله من الشيطان الرجيم، بسم الله الرحمن الرحيم

Evil words are for evil men, and evil men are [subjected] to evil words. And good words are for good men, and good men are [an object] of good words. Those [good people] are declared innocent of what they [i.e., slanderers] say. For them is forgiveness and noble provision.¹

SAVING YOURSELF FROM EVIL IS A MEANS OF HONOUR IN THIS WORLD & THE HEREAFTER

In the last sitting, we began with the incident of Sayyidah ‘Ā’isha رضي الله عنها. In this incident, one important point is that if the sisters worry about saving themselves from evil, and similarly, from shameless things and impermissible things, as well as ḥarām relationships, then Allāh ﷻ will grant them honour in this world and the hereafter.

Sayyidah ‘Ā’isha رضي الله عنها did not have knowledge of the rumours in the beginning. Many times, it happens such that if there is propaganda about someone, then a person does not

¹ Sūrah an-Nūr: 26

know about it, he or she does not know what was said behind his or her back.

SAYYIDAH ‘Ā’ISHA ﷺ WENT HOME & CRIED IN ABUNDANCE

When Sayyidah ‘Ā’isha ﷺ came to know that the lies and accusations were famous about her, then she took permission from Rasūlullāh ﷺ and went to the home of her father. When she went there, she cried in abundance. Her mother and father asked her about why she was crying. They knew from before that their daughter was being accused of adultery. Her parents were very about her too because of this.

THE MOTHER OF SAYYIDAH ‘Ā’ISHA ﷺ CONSOLES HER

Sayyidah ‘Ā’isha ﷺ went home and said to her mother, “Mother, what are people saying about me?” Sayyidah Umm Rūmān ﷺ consoled her and said, “My daughter, be calm. This is because people will be jealous of a person like you. You are beautiful. Your husband, Rasūlullāh ﷺ, has lots of love for you. For this reason, there will be women like you that are made to worry. It is a strange occurrence of the world. With every good thing, jealousy follows. Whoever gets honour and progress, people begin to have jealousy for them. They try to spoil the name of the person. So, ‘Ā’isha, do not worry. Leave it to Allāh. The matter will get cleared. So not worry about those who spread lies and rumours.”

RESPONSE OF SAYYIDAH 'Ā'ISHA رضي الله عنها TO THE CONSOLING WORDS OF HER MOTHER

Sayyidah Umm Rumān رضي الله عنها consoled her, so Sayyidah 'Ā'isha رضي الله عنها replied, “Subhānallāh, Mother, people are accusing me, for how low shall I tolerate? How long shall I be patient for?”¹

THE UNIQUE CONDITION OF SAYYIDAH 'Ā'ISHA



Sayyidah 'Ā'isha رضي الله عنها continued crying. She cried the whole night, without sleeping. Morning came, she continued crying. From the narrations we learn that on account of the grief caused by the false accusation, Sayyidah 'Ā'isha رضي الله عنها fell unconscious. She broke out in a fever. She spent the whole day crying. She had no desire for food, and did not worry about sleeping. The tears were not stopping. When a pure woman is accused, then the grief she goes through is like this.

The next night came, she passed the entire night crying. She spent two nights and the day crying. No rest, no comfort. Only crying.²

¹ Bukhārī

² Bukhārī

THE ACTION OF RASŪLULLĀH ﷺ ON THIS SEVERE CONDITION; IMPORTANCE OF MASHWĀRAH

Due to this incident that happened, on the one side, Rasūlullāh ﷺ was very grieved. On the other sides, Allāh ﷻ was not sending any revelation through which the reality could be understood. For this reason, Rasūlullāh ﷺ called special people for Mashwarah. From the household, it was Sayyidunā ‘Alī ؑ and Sayyidunā Usāmah ؑ. He asked them about what should be done in this situation.

THE REPLY OF SAYYĪDUNĀ USĀMAH ؑ

First, Sayyidunā Usāmah ؑ said, “Ḥaḍrat, according to what we know, there are no evil thoughts about Sayyidah ‘Ā’isha ؑ. There is nothing in her that could cause evil thoughts to come about from her. Do not worry about these rumours.” It is as though he was saying that Sayyidah ‘Ā’isha ؑ is pure.¹

THE WISE ANSWER OF SAYYĪDUNĀ ‘ALĪ ؑ

He then consulted with Sayyidunā ‘Alī ؑ. He explained the purity of Sayyidah ‘Ā’isha ؑ in a unique way. This can be said to be a psychological treatment. Sayyidunā ‘Alī ؑ understood that if he says the same thing that Sayyidunā

¹ Bukhārī

Usāmah ؓ said, then the matter will remain the same. For this reason, he changed his method of speech. In order to lighten the burden of Rasūlullāh ﷺ, he said, “Allāh has not make it difficult for you to marry. If you are being affected by the rumours, then there are other women that you can marry.”

In the end, he said something important, that Sayyidah Barīrah ؓ works in the house. She knows the condition of the house. Find out the reality from her. She will inform you correctly. It is as though Sayyidunā ‘Alī ؓ was telling Rasūlullāh ﷺ to give importance to the words of Sayyidah Barīrah ؓ.¹

Sayyidunā ‘Alī ؓ had gauged that Sayyidah Barīrah ؓ will give the true and correct report of Sayyidah ‘Ā’isha ؓ. By means of this, he lightened the burden of Rasūlullāh ﷺ. Sayyidunā ‘Alī ؓ used a good plan and a wise method.

The summary is that Sayyidunā ‘Alī ؓ kept himself safe in this matter and he did not have any share in spreading the rumour. It is as though Sayyidunā ‘Alī understood that the purity of Sayyidah ‘Ā’isha ؓ was something that was not in need of proof. It was a clear reality.

¹ Bukhārī

THE CONDITION OF THOSE WHO COME TO WORK IN THE HOUSE

Form this, we also understand that the workers in the house know the secrets of the house. One can find out the reality of the person from them. The things of the house also spread from them. For this reason, one must be very cautious with them. Enemies and spies get information through them. For this reason, instead of blindly relying on them, there is a need to be very careful.

ASKING SAYYIDAH BARĪRAH ﷺ

Rasūlullāh ﷺ liked the counsel given by Sayyidunā ‘Alī ﷺ. Subsequently, he called for Sayyidah Barīrah ﷺ and asked, “Barīrah, tell me, have you seen anything from Sayyidah ‘Ā’isha ﷺ because of which you would doubt her doing something wrong?”

REPLY OF SAYYIDAH BARĪRAH ﷺ

Sayyidah Barīrah ﷺ replied, “By the being that sent you with the truth to the world, I have never seen from Sayyidah ‘Ā’isha ﷺ anything due to which she could be tainted with a defect.”¹

This means that Sayyidah ‘Ā’isha ﷺ was a pious, pure, innocent, and humble woman.

¹ Bukhārī

Due to her young age and simple mindedness, it would happen that she would knead the dough and keep it aside. Then she would fall asleep and a goat would come and eat it. It is as though Sayyidah Barīrah ؓ took an oath and said that Sayyidah 'Ā'isha ؓ was pure.

WHAT IS AUTHENTIC MUST BE MADE APPARENT

Sayyidah Barīrah ؓ spoke the truth. Sisters, our responsibility is that whoever says anything, no matter what kind of talk spreads, but what is authentic and correct, our work is to spread that. Sayyidah Barīrah ؓ spoke the truth. May Allāh ﷻ grant us the divine ability to do the same.

Rasūlullāh ﷺ had full conviction and was content that Sayyidah 'Ā'isha ؓ was totally pure. For this reason, he ﷺ said in a gathering of the Ṣaḥābah ؓ, "I only know of goodness from my family."¹

THE CONDITION OF SAYYIDAH 'Ā'ISHA ؓ

On this side, Rasūlullāh ﷺ was giving this counsel. On the other side, Sayyidah 'Ā'isha ؓ was in grief. She went to the house of her mother and she could not sleep there. She was not eating. She cried all the time. Due to this crying, her mother had the fear that she should not pass away. She continued crying like this for two nights.²

¹ Bukhārī

² Bukhārī

RASŪLULLĀH ﷺ DELIVERED A KHUṬBAH

When Rasūlullāh ﷺ completed with Mashwarah, he went on the pulpit and delivered a khuṭbah. From this, we learn that the khuṭbah must be delivered standing. This is the best way, even though the khuṭbah will be considered done if the person sat. Shaykh-ul-Islām Mawlānā Madanī ﷺ used to stand and give the nikāḥ khuṭbah also.

SUMMARY OF THE ADVICE

In this khuṭbah, the summary of what Rasūlullāh ﷺ said is:

1. Due to this accusation, if I have to punish those who are responsible, then understand me to be excused, i.e., if I punish, then understand that it was necessary. This is because the matter is one of false accusation. This is a terrible crime. However, Rasūlullāh ﷺ did not mention the name of the leader of the hypocrites, he played the biggest role in it. He spoke about punishing without taking the name.

2. Rasūlullāh ﷺ was hurt by the incident of false accusation.

3. There is only goodness in his household, especially Sayyidah ‘Ā’isha ﷺ.

4. The person who was being falsely accused is also totally pure, i.e., Sayyidunā Ṣafwān ﷺ.¹

¹ Bukhārī

THE GOOD FORTUNE OF SAYYIDUNĀ ṢAFWĀN ﷺ

Sayyidunā Ṣafwān ﷺ was falsely accused. He was troubled, but this was also his good fortune, Rasūlullāh ﷺ declared his purity on the pulpit in Al-Masjid An-Nabawī.

SUBJECT MATTER OF THE REST OF THE KHUṬBAH

Rasūlullāh ﷺ also said that Sayyidunā Ṣafwān ﷺ never came to his house alone. He did come for some need, and that too, with Rasūlullāh ﷺ. It is quite clear that all the regulations of pardah were followed.¹

THE CONDITION OF SAYYIDUNĀ ṢAFWĀN ﷺ

When Sayyidunā Ṣafwān ﷺ came to know of the wrong information being ascribed to him, it had a great effect on him. he was not yet married. He heard this and said, “By Allāh, he who controls my life, I have never uncovered the private parts of a woman until today.” In short, Sayyidunā Ṣafwān ﷺ took an oath and announced his purity.²

ANOTHER METHOD OF GIVING SOLACE

Sayyidunā Abū Bakr ﷺ and Sayyidah Umm Rūmān ﷺ were sitting by Sayyidah ‘Ā’isha ﷺ and gave her solace. However, Sayyidah ‘Ā’isha ﷺ continued crying. During that

¹ Bukhārī

² Bukhārī

time, a woman of the Anṣār entered the house and sat by Sayyidah 'Ā'isha رضي الله عنها. This woman began to cry. It is as though this crying was to console Sayyidah 'Ā'isha رضي الله عنها.¹

THE PROVERBIAL GOOD FORTUNE OF SAYYIDUNĀ ABŪ BAKR رضي الله عنه

During this time, when Sayyidah 'Ā'isha رضي الله عنها, Sayyidunā Abū Bakr رضي الله عنه, Sayyidah Umm Rumān رضي الله عنها and the Anṣārī woman were sitting, Rasūlullāh ﷺ came to the house of Sayyidunā Abū Bakr رضي الله عنه. What a great fortune it was for Sayyidunā Abū Bakr رضي الله عنه, the people would come to the house of Rasūlullāh ﷺ to visit, but here, Rasūlullāh ﷺ would go to the house of Sayyidunā Abū Bakr رضي الله عنه.

When the command to migrate came from Allāh ﷻ, then also Rasūlullāh ﷺ first went to the house of Sayyidunā Abū Bakr رضي الله عنه. Then, from there, they left for hijrat. He had so much of good fortune that in Madīnah, Rasūlullāh ﷺ would also go to his house.

THE PLACE OF ABŪ BAKR رضي الله عنه

Even in Al-Masjid An-Nabawī today, the place of Sayyidunā Abū Bakr رضي الله عنه is stipulated. It is written there, 'this is the place of Sayyidunā Abū Bakr رضي الله عنه'.

¹ Bukhārī

RASŪLULLĀH ﷺ SITS BY SAYYIDAH 'Ā'ISHA ﷺ

AFTER A MONTH

Anyway, Rasūlullāh ﷺ went to the house of Sayyidunā Abū Bakr ﷺ and he sat by Sayyidah 'Ā'isha ﷺ. It is unique to note that it was about a month that had passed since the rumours began. It had so much of an effect on Rasūlullāh ﷺ that he did not sit by Sayyidah 'Ā'isha ﷺ. He only greeted her and asked how she was. This time, Rasūlullāh ﷺ sat by her. Sayyidunā Abū Bakr ﷺ and his wife were all sitting there.¹

RASŪLULLĀH ﷺ SPEAKS TO SAYYIDAH 'Ā'ISHA

IN A SPECIAL WAY

Rasūlullāh ﷺ sat by Sayyidah 'Ā'isha ﷺ and recited a khuṭbah. From this, we learn that before doing anything, we must recite a khuṭbah, i.e., praise Allāh and send salutations upon Rasūlullāh ﷺ.

O 'Ā'isha, we have received information about you like this. Listen, if you are pure, and did not do this, then Allāh ﷻ will definitely exonerate you and announce your purity.

Then he said, “O 'Ā'isha, if you made a mistake, then seek forgiveness from Allāh because when a person confesses his sins before Allāh, then Allāh ﷻ forgives him.”

¹ Bukhārī

Sayyidah 'Ā'isha رضي الله عنها heard this, and her tears stopped. It happens that when the grief of a person reaches its height, then the tears stop.¹

SAYYIDAH 'Ā'ISHA رضي الله عنها REQUESTS HER FATHER

Sayyidah 'Ā'isha رضي الله عنها heard what Rasūlullāh ﷺ said and she immediately turned to her father and said, “O father, respond to Rasūlullāh ﷺ.”

He said, “Daughter, how can I reply? By Allāh, what answer, I do not know.”

SAYYIDAH 'Ā'ISHA رضي الله عنها REQUESTS HER MOTHER

Sayyidah 'Ā'isha رضي الله عنها then said to her mother, “Mother, respond to what Rasūlullāh ﷺ said.”

Her mother said, “By Allāh, I do not know what answer to give.”

When her mother and father excused themselves, Sayyidah 'Ā'isha رضي الله عنها had to give an answer herself.²

WHY DID HER PARENTS NOT RESPOND?

At this point, it is a matter to think about, that why did Sayyidunā Abū Bakr رضي الله عنه and Sayyidah Umm Rumān رضي الله عنها not answer? Sayyidah 'Ā'isha رضي الله عنها was requesting, yet both of them excused themselves. Why did this happen?

¹ Bukhārī

² Bukhārī

The position of Sayyidunā Abū Bakr رضي الله عنه was very high, he was a Ṣiddīq. Based on the demand of this position, he did not respond. Both of them accepted the innocence and purity of their daughter. They were convinced of it. However, they would have responded according to the apparent condition. Whenever a person praises someone else, then it is in accordance to the thought of the person. The reality of every person is known by Allāh ﷻ, the inner condition of each person is known by Allāh ﷻ only. If Sayyidunā Abū Bakr رضي الله عنه had to respond, then he would have responded in accordance to his thought. For this reason, he did not feel it appropriate to respond.

It could also be that a person could feel that he was taking the side of his daughter.

In one report it is mentioned that on this occasion, Sayyidunā Abū Bakr رضي الله عنه said, “If I say something that I do not know, then which sky will shade me, and which earth will give me protection.”¹

A SPECIAL ADVICE

From this, we learn that when someone praises us, then say ‘according to my thought, he has this excellent trait.’ Do not praise a person with full conviction. This is because only Allāh ﷻ knows what is in the heart.

¹ Rūḥ-ul-Ma’ānī vol.9 p.317

THE WISE SPEECH OF SAYYIDAH 'Ā'ISHA ﷺ IN HER GRIEF

Now, Sayyidah 'Ā'isha ﷺ, who was a young girl, had not prepared from before what to say. She did not learn so much of the Qur'ān as yet. She controlled her grief, and began to reply. She replied very eloquently, “Ḥaḍrat, you heard something about me. By hearing it repeatedly, it has settled in your heart and you have accepted it as true.”

This means that when a person accepts something, then he treats the person accordingly, i.e., a person accepts it by way of his action. You should understand the accusation to be false, and must not allow any difference to come about in your ways.

“If I deny that I did not do anything bad, and this is the reality, then you will not believe.”

“If I say that I made a mistake, and you believe, whereas Allāh ﷻ knows that I did not do anything. My example is that of the father of Sayyidunā Yūsuf ﷺ. He heard something false from his sons, that 10 brothers took Yūsuf to the jungle, and all of them got together and flung Yūsuf into the well. They took him away from the gaze of his father, then came with lies to their father,

‘And they came to their father at night, weeping. They said, "O our father, indeed we went racing each other and left Yūsuf with our possessions, and a wolf ate him. But you

would not believe us, even if we were truthful."¹

When the brothers lied, then in reply, the father of Sayyidunā Yūsuf ﷺ said,

so patience is most fitting. And Allāh is the one sought for help against that which you describe.²

Sayyidah ‘Ā’isha ﷺ said, “I say what the father of Sayyidunā Yūsuf ﷺ said. I shall be patient and I seek the help of Allāh.”

Saying this, she went away and lied down on the bed. Sayyidah ‘Ā’isha ﷺ was so grieved that she did not remember the name of the father of Sayyidunā Yūsuf ﷺ. She simply said, ‘father of Sayyidunā Yūsuf ﷺ.’³

MEANING OF ‘BEAUTIFUL PATIENCE’

In this āyat, the word ṣabrun jamīl was mentioned. This is such a patience that when affected by difficulty, a person does not complain to anyone. If difficulty was caused by someone, then one does not go about concerned about taking revenge. A person forgives. A person does not go about mentioning the difficulty he went through. He does not go about making a noise about his difficulty.

¹ Sūrah Yūsuf: 16, 17

² Sūrah Yūsuf: 18

³ Bukhārī

THE GIFT OF ALLāH UPON A PERSON IS GREATER THAN THAT WHICH A PERSON THINKS

Sayyidah ‘Ā’isha رضي الله عنها says, “By Allāh, I am pure and chaste. I had conviction that Allāh ﷻ will announce my purity. I had gauged that by means of a dream, Rasūlullāh ﷺ would have been informed that I am pure.”

Sayyidah ‘Ā’isha رضي الله عنها says, “By Allāh, I did not have conviction that revelation will come down about me, āyāt of the Qur’ān would have been revealed regarding me. I thought very little of myself. However, by Allāh, Rasūlullāh ﷺ did not get up from his place, and whoever was in the house, none of them left, when the Noble Qur’ān began coming down.”¹

THE PURITY OF SAYYIDAH ‘Ā’ISHA رضي الله عنها BY MEANS OF REVELATION

At that moment, Sayyidunā Jibrīl عليه السلام came down with āyāt from Allāh ﷻ upon Rasūlullāh ﷺ. He recited the āyāt exonerating her. It was severely cold, and the beads of sweat were seen on the forehead of Rasūlullāh ﷺ. There was a unique condition that overcame Rasūlullāh ﷺ. He began to feel hot, and the sweat on his blessed face increased. In such

¹ Bukhārī

conditions, there would be a cloth put over the face of Rasūlullāh ﷺ.

Anyway, there were a number of āyāt revealed about Sayyidah 'Ā'isha رضي الله عنها,

‘Indeed, those who came with falsehood are a group among you. Do not think it bad for you; rather, it is good for you. For every person among them is what [punishment] he has earned from the sin, and he who took upon himself the greater portion thereof – for him is a great punishment [i.e., Hellfire]. Why, when you heard it, did not the believing men and believing women think good of themselves [i.e., one another] and say, "This is an obvious falsehood"? Why did they [who slandered] not produce for it four witnesses? And when they do not produce the witnesses, then it is they, in the sight of Allāh, who are the liars. And if it had not been for the favor of Allāh upon you and His mercy in this world and the Hereafter, you would have been touched for that [lie] in which you were involved by a great punishment. When you received it with your tongues and said with your mouths was insignificant while it was, in the sight of Allāh, tremendous. And why, when you heard it, did you not say, "It is not for us to speak of this. Exalted are You, [O Allāh]; this is a great slander"? Allāh warns you against returning to the likes of this [conduct], ever, if you should be believers. And Allāh makes clear to you the verses [i.e., His rulings], and Allāh is Knowing and Wise. Indeed, those who like that immorality should be spread [or publicized] among those who have

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believed will have a painful punishment in this world and the Hereafter. And Allāh knows and you do not know. And if it had not been for the favor of Allāh upon you and His mercy and because Allāh is Kind and Merciful. O you who have believed, do not follow the footsteps of Satan. And whoever follows the footsteps of Satan – indeed, he enjoins immorality and wrongdoing. And if not for the favor of Allāh upon you and His mercy, not one of you would have been pure, ever, but Allāh purifies whom He wills, and Allāh is Hearing and Knowing. And let not those of virtue among you and wealth swear not to give [aid] to their relatives and the needy and the emigrants for the cause of Allāh, and let them pardon and overlook. Would you not like that Allāh should forgive you? And Allāh is Forgiving and Merciful. Indeed, those who [falsely] accuse chaste, unaware and believing women are cursed in this world and the Hereafter; and they will have a great punishment. On a Day when their tongues, their hands and their feet will bear witness against them as to what they used to do. That Day, Allāh will pay them in full their true [i.e., deserved] recompense, and they will know that it is Allāh who is the manifest Truth [i.e., perfect in justice]. Evil words are for evil men, and evil men are [subjected] to evil words. And good words are for good men, and good men are [an object] of good words. Those [good people] are declared innocent of what they [i.e., slanderers] say. For them

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is forgiveness and noble provision.’¹

ILLUMINATED FACE & EXONERATION OF SAYYIDAH ‘Ā’ISHA ﷺ

After the revelation ended, Rasūlullāh ﷺ moved the cloth from his face and it seemed as though the fourteenth moon shone between dark clouds, then he ﷺ smiled and gave the good news. The first thing he said was, “O ‘Ā’isha, receive glad tidings, Allāh announced your purity.”²

When Allāh ﷻ informed Rasūlullāh ﷺ of this, there was an environment of happiness. Her mother and father said, “Daughter ‘Ā’isha, stand up and be grateful to the Nabī of Allāh.”

Sayyidah ‘Ā’isha ﷺ replied, “By Allāh, I shall not speak to anyone in this matter. I only accept the grace of Allāh in this regard and I am grateful to him that in the Qur’ān he announced my purity.”³

GREAT FORTUNE FOR SAYYIDAH ‘Ā’ISHA ﷺ

Sayyidah ‘Ā’isha ﷺ says, “I had conviction that I am innocent and I did not commit any sin. I know that Allāh ﷻ will announce my purity. However, I did not know that I will get such a status, so many āyāt of the Noble Qur’ān will be

¹ Sūrah an-Nūr: 11-26

² Bukhārī

³ Bukhārī

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revealed about me and people will read it until the Day of Qiyāmah. Until the Day of Qiyāmah, those who accused me will be remembered with disdain.” What a lofty status Allāh ﷻ gave Sayyidah ‘Ā’isha ﷺ.

THE UNSEEN HELP OF ALLĀH COMES TO A CHASTE WOMAN

Sisters, when a woman saves herself from sin, then Allāh ﷻ helps her from the unseen.

PUNISHMENT IN ISLĀM FOR THOSE WHO FALSELY ACCUSE

After the āyāt of exoneration were revealed, Rasūlullāh ﷺ carried out the punishment for false accusation. The leader in this false accusation was ‘Abdullāh bin Ubayy, the punishment was carried out on him. In our religion, there is a severe punishment for those who falsely accuse chaste women. If a person falsely accuses someone and he does not have 4 witnesses, then such a person must be lashed 80 times. This is the announcement of the Noble Qur’ān, Allāh ﷻ says,

And those who accuse chaste women and then do not produce four witnesses – lash them with eighty lashes and do not accept from them testimony ever after. And those are the defiantly disobedient,¹

Anyway, ‘Abdullāh bin Ubayy the hypocrite was given a

¹ Sūrah an-Nūr: 4

double punishment. This is because he began it. There were 2 Muslims, Sayyidunā Ḥassān عليه السلام and Sayyidunā Miṣṭah عليه السلام. Similarly, a woman, Sayyidah Ḥamnah عليها السلام, these 3 were given 80 lashes. Even if they were Muslims, they were lashed. Now, the purity of Sayyidah 'Ā'isha عليها السلام was announced in Madīnah, and the accusers were total liars.¹

A FEW IMPORTANT GUIDELINES TO FOLLOW

Allāh ﷻ said,

Indeed, those who came with falsehood are a group among you. Do not think it bad for you; rather, it is good for you.

This means that this is something very good for you. Through this, the status of Sayyidah 'Ā'isha عليها السلام was made apparent. Her chastity and purity will be recited until the Day of Qiyāmah.

Then Allāh ﷻ said,

For every person among them is what [punishment] he has earned from the sin, and he who took upon himself the greater portion thereof – for him is a great punishment [i.e., Hellfire].

Those who took part in this accusation, whatever is their share, they will get that punishment.

¹ Durr-e-Manthūr vol.5 p.54

THERE WERE 4 TYPES OF PEOPLE

1. The person who made the accusation and spread it amongst the people. He will get the worst punishment. The oppressor started the accusation. For them, is a great punishment in this world and the hereafter, for them is Jahannam.

2. Those who heard the accusation and believed it. They are second in the ladder of sin.

3. Those who heard it and remained quiet. They are on the third step of sin.

4. Those who heard it and clearly said, 'this is false.' They are the good people, they are the fortunate.

A SPECIAL ADVICE

After this, the Muslim men and women are given a special advice. This is something we must bear in mind.

The advice is,

And why, when you heard it, did you not say, "It is not for us to speak of this. Exalted are You, [O Allāh]; this is a great slander"?

The rule is that when you heard such slander, then you must say, 'this is false.' For this, O sisters, whenever you hear any accusation, then refute it and take it to be false.

ACCUSING SOMEONE ELSE IS ACCUSING YOURSELF

After this, Allāh ﷻ said beautifully that when a person

falsely accuses someone, then he is not doing it to someone else, but he is targeting himself. All Muslim males and females are brothers. If a sister accuses a sister, then it is as though she accused herself. She understands that she accused someone else and disgraced her. This is not the case. She has disgraced herself.

ESSENTIAL ADVICE

A Muslim must have good thoughts about another Muslim. He must not have evil thoughts. If a person accuses and he does not have any shar'ī proof, then the false accusation must be refuted. He must say that the accusation is false, he must say that according to the thought of a Muslim, the person cannot be like this. The demand of our īmān is that we save a Muslim from being disgraced, this is essential for us.

THE WISDOM OF 4 WITNESSES

Why did they [who slandered] not produce for it four witnesses?

When the accusers spread the rumours, then it was necessary for the Muslims to ask for witnesses. It is the rule of the sharī'ah that generally in order to prove something, 2 witnesses are requested. However, in order to prove adultery, 4 witnesses are necessary. The wisdom behind this, we understand, is that there is 1 male and 1 female involved. Hence, for each one there must be 2 witnesses, making a total of 4.

THE GRACE OF ALLĀH UPON THE 3 ṢAḤĀBAH ﷺ THAT TOOK PART IN THE ACCUSATION

Going ahead, Allāh ﷻ says,

And if it had not been for the favor of Allāh upon you and His mercy in this world and the Hereafter, you would have been touched for that [lie] in which you were involved by a great punishment.

It was the grace of Allāh ﷻ that the Muslims that slipped up and joined in spreading the rumour, Allāh ﷻ had mercy on them and they were lashed 80 times only. They were forgiven. Allāh ﷻ says that if he did not forgive them, then they would have been afflicted with a great punishment, and they would have been caught in it too.

The summary is that whichever Muslim was part of the false accusation against Sayyidah ‘Ā’isha رضي الله عنها, Allāh ﷻ tells them that their sin was very severe, they would have been punished in the world and the hereafter, but Allāh ﷻ showed his grace upon them. Through the blessings of īmān, through the blessings of being Ṣaḥābah رضي الله عنهم, they were given the ability to sincerely repent. Allāh ﷻ accepted their repentance and promised them forgiveness. From this, we learn that if a person mistakenly accuses a Muslim, then he or she must ask forgiveness from Allāh ﷻ, and he must seek forgiveness from the person he or she accused, and clear the matter.

IT IS NOT A THING TO BOAST OF ONE'S PURITY

Sisters, Allāh ﷻ says,

So do not claim yourselves to be pure; He is most knowing of who fears Him.¹

Always keep this āyāt and subject matter in front of you. Our sisters speak about their worship and piety with pride in front of others. It is a separate matter if a person speaks about it by way of the bounty of Allāh, whilst speaking about it with pride is not liked by Allāh ﷻ at all.

NEVER SAY THAT ABOUT WHICH YOU HAVE NO IDEA OF ITS REALITY

Going ahead, Allāh ﷻ says,

When you received it with your tongues and said with your mouths was insignificant while it was, in the sight of Allāh, tremendous.

Today, there are many sins which we take to be light and easy. Hence, do not take any sin to be light and insignificant, especially the sins that cause the honour of Muslims to be destroyed. Save yourselves from it. Whatever you do not know, do not ever speak about it.

Nowadays, how many things do we speak without research. May Allāh ﷻ protect us. These things are very dangerous in the sight of Allāh ﷻ. It is a major sin. In fact, I say that if you see such filthy things with your eyes, then too,

¹ Sūrah an-Najm: 32

think, my eyes have seen wrong. My Muslim brother or sister cannot do this wrong action.

ALLāH LOVED THE ACTION OF SAYYIDUNā ABū AYYūB ؑ & HIS WIFE

Going ahead, Allāh ؑ says,

And why, when you heard it, did you not say, "It is not for us to speak of this. Exalted are You, [O Allāh]; this is a great slander"?

Sayyidunā Abū Ayyūb Anṣārī ؑ and his wife got this information. When it reached them, they openly said that it is wrong. This action can never come from Sayyidah ‘Ā’isha ؑ. This was a very good word from Sayyidunā Abū Ayyūb Anṣārī ؑ and his wife.¹

This couple was so fortunate that they were the hosts of Rasūlullāh ﷺ in Madīnah Munawwarah. Allāh ؑ says,

Allāh warns you against returning to the likes of this [conduct], ever, if you should be believers.

The summary is that Allāh ؑ clearly said that this accusation must never be directed at the wife of the Nabī. In fact, no Muslim woman must be targeted with false accusations.

TERRIBLE PUNISHMENT FOR THE WRONG

After this, Allāh ؑ says,

¹ Rūḥ-ul-Ma’ānī vol.9 p.317

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Indeed, those who like that immorality should be spread [or publicized] among those who have believed will have a painful punishment in this world and the Hereafter. And Allāh knows and you do not know.

Note: The Muslim society must remain pure from shamelessness and immorality. Teaching and speaking about wrong things is included in this. In this day and age, there are many things that are spread in the media that are not appropriate.¹

IT IS EVIL TO SPREAD EVIL INFORMATION

Nowadays, there are many people who have made it their work to spread wrong things. They want to spread filth and dirt. Today, news about adultery, rape, murder, pregnancy, robberies and other useless information are spread on television, in the newspapers and on the internet. In fact, the illicit relationships of people are spread in a specific way. The effect of this is that young boys and girls read it, see it, and hear it. Then these filthy things sit in their minds and they start to think about it as light. It becomes a means of them fulfilling their desires. Through this, sin and evil increases. Hence, such information must not be spread. The goodness of the society lies in this.

BE CAREFUL REGARDING DIRTY NEWS

Nowadays, the condition of many people is that we hear

¹ Taysīr-ul-Qur'ān

filthy news, and remain quiet. However, we think bad in the heart that so and so did this. Thinking bad in this way is also a terrible sin. Allāh ﷻ says,

O you who have believed, avoid much [negative] assumption. Indeed, some assumption is sin.¹

EVIL THOUGHTS ARE A TRAP OF SHAYṬAN

Going ahead, Allāh ﷻ says that all of this is a trap of Shayṭān,

O you who have believed, do not follow the footsteps of Satan. And whoever follows the footsteps of Satan – indeed, he enjoins immorality and wrongdoing.

THOSE WHO ACCUSE CHASTE WOMEN ARE ACCURSED

Going ahead, Allāh ﷻ mentioned about the accursed,

Indeed, those who [falsely] accuse chaste, unaware and believing women are cursed in this world and the Hereafter; and they will have a great punishment.

Look at the severe tone of Allāh ﷻ. Sisters, may Allāh ﷻ protect us from such curses. Whoever is accursed, he or she will be destroyed in this world and the hereafter.

After the purity of Sayyidah ‘Ā’isha ؓ has been announced, whoever thinks about accusing her, in reality, they are hypocrites. There are curses for them in this world

¹ Sūrah al-Hujurāt: 12

and the hereafter. Today, those who think that the accusation upon Sayyidah 'Ā'isha رضي الله عنها is true, they are kuffār, they have nothing to do with Islām.

EXCELLENT QUALITY OF BELIEVING WOMEN

In this āyat, an excellent trait of the Muslim women has been mentioned, they are 'unaware'. This means a woman that is not aware of adultery and the intention for it. They are far away from it, they save themselves from it. They are good women. We also heard in the ḥadīth that Sayyidah 'Ā'isha رضي الله عنها was a simple woman.

A believing woman is simple minded. Muftī Aḥmad Khānpūrī dāmat barakātuḥu says during the lesson on Bukhārī Sharīf, 'The women that engage in adultery are very shrewd. It is not appropriate for a Muslim woman to be involved in such filth, and all related activity. Whatever āyāt were mentioned above, in them, Allāh ﷻ gives special advice. This is a great favour of Allāh upon us, we must practice on it.'

DO NOT START TALKING ABOUT THE SINS OF PEOPLE

Sisters, today we see the sins of others and think that it is very good. We speak about it. This is very evil. Worry about yourself. Worry about saving yourself from sin. Explain to others that they must worry about saving themselves from sin.

RASŪLULLĀH ﷺ ASKS SAYYIDAH ZAYNAB ﷺ

In a ḥadīth in Bukhārī Sharīf we learn that Rasūlullāh ﷺ had asked Sayyidah Zaynab ﷺ from his wives, about what she knew about Sayyidah ‘Ā’isha ﷺ in all of this. Sayyidah Zaynab ﷺ took an oath and replied, “By Allāh, there is only goodness in Sayyidah ‘Ā’isha ﷺ.”¹

ADVICE

From the wives of Rasūlullāh ﷺ Sayyidah Zaynab ﷺ was such that Sayyidah ‘Ā’isha ﷺ said that she could be equal to her own self. This is because she was from the family of Rasūlullāh ﷺ, she was his cousin, and she was beautiful. However, she spoke the truth. Sayyidunā ‘Alī ﷺ, Sayyidunā Usāmah ﷺ, Sayyidah Barīrah ﷺ, all of them spoke the truth, whilst the sister of Sayyidah Zaynab ﷺ, Sayyidah Ḥamnah ﷺ was amongst those who were part of the false accusation.

2 IMPORTANT POINTS

Here there are 2 special things that must be practiced upon. If we know about a sister that she is truthful, then we must not say something wrong just because we want to vent our enmity. There are some people who seek the chance to vent their enmity. If they get the chance, they start to spread

¹ Bukhārī

false things. This must not be the case, if we are displeased with someone, then it does not mean that we become blind in enmity and spread false information. In the Noble Qur'ān, Allāh ﷻ says,

O you who have believed, be persistently standing firm for Allāh, witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness. And fear Allāh; indeed, Allāh is Acquainted with what you do.¹

Note: If we become overwhelmed by love, then too, we must not take sides. We must not be overpowered by enmity and be unjust. This is the best way of acquiring taqwā.²

DO NOT DESTROY YOUR HEREAFTER FOR THE SAKE OF OTHERS

Sometimes, the people destroy their hereafter for the sake of others. If they have an elder, then in order to please that person, they oppress others and spoil their hereafter. This must not be the case. Sometimes, if there is a person above one, a wealthy person, then in order to please him, a person does evil to others, he oppresses others, whereas many a time, that elder shows compassion for that person. However, the people lower down begin to treat the person badly. This is incorrect.

¹ Sūrah al-Mā'idah: 8

² Taysīr-ul-Qur'ān

THE GOOD END OF SAYYIDUNĀ ṢAFWĀN ﷺ

In a ḥadīth of Bukhārī Sharīf, we learn that Allāh ﷻ blessed Sayyidunā Ṣafwān ﷺ with a good end. According to one view, he was martyred in 19 AH when he went in Jihād to Armenia for the cause of the Dīn of Allāh ﷻ.

Getting a good death in the path of Allāh ﷻ is a sign that he was pious and upright. Therefore, those who engage in evil and wrong, it is mostly seen that they do not get a good end and they will be deprived of a bounty like martyrdom. Those who live a good life will get a good death. May Allāh ﷻ make us from them. May Allāh ﷻ grant us all a good end when the time of our death comes. Āmīn

Allāh ﷻ mentions this story in the Noble Qur'ān, may he grant us all the ability to practice.

There are 2 āyāt left, they have special advice in them. In-shā' Allāh, they will be covered in the next lecture.

THE PURITY OF SAYYIDAH 'Ā'ISHA ﷺ & THE ACCUSATION OF THE HYPOCRITES: PART 3 A FEW GEMS FROM THIS SECTION

Generally, I tell those women that are going to be mothers-in-law that for the sake of Allāh, do not give trouble to the daughter-in-law. Today, if you will trouble the daughter of someone else, cause grief to them, then tomorrow, your daughter will become the daughter-in-law of someone else. On that day, you will think, you will have to

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answer to Allāh ﷻ for causing unwanted trouble to the daughter-in-law.

If you will keep the daughter of someone else in a good way, then when your daughter will become a daughter-in-law, then she will also be kept well. Do not take the daughter-in-law as a slave. Understand her to be a daughter and treat her well. In our sharī'ah, it is ḥarām to cause trouble unnecessarily. Similarly, the daughter-in-law must not trouble the mother-in-law. She must take her to be like a mother and serve her. In-shā' Allāh, life will pass happily with love. In short, the mother-in-law must take the daughter-in-law to be a daughter and treat her well. The daughter-in-law must serve the mother-in-law as though she is her mother.

In one ḥadīth, Rasūlullāh ﷺ said that if there is a person in a community, a man or a woman that cuts off family ties, then that community is taken far away from the mercy of Allāh ﷻ. The entire community is deprived of the mercy of Allāh.¹

Due to one person, the entire community is deprived of the mercy of Allāh ﷻ. And today, in every home family ties are broken. Then, how will the mercy of Allāh ﷻ come on us? Hence, we must leave the sin of cutting family ties. Then see that Allāh ﷻ will create mercy between us.

¹ Bayhaqī #7590

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 الله فلا هادي له ونشهد أن لا إله إلا الله وحده لا شريك له ونشهد أن سيدنا وشفيعنا وحبينا 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، فأعوذ بالله من الشيطان الرجيم، بسم الله الرحمن الرحيم

Evil words are for evil men, and evil men are [subjected] to evil words. And good words are for good men, and good men are [an object] of good words. Those [good people] are declared innocent of what they [i.e., slanderers] say. For them is forgiveness and noble provision.¹

NATURE & WAY

We were speaking about Sayyidah ‘Ā’isha (رضي الله عنها). I have mentioned the entire incident. I mentioned the āyāt that deal with the incident. Sisters, in these āyāt, there are lessons for us that Allāh (ﷻ) has explained. They are powerful. Allāh (ﷻ) explained a natural law in them. I shall mention the summary,

If there is goodness in the life of a sister and she does good, and she treads the path of the sharī’ah, she follows the law of Allāh (ﷻ) and his Rasūl (ﷺ), her mind will be pure and she will naturally like a pious husband for herself that adheres to the sharī’ah. If the love of Allāh (ﷻ) is in the life of

¹ Sūrah an-Nūr: 26

a sister, then she will like to marry a person that has the love of Allāh ﷻ in his heart. Similarly, if the sister loves the Sunnah of Rasūlullāh ﷺ, then she will like to marry someone that follows the Sunnah. If the character of a sister is good and pure, then she will like to marry someone that has a good and pure character.

Similarly, if a sister saves herself from wrong and evil, she saves herself from sin, then she will like to marry someone that saves himself from sin.

However, if the line of a woman is evil and bad, and she is dirty and involved in sin, then her nature will be affiliated with such a person too. This is proven by experience.

A UNIQUE NATURAL LAW

In this āyat, Allāh ﷻ explains a unique natural law. The inclination and choice of a person goes towards those like him. If a sister is good on her own, then she will like a good person and a pious person. If she is evil, then her likes will also be towards a bad and evil person.

Then, the unique thing is that as a person looks, that is what he gets, we get a major lesson and advice in this āyat.

Sisters, may Allāh ﷻ not let it happen, if our character and habits are evil, then our hearts will want a husband like that too.

Therefore, the sisters that have ṣalāh, pardah, and religiosity in their lives, they must look for a religious husband. The sister that lives her life to please Allāh, she will

want to get a husband that pleases Allāh ﷻ. The woman that follows fashion and displeases Allāh ﷻ, she will look for a husband that follows fashion and is free.

Similarly, if there is no pardah in the life of a person, she will think that she must get a husband that does not keep a shar'ī beard. Someone that wears clothes against the shar'ī'ah. This is something we see daily.

A PERSON GETS A PARTNER HOW HE LIKES

For this reason, as you think and like, that is how your life will be. According to that, you must look for a life partner. That is what you will get.

Day and night we see in the world, incidents happen before us, there are many sisters that see men with beards but refuse to marry them. Similarly, if there is a pious person, wearing a kurta and Islāmic clothing, then our sisters think and refuse to marry them. They feel that if they marry this person, they will have to become religious, they will have to wear pardah. They have these thoughts and refuse to marry. This is because there are many sisters who feel that it is a prison to practice on the shar'ī'ah, they want such husband that will give them a life of fashion, a free life without pardah, a husband that will take them out, someone who will buy a television and internet for them.

THE HUSBAND WHO IS REBELLIOUS AGAINST ALLĀH & HIS RASŪL WILL NOT GET A LOYAL WIFE

Sisters, as a person thinks, that is what he or she likes. However, remember a law. There will be lots of work, I say this especially to the sisters getting married for the first time, if you like a husband involved in fashion, a person whose life is useless, he has no beard, he goes out, lives a free life, he does not practice on the sharī'ah, then the husband that does not please Allāh, how will he make his wife happy?

The person who cannot please his creator, how can he keep his wife to be happy?

The person who does not accept the word of Allāh, how will he fulfil the rights of his wife?

This is a very important point that I have given you to think about. Always keep it in front of you. The husband who is rebellious against Allāh ﷻ and his Rasūl ﷺ, such a person will generally be disloyal to his wife.

The person who cannot be loyal to Allāh ﷻ - the being who provides for him, he will not be loyal to his wife, this will apply not matter how much false promises he makes before marriage, it is all deception.

A STORY ABOUT A PROMISE BEFORE MARRIAGE

There are some youth that have impermissible relations

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with girls before marriage. At that time, they promise all sorts of impossible things. Sometimes they say that they will bring the sun and the stars from the sky and break them for the girl etc.

Upon this, I say that after marriage, there is no need for stars. To bring the can of oil on time is sufficient.

Some people say, 'I shall build the Taj Mahal for you.'

Oh, after marriage, a simple flat or room is enough for a wife.

AN IMPORTANT POINT ABOUT IMPERMISSIBLE LOVE

Our young brothers and sisters get involved in relationships with strange men and women before marriage. As you know, there is an engagement, the family link is made, and still before marriage the girl is a stranger. It is sinful to have a relationship in this way. One day, I said, 'no love before marriage, but love after marriage'. In-shā' Allāh, after marriage, there will be reward for the love.

A PERSON MUST PREFER ACCORDING TO RELIGIOSITY

One must always prefer to have a husband that is religious. This is because if you are married to a religious husband, then he will never oppress you. In fact, he will fulfil your rights properly. If you end up with an inappropriate person, then make du'ā' for the person and after marriage, have the desire that he also becomes religious. He must grow

a beard, he must wear Sunnah clothes, when he will become obedient to Allāh, then he will fulfil your rights properly, he will not give you trouble.

IMPERMISSIBLE CONTACT IS A SIN

Sisters, forgive me, I shall tell you something. There are many sisters that are polluted with pre-marital relationships. This is wrong. It is something shameless and immoral. Understand that the boy that is disobedient to Allāh and has an illicit relationship, will he ever be able to bring comfort to a woman? Never, he will cause trouble to her.

VARIOUS HARĀM WAYS OF RELATIONSHIPS WITH STRANGE WOMEN

In the sharī'ah, it is ḥarām to see a strange woman, to meet her, to speak to her, to walk towards her, to speak to her on the phone, to e-mail her, to send her sms's, to chat online. Allāh ﷻ is greatly displeased by this.

Sisters, for the sake of Allāh, save yourself from such sins. This is very shameless. If a person has committed this sin, then perform 2 rak'ats of Taubah ṣalāh and seek forgiveness from Allāh. Cry in front of Allāh.

ANOTHER WRONG WAY

Together with this, I shall tell you of something else that many sisters do. After the engagement, they begin to talk to the future husband. They keep contact. Sisters, this is also sinful. The engagement is not nikāḥ. However, people feel it

to be half a marriage. This is wrong. An engagement is only a promise of marriage. Hence, after the engagement, it is sinful for the boy and girl to have contact.

A PERSON CANNOT GET PEACE BY DISPLEASING ALLĀH

If someone has this habit, he or she must leave it. He or she must repent to Allāh ﷻ. In-shā Allāh, after marriage, there will be love between the spouses, there will be peace and contentment. In this world, a person cannot displease Allāh ﷻ and expect to have a life of peace and contentment.

A UNIQUE POINT OF THE NOBLE QUR'ĀN

There is a unique point mentioned in the Noble Qur'ān. I shall explain the result of it. Allāh ﷻ clearly says that those who accused Sayyidah 'Ā'isha ؓ, they must think who their husbands are. To whom did they get married to? If the husband of Sayyidah 'Ā'isha ؓ is the sinless Nabī ﷺ, such a pure person, then how pure is 'Ā'isha!

THE FIRST WORK OF A WIFE AFTER MARRIAGE

After marriage, the first work of the wife should be that she must help her husband in good and pious actions. She must help him stay away from sin. She must explain to him that he must be a person who is punctual with ṣalāh. Similarly, he must wear Islāmic clothes, he must keep a shar'ī beard, and he must build good habits. He must abandon wrong actions, watching films etc. Allāh ﷻ has kept effect in

the words of the wife, when she explains, then the husband obeys. Together with this, she must make du'ā' for the husband, the husband must become pious. In this way, she will get reward for making effort for the cause of Dīn, In-shā Allāh.

THE WIFE OF A NABĪ CAN BE DISBELIEVER, NOT AN ADULTRESS

The wife of a Nabī, Sayyidunā Nūḥ ﷺ was a disbeliever, she did not bring īmān. In that time, it was permissible to marry a disbeliever. However, in our sharī'ah, it is ḥarām to marry in this way. This is mentioned in the Noble Qur'ān, 'do not marry polytheist women until they believe.'

Although the wife of Sayyidunā Nūḥ ﷺ was a disbeliever, but there are many Muḥaddithīn and Mufasssīrīn that say that the wife of a Nabī can be a disbeliever, but no wife of a Nabī can be an adultress. This is because adultery is such a thing that causes the family and lineage to be spoilt.¹

PURE WOMEN ARE FOR PURE MEN

Generally, we see that in India, when a boy comes from another country for marriage, then if he is a boy that is out of line, he will look for a girl that is out of line and into fashion too. He does not like a girl that observes pardah and is religious. Similarly, the condition of the girl is the same. If she is out of line, she wears t-shirt and jeans, then generally

¹ Durr-e-Manthūr vol.6 p.376

she will seek the same kind of husband. There are some that are different. All of this is in accordance to the natural law that Allāh ﷻ mentions in the Noble Qur'ān. May Allāh ﷻ bless us with piety and good lives. Āmīn

UNIQUE INCIDENT OF SAYYIDUNā ABŪ BAKR ﷺ

In this section of the Noble Qur'ān, Allāh ﷻ says,

And let not those of virtue among you and wealth swear not to give [aid] to their relatives and the needy and the emigrants for the cause of Allāh, and let them pardon and overlook. Would you not like that Allāh should forgive you? And Allāh is Forgiving and Merciful.

The incident of Sayyidah 'Ā'isha ﷺ was explained. Allāh ﷻ stated that she was innocent and pure. However, the heart of her father, i.e., Sayyidunā Abū Bakr ﷺ was very hurt. The heart of the father is restless upon the difficulty of his daughter. Allāh ﷻ has placed unique love in the heart of the father for the daughter.

ADVICE FOR THE MOTHER-IN-LAW

Generally, I advise the women that going to become mothers-in-law that for the sake of Allāh, do not trouble the daughter-in-law. If you will trouble the daughter of someone else, you will cause worry to her, then tomorrow, you daughter will become the daughter-in-law of someone else. That day, you will think, if you keep the daughter of someone nicely, then when your daughter becomes a daughter-in-law,

then she will be kept nicely.

Do not take your daughter-in-law to be your servant, but treat her well. In our sharī'ah, it is ḥarām to give someone trouble without need or cause. If a mother-in-law troubles her daughter-in-law, then she will have to answer to Allāh ﷻ.

ADVICE FOR THE DAUGHTER-IN-LAW

Similarly, the daughter-in-law must not trouble the mother-in-law. She must take her to be like her mother and serve her. In-shā Allāh, she will live nicely with love. In short, the mother-in-law must take the daughter-in-law to be like a real daughter and treat her nicely. The daughter-in-law must treat the mother-in-law nicely, like her own mother and serve her.

NATURE OF SEPARATING IMMEDIATELY AFTER MARRIAGE

Nowadays, nowadays, it is well known that the marriage has taken place and on the other hand, the daughter-in-law wants to live separately. There are many girls that put the condition down before marriage that they want a place of their own. This is not appropriate. They must learn from the experience of the mother-in-law and father-in-law. They must learn. They must serve and get du'ā's. today, if you serve them in their old age, then tomorrow, they will serve you. Yes, if you live together, then there must be proper pardah from the brother-in-law, sister-in-law, because they are ghayr-mahram.

HURTFUL POINT ABOUT FOREIGN COUNTRIES

I have heard that in the foreign countries, there are some girls that ask their spouse to be before marriage regarding how many dustbins there are in the house, i.e., how many old people there are in the house? This is very hurtful and a cause of regret. The pillars of an Islāmic society is that there must be respect, reverence and service. In this pure society, such questions are being asked. This shows hatred. May Allāh ﷻ protect us. Yes, when the time is appropriate, then they live separately, then there is no problem. In fact, it sometimes happens that there is a need to live separately but on such occasions, one must consult an expert 'ālim or mufti for a decision.

GRIEF OF SAYYIDUNĀ ABŪ BAKR ﷺ

Anyway, in this incident, the heart of Sayyidunā Abū Bakr ﷺ was very hurt and grieved. He felt that his daughter was innocent, she did not commit any sin, yet she was being accused of adultery. This had a great effect on the heart of the father. Now, it is natural that the hypocrites that were involved in the accusation. Leave them aside. There were some simple minded Muslims that were also involved. They fell for the talk of the hypocrites and also accused. One of them was Sayyidunā Miṣṭaḥ ﷺ. He was a close relative of Sayyidunā Abū Bakr ﷺ.

RELATIVE OR SCORPION

There is a saying in Arabic, 'some relatives are like scorpions'. Despite being a relative, they cause worry and trouble. May Allāh ﷻ grant such people understanding and may he save us from their evil. Āmīn

WORRY ABOUT POOR RELATIVES

This companion, Sayyidunā Miṣṭah ﷺ was a very poor person. He migrated from Makkah to Madīnah. He was the relative of Sayyidunā Abū Bakr ﷺ. For this reason, Sayyidunā Abū Bakr ﷺ used to care for him. He used to sponsor his expenses. From this, we learn that if there is a poor relative, then we must worry about their expenses.

DOUBLE REWARD FOR GIVING RELATIVES

Just as we give other poor people, in the same way, poor relatives have a greater right that we give them optional charity. This is because there is double reward in giving a family relative. One is the reward for charity and the other is the reward for keeping family ties. Hence, if there are family relatives, cousins, etc. that are poor, then one must care for them.

SAYYIDUNĀ ABŪ BAKR ﷺ STOPS SPONSORING

SAYYIDUNĀ MIṢṬAH ﷺ

Sayyidunā Abū Bakr ﷺ used to sponsor Sayyidunā Miṣṭah ﷺ. However, after this incident, he stopped

sponsoring Sayyidunā Miṣṭah ﷺ.¹

A father will normally feel for the matter of his daughter. There were 2 ranks for Sayyidah ‘Ā’isha ﷺ for Sayyidunā Abū Bakr ﷺ. One was she was his daughter. The second was that she was the wife of Rasūlullāh ﷺ, and hence Umm-ul-Mu’mīnīn. However, it seems as though he took this step because she was Umm-ul-Mu’mīnīn, this is a part of love.

THE PROVERBIAL ACTION OF SAYYĪDUNĀ ABŪ BAKR ﷺ

At this point, we must think, when did Sayyidunā Abū Bakr ﷺ stop sponsoring? It was not during the time of the accusations, it was after the purity and innocence was declared and revealed. It was decided for certain that Sayyidah ‘Ā’isha ﷺ was innocent. Then only did he stop sponsoring. He took an oath and said that he will not sponsor Sayyidunā Miṣṭah ﷺ.

PUNISHMENT & INTERCESSION

Upon this, Allāh ﷻ revealed the āyat in the Noble Qur’ān. This āyat was specifically for Sayyidunā Abū Bakr ﷺ,

And let not those of virtue among you and wealth swear not to give [aid] to their relatives and the needy and the

¹ Bukhārī

emigrants for the cause of Allāh, and let them pardon and overlook. Would you not like that Allāh should forgive you? And Allāh is Forgiving and Merciful.

THE DEMAND OF PIETY IS TO FORGIVE

Allāh ﷻ says, ‘And let not those of virtue among you’, this means especially Sayyidunā Abū Bakr ؓ. The advice is general for the Ummah. Whoever Allāh ﷻ grants rank and position to, they must spend on their relatives.

Those who migrated, they must be given, and those that made a mistake, they must be forgiven. For example, Sayyidunā Miṣṭah ؓ made a mistake, but the demand of having a high rank is that you forgive.

THE VIRTUE OF SAYYIDUNĀ ABŪ BAKR ؓ IN THE NOBLE QUR'ĀN

In this āyat, the person of virtue is Sayyidunā Abū Bakr ؓ.¹

Allāh ﷻ himself says that he is virtuous. How lofty is the rank of this person!

In another āyat, Allāh ﷻ says,

When they were in the cave, when he said to his companion, do not grieve, indeed Allāh is with us

In this āyat, Sayyidunā Abū Bakr ؓ is clearly described as a Ṣaḥābī. Hence, whoever does not accept and believe that

¹ Bukhārī

Sayyidunā Abū Bakr ﷺ is a Ṣaḥābī, he is not a person of Īmān.

ALLāH ﷻ LOVES FORGIVENESS

‘Forgive and overlook, do you not like that Allāh forgives you?’

The summary of the words of Allāh ﷻ is; O my beloved Abū Bakr, Miṣṭaḥ falsely accused your daughter. The mother of the Ummah has been accused. You are grieved at this. Due to this, you took an oath not to sponsor him, let all of this go. You forgive him and begin spending again.

SAYYIDUNā ABū BAKR ﷺ BREAKS HIS OATH

Look sisters, how Allāh ﷻ teaches us good conduct.

When Sayyidunā Abū Bakr ﷺ heard the command of Allāh ﷻ, he broke his oath and gave kaffārah. He began spending on Sayyidunā Miṣṭaḥ ﷺ once again. He said, “Indeed, I love that Allāh ﷻ forgives me.”

Not only did he start spending again, he took an oath that after this day, he will not stop the allowance and spending.

TWO GREAT THINGS

One, look at the enthusiasm of the Ṣaḥābah ﷺ to obey. They sacrificed themselves to obey the command of Allāh ﷻ. Look, Allāh ﷻ mentioned his desire by way of the āyat. He immediately broke his oath, and started spending. There can be nothing greater for a believer than the desire and pleasure

of Allāh ﷻ.

Second, look at the favour and grace of Allāh ﷻ upon his servants. Sayyidunā Miṣṭah ﷺ made a mistake out of his being unaware. There was a punishment for it. Then, Allāh ﷻ interceded for him, and got the allowance continued for him.

Sisters, think, whichever relative troubled you, the command of Allāh ﷻ has come that forgive them. He fulfilled the command and gave the kaffārah for his oath.

A SPECIAL ADVICE FOR WOMEN

Sisters, understand this point by paying full attention. Whichever relative has troubled you, do not take it to heart for the rest of your life. Forgive the person and begin treating him nicely. Together with this, show affection for the person. If someone made a mistake, then why must we be wrong? The demand of īmān is that we forgive the person. This is the command of Allāh ﷻ. This is the desire of Allāh ﷻ. This is Islāmic conduct.

May Allāh ﷻ forgive us. How evil is our society today. If we have a small argument with a sister or relative, then years pass, and we do not keep relations with that person. We do not speak to that person.

WARNING FOR CUTTING OFF RELATIONS

Sisters, Allāh ﷻ does not like it at all that you have a habit of building malice in the heart. I shall tell you of something dangerous. Take it to heart. If you will break off

relations, i.e., you break off relations without reason, then remember, Allāh ﷻ does not forgive this type of person on the night of Qadr.¹

A HEARTFELT REQUEST

Sisters, do you want that on this night you be forgiven? Definitely, we all want that Allāh ﷻ forgives us and our sins are wiped away. I make a heartfelt appeal to you that if a person has stopped speaking to you, or has broken off relations from you, then in this sitting today, before leaving, make salām to the person and speak to them so that tonight Allāh ﷻ forgives you. Build humility in yourself for the sake of Allāh ﷻ.

HUMILITY IS A MEANS OF RAISING THE RANK OF A PERSON

The sister who begins making salām and begins with meeting, that is the one that will get greater reward. It is mentioned in a ḥadīth that the one who humbles himself before Allāh, Allāh ﷻ will elevate that person. It is my desire that in this sitting today, you must do this. The sincerity with which the Muslims of Malawi invite me, may Allāh ﷻ reward them with the best in exchange of their love in this world and the hereafter. I want that all the Muslims here live with love and no one should be angry with the other.

¹ At-Targhīb wat Tarhīb vol.3 p.133, Bayhaqī #3837

THE RANK OF SAYYIDUNĀ ḤASSĀN ﷺ IN FRONT OF RASŪLULLĀH ﷺ

Listen to one more thing. These simple Muslims that were caught up, one of them was Sayyidunā Ḥassān ﷺ. He was a great Ṣaḥābī and a poet. He would recite excellent poetry in praise of Rasūlullāh ﷺ.

He was such a powerful poet that when the disbelievers would recite poetry speaking bad of Rasūlullāh ﷺ, then he would recite powerful poetry in response. He was the most beloved poet of Rasūlullāh ﷺ. His poetry was published in book form, it is called Dīwān Ḥassān bin Thābit.

Sayyidunā Ḥassān ﷺ was one of the people that falsely accused Sayyidah ‘Ā’isha ﷺ. Sayyidah ‘Ā’isha ﷺ was aware of this.

MAY ALLĀH ﷻ MAKE OUR HEARTS LIKE THAT OF SAYYIDAH ‘Ā’ISHA ﷺ

However, look at the open heartedness of Sayyidah ‘Ā’isha ﷺ. Allāh-u-Akbar, may Allāh ﷻ grant such a heart to all our sisters. Sayyidunā Ḥassān ﷺ came to meet her, and she allowed him to sit with great honour and respect in the house. It is mentioned in a ḥadīth of Bukhārī that someone said to Sayyidah ‘Ā’isha ﷺ, “Why do you allow him to come and sit by you? You should stop him.”

The objective of the person was to say that Sayyidunā

Ḥassān ؓ was amongst those involved in the accusation. For this reason, do not have anything to do with him.

Sayyidah 'Ā'isha ؓ replied, “When the disbelievers speak insolent things about Rasūlullāh ﷺ, they make evil poetry about him, then Sayyidunā Ḥassān ؓ would respond. He would defend Rasūlullāh ﷺ.”¹

Sisters, this action of Sayyidah 'Ā'isha ؓ invites us and tells us that whoever made a mistake, and whoever troubled us, we must forgive them and treat them with respect.

THE LOFTY CHARACTER OF SAYYIDAH 'Ā'ISHA



It is mentioned in the narrations that if someone spoke ill of Sayyidunā Ḥassān ؓ in front of Sayyidah 'Ā'isha ؓ, then Sayyidah 'Ā'isha ؓ would not like it at all. Sayyidah 'Ā'isha ؓ had forgiven him fully.²

Look how was the heart of Sayyidah 'Ā'isha ؓ, she would not allow anyone to speak against him, whereas he was the one that made the mistake. Now, let us think about our own condition. If someone troubles us, then we are at the forefront in speaking ill of them. When someone speaks bad of them in front of us, then we are happy. This is not Islāmic character. Our work is to forgive the person.

¹ Bukhārī

² Bukhārī

MENDING RELATIONSHIPS WITH RELATIVES

I shall inform you of a ḥadīth. May Allāh ﷻ allow us all to practice on it. If a relative mends ties with us, i.e., he builds relations, fulfils our rights, he keeps good contact, and in response, we treat the person the same, this is good. However, what is better is that which Rasūlullāh ﷺ taught us,

If a relative breaks off ties, then we should join to them and treat them with love. Whichever relative breaks off ties, we join them, and forgive those who oppress us.¹

Sisters, clean your hearts of any dirt and filth. Do not keep evil and enmity in your heart. Join the broken hearts. Hence, in this sitting, make salām and shake hands.

WARNING FOR BREAKING OFF TIES

Listen to another ḥadīth. Rasūlullāh ﷺ said that if there is a man or woman in a community that breaks off ties, then that community is not looked at with mercy by Allāh ﷻ. The entire community is deprived of the mercy of Allāh ﷻ.²

Allāh-u-Akbar, just because of one person, the entire community is deprived of the mercy of Allāh ﷻ. Today, in every home, the family is broken. How will the mercy of Allāh ﷻ come? Hence, we must leave the sin of cutting off ties. Then see how Allāh ﷻ will grant mutual love.

¹ At-Targhīb wat Tarhīb vol.3 p.380

² Az-Zawājir ‘an Iqtirāf al-Kabā’ir vol.2 p.351, Al-Adab Al-Mufrad p.630, Bayhaqī #7390

HOW SHOULD A WOMAN BE?

One of the āyāt that speak about the purity of Sayyidah ‘Ā’isha رضي الله عنها is,

Indeed, those who [falsely] accuse chaste, unaware and believing women are cursed in this world and the Hereafter; and they will have a great punishment.

In this āyat, Allāh ﷻ mentioned three good qualities of these women and three excellent traits.

They are chaste, their lives are pure from adultery and forbidden actions.

Unaware, they have no intentions of sin and have no idea about dirty deeds.

They are believers. They have firm faith.

Allāh ﷻ loves the simple natured woman. For this reason, the word ‘unaware’ was used. I shall speak a little on this. Allāh ﷻ loves this quality of the woman, they must be chaste and unaware.

LOTS OF EDUCATION IS NOT GOOD FOR A FEMALE

With regards to this āyat, I shall mention something else. It is not a good thing for a female to be educated well. It is not good that females are sent to college to acquire degrees. This is because nowadays, in colleges and schools, the environment that is found there, you know it well. There is shamelessness, no pardah, and sin is committed openly. In such a dangerous and shameless environment, it is not

appropriate to send females to acquire high degrees.

IT IS CORRECT TO TEACH FEMALES WHEN THERE IS ARRANGEMENT FOR PARDAH

Yes, if there is a religious conscious environment, and there are arrangements for pardah, the shar'ī law is adhered to, then if we make the girls into gynaecologists, then it will be a good thing, so that the illnesses that affect women, childbirth etc. they will be helped. Hence, in a good environment, if they are made doctors, it will be fine. Besides this, it will never be appropriate to make them get degrees and send them to shameless colleges and universities.

Anyway, Allāh ﷻ mentioned 3 qualities of women. Whatever advice has been given for them, may Allāh ﷻ grant the ability to practice upon them all. Āmīn

BELIEF OF THE SHĪ'A

The entire incident we have mentioned above, wherein Sayyidah 'Ā'isha ؓ was falsely accused of adultery and Allāh ﷻ announced her purity and innocence, has been covered. Despite this, there is a group of people in the world known by the name of Shī'a. To this day, they have the belief that Sayyidah 'Ā'isha ؓ did wrong, we seek the protection of Allāh. May Allāh ﷻ protect us from such wrong beliefs. How evil are these people to have the belief that Sayyidah 'Ā'isha ؓ committed adultery?

THE FILTH OF THE SHĪ'A REGARDING

SAYYIDAH 'Ā'ISHA ﷺ

We know very well that the Shī'a in their gatherings take the name of Sayyidah 'Ā'isha ﷺ and curse her. They have so much of hatred for Sayyidah 'Ā'isha ﷺ that they do not keep the name 'Ā'isha for their daughters.

Hence, the group that has such filthy beliefs and have enmity for Sayyidah 'Ā'isha ﷺ, put the correct incident in front of them. Explain to them that they have the wrong belief about Sayyidah 'Ā'isha ﷺ. Sayyidah 'Ā'isha ﷺ is pure and innocent, she is pious. If you will have such filthy beliefs, then your īmān will not remain.

May Allāh ﷻ bless us all with complete and perfect īmān and may he grant proper understanding to those who have wrong beliefs. May Allāh ﷻ grant us the proper love for Sayyidah 'Ā'isha ﷺ, and the ability to treat in her pure ways. May Allāh ﷻ grant the sisters the company of Sayyidah 'Ā'isha ﷺ in Jannah. Āmīn

وآخر دعوانا أن الحمد لله رب العالمين

INCIDENT OF THE PURE WIVES OF RASŪLULLĀH ﷺ

AT THIS OCCASION, RASŪLULLĀH ﷺ HAD 9

WIVES

1. Sayyidah 'Ā'isha bint Abū Bakr Ṣiddīq ﷺ
2. Sayyidah Ḥafṣah bint 'Umar Fārūq ﷺ
3. Sayyidah Umm Ḥabībah bint Abū Sufyān ﷺ
4. Sayyidah Umm Salamah bint Umayyah ﷺ
5. Sayyidah Saudah bint Zam'ah ﷺ
6. Sayyidah Zaynab bint Jaḥsh ﷺ
7. Sayyidah Maymūnah bint Ḥārith Hilālī ﷺ
8. Sayyidah Ṣafiyyah bint Ḥuyay Isrā'īlī ﷺ
9. Sayyidah Juwayriyyah bint Ḥārith Muṣṭaliqī ﷺ

Aside from them, 2 wives of Rasūlullāh ﷺ had passed away:

1. Sayyidah Khadījah ﷺ
2. Sayyidah Zaynab bint Khuzaymah ﷺ

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 الله فلا هادي له ونشهد أن لا إله إلا الله وحده لا شريك له ونشهد أن سيدنا وشفيعنا وحبينا 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، فأعوذ بالله من الشيطان الرجيم، بسم الله الرحمن الرحيم

O Prophet, say to your wives, "If you should desire the worldly life and its adornment, then come, I will provide for you and give you a gracious release. But if you should desire Allāh and His Messenger and the home of the Hereafter – then indeed, Allāh has prepared for the doers of good among you a great reward." O wives of the Prophet, whoever of you should commit a clear immorality – for her the punishment would be doubled two-fold, and ever is that, for Allāh, easy.¹

These are the āyāt of the 21st juz of the Noble Qur'ān, from Sūrah al-Aḥzāb. In these āyāt, Allāh ﷻ discusses an incident. Today, I shall mention the incident to you. The lessons and advice in the incident I shall teach you. May Allāh ﷻ grant you and I, and the sisters the ability to practice.

In today's times, there are some conditions affecting the Muslims. Due to them, it has become necessary to mention this incident and the lessons it contains, especially amongst

¹ Sūrah al-Aḥzāb: 28-30

our males and females. It is a cause for great concern that the expenses of the house is increasing, clothing, utensils, food items – all of these are increasing in price. A great amount is spent on these items. Together with spending wealth, much of our time is wasted. In addition, the mental ability of people is going backwards. In short, spending without need is not good.

FIVE WAYS OF LOSS & HARM

There are 5 ways of harm in this:

1. Wealth is wasted
2. Time is wasted
3. A person's ability and thought is destroyed – these 3 are very dangerous
4. Due to this, we feel that we are very high and wealthy, and look down on others
5. Today, we have made these things a means of show

These dangerous evils, these losses affect probably the entire Muslim world. In such conditions, this āyat and the incident mentioned in this āyat, as well as the advice and practising on it is essential.

UMM-UL-MU'MINĪN

This incident is one of the household of my and your master, Sayyidunā Muḥammad Rasūlullāh ﷺ.

We refer to the blessed wives of Rasūlullāh as 'mothers'. In Arabic, it is 'Umm-ul-Mu'minīn'. The meaning of this is,

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mothers of the believers. When we use the plural form, it is Ummahāt-ul-Mu'minīn. This means that the pure spouses of Rasūlullāh ﷺ are the mothers of all the believers to come until the Day of Qiyāmah.

May Allāh ﷻ grant the pure spouses of Rasūlullāh ﷺ the best of rewards on our behalf. Āmīn

THERE IS A GREAT WISDOM IN STORIES

Bear in mind that in these incidents, there are great wisdoms and lessons. Understand it in such a way that it was made to happen, so that until the Day of Qiyāmah, all the Muslim males and females will get lessons. Otherwise, in the world, there can never be blessed women to match the spouses of Rasūlullāh ﷺ. Allāh ﷻ says,

O wives of the Prophet, you are not like anyone among women

In this āyat, Allāh ﷻ says that the wives of Rasūlullāh ﷺ have a special position and rank among the women of the world.

POVERTY & NEED IN THE HOUSE OF

RASŪLULLĀH ﷺ

There was always poverty, need, and want in the homes of Rasūlullāh ﷺ. Rasūlullāh ﷺ made du'ā', 'O Allāh, make me a destitute person, let me pass away as a destitute person,

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and raise me amongst the destitute.'¹

THE POVERTY OF RASŪLULLĀH ﷺ WAS VOLUNTARY

If Rasūlullāh ﷺ wanted, then Allāh ﷻ could have made the mountains of Makkah and Madīnah into gold, but Rasūlullāh ﷺ never made du'ā' for wealth throughout his life.

This condition of Rasūlullāh ﷺ was voluntary. People would give gifts. He ﷺ would mostly give it in charity, he would hardly keep it.

RASŪLULLĀH ﷺ NEVER ATE 2 MEALS TO HIS FILL

Sayyidah 'Ā'isha رضي الله عنها said that until the demise of Rasūlullāh ﷺ, the household of Rasūlullāh ﷺ did not eat barley bread to their fill for 2 days in a row.²

The price of barley in that time was less than that of wheat. The condition of the spouses of Rasūlullāh ﷺ was that when he spent on his family, then out of desire for reward, he would give ṣadaqah. It can be gauged that Rasūlullāh ﷺ would give the expense for the whole year. It was not so much that bread could be made daily. If there was bread on

¹ Ibn Mājah #4126

² Tirmidhī

one day, then it was dates the next.

Today, we cannot understand how a person can eat dates and live for the entire day. We eat dates before or after meals by way of enjoyment, or for breakfast or for blessings.

It is also mentioned in a ḥadīth that the household of Rasūlullāh ﷺ would remain hungry for a few nights consecutively. There would be nothing to eat at night.¹

TANDŪRĪ ROTĪ

Listen to something unique. We learn from the ḥadīth that ground flour never came in front of Rasūlullāh ﷺ his entire life. Nowadays, wheat flour rotī is very common. People eat tandūrī rotī with relish, whereas it is difficult to digest. For this reason, I give the counsel not to eat fine wheat flour rotī. This is very heavy for the stomach.

FLOUR IN THE SIEVE

In the time of Rasūlullāh ﷺ, generally, there was not even a sieve in the houses. The flour was ground by hand. Then, the husk was blown off, and the leaves were removed and the rotī would be made.²

We have become accustomed to fine wheat flour, whereas if the flour is not so fine, then it will be digested easily and it is beneficial. One will find such rotī in Makkah, Madinah, and other countries even today. Alḥamdulillāh, I

¹ Tirmidhī #2360

² Tirmidhī

eat it with great enjoyment.

Although it is not a sin to eat sifted flour, one can use it, but the first innovation to come into the kitchen is the sieve.

SAYYIDAH 'Ā'ISHA ؓ CRIES OVER THE CONDITION IN THE HOME

Sayyidunā Masrūq ؓ says that on one occasion, he went to Sayyidah 'Ā'isha ؓ. She asked for food for me and said, “When I eat to my fill, my heart wants to cry and I cry.” This is because she would remember the life of Rasūlullāh ؓ and the difficulty he faced regarding food and drink, and she would cry.

Sayyidunā Masrūq ؓ asked, “Why do you want to cry?” Sayyidah 'Ā'isha ؓ said, “Rasūlullāh ؓ separated from us and left the world. However, he did not get the chance to ever have 2 meals of meat and bread to his fill for a day, ever.”¹

Today, the condition in our house is such that we have 3 meals prepared on a daily basis. For this, we will sacrifice wealth and time.

LIVING OFF GRAIN THAT WAS ON CREDIT

Rasūlullāh ؓ had taken some grain from a Jew on credit. For this reason, he asked Rasūlullāh ؓ to give an item as security. Rasūlullāh ؓ had armour. He used to use it during

¹ Shamā'il Tirmidhī #149, Khaṣā'il e Nabawī p.161

battle. Rasūlullāh ﷺ kept that armour as security. It happened such that when he ﷺ passed away, his armour was still kept as security by the Jew.¹

From this we can gauge that Rasūlullāh ﷺ had to take grain on credit. What a life of difficulty and poverty!

THE OBJECTIVES OF TAKING LOANS HAVE NOW CHANGED

In today's time, the condition is such that there are many people that take loans in order to live in comfort and luxury. They buy homes, cars, and have grand weddings – all on credit. There are many people that do not even intend on paying back. There are people who do have the ability, but do not give. What an evil habit this is, it must be changed and corrected.

The pious servants of Allāh ﷻ say that if there is a definite need, and a person cannot arrange it himself, then he can take a loan with the intention of paying back and he must strive in du'ā'. In-shā Allāh, Allāh ﷻ will make arrangements for the need to be fulfilled. As for taking a loan without need and not paying back – it is a major sin.

HOME

Rasūlullāh ﷺ did not have a special or proper house built

¹ Tirmidhī #1214

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in Madīnah. The spouses of Rasūlullāh ﷺ had small rooms built of mud. They lived their lives in these rooms. However, the condition of these simple rooms was such that they were unique. Allāh ﷻ describes them,

Indeed, those who call you, [O Muḥammad], from behind the chambers – most of them do not use reason.¹

CONDITION OF POVERTY

In a ḥadīth of Bukhārī, a ḥadīth that will shake us, Sayyidah ‘Ā’isha رضي الله عنها reports that in that time, they would wear only one piece of clothing. When it would become dirty, they would wash it in the home, and wear it again.²

Sisters, think, there are many poor people in the world today that have 15 or 20 sets of clothing, and this is Sayyidah ‘Ā’isha رضي الله عنها, a person for whom āyāt of the Noble Qur’ān were revealed, she is explaining that in that time, the women would have only 1 piece of clothing. Think for a while over the bounties of Allāh ﷻ, how much clothing has Allāh ﷻ given us.

THE WOMEN OF THE TIME OF RASŪLULLĀH ﷺ WERE WEAK

The report in Bukhārī states that in that time, they would not get food and drink. Due to this, the women would become

¹ Sūrah al-Ḥujurāt: 4

² Bukhārī #312

weak and thin. I mentioned the incident of Sayyidah ‘Ā’isha  and her purity. In this incident, you have heard that the camel on which she was put, and the palanquin made for her to sit was such that the Ṣaḥābah  would carried it understood that Sayyidah ‘Ā’isha  is inside. For this reason, they carried it and put it up. Sayyidah ‘Ā’isha  was so weak and thin that they did not feel her weight.¹

UNIQUE CONDITION OF POVERTY

There would be conditions like this, Rasūlullāh  would perform Fajr and come home. He would be hungry. He would ask his wives if there was anything in the house to eat.

If any wife had anything to eat, he would eat it and many a time, it was such that he would get the response from the wives that no one has anything. Rasūlullāh  would say, “Well, today I make the intention of fasting and he would keep a nafl fast.”²

9 wives had rooms. However, on some occasions, there was no food in any of the rooms. Due to this, Rasūlullāh  would fast. He lived his life in poverty like this.

In the 4th or 5th year of the hijrah, there was such a condition in Madīnah that all the disbelievers in Arabia had united and attacked Madīnah. We refer to this as Ghazwah Aḥzāb. Due to this link, in the Noble Qur’ān, Allāh 

¹ Bukhārī #4141

² Muslim !1154

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revealed the Sūrah, Sūrah al-Aḥzāb.

THE UMMAHĀT-UL-MU'MINĪN INTEND TO REQUEST

Immediately after the Battle of Aḥzāb, there was a battle with the Jews of Madīnah, the Banū Qurayẓah. There were 2 huge Jewish families in Madīnah, the Banū Qurayẓah and the Banū Naḍīr.

When the Ṣaḥābah ﷺ defeated the Banū Qurayẓah, then lots of booty was acquired. Rasūlullāh ﷺ divided it amongst the Ṣaḥābah ﷺ. Due to this, there was good conditions in the homes of the Ṣaḥābah ﷺ, the women got some comfort.

Upon this, the wives of Rasūlullāh ﷺ thought that so much of wealth has come by way of booty, and Rasūlullāh ﷺ has given the Ṣaḥābah ﷺ, so a large share will come to Rasūlullāh ﷺ also. For this reason, we should tell Rasūlullāh ﷺ that whatever share he got, he should give some of it to us so that the poverty in our homes will also end.¹

THE UMMAHĀT-UL-MU'MINĪN DID NOT WANT TO GIVE DIFFICULTY

All the Azwāj-e-Muṭahharāt had the love of Rasūlullāh ﷺ in their hearts. He had love for them too. Rasūlullāh ﷺ was very happy with them, and they were happy with him.

¹ Ṭabarī vol.10 p.288

These women did not want to give difficulty to Rasūlullāh ﷺ. They simply wanted to have some comfort and ease.

ROOMS OF THE WIVES

At that time, the rooms of the wives were separate from each other. Today, in Al-Masjid An-Nabawī, where we read Ṣalāt and Salām, where the gates are, in that area was the rooms of the wives.

Sisters, you can think, in what a small space did all these women live. All of them had left their homes and came to Rasūlullāh ﷺ. They came to him and the talk began.

CONDITION OF THE WIVES OF QAYŚAR & KISRĀ & THE REQUEST OF THE UMMAHĀT-UL-MU'MINĪN

At that time, there were 2 large empires in the world. One was the Christian empire, their headquarters was in Rome. The name of their leader was Kaysar.

The second was the empire of the fire worshippers. Their headquarters was in Iran. Their king was called Kisra.

During the talk with Rasūlullāh ﷺ, the wives said, “O Nabī of Allāh, the wives of Kaysar and Kisra wear beautiful clothes. How nice jewellery they wear, Allāh ﷻ has made you into the leader of both the worlds and we are living in such poverty and difficulty. This is in front of you.”

The second thing they said was that Kaysar and Kisra's wives have servants in their houses. The noble wives had to do the work themselves. They have to grind the grain, wash

the clothes, wash the utensils, sweep the house, draw the water, feed the animals, they have to do all the housework themselves. O Nabī of Allāh, we have to live a very difficult life.

SUMMARY OF THE REQUEST

The Ummahāt-ul-Mu'minīn did not desire a life of adornment and luxury by this request. They did not want grand homes. They did not want expensive clothers. The only thing they wanted was necessary expense for the house, some increase in it. They did this in accordance to a normal human being's needs.

DIFFICULTY TO RASŪLULLĀH ﷺ UPON THE REQUESTS

This was disliked to Rasūlullāh ﷺ. Understand one thing well. The house in which the revelation of Allāh comes down, a small mistake in it is understood to be a major one. Rasūlullāh ﷺ was grieved at the request. He was so grieved that he became silent.

AN IMPORTANT OBJECTIVE OF THE MARRIAGES OF RASŪLULLĀH ﷺ

Rasūlullāh ﷺ was grieved because the women that married him, they did not understand the price and the value of marrying him. The marriage to Rasūlullāh ﷺ was not for the sake of worldly comfort, but their marriage was to please

Allāh and for the sake of Dīn. It was so that they could learn the life of Rasūlullāh ﷺ in the home and so that they could convey this to the males and females that will come until the day of Qiyāmah. It was for this blessed objective that so many marriages were conducted.

RASŪLULLĀH ﷺ TAKES AN OATH TO SEPARATE FROM HIS WIVES

Rasūlullāh ﷺ was so grieved and he was so angry that he took an oath that for a month he will not go to them. They should stay away from him.¹

REASON FOR THE OATH OF RASŪLULLĀH ﷺ

In essence, Rasūlullāh ﷺ wanted to nurture them. He wanted to teach them and by means of them, teach all the Muslim woman of the Ummah until Qiyāmah. He wanted to teach them that whatever they get from their husbands, they must be grateful, and such requests are not appropriate.

Their effort to try and get comfort and enjoyment in the world is something disliked by Allāh ﷻ and his Rasūl ﷺ. Rasūlullāh ﷺ wanted to practically teach this to them. This is because the Azwāj-e-Muṭahharāt are an example for the Ummah to come until the Day of Qiyāmah. For this reason, in order to train and nurture them, Rasūlullāh ﷺ took an oath to remain away from them for a month so that the women of

¹ Kitāb-un-Nikāḥ

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the Ummah could see and learn.

ILLUMINATION FROM UPBRINGING

Sisters, the gems on a necklace shine. It is polished. Then a person puts it on the neck. You know that the more the gem is polished, the more it shines. In order to train the mothers of the Ummah, Rasūlullāh ﷺ wanted them to shine spiritually so that their light can shine until the Day of Qiyāmah.

After taking an oath, Rasūlullāh ﷺ went to the first floor of the house and decided that he will stay there for a month. Rasūlullāh ﷺ decided that he will come from there to perform ṣalāh, and if he had to go for some work, he will go from there.

RUMOUR ABOUT DIVORCE

There was a rumour that spread in Madīnah that Rasūlullāh ﷺ had divorced his wives. Everyone became worried. They feared about what will happen. When Sayyidunā Abū Bakr رضي الله عنه heard this, he became worried that his daughter has been divorced and the Nabī of Allāh ﷺ has become displeased, so the hereafter of my daughter will be destroyed. Allāh ﷻ will become displeased. Sayyidunā ‘Umar رضي الله عنه was informed and he also became worried that his daughter Ḥafṣah رضي الله عنها has become divorced and Rasūlullāh ﷺ has become displeased, so the hereafter of his daughter will

be destroyed, Allāh ﷻ will become angry.¹

THE MOTHER AND FATHER OF THE GIRL MUST TAKE LESSON

In this worry, Sayyidunā Abū Bakr ﷺ went to his daughter, and Sayyidunā ‘Umar ﷺ went to his daughter. Both of them warned their daughters, explained to them and spoke to them.

Sisters, this ḥadīth teaches us that if some complaint of our daughter comes from the in-laws, then we should first explain to our daughter, warn him. It should not be that we take sides wrongfully and begin arguing and fighting with the in-laws.

SIMPLE WAY TO TEACH DĪN WHEN THERE ARE WORLDLY NEEDS

Sayyidunā ‘Umar ﷺ says, “I was at home and it was far from Al-Masjid An-Nabawī. (The home of Sayyidunā ‘Umar ﷺ was in the ‘Awālī section of Madīnah). I had an Anṣārī neighbour. I had made an agreement with my neighbour that one day he will go to Rasūlullāh ﷺ and whatever he hears, he will inform me. The next day, I will go and listen and then inform my neighbour. In this way, if anything happened, we would inform each other. This is because concern for our livelihood had made it difficult for us to present ourselves

¹ Kitāb-un-Nikāḥ

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daily in the gathering.”

This is also the method of learning Dīn, that if we have some important and necessary work, and due to this work, we cannot go to the gathering of Dīn, then we can inform our sister, friend, neighbour, or others that whatever they hear, they can convey it later on. This method is proven from the Ṣaḥābah ﷺ.

THE WAY OF MAWLĀNĀ MUḤAMMAD ‘UMAR PĀLANPŪRĪ ﷺ

With regards to this, I shall inform you of an incident I have seen,

On one occasion at a Tablīghī Ijtimā’, there was a special lecture going on. It was a gathering of the old and responsible workers and Mawlānā Muḥammad ‘Umar Pālanpūrī ﷺ was mentioning some valuable principles and points. Many of the people in the gathering were writing notes. Marhūm Brother Yūsuf was a very concerned person. He had to leave the gathering because of a severe need. He went close to the chair and sought permission from Mawlānā Muḥammad ‘Umar ﷺ and mentioned the reason. Upon this, Mawlānā Muḥammad ‘Umar ﷺ said, “Whoever is present here now, listen from them later.” This sequence is beneficial for all. If a student, a learner, cannot be present for some reason, then he must listen from those who were present later on.

HATRED IS CREATED BETWEEN SPOUSES

Similarly, husband and wife must be very cautious. Sometimes, some useless talk occurs and it leads to dislike and anger.

For this reason, one must refrain from useless talk that will lead to arguments and anger. Nowadays, we see that husband and wife speak about the past. They talk about what they did previously. Due to this, after a few days of marriage, it reaches a point of divorce. Yes, if you say something for your benefit, then well and good, otherwise the past, especially where sins were committed, do not ever speak about it. Resort to taubah, repentance, and hiding sins. In this lies goodness.

HAS GHASSĀNĪ COME?

On that day, Sayyidunā ‘Umar رضي الله عنه could not present himself. On that day, his neighbour went, in accordance to their agreement. He returned home at the time of ‘Ishā’. He came and knocked at the door of Sayyidunā ‘Umar رضي الله عنه. Sayyidunā ‘Umar رضي الله عنه was very surprised that why has the neighbour come and knocked at the door so late? He took a little time to come to the door, so the neighbour knocked repeatedly.

Sayyidunā ‘Umar رضي الله عنه says, “I got worried that something major had happened due to which my neighbour had knocked at the door loudly and repeatedly. I got worried and opened the door. I asked, “Brother, what is the matter?” He said, “A

great matter has transpired.” Sayyidunā ‘Umar رضي الله عنه asked, “Has the king of Ghassān attacked?”

The king of Ghassān was a Christian. At that time, there was talk of him attacking Madīnah Munawwarah.

The Anṣārī Ṣaḥābī said, “No, even worse.”

The words of the ḥadīth imply that something that was longer or more complicated. It is that Rasūlullāh ﷺ has divorced his wives. “This news has reached me.”¹

DIVORCE IS WORSE THAN WAR

Look, think, think over the words of this report used by the Anṣārī Ṣaḥābī. He said that an incident that was worse than wat took place, i.e., the matter of divorce.

According to them, divorce was a matter worse than the attack of the enemy.

Hence, O sisters, beware of asking for divorce. Stay away from any means that could lead to divorce. The men must be very careful. Divorce is something that is highly disliked by Allāh ﷻ. In-shā Allāh, we shall discuss this at length on another occasion.

DO NOT GO TO SOMEONE’S HOUSE AT NIGHT WITHOUT ANY SEVERE NEED

Sayyidunā ‘Umar رضي الله عنه says, “I immediately changed my clothes...” this is because a person wears light or different

¹ Kitāb-un-Nikāḥ

clothes in the house. He wore his clothing, left the house and performed Fajr with Rasūlullāh ﷺ.

We also learn the point of etiquette, that we must not go late at night to the house of a person to trouble them. If there is an emergency matter, it is different. In the night, a person can be informed. If the matter is not so grave, then it is not necessary to inform immediately. We should not disturb the sleep of someone else unnecessarily. We can inform in the morning.

The nature of some people is that for small matters, they trouble people late at night. They cannot wait until the morning, whereas there are many matters if they are mentioned in the morning, there will be no trouble. No work will be stopped. Therefore, one must bear these things in mind.

THE ACTION OF RASŪLULLĀH ﷺ

At the time of the Ghazwah of Tabūk, Sayyidunā Ka'b bin Mālīk ؓ and his companions did not take part. The announcement of the acceptance of their repentance came 50 days later from Allāh ﷻ, when a third of the night passed. Sayyidah Umm Salamah ؓ was by Rasūlullāh ﷺ. She said, “Ḥaḍrat, if there is permission, can Ka'b bin Mālīk be informed of the acceptance of his taubah?”

Rasūlullāh ﷺ said, “If it is done now, then the people will crowd and it will be difficult to sleep. Hence, do not inform at night. Yes, when Fajr is performed, then news of the

acceptance of his taubah can be given.”¹

From this blessed action we get the advice that we must not spoil the sleep of people at night. We can inform at an appropriate time.

A UNIQUE STORY ABOUT ASKING A FATWā AT THE WRONG TIME

My teacher, Mawlānā Rashīd Aḥmad Buzrug Simlakī رحمہ اللہ used to mention an incident. Mawlānā was first serving Dīn in Kosari. It was probably the 2nd night of Dhul-Ḥijjah. After ‘Ishā’, Mawlānā was resting. It was past midnight when a person came to the room of Mawlānā. He woke Mawlānā up saying, Ḥaḍrat, it is an important matter. I am very worried. Please come.

Mawlānā got ready and came outside. The person that came had a torch in his hand. He took Mawlānā with. It was an unpaved road. It was the rainy season, mud on the road. He took Mawlānā out of the locality to a farm. There was an animal tied up. Using the torch, he lighted the ear of the animal and asked, ‘Mawlānā there is a ripe pimple, some pus and blood has come out. Tell me, will this animal be suitable for Qurbānī, or must a new one be bought?’

Mawlānā said, “Brother, could you not wait until the morning? There are 8 days left for ‘Īd. What was the need to come ask for the ruling now?”

¹ Bukhārī #4677

See, the work could have waited until the morning. It is not appropriate to trouble people at night.

MY STORY IN PARIS

When my Shaykh, Muftī Aḥmad Khānpūrī went to France, I was with him. A person met me in Paris. When the lecture ended, he came to meet, whereas after the lecture and meeting, there were arrangements made for us. He said, “Sit, I want to speak.”

I said, “If there is some necessity, tell me, I have to go.”

He said, “No, I want to speak in detail.”

I told him to come to the place where we would be headed to. He became angry and took the name of a place and said, “You Muftīs of Gujarat are like the Muftīs of such and such area. You say that you have no time, come another time.” I had informed him of the program that was going to occur. Despite this, he continued with his words of anger and displeasure.

CONSIDERING TIME FOR MEETING

For this reason, in order to meet a pious person, an ‘ālim, find out the times and arrangements. Then, go to him accordingly. Each person will go according to his ease. So what happened to the ‘Ulamā’? They have many responsibilities. They have to teach, they have to prepare for lessons, they are writing fatāwā and books, they have personal needs, other responsibilities, and generally they wake up early, they need to rest for a short while in the

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afternoon, it is essential to think about all of this. The associates and other people have different natures. Some people wake up early and want them to be present at Fajr, whereas at that time, they engage in wazā'if etc. After that it is time for teaching.

On a Sunday and an off day, the condition of many people is such that they wake up late, they have a heavy breakfast and with full energy they come at 11 o' clock to the Madrasah. They say, "Very well, today we shall meet the elders, ask for du'ā'." Because they are rested and have completed everything, that is why they spend their time all over asking useless questions. They do not think that the person has just finished teaching, he has to have meals, then after Zuhur, he has other responsibilities.

There are some people who do not sleep until late at night. After 'Īshā' they come and they say that by sitting in the company of the 'Ulamā', they get sleep. Until then, they do not want to leave. Therefore, one must give proper thought and consideration to meeting and asking questions, and the related issues. There is no problem if the matter is important or immediate. However, even at that time, one must only do the work, salām, and important talk only. Then return immediately. Or, phone or send a text message and ask. One must think over this.

SAYYIDAH ﷺ CRIES

Anyway, anyway, Sayyidunā 'Umar ﷺ performed Fajr in

Al-Masjid An-Nabawī. Rasūlullāh ﷺ immediately went to the upper floor. After performing Ṣalāh, Sayyidunā 'Umar ؓ went to his daughter, Sayyidah Ḥaḥṣah ؓ. He asked, "Has Rasūlullāh ﷺ divorced you?" She was crying at the time.

Sayyidah Ḥaḥṣah ؓ said, "We do not know whether Rasūlullāh ﷺ has divorced us or not. However, this much is certain that Rasūlullāh ﷺ is not coming to us."

Sayyidunā 'Umar ؓ said, "My daughter is crying, crying is natural. It was an important matter that Rasūlullāh ﷺ is angry, and he is not coming home because he is angry." Sayyidah Ḥaḥṣah ؓ was crying over this.¹

THE ṢAḥĀBAH ؓ CRY

Sayyidunā 'Umar ؓ says, "I left the house of my daughter and came outside. I went to Al-Masjid An-Nabawī. I went to the pulpit and saw that there were many Ṣaḥābah ؓ there. They were crying. (The grief of the Nabī is their grief.) I sat for a while by those crying."²

ONE MUST INVESTIGATE EVERY NEWS

However, after a short while, the thought came to mind that let me go directly to Rasūlullāh ﷺ. I shall ask him, "What is the matter?"

¹ Kitāb-un-Nikāḥ

² Ibid

Sisters, this is the proper way. If we hear some news, then we must not start saying it to others, but whoever the news applies to, we must first go and ask the person, “We have heard this. We do not know if it is true or wrong. Let us know the reality.”

NO ANSWER RECEIVED

Sayyidunā ‘Umar رضي الله عنه left the Masjid and went to meet Rasūlullāh ﷺ. There was an Abyssinian slave standing guard at the door of Rasūlullāh ﷺ. His name was Sayyidunā Rāfi’ رضي الله عنه. Sayyidunā ‘Umar رضي الله عنه said to him, “I want to meet Rasūlullāh ﷺ. Go and ask permission for me.” He went inside. He said that Sayyidunā ‘Umar رضي الله عنه seeks permission to meet. Rasūlullāh ﷺ remained silent. He did not give any response.

Sayyidunā ‘Umar رضي الله عنه says, “When the servant came and informed that Rasūlullāh ﷺ remained silent, I went away. I went to sit with the Ṣaḥābah رضي الله عنهم that were by the pulpit in the Masjid. A short while later, the thought came to my heart, ‘I shall go to Rasūlullāh ﷺ.’ I went the second time to the door of Rasūlullāh ﷺ and said to Sayyidunā Rāfi’ رضي الله عنه, ‘Seek permission from Rasūlullāh ﷺ. I want to meet him.’

Sisters, it is mentioned in a ḥadīth that Sayyidunā ‘Umar رضي الله عنه went like this thrice. Sayyidunā Rāfi’ رضي الله عنه asked Rasūlullāh ﷺ. Rasūlullāh ﷺ did not reply. He remained silent and

Sayyidunā ‘Umar  returned. This happened thrice.

ETIQUETTE OF SEEKING PERMISSION

From this, we learn an important point. We must not go to the house of anyone just like that. We must first seek permission. When we get permission, then we can go inside.

The second important thing we learn is that when we do not get permission to go to a person’s house, then we must not barge in, but we must go away.

The third time, Sayyidunā ‘Umar  was returning, so Sayyidunā Rāfi’  called him. Sayyidunā ‘Umar  said, “Now I got permission. Rasūlullāh  called me and I went inside.”

PERMISSION ACQUIRED

Sayyidunā Abū Bakr  had already sought permission and had gone inside. He saw that Rasūlullāh  was silent and grieved. The wives of Rasūlullāh  had gathered. Possibly, they came to see what the matter was, what counsel would be given. This is because both of them, i.e., Sayyidunā Abū Bakr  and Sayyidunā ‘Umar  were very beloved to Rasūlullāh . Whenever any matter arose, Rasūlullāh  would consult with them. The wives of Rasūlullāh  were sitting around him and he  was silent.

RASŪLULLĀH ﷺ LAUGHS AT THE TALK OF SAYYIDUNĀ 'UMAR ﷺ

Sayyidunā 'Umar ﷺ thought in his heart that he should say something that would cause Rasūlullāh ﷺ to laugh, so that Rasūlullāh ﷺ would become happy. Sayyidunā 'Umar ﷺ took up the courage and began speaking. He first spoke about his wife and said, “O Rasūl of Allāh, if Khārijah's daughter – my wife – had to come and ask me for more expense, then I would have chopped her neck off.” When Rasūlullāh ﷺ heard this, he laughed. Rasūlullāh ﷺ said, “You see these wives of mine, they are asking for more in terms of expense.”¹

SAYYIDUNĀ ABŪ BAKR ﷺ STANDS UP TO HIT HIS DAUGHTER

Sayyidunā Abū Bakr ﷺ was standing at the time. He intended to hit Sayyidah 'Ā'isha ﷺ. Sayyidunā 'Umar ﷺ also intended to stand up and hit his daughter Sayyidah Ḥafṣah ﷺ. However, in the presence of Rasūlullāh ﷺ, they could not do this. He explained to his daughter, “Daughter, whatever mistake happened, it happened. However, from today, make intention that you will never ask for more in terms of expense from Rasūlullāh ﷺ.”²

¹ Fath-ul-Bārī vol.9 p.358

² Fath-ul-Bārī vol.9 p.352

SAYYIDUNā 'UMAR رَضِيَ اللَّهُ عَنْهُ SAID SOMETHING UNIQUE TO HIS DAUGHTER

Sayyidunā 'Umar رَضِيَ اللَّهُ عَنْهُ said to his daughter Sayyidah Ḥafṣah رَضِيَ اللَّهُ عَنْهَا, “Daughter, if you had been forced, then you could have come and taken from me, but do not ever ask from Rasūlullāh ﷺ. This is because Rasūlullāh ﷺ is hurt by your asking. Look, if the heart of Rasūlullāh ﷺ is grieved and hurt, then your life in the hereafter will be destroyed.”¹

UNIQUE ENVIRONMENT OF MADĪNAH

On the other side, there was a unique environment in Madīnah. Everywhere the talk was that Rasūlullāh ﷺ has divorced his wives, whereas the reality was that he did not divorce them. He was simply angry and he was displeased. He went to his room above and no one had the courage to ask him anything.

SIGN OF THE MAT ON THE BACK OF RASŪLULLĀH ﷺ

Sayyidunā 'Umar رَضِيَ اللَّهُ عَنْهُ said that when he went to Rasūlullāh ﷺ, he saw that he was resting on a straw mat. There was a bed there, it was tied with a rope. On it was no mattress or bedding. The straw mat was placed on the bed. Because there was no bedding or mattress, there were marks

¹ Ibid

on the blessed body of Rasūlullāh ﷺ. Rasūlullāh ﷺ was wearing a loincloth, no clothing above. He was resting on the bed. Sayyidunā 'Umar ؓ says, "I remained standing there, and I asked, "Ḥaḍrat, have you divorced your wives?" Rasūlullāh ﷺ looked towards me and said, "No, I have not divorced my wives."

Then I asked, "Ḥaḍrat, in Madīnah, everyone feels that you have divorced your wives. Give me permission. I want to announce that you have not divorced your wives." Rasūlullāh ﷺ permitted him.

TELL PEOPLE THE TRUTH

From this, we learn a lesson that if we come to know something correct and true, then we must inform of the truth. If there is a rumour or misinformation, and we know the truth, then we must say it and inform what the correct information is.

Sayyidunā 'Umar ؓ left Rasūlullāh ﷺ and came to the door of the Masjid. In a loud voice he announced, "O Muslims, Rasūlullāh ﷺ has not divorced his wives. He has taken an oath not to go to his wives for a month."

IF ANY MATTER ARISES, FIRST MENTION IT TO YOUR ELDERS

In the Noble Qur'ān, Allāh ﷻ says,

And when there comes to them something [i.e., information] about [public] security or fear, they spread it

around. But if they had referred it back to the Messenger or to those of authority among them, then the ones who [can] draw correct conclusions from it would have known about it. And if not for the favor of Allāh upon you and His mercy, you would have followed Satan, except for a few.¹

If some news comes from the hypocrites, news of fear, worry, or of peace, i.e., some good talk, or something worrisome, then the hypocrites spread it, whereas the news should have been taken to Rasūlullāh ﷺ first. It must be taken to people of understanding so that the correct and authentic information can be understood and come to the fore.

Sisters, this āyat teaches us a great lesson. If we hear something, then do not spread it around. First go to the elders and investigate it. Through this, a person will be saved from many trials. May Allāh ﷻ protect us. Āmīn

IF YOU COME TO KNOW OF A MATTER OF SOMEONE, WHAT MUST YOU DO?

If there is a special matter that involves a person, and it is binding for you to investigate, then it will be necessary that you go and personally meet the person and ask with respect and etiquette, 'I have heard this about you, is it true?' One must not ask loudly in front of everyone. One must not ask with anger or a critical tone.

¹ Sūrah an-Nisā': 83

Anyway, Sayyidunā ‘Umar ؓ announced at the Masjid door. All the Ṣaḥābah ؓ were at ease. Their grief was put aside. They stopped crying. All the Ṣaḥābah ؓ continued with their work.¹

THE SCENE OF THE ROOM OF RASŪLULLĀH ؐ

Now, the words of Sayyidunā ‘Umar ؓ are worthy of our attention. Sayyidunā ‘Umar ؓ said, “I looked at the room of Rasūlullāh ؐ. There was nothing in the room that I could fix my eyes upon, i.e., something worthy of looking at. There were just 3 animal skins kept in a corner and a utensil.”

Sayyidunā ‘Umar ؓ says, “The thought came to my heart that the kings of the world like Kaysar and Kisra are living in luxury, and Rasūlullāh ؐ has been made into the leader of the world and the hereafter by Allāh ﷻ, and there are marks on his blessed body because of lying down on a straw mat.”

UNIQUE QUESTION OF SAYYĪDUNĀ ‘UMAR ؓ FOR THE WORLD

I took up the courage and said to Rasūlullāh ؐ, “Ḥaḍrat, make du’ā’ to Allāh that may he open the door of provision upon the Ummah. May Allāh bless your Ummah with wealth and may he remove poverty and destitution. The people of

¹ Faṭḥ-ul-Bārī vol.9 p.359

Persia have great wealth, whereas they do not even worship Allāh.”

The summary of his words was that the Romans and Persians have so much of wealth, they live in palatial homes, they sleep on soft beds, and you are the leader of both the worlds, yet you live a life of so much poverty. Make du'ā' to Allāh, Allāh ﷻ will accept your du'ā'.

RESPONSE OF RASŪLULLĀH ﷺ

Sayyidunā ‘Umar ﷺ says, ‘At that time, Rasūlullāh ﷺ was sitting whilst leaning. As soon as I spoke, he got up and said, ‘o son of Khaṭṭāb, do you have doubt that the bounties these disbelievers have received, we shall not get them? Remember, whatever bounties these disbelievers have in this world, it is only because whatever good there is in the world to give, Allāh ﷻ has given it to them. There is no bounty for them in the hereafter.’¹

Sisters, the words in the ḥadīth must be heard and are worthy of attention. What a powerful statement it is, the disbelievers have been given comfort and luxury in the world. Whatever there is to get, they will get it all in the world. They will be deprived of the bounties of the hereafter. A ḥadīth states, ‘The world is a prison for the believers and a paradise for the disbeliever.’²

¹ Fath-ul-Bārī vol.9 p.360

² Muslim

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Today, in our homes, the bed that our workers have, possibly, that was not in the home of Rasūlullāh ﷺ. The workers in our homes have better cushions and mats than that of Rasūlullāh ﷺ.

Sisters, there were no beautiful mats and carpets in the home of Rasūlullāh ﷺ. There was leather. Rasūlullāh ﷺ would sit on it. There was a wooden bed that had ropes. There was no sheet to place on the rope. Due to resting on it, there were marks on the blessed body of Rasūlullāh ﷺ. What a life of poverty! How did Rasūlullāh ﷺ live his life?

RASŪLULLĀH ﷺ NEVER ASKED FOR THE WORLD TO BE OPENED UP

Sisters, if Rasūlullāh ﷺ wanted, he could have made du'ā' and Allāh ﷻ would have turned Mount Şafā into gold for him. He could have made Mount Marwa into gold. He could have made Mount Uḥud into gold. If Allāh ﷻ wanted, he could have made Madīnah into a palace of gold, a palace of silver. However, throughout his life, Rasūlullāh ﷺ never made du'ā' for the world from Allāh ﷻ.

DU'ā' OF SAYYIDUNĀ 'ĪSĀ ﷺ & THE REPAST FROM JĀNNĀH

Sayyidunā 'Īsā ﷺ made du'ā' to Allāh ﷻ. The du'ā' is mentioned in the Noble Qur'ān,

"O Allāh, our Lord, send down to us a table [spread with

food] from the heaven to be for us a festival for the first of us and the last of us and a sign from You. And provide for us, and You are the best of providers."¹

Sisters, Rasūlullāh ﷺ was the most virtuous of the Ambiyā'. If he made du'ā', then Allāh ﷻ would have made the world into a paradise for him. However, he did not make this du'ā'.

IT IS WRONG TO THINK ABOUT EXTRAVAGANCE IN THE WORLD

Sayyidunā 'Umar ؓ says, 'The thought immediately came to my heart that I made a mistake. I slipped up in making a useless request in front of Rasūlullāh ﷺ.' I said, "Ḥaḍrat, seek forgiveness for me."²

Sisters, it is important to think over this. Sayyidunā 'Umar ؓ says, 'The thought that came to my heart that we do not have the kind of worldly bounties like them was very wrong. Hence, do not bring this thought into the heart that Allāh ﷻ has given a certain person a palatial home, whilst I have a hut. Do not ask Allāh in your heart, but think that whichever house Allāh ﷻ has kept me in, I am happy with it.'

This is because bringing thoughts like this is like a

¹ Sūrah al-Mā'idah: 114

² Kitāb-un-Nikāḥ

complaint to Allāh ﷻ. This causes displeasure to Allāh ﷻ. Whatever Allāh is pleased with, our happiness lies in there. In-shā Allāh, Allāh ﷻ will grant us great bounties in Jannah.

MAY ALLĀH ﷻ MAKE OUR THINKING LIKE THAT OF RASŪLULLĀH ﷺ

Sisters, whatever was the thought and desire of Rasūlullāh ﷺ. May Allāh ﷻ make our thought and desire like that too. Today, we think that if only our house could be nice, our provision could be nice, our utensils could be nice. Our only thoughts are about worldly progress. We pay no attention to the hereafter or Dīnī works.

We must worry more about the world that our grave must be nice. Our Jannah must be nice, we must have a palace in Jannah. Hence, turn your thoughts and concern, your effort and striving towards earning Jannah. Put your energy into worship, use it in acts of piety, do good deeds, In-shā Allāh, Allāh ﷻ will become pleased with us.

UNIQUE POINT OF A PIOUS PERSON

I shall mention a unique point of a pious person and complete the lecture. This is so that Allāh ﷻ will become pleased with us. How will we know this? A pious friend of Allāh ﷻ said, “Think in your heart that are you happy with Allāh or not? If you are happy with Allāh ﷻ in your heart, then understand that Allāh ﷻ is also happy with you. If you have a complaint in your heart about Allāh, then understand

that Allāh is not happy with you.”

We must all look into our hearts. Whatever Allāh ﷻ has given us, are we happy with the life that he has given us or not?

May Allāh ﷻ make our hearts such that in whatever condition he keeps us, we are pleased.

A BELOVED DU'ā'

Sisters, a du'ā' has been taught to us in the ḥadīth. It is a very beloved du'ā'. Learn it and ask it from Allāh ﷻ,

O Allāh, do not make the world the greatest of our worries, and do not make it the end point of our knowledge.¹

Today, our worry and our thought is such that the greatest thing in our minds is the world. Comfort of the world, luxury of the world, wealth of the world, clothing of the world, items of the world, our worry all the time is about the world.

GRIEF OF SAYYIDAH 'Ā'ISHA ﷺ

Sayyidah 'Ā'isha ﷺ said, “I counted every day, each day was worse than breaking a mountain.” It is quite clear that if the Nabī of Allāh ﷺ becomes angry and separates himself, then how much grief will there be? Rasūlullāh ﷺ took an oath of a month. How long is a month? The Ṣaḥābah ﷺ would gather in the Masjid and speak, they would have mashwarah, and then they would all go about and do their work.

¹ Tirmidhī

THE ISLĀMIC MONTH IS SOMETIMES 29, SOMETIMES 30

Sayyidah ‘Ā’isha ؓ says, “It so happened that the month was 29 days.” It so happened that Rasūlullāh ؐ came to the room of Sayyidah ‘Ā’isha ؓ. She became very happy. However, she said, “You took an oath that you will not come for a month, and today is the 29th?”

Rasūlullāh ؐ said, “This month the moon was sighted on the 29th.” It was their great fortune that Rasūlullāh ؐ took an oath of a month. The month was 29 days, not 30.¹

At this point, Allāh ﷻ revealed an āyat,

O Prophet, say to your wives, "If you should desire the worldly life and its adornment, then come, I will provide for you and give you a gracious release. But if you should desire Allāh and His Messenger and the home of the Hereafter – then indeed, Allāh has prepared for the doers of good among you a great reward."²

Sayyidah ‘Ā’isha ؓ says, ‘When Allāh ﷻ revealed this āyat, then Rasūlullāh ؐ first came to me. This is because he had great love for Sayyidah ‘Ā’isha ؓ. At first, he spoke by way of indication because she was a young person. She was married at a young age.

¹ Bukhārī #5191

² Sūrah al-Aḥzāb: 28-29

GUIDANCE FOR THE MOTHER-IN-LAW, FATHER-IN-LAW

I want to give a piece of advice here. Generally, young girls do not have much experience. What reply should she give? What reply must she give to the father-in-law? She has no experience. She is young, simple minded, she says whatever she wants, she was learning in school, her father got her married, she was learning in madrasah, she finished, her father got her married and not she came to live with her in-laws.

For this reason, the responsibility of the in-laws is that when a young girl comes into the house, they must look after her well. They must understand that this girl is like their daughter. She just finished school or madrasah and now she immediately got married. How much she live in the house? She has not learnt.

GUIDANCE FOR THE DAUGHTER-IN-LAW

The daughter-in-law must think that the mother-in-law has experience. If she says something to me, then I should listen with love and act accordingly. There is benefit in this in my life. I will learn something. There must be understanding from both sides, then there will be no arguments between mother-in-law and daughter-in-law, In-sha Allāh.

RASŪLULLĀH ﷺ GAVE SAYYIDAH 'Ā'ISHA ﷺ A

CHOICE BETWEEN 2 THINGS

Anyway, Rasūlullāh ﷺ knew that Sayyidah 'Ā'isha ﷺ was young in terms of age. For this reason, he began to say to her first by way of indication. She understood that he wanted to tell her something. “However, do not be hasty in replying. Go to your parents, consult with them, then give the reply.”

Rasūlullāh ﷺ said this because he knew that Sayyidunā Abū Bakr ﷺ and his wife will not give the counsel to her to separate.

Sayyidah 'Ā'isha ﷺ says, “This was a special gift to me that without consulting my parents, I was allowed to give my view.”¹

PARENTS MUST PAY ATTENTION

Sisters, the parents of that time were like that. They would say something so that the house of the girl does not break. The parents of today must adopt this way. There are issues that arise between families, but the parents must always explain to the daughter and keep her well. Sometimes, in love for the daughter, the parents say something and the girl takes it to heart. This causes the difference to grow. Then, the house breaks. Therefore, the parents must give special attention to this.

¹ Kitāb al-Mazālim

GUIDANCE FOR THE AZWĀJ-E-MUṬAHHARĀT

Rasūlullāh ﷺ informed her of the choice, in accordance to the āyat. The summary of it is that look, in the Noble Qur'ān, Allāh ﷻ says, ‘O Nabī, tell your wives that if they want comfort in this world, they want adornment in this world, they want a nice house, clothes, then they will not get the house of the Nabī. For this reason, I shall give you something, and let you go nicely, i.e., I shall divorce you. Then you can complete the ‘iddat, then live enjoyably.

If you want the Rasūl of Allāh, you want the hereafter, and you want to live this life of poverty with the Nabī, then remember, whoever amongst you will do good, Allāh ﷻ will give them a great reward in the hereafter.”

These are the 2, you can choose one of them.

BELOVED RESPONSE OF SAYYIDAH ‘Ā’ISHA ﷺ

Sisters, may we be sacrificed for Sayyidah ‘Ā’isha ﷺ, may we be sacrificed a thousand times. May Allāh ﷻ reward this pious woman on behalf of the Ummah. When Rasūlullāh ﷺ put the 2 matters in front of her, then what a beloved response she gave,

O Nabī of Allāh, is this something that I should consult my parents about? Never. I shall not go to ask my parents. There is no need for me to consult my parents. I want Allāh, his Rasūl and the abode of the hereafter.”

This means that whatever I get in the world, I shall be happy. Whatever poverty there is, I shall live with it.

However, I shall never leave you.

This was such a beautiful and beloved response that even elderly and experienced women will not be able to give such a response.

Rasūlullāh ﷺ heard the response and was happy. The happiness was seen on his face and his grief was gone.

MARRIAGE IS DONE FOR PERMANENCY

Sisters, when a person marries, then marriage is done for permanency. It is not for a few days. This is a matter of the world and the hereafter. When a person marries, then make the intention that now I am going to this house for marriage, and my janāzah will come out of the same house. In-shā Allāh, I shall live with my husband in Jannah too.

REQUEST OF SAYYIDAH ‘Ā’ISHA ﷺ

Rasūlullāh ﷺ went to each of his wives and mentioned the choices to them. Sayyidah ‘Ā’isha ﷺ made a request, “Ḥaḍrat, the reply I gave you, the decision I made, do not inform the other wives of it.”

Upon this, Rasūlullāh ﷺ said, “If any of them ask me what reply did Sayyidah ‘Ā’isha ﷺ give, then I shall inform and I shall not hide it. Allāh ﷻ did not send me to the world to create trials, but to announce glad tidings, to teach, and as a teacher.”¹

¹ Fath-ul-Bārī vol.8 p.670

Look at the blessed teaching of Rasūlullāh ﷺ. It was something good. He said about it, “I shall not hide it, I shall say it.”

GOOD THINGS MUST NOT BE HIDDEN

Sisters, if you come to know of something good, then do not hide it. Tell others. There will be benefit for others also. Others will practice. We will get the reward. One must not hide good things.

ALL THE WIVES GIVE THE SAME ANSWER

Rasūlullāh ﷺ then went to the homes of the other wives. He gave the choice to each of them.

May we be sacrificed for the mothers of the believers. All of them gave the same answer. ‘O Nabī of Allāh, we want Allāh, his Rasūl, and the hereafter. We do not want comfort of this world. The poverty of the world can carry on. However, we shall never leave the Nabī and go elsewhere.’¹

Rasūlullāh ﷺ heard this reply and was very happy. From the āyāt of the Noble Qur'ān we can see that Allāh ﷻ also liked their answer.

ALLĀH ﷻ HONOURS THE UMMAHĀT-UL-MU'MINĪN

Allāh ﷻ gave great honour to the Ummahāt-ul-Mu'minīn. He granted such bounties that our minds will be surprised.

¹ Bukhārī

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1. The first bounty that Allāh ﷻ gave was that all of them were given the position in Jannah with Rasūlullāh ﷺ.

2. An announcement came from Allāh ﷻ that whatever good they do, Allāh ﷻ will give them double reward.

3. They became the mothers of the believers until Qiyāmah. Allāh ﷻ granted them the special honour of being our mothers. In terms of lineage, Sayyidunā Abū Bakr ؓ was the father of Sayyidah 'Ā'isha ؓ. However, in terms of being an Ummatī, Sayyidah 'Ā'isha ؓ is the mother of Sayyidunā Abū Bakr ؓ. Similarly, in terms of the lineage, Sayyidah Ḥafṣah ؓ is the daughter of Sayyidunā 'Umar ؓ, but in terms of being an Ummatī, she is the mother of Sayyidunā 'Umar ؓ.

4. Allāh ﷻ will grant them great honour and reward in the hereafter.

5. Allāh ﷻ said to Rasūlullāh ﷺ that all his spouses were loyal. They wanted Rasūlullāh ﷺ from the heart. Now, in future he will not marry anyone else.

6. When they became the mothers of the believers, then after the demise of Rasūlullāh ﷺ they were not permitted to marry anyone else. Rasūlullāh ﷺ was not

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to marry anyone else, nor could they marry anyone else after this.

7. They got the pleasure of Allāh and his Rasūl ﷺ. Subhānallāh, this is a great bounty.

8. Allāh will grant them the best provision in this world and the hereafter.

9. Now they got the chance to live the best life with Rasūlullāh ﷺ. It was such an excellent life that they learnt the Dīn from Rasūlullāh ﷺ, and all the Muslims until the day of Qiyāmah will learn the Dīn through them, as to how the household life of Rasūlullāh ﷺ was.

The Ummahāt-ul-Mu'minīn became the teachers of the Ummah.

THE AZWĀJ-E-MUṬAHHARĀT ARE THE TEACHERS OF ALL THE MUSLIMS

Allāh ﷻ says,

And remember what is recited in your houses of the verses of Allāh and wisdom.¹

Learn the āyāt of Allāh and knowledge in the home. Wisdom refers to the Sunnah of Rasūlullāh ﷺ. Learn it and convey it to the Ummah. It was a matter of great fortune that the Noble Qur'ān was revealed in the homes of the Ummahāt-ul-Mu'minīn.

¹ Sūrah al-Aḥzāb: 34

After the demise of Rasūlullāh ﷺ, the great Ṣaḥābah رضى الله عنهم would come to the wives of Rasūlullāh ﷺ and learn the Dīn from behind the pardah.

IT IS NECESSARY TO TEACH THE DĪN TO OTHERS

In the āyat I read, it is written in the Tafsīr that whichever person, male or female, hears an āyat or ḥadīth, then it is binding on him or her to convey it to the Ummah. The Ṣaḥābah رضى الله عنهم had fulfilled this command. Now, it is necessary for us that whatever part of Dīn we learn, we must convey it to others. In-shā Allāh, we will get the reward of Tablīgh, and whoever we convey it to, if they practice on it, we will get the reward too.¹

ANOTHER VIRTUE OF THE AZWĀJ-E- MUṬAHHARĀT

After these āyāt, Allāh ﷻ says,

Allāh intends only to remove from you the impurity [of sin], O people of the [Prophet's] household, and to purify you with [extensive] purification.²

In this āyat, all the households of Rasūlullāh ﷺ are included. All the wives of Rasūlullāh ﷺ are included. Allāh ﷻ protected them from the promptings of Shayṭān, and he

¹ Ma'ārif-ul-Qur'ān vol.7 p.171

² Sūrah al-Aḥzāb: 33

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purified their hearts and gave them inner illumination.

THE SPECIAL STATUS OF THE AZWĀJ-E-MUṬAHHARĀT AMONGST THE WOMEN

The Azwāj-e-Muṭahharāt have been given a special status amongst the women,

O wives of the Prophet, you are not like anyone among women.

Based on their link of marriage to Rasūlullāh ﷺ, they are definitely more virtuous than the women of the world. This special status of theirs was also shown.

Sisters, Allāh ﷻ gave this position to the Ummhāt-ul-Mu'minīn. Great Ṣaḥābah رضى الله عنهم and Tābi'īn would come to them and these women would teach them, they would give advice, they used to teach the Dīn of Allāh. Allāh ﷻ blessed them with such a lofty position.

Sisters, this incident is mentioned in the Noble Qur'ān. It is mentioned in Bukhārī. I mentioned the incident to you. Together with this, there are many points of advice in it. I shall mention them to you too.

SPECIAL ADVICE

However, in the end, keeping this incident before you, I want to mention a special piece of advice. As the mother is, so will the daughter be, the daughter follows the path of the mother. Our mothers are the wives of Rasūlullāh ﷺ. Come, let us all take the lesson that just as the mother likes, our likes

must be the same.

We must not become crazy over the world. We must run behind the wealth, provision, clothing and items of comfort of the world. We must have worry and concern about pleasing Allāh ﷻ. Our greatest worry, our greatest effort, our greatest thought must be how we can do those things that will please Allāh ﷻ and his Rasūl ﷺ. As we have acquired the examples in our mothers, we must live our lives accordingly.

Sisters, contentment, gratitude, patience, these 3 things are such that if they come into our lives then Allāh ﷻ will be pleased with us. In-shā Allāh, you will get the bounty of being entered into Jannah with Sayyidah 'Ā'isha ؓ, Sayyidah Khadījah ؓ, Sayyidah Zaynab ؓ, the leader of the women of Jannah, Sayyidah Fāṭimah ؓ. The lives of these great women are an example for all of us. Adopt simplicity like theirs.

ANOTHER ADVICE

The second advice is that the Ummahāt-ul-Mu'minīn were very close to Rasūlullāh ﷺ. They had a close relationship with Rasūlullāh ﷺ. Sisters, understand one point well. Allāh ﷻ desires that the simplicity that was in the lives of those close to Rasūlullāh ﷺ, that simplicity must come in us. This is what Allāh ﷻ likes. From the incident I have mentioned, the wisdom we understand is that we must live a life of simplicity. Allāh ﷻ likes it.

THIRD ADVICE

The third advice we get is that the love of Rasūlullāh ﷺ was more in the hearts of these spouses in comparison to the items of the world. They loved Rasūlullāh ﷺ more than the comfort and luxury of the world. Sisters, by hearing this, make the intention today that we will also make the love of Rasūlullāh ﷺ in our hearts the most.

Whichever heart has the love of Allāh ﷻ and his Rasūl ﷺ in it, that person will do everything in accordance to the blessed Sunnah of Rasūlullāh ﷺ. For this reason, learn the Sunnah, and bring it into your life.

May Allāh ﷻ bless me and you with the good fortune of this. Āmīn

MARRIAGE MUST BE DONE ACCORDING TO THE SUNNAH

Sisters, Māshā Allāh, we worship, do good deeds, make dhikr, tasbīḥ, tilāwat etc. but when there is some program in our homes, there is an engagement, a wedding, then the test comes, the test to see how much love we have for Rasūlullāh ﷺ. For this reason, we must do our weddings, our functions, the programs at home all in accordance to the Sunnah of Rasūlullāh ﷺ. In-shā Allāh, we will get the perfect love for Rasūlullāh ﷺ. On the day of Qiyāmah, we will get the water from the pond of Kawthar from the blessed luminous hands of Rasūlullāh ﷺ and we will get the intercession of

Rasūlullāh ﷺ.

THE BLESSED NAMES OF THE AZWāj-E-MUṭAḤḤARāt WHEN THIS INCIDENT TOOK PLACE

Imām Baghawī رحمه الله has written in his Tafsīr that when this incident took place, there were 9 wives in the nikāḥ of Rasūlullāh ﷺ. 5 of them were from the Quraysh.

1. Sayyidah ‘Ā’isha رضي الله عنها bint Abū Bakr Ṣiddīq
2. Sayyidah Ḥafṣah رضي الله عنها bint ‘Umar bin al-Khaṭṭāb
3. Sayyidah Umm Ḥabībah رضي الله عنها bint Abū Sufyān
4. Sayyidah Umm Salamah bint Umayyah رضي الله عنها
5. Sayyidah Sawdah bint Zam’ah رضي الله عنها

Form this, we also understand that there is no illness that will come about if a person marries in his family, as some doctors wrongly assert today.

The other 4 were from different families:

1. Sayyidah Zaynab bint Jaḥsh رضي الله عنها
2. Sayyidah Maymūnah bint Ḥārith Hilālī رضي الله عنها
3. Sayyidah Ṣafiyyah bint Ḥuyyay رضي الله عنها
4. Sayyidah Juwayriyyah bint Ḥārith رضي الله عنها

They remained alive until the demise of Rasūlullāh ﷺ.

Aside from them, Sayyidah Khadījah رضي الله عنها passed away during the Makkan life of Rasūlullāh ﷺ. Sayyidah Zaynab

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bint Khuzaymah  passed away during the Madani life of Rasūlullāh .¹

I have mentioned these names so that the children that are born into our homes, we must name the children accordingly.

May Allāh  reward our mothers with the best of rewards, grant them the highest stage in Jannat-ul-Firdus. In-shā allāh, at another time we shall go into the stories of the Ummahāt-ul-Mu'minīn.

وآخر دعوانا أن الحمد لله رب العالمين

¹ Baghawī vol.5 p.95

A UNIQUE INCIDENT OF THE HOUSEHOLD LIFE OF RASŪLULLĀH ﷺ: THE INCIDENT OF SAYYĪDAH

ḤAFṢAH ﷺ AND SAYYĪDAH 'Ā'ISHA ﷺ

Brief Introduction of Sayyidah Ḥafṣah ﷺ

Name: Ḥafṣah

Lineage: Ḥafṣah bint 'Umar bin al-Khaṭṭāb bin Nufayl bin 'Abdul 'Uzzā bin Riyāḥ bin 'Abdullāh bin Qurṭ bin Zarāḥ bin 'Adī bin Ka'b bin Lu'ayy bin Ghālib bin Fihr bin Mālik Al-Qurashiyyah Al-'Adawiyyah

Mother: Zaynab bint Maz'ūn

Birth: 5 years before the deputation of Rasūlullāh ﷺ, when the Quraysh were building the Ka'bah. Rasūlullāh ﷺ was 35 years old at that time.

Nikāḥ: Sayyidah Ḥafṣah ﷺ was first married to Sayyidunā Khunays bin Ḥudhāfah ﷺ. He was from the people that embraced Islām early on. He migrated to Abyssinia and Madīnah. He was wounded in Uḥud and passed away in Madīnah.

She embraced Islām with her husband.

The mahr given by Rasūlullāh ﷺ was 400 dirhams.

She was 20 years old when she got married to Rasūlullāh ﷺ.

Demise: At the age of 63 during the Khilāfat of Sayyidunā Mu'āwiyah ﷺ in Sha'bān 45 AH. She was buried in Jannat-ul-Baqī'.¹

¹ Aṭ-Ṭabaqāt Al-Kubrā, Ibn Sa'd vol.10 p.64

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 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 وذرياته وأهل بيته وأهل طاعته وبارك وسلم تسليما كثيرا كثيرا أما بعد، فأعوذ بالله من الشيطان الرجيم، بسم الله الرحمن الرحيم

O Prophet, why do you prohibit [yourself from] what Allāh has made lawful for you, seeking the approval of your wives? And Allāh is Forgiving and Merciful. Allāh has already ordained for you [Muslims] the dissolution of your oaths. And Allāh is your protector, and He is the Knowing, the Wise. And [remember] when the Prophet confided to one of his wives a statement; and when she informed [another] of it and Allāh showed it to him, he made known part of it and ignored a part. And when he informed her about it, she said, "Who told you this?" He said, "I was informed by the Knowing, the Acquainted." If you two [wives] repent to Allāh, [it is best], for your hearts have deviated. But if you cooperate against him – then indeed Allāh is his protector, and Gabriel and the righteous of the believers and the angels, moreover, are [his] assistants.¹

SūRAH TAḤRīm

There is a Sūrah in the 28th juz of the Noble Qur'ān,

¹ Sūrah at-Taḥrīm: 1-4

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Sūrah Taḥrīm. This is a Madanī Sūrah. It was revealed after the hijrah to Madīnah. In this Sūrah, an incident has been mentioned that happened in the house of Rasūlullāh ﷺ. It affected his family life.

In this incident, there are many points of advice. May Allāh ﷻ grant us understanding and the ability to bring it into our lives, and the ability to convey it to others. Āmīn

IT IS NOT OUR CHOICE TO MAKE ḥALāl INTO ḥARām & VICE-VERSA

First understand a ruling of the sharī'ah. Whatever Allāh ﷻ has made ḥarām, no one can make it ḥalāl out of his own volition. The choice of making something ḥalāl or ḥarām lies with Allāh ﷻ. Similarly, whatever is ḥalāl in sharī'ah, no person can believe it to be ḥarām. It is a great sin, and there is fear of disbelief for such a person. For example, Allāh ﷻ has made the milk of the goat, cow, and buffalo ḥalāl. Now if someone says that his belief is such that he takes their milk to be ḥarām. This will be a great sin. There is fear of such a person becoming a disbeliever. In fact, many 'Ulamā' say that he becomes a disbeliever.

TO TAKE ḥALāl TO BE ḥARām FOR A NECESSITY?

One ruling is that if a person take something ḥalāl as such according to his belief, but because of some need or some expediency he takes an oath that he takes it as forbidden upon

himself, then it is permissible to do this but not good. It will be necessary to break one's oath and give kaffārah. For example, a person takes an oath and says that today he will not drink milk. If he did this for some need, it will be permitted. However, it is not the ideal. He must break the oath and begin drinking milk. He must give kaffārah. If a person took an oath without any need and he made something ḥalāl as ḥarām, then it will be sinful.

LEAVING OUT SOMETHING ḤALĀL WITH THE INTENTION OF REWARD

One ruling is that it will be bid'ah and sinful to abandon something ḥalāl forever with the intention of acquiring reward. This is a part of monasticism. This is not permitted in our Dīn. There are some people who have misunderstanding and abandon certain things forever. They feel it rewardable. This is bid'ah and sinful.

LEAVING OUT SOMETHING ḤALĀL DUE TO ILLNESS

However, if a person has an illness, or some medical problem, and he leaves out something permitted, then it is fine. For example, a person has a milk related allergy. If he drinks milk, he falls ill. Or he has some problem in the stomach. Now, he takes it to be ḥalāl, but because he has an illness, he leaves it. This is permitted.

BEGINNING OF THE INCIDENT

There was a unique incident that took place in the family of Rasūlullāh ﷺ. We will learn many things of the family life of Rasūlullāh ﷺ from this story, In-shā Allāh.

GOOD FORTUNE OF SAYYIDAH ḤAFṢAH ﷺ IN TERMS OF FAMILY

One of the blessed wives of Rasūlullāh ﷺ was Sayyidah Ḥafṣah ﷺ. She was the daughter of Sayyidunā 'Umar ﷺ. She was the blessed and fortunate woman whose mother's family and father's family went ahead and met with Rasūlullāh ﷺ. Her father was Sayyidunā 'Umar ﷺ - a Qurayshī. Her mother was Zaynab bint Maz'ūn ﷺ, she was also a Qurayshī. She was a a Qurayshī from both sides.

BIRTH OF SAYYIDAH ḤAFṢAH ﷺ

Rasūlullāh ﷺ was deputed as a Nabī by Allāh ﷻ. 5 years before this, Sayyidah Ḥafṣah ﷺ was born. The year in which the Qurayshīs had built the Ka'bah again, it was in that year she was born. At that time, Rasūlullāh ﷺ was 35 years old. This means that there was a difference of 35 years between Rasūlullāh ﷺ and her. Her maternal uncle was Sayyidunā 'Uthmān bin Maz'ūn ﷺ, he was the 14th person to embrace Islām. Her mother embraced Islām in the initial stages and she passed away before hijrah.

FIRST NIKāḥ OF SAYYIDAH ḤAFṢAH ﷺ

Sayyidah Ḥafṣah ﷺ was first married to a Muhājir Ṣaḥābī by the name of Sayyidunā Khunays bin Ḥudhāfah Sahmī ﷺ. He was the brother of the famous Ṣaḥābī, Sayyidunā ‘Abdullāh bin Ḥudhāfah ﷺ. He was a poet and very brave. In the initial stages, Sayyidunā Khunays ﷺ had embraced Islām. He migrated to Ethiopia and Madīnah. Sayyidah Ḥafṣah ﷺ migrated with her husband and came to Madīnah.¹

DEMISE OF THE HUSBAND OF SAYYIDAH ḤAFṢAH ﷺ & WORRY OF SAYYIDUNĀ ‘UMAR ﷺ FOR THE MARRIAGE OF HIS DAUGHTER

Sayyidunā Khunays ﷺ was injured in the battle of Uḥud. He returned to Madīnah and passed away. When his daughter was widowed, Sayyidunā ‘Umar ﷺ became worried. During that time, the wife of Sayyidunā ‘Uthmān ﷺ, the daughter of Rasūlullāh ﷺ, Sayyidah Ruqayyah ﷺ had passed away, Sayyidunā ‘Uthmān ﷺ was left without a wife.

PROPOSAL TO SAYYIDUNĀ ‘UTHMĀN ﷺ

For this reason, Sayyidunā ‘Umar went to Sayyidunā ‘Uthmān ﷺ and said, “My daughter Ḥafṣah has been widowed. Marry her.” However, Sayyidunā ‘Uthmān ﷺ

¹ Aṭ-Ṭabaqāt Al-Kubrā, Ibn Sa’d vol.10 p.64

replied, “I shall think about it and respond. This is because marriage is not such a matter that a person should respond in haste.” Then, when they met again, Sayyidunā ‘Uthmān رضي الله عنه said, “I do not intend to marry.”

PROPOSAL TO SAYYIDUNĀ ABŪ BAKR رضي الله عنه

Then Sayyidunā ‘Umar رضي الله عنه went to Sayyidunā Abū Bakr رضي الله عنه and said, “My daughter Ḥafṣah has been widowed. You should marry her.”

Look, a father is going and presenting the proposal for his daughter on his own. Therefore, if someone sees a religious boy, then it will be permitted to present a proposal to him. There is nothing wrong in this.

Sayyidunā ‘Umar رضي الله عنه went to Sayyidunā Abū Bakr رضي الله عنه. However, Sayyidunā Abū Bakr رضي الله عنه did not respond. He did not say whether he is interested in marriage or not. Sayyidunā ‘Umar رضي الله عنه felt hurt that Sayyidunā Abū Bakr رضي الله عنه did not give any response.¹

MARRIAGE TO A BETTER PERSON THAN SAYYIDUNĀ ‘UTHMĀN رضي الله عنه

When Sayyidunā ‘Uthmān رضي الله عنه turned the proposal down and Sayyidunā Abū Bakr رضي الله عنه refused, then Sayyidunā ‘Umar رضي الله عنه came to Rasūlullāh ﷺ and mentioned what had happened

¹ Bukhārī #5122

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with Sayyidunā ‘Uthmān رضي الله عنه and Sayyidunā Abū Bakr رضي الله عنه.

Rasūlullāh ﷺ gave a beautiful answer, he said, “Ḥafṣah will marry someone better than ‘Uthmān and ‘Uthmān will marry someone better than Ḥafṣah.”¹

Subsequently, this happened. Sayyidah Ḥafṣah رضي الله عنها married a person better than Sayyidunā ‘Uthmān رضي الله عنه and Sayyidunā Abū Bakr رضي الله عنه, i.e., with Rasūlullāh ﷺ. Sayyidunā ‘Uthmān رضي الله عنه married a person better than Sayyidah Ḥafṣah رضي الله عنها, i.e., the other daughter of Rasūlullāh ﷺ, Sayyidah Umm Kulthūm رضي الله عنها. In this way, they were settled.

MAHR OF SAYYIDAH ḤAFṢAH رضي الله عنها

When Rasūlullāh married Sayyidah Ḥafṣah رضي الله عنها, it was the 3rd year of the migration. The mahr was 400 Dirhams. Sayyidah Ḥafṣah رضي الله عنها passed away in Madīnah in Jumād-ul-Awwal 41 AH. At that time, Marwān was the governor on behalf of Sayyidunā Mu’āwiyah رضي الله عنه. He performed the janāzah ṣalāh and she was buried in Jannat-ul-Baqī’. Her grave is there today.

REASON FOR SAYYIDUNĀ ABŪ BAKR رضي الله عنه NOT RESPONDING

The reason for Sayyidunā Abū Bakr رضي الله عنه not responding was that he had come to know that Rasūlullāh ﷺ had

¹ Fath-ul-Bārī vol.9 p.220

intended to marry Sayyidah Ḥafṣah رضي الله عنها. However, the intention of Rasūlullāh ﷺ was a secret. For this reason, Sayyidunā Abū Bakr رضي الله عنه did not let the secret of Rasūlullāh ﷺ out.

Then, later on, Rasūlullāh ﷺ married Sayyidah Ḥafṣah رضي الله عنها. Sayyidunā Abū Bakr رضي الله عنه told Sayyidunā ‘Umar رضي الله عنه that he knew of the intention of Rasūlullāh ﷺ. However, he did not want to let the secret of Rasūlullāh ﷺ out. For this reason, he did not respond. He told Sayyidunā ‘Umar رضي الله عنه not to feel bad. Sayyidunā Abū Bakr رضي الله عنه said, “If Rasūlullāh ﷺ was not going to marry her, then I would have definitely married your daughter.”¹

GOOD FORTUNE OF SAYYĪDAH ḤAFṢAH رضي الله عنها

When Rasūlullāh ﷺ married her, then Sayyidah Ḥafṣah رضي الله عنها became Umm-ul-Mu'minīn, Sayyidah Ḥafṣah رضي الله عنها was a very pious woman. We can gauge her piety from the fact that Rasūlullāh ﷺ himself intended to marry her. This is a sign of her good fortune.

ANOTHER GOOD FORTUNE OF SAYYĪDAH ḤAFṢAH رضي الله عنها

The second good fortune of Sayyidah Ḥafṣah رضي الله عنها was that

¹ Bukhārī#5122

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Rasūlullāh ﷺ had once intended to divorce her. Allāh ﷻ sent Sayyidunā Jibrīl ؑ who said, “Go and tell my Nabī that he should not divorce Sayyidah Ḥafṣah ؑ.”

Look, Rasūlullāh ﷺ intended to divorce her, but Allāh ﷻ sent Sayyidunā Jibrīl ؑ with the message that Sayyidah Ḥafṣah ؑ performs ṣalāh in abundance, she fasts in abundance, and she will be from his spouses in Jannah. “Therefore, do not divorce her.”¹

Subsequently, when this message came from Allāh ﷻ, then Rasūlullāh ﷺ held back his intention of divorce and he kept her as his wife. Sayyidah Ḥafṣah ؑ reported about 60 aḥādīth from Rasūlullāh ﷺ. From this, we can gauge the benefit the Ummah acquired from her reporting the aḥādīth.

MAIN INCIDENT

Now, let us go into the incident. Each wife of Rasūlullāh ﷺ had great love for him. Each wife wanted that Rasūlullāh ﷺ should show more love to them. This was so that they could enjoy the attention of Rasūlullāh ﷺ more. They wanted to get more blessings from Rasūlullāh ﷺ.

TREATING THE WIFE WITH LOVE IS A GREAT TEST

When a person has one wife, then it is easy to treat her

¹ Abū Dāwūd, Fath-ul-Bārī vol.9 p.357

well and treat her nicely. However, if a person has more than one wife, then it becomes a great test for a person to treat each one with love. On such occasion, even great people shake. In this matter, Rasūlullāh ﷺ was very firm. Rasūlullāh ﷺ treated each of his wives well. He did not shake in this matter. This was a miracle of Rasūlullāh ﷺ that he fulfilled the rights of all his wives. Each wife was happy with Rasūlullāh ﷺ, each one of them felt that he had great love for them.

PRACTICE OF RASŪLULLĀH ﷺ AFTER ‘AṢR

Rasūlullāh ﷺ had made turns to spend the night with each wife. Whoever's turn it was, he would go and spend the night there. However, when he completed ‘Aṣr ṣalāh, then he would go for a short while to each of the wives. He would go and ask how they were doing. Have some light hearted talk with them. After this, he would engage in his work. This was his daily practice. The turn for spending the night was a separate matter.¹

DRINKING HONEY BY SAYYIDAH ZAYNAB رضي الله عنها

On one occasion, Rasūlullāh ﷺ went to the house of Sayyidah Zaynab رضي الله عنها. Someone had gifted honey to her. She made a honey drink and gave it to Rasūlullāh ﷺ. He had the drink for a few days. It took a little while for him to have the

¹ Mazharī vol.18 p.117

drink. It seemed as though he spent a little extra time by Sayyidah Zaynab ؓ because of having this drink. For this reason, Sayyidah 'Ā'isha ؓ felt a sort of covetousness because he spent more time there.¹

CO-WIVES MEET AMONGST THEMSELVES

Co-wives normally have issues amongst themselves. This is not wrong, or evil.

For this reason, Sayyidah 'Ā'isha ؓ met and discussed with Sayyidah Ḥaṣṣah ؓ. Both were daughters of great fathers. Sayyidah 'Ā'isha ؓ was the daughter of Sayyidunā Abū Bakr ؓ and Sayyidah Ḥaṣṣah ؓ was the daughter of Sayyidunā 'Umar ؓ. They consulted and decided that when Rasūlullāh ؐ goes to them, they will say, “Ḥaḍrat, the smell of maghāfir comes from you.”

Maghāfir was a plant that had an odour.

RASŪLULLĀH ؐ DISLIKED BAD SMELLS

Rasūlullāh ؐ disliked bad odours. This was to the degree that he would not have raw garlic and onions. When Rasūlullāh ؐ migrated to Madīnah and he stayed at the house of Sayyidunā Abū Ayyūb Anṣārī ؓ, then one day his wife used garlic in the food. Rasūlullāh ؐ did not eat the food and said, “There is an odour in onions and garlic. The

¹ Ibid

angels come to me and the angels are troubled by the odour.” From that day, Sayyidunā Abū Ayyūb ؓ and his wife left out using onions and garlic in the food.¹

REMOVE BAD SMELLS

However, we cook the onion and garlic and remove the smell. Hence, there is no problem in using it this way. Moreover, if someone puts onion in the salad and then cleans his mouth and removes the odour, it is a good thing because no trouble will be caused to the angels.

THE SMELL OF MAGHĀFĪR IS COMING FROM YOUR MOUTH

After ‘Aṣr, when Rasūlullāh ؐ went to visit his wives, then a few of them said, “Ḥaḍrat, the odour of Maghāfir is coming from your mouth.” Sayyidah Saudah ؓ, Sayyidah ‘Ā’isha ؓ, Sayyidah Ḥafṣah ؓ - all of them said this. Rasūlullāh ؐ said, “I have not eaten maghāfir, I drank honey.” They said, “It could be that the bees ate from the maghāfir, for this reason, the smell has come into the honey.”

If the bee sits on the neem tree, then the honey will be bitter. In the same way, in whichever area there is honey and there are fruit trees there, it has an effect in the honey.

¹ Kitāb-ul-Aṭ’imah #1807

RASŪLULLĀH ﷺ TAKES AN OATH NOT TO USE HONEY

When Rasūlullāh ﷺ heard this, then he took an oath in front of Sayyidah Ḥafṣah رضي الله عنها, “In future, I shall not have honey.” Together with this, Rasūlullāh ﷺ said, “Ḥafṣah, do not tell anyone that I have taken an oath not to have honey, because Zaynab will come to know and she will be hurt.”

ONE MUST SPEAK CLEARLY

From this, we learn a lesson from the action of Rasūlullāh ﷺ that when the wives said that there was an odour coming from his mouth, he did not make up anything. He clearly said that he had honey. We learn that one must speak clearly, there is goodness in this. When a person will turn the speech around it will spoil matters.

PLEASING ONE'S WIFE

Rasūlullāh ﷺ took this oath in order to please his wives. It is a good thing to make ones wife happy. Treating them in a good way is excellent. However, this was the family of Rasūlullāh ﷺ. They were to be an example until the day of Qiyāmah. Nothing from them should happen that will cause difficulty for the Ummah until Qiyāmah. There would be difficulty for the Ummah, so Allāh ﷻ did not allow the matter to go ahead. For this reason, in the Qur'ān, Allāh ﷻ revealed the āyāt of Sūrah at-Taḥrīm.

ANOTHER REPORT OF THE INCIDENT

In some reports, it is mentioned that there was a slave girl by Rasūlullāh ﷺ. Her name was Māriyah Qibṭiyyah. She was from Egypt. The king of Egypt, Muqauqis had gifted her to Rasūlullāh ﷺ. Rasūlullāh ﷺ had a son by the name of Ibrāhīm from her. Māriyah Qibṭiyyah is buried close to Masjid Quba. Rasūlullāh ﷺ fulfilled his need with her, so the other wives felt displeased in their hearts.

From some reports, we learn that Rasūlullāh ﷺ took an oath that he will not sleep with Māriyah. Upon this, Allāh ﷻ revealed this Sūrah, in which he said, O Nabī, why are you forbidding for yourself that which Allāh has permitted?

This means that honey is permitted, Māriyah Qibṭiyyah is your slave girl. They are ḥalāl, why are you leaving them?

Then Allāh ﷻ says, 'you seek to please your wives.'

There was no reprimand for this. From this, we learn that it is something good to make one's wife happy. However, when making one's wife happy, one must not do anything that is against the sharī'ah. No command of Allāh must be broken.

FORM OF THE BEARD

When coming, then on the day of jumu'ah, I mentioned the rulings of the beard to the men. I said that shaving the beard is a sin and it is also sinful to trim it less than a fist. There are many men, Allāh know best, whether it is true or made up, that you will know, they take the name of the wife

and say that the wife does not permit us.

You must not be blamed. For this reason, today you must speak to your husbands and tell them, look, the command of the sharī'ah is that a person must keep the beard a fist length. Hence, you must keep the beard. We have no problem with it. If you will not keep the beard, then you will be sinful.

Allāh ﷻ then says,

And Allāh is Forgiving and Merciful. Allāh has already ordained for you [Muslims] the dissolution of your oaths. And Allāh is your protector, and He is the Knowing, the Wise.

Allāh ﷻ wanted that Rasūlullāh ﷺ should have honey again and to also keep his relations with Māriyah ﷺ. Subsequently, Rasūlullāh ﷺ gave kaffārah for his oath and said that he will continue using the honey and also keep his link with Māriyah ﷺ.¹

MAN DOES NOT HIDE THAT WHICH IS OF BENEFIT TO HIM FOR LONG

Rasūlullāh ﷺ said to Sayyidah Ḥafṣah ﷺ, “Do not tell this to anyone.” However, that which is of benefit to a person cannot be held back for long. People will tell others. Sayyidah Ḥafṣah ﷺ immediately said this to Sayyidah ‘Ā’isha ﷺ. This was a mistake, she let out the secret of

¹ Ṭabarī vol.12 p.149

Rasūlullāh ﷺ. Allāh ﷻ did not like this.¹

VERY SHAMELESS

From this, we learn an important lesson that whatever happens between husband and wife, one must not tell it to others, especially matters of a personal nature, and matters of the bedroom. This must never be spoken of in front of anyone. This is shameless and a dangerous sin.

NO-ONE CAN HIDE ANYTHING FROM ALLĀH

Sayyidah Ḥaṣṣah ﷺ mentioned the secret of Rasūlullāh ﷺ to Sayyidah ‘Ā’isha ﷺ. Upon this, the command to repent came from Allāh ﷻ, that you must repent. The question that arises is that Sayyidah Ḥaṣṣah ﷺ spoke in quiet, so how did Rasūlullāh ﷺ come to know? In essence, Allāh ﷻ sent Sayyidunā Jibrīl ﷺ and he informed Rasūlullāh ﷺ. This is because no matter how much a person tries to hide something, but Allāh ﷻ wants it to come out, it will not remain hidden. It will come out.

ONE MUST HIDE THE FAULTS OF OTHERS

For this reason, sisters, you must hide the matters of others that are not appropriate. If you make an error, then Allāh ﷻ will hide it in this world and the hereafter. If you make something known, then remember, we make mistakes

¹ Mazḥarī vol.18 p.118, Ṭabarī vol.12 p.148

and by way of punishment, Allāh will allow others to come to know. It will be made apparent in this world or in the hereafter.

WHERE DOES THE MIND OF A PERSON GO ON SUCH OCCASIONS?

Rasūlullāh ﷺ told Sayyidah Ḥafṣah ؓ in a nice way, ‘Ḥafṣah, I said to you that I took an oath that I will not have honey or I will not go to Māriyah, and you must not tell this to anyone. Why did you disclose this to the other wives?’ Sayyidah Ḥafṣah ؓ immediately asked, “Ḥaḍrat, who informed you of this?”

Sayyidah Ḥafṣah ؓ’ s mind went in that direction, that Sayyidah ‘Ā’isha ؓ told Rasūlullāh ﷺ. On such occasions, the mind goes like that.

BEING TAKEN TO TASK FOR LEAKING THE SECRET OF RASŪLULLĀH ﷺ

Rasūlullāh ﷺ gave a beloved answer. Sisters, whatever talk happened between Rasūlullāh ﷺ and Sayyidah Ḥafṣah ؓ, the question and answer was mentioned in the Noble Qur’ān by Allāh ﷻ. This is a sign of their nobleness and purity.

And [remember] when the Prophet confided to one of his wives a statement; and when she informed [another] of it and Allāh showed it to him, he made known part of it and ignored a part. And when he informed her about it, she said, "Who

told you this?" He said, "I was informed by the Knowing, the Acquainted."

Rasūlullāh ﷺ mentioned a clear answer that caused the matter to be pushed down, he said that Allāh ﷻ had informed him, he ended off the argument in this way.

REPENT

Then Allāh ﷻ revealed the instruction,

If you two [wives] repent to Allāh, [it is best], for your hearts have deviated.

Both of you were involved in a mistake. It was not appropriate, i.e., you consulted amongst yourselves and stopped Rasūlullāh ﷺ from having honey, you stop him from Māriyah. This was not appropriate. Then, you leaked the secret of Rasūlullāh ﷺ. This was also not appropriate. You have moved away from the path of moderation. Hence, you must repent.

ONE REASON FOR REPORTING THE INCIDENT

It is quite clear that these wives of Rasūlullāh ﷺ definitely repented in the court of Allāh. They had presented themselves in front of Allāh to repent sincerely. Allāh ﷻ had mentioned this matter of the household of Rasūlullāh ﷺ and informed the Ummah that this household, this family, they are pure from the outside and they are pure from the inside too. No one should have any filthy or dirty thought about them. This is a blessed and luminous household.

EXCELLENT LESSON ON GOOD CHARACTER

In this, we have been taught an excellent lesson, that good conduct and character is that if there is something inappropriate that comes from the husband or from the wife, something that is against one's happiness, then one must analyse it. Overlook and forgive. If a problem ensues, and a noise is made, it could be that it explodes and turns into a major fight, we seek the protection of Allāh. It could reach a divorce. Therefore, if something against your nature happens, then forgive, be soft and kind, put the matter off.

IF SOMEONE MAKES A MISTAKE, THEN DO NOT SPOIL HIS NAME

The second important lesson is that the wife that leaked the secret of Rasūlullāh ﷺ, Allāh ﷻ did not mention her name in the Noble Qur'ān. We learn that good character is that if someone makes a mistake, then we must not allow the name of the person to come out.

When Rasūlullāh ﷺ would mention the error of a person, he would speak in general terms. There are some people, they did this' etc.

ONE SPARK CAN DESTROY THE ENTIRE AREA

Look, when there are complaints, then Rasūlullāh ﷺ did not blame anyone. This is because small things in family life can sometimes be dangerous. Just as a spark that can cause the entire house to burn down.

ADVICE TO WOMEN OF IMPORTANT HOUSEHOLDS

This is especially important with regards to women of important households, they must not bring disrepute to their parents and siblings, they must know that they come from a senior family. There are some sisters that come from important households, when they are married, then the important household will show this. If the person brings some new way into the house, then the habit will be said to be inappropriate. When going to the in-laws, then one must be soft and kind. In-shā Allāh, due to this, your married life will be comfortable.

May Allāh ﷻ make our family life a moderate one, in which there is kindness. Sayyidah Ḥafṣah ؓ and Sayyidah ‘Ā’isha ؓ would perform ṣalāh and fast, may Allāh ﷻ grant us the ability to bring good qualities like theirs into our life. Āmīn

AN IMPORTANT POINT

Listen to an important point. In a ḥadīth, Rasūlullāh ﷺ said, “On the day of Qiyāmah, there will be some people that will be brought. When the people will look at them, they will say, ‘His good deeds ate his family.’”¹

There are many times where a person’s family and his children are the means of him destroying his good deeds. A

¹ Qurṭubī vol.18 p.94

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person becomes stingy, he becomes cowardly. For this reason, if children make a mistake, or the family makes a mistake, then do not make du'ā' of misfortune, but make du'ā' for them and try to reform them. May Allāh ﷻ grant us true love and belief in the Ummahāt-ul-Mu'minīn.

وآخر دعوانا أن الحمد لله رب العالمين

THE INCIDENT OF ZIHĀR OF SAYYIDAH

KHAULAH رَضِيَ اللَّهُ عَنْهَا: PART 1

Brief Introduction

Name: Khaulah

Lineage: Khaulah bint Tha'labah bin Aşram bin Fihr bin Tha'labah bin Ghanm bin 'Auf Al-Anşāriyyah رَضِيَ اللَّهُ عَنْهُ. She was very eloquent. Together with being a good person, she was also beautiful. Her husband was Sayyidunā Aus bin Şāmit رَضِيَ اللَّهُ عَنْهُ. He was the brother of Sayyidunā 'Ubādah bin Şāmit رَضِيَ اللَّهُ عَنْهُ.

Her incident is mentioned in the Noble Qur'ān. From this, her virtue and honour is understood.¹

¹ Mazharī vol.9 p.191, Ṭabarī vol.3 p.12

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 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 وذرياته وأهل بيته وأهل طاعته وبارك وسلم تسليماً كثيراً كثيراً أما بعد، فأعوذ بالله من الشيطان الرجيم، بسم الله الرحمن الرحيم

Certainly has Allāh heard the speech of the one who argues [i.e., pleads] with you, [O Muḥammad], concerning her husband and directs her complaint to Allāh. And Allāh hears your dialogue; indeed, Allāh is Hearing and Seeing. Those who pronounce *zihār* among you [to separate] from their wives – they are not [consequently] their mothers. Their mothers are none but those who gave birth to them. And indeed, they are saying an objectionable statement and a falsehood. But indeed, Allāh is Pardoning and Forgiving.¹

REASON FOR THE NAME OF SŪRAH AL-MUJĀDALAH & AN EXCELLENT TRAIT

These are the āyāt of the 28th juz. A new Sūrah begins here. it is Sūrah al-Mujādalah. The meaning of Mujādalah is to argue and debate.

There was an argument between a Ṣaḥābiyyah and her husband. It was regarding this argument that she debated with

¹ Sūrah al-Mujādalah: 1-2

Rasūlullāh ﷺ. In this Sūrah, Allāh ﷻ mentions the incident of this woman. Based on the debate and argument of this woman, the name of the Sūrah was made Sūrah Mujādalah.¹

One excellent trait of this Sūrah is that in each āyat of the 22 there is a blessed name of Allāh ﷻ.

From this incident, we understand that arguments between husband and wife are an old matter. These arguments are conveyed to others by the women.

OPPRESSION UPON WOMEN DURING THE ERA OF IGNORANCE

Before going into the incident, we must understand a very important lesson. In the time in which Rasūlullāh ﷺ was deputed as a Nabī, the women were very oppressed. Innocent girls were buried alive. Many people would leave the women just to oppress them. Generally, the responsible person for the female orphans would not give her any rights after she married, he would not give any expense, he would not sleep with her, she would just be left alone.

Sometimes it would be such that she would be divorced once, and would be just left hanging. After giving a divorce, the marriage would not be ended off, and she would marry elsewhere. She would not be made into a proper wife and the husband would not see to her properly. There was no limit stipulated for divorce. People would divorce how much they

¹ Rūḥ-ul-Ma'ānī vol.4 p.197

wanted, and then they would retract. Sometimes, even worse oppression was done on them. One form of oppression was *ḡihār*.

THE MEANING OF ḡIHĀR

ḡihār is an Arabic word. In Arabic, *ḡahr* refers to the back and the hip of a person. It is from here that the word *ḡihār* comes. The meaning of *ḡihār* is that a person makes a similitude of his wife to a person he cannot marry, like his sister, mother, daughter, maternal aunt, paternal aunt etc. He makes a similitude of her body or a part of her body that the male is forbidden from seeing, for example, he makes a similitude of his wife to his mother or sister and says, 'You are to me like the back of my mother.' 'Like the back of my sister'. According to *shar'ī* law, this is *ḡihār*.

THE STATUS OF ḡIHĀR IN THE ERA OF IGNORANCE

In the time of Rasūlullāh ﷺ, this *ḡihār* had the status of *ṭalāq mughallazah* or worse. If a male made *ḡihār*, then his wife was taken as *ḡarām* forever. In essence, there were various types of oppression meted upon women in that time. Today, there are some foolish men that oppress their wives. May Allāh ﷻ create love in the hearts of these oppressors for their wives. May he grant them the ability to fulfil their rights and the ability to repent from their oppression. *Āmīn*

ZIHĀR IS VERBAL ABUSE

One form of oppression is by the hand, the body, through work and action. One form of oppression is by the tongue. For example, a person swears his wife without reason. A person becomes angry for no reason at his wife, he argues without reason, he divorces without a valid reason, he makes li'ān and zihār without proper reason. All of this is verbal oppression and in Islām, all forms of oppression are forbidden.

Making zihār is a dangerous form of verbal oppression. Besides this, women are oppressed in other ways.

TREATMENT FOR EVERY DIFFICULTY IN THE BELOVED TEACHINGS OF RASŪLULLĀH ﷺ

By means of Rasūlullāh ﷺ, Allāh ﷻ gave us beautiful teachings. So many lessons have been taught to us by means of which all difficulties and troubles of life can be sorted out. Oppression will be removed, women will be able to live nicely, and they will be protected from oppression and difficulty. This is a great bounty and mercy from Allāh ﷻ.

In the era of ignorance, zihār was a great oppression upon women. In Islām, there is a zihār law mentioned in the Noble Qur'ān. By means of this, this oppression has been removed and whatever wrong statements the male would make, these would be punished so that in future, the man will save himself from saying wrong things.

EVEN WHEN SHOWING LOVE TO ONE'S WIFE, IT IS NECESSARY TO KEEP THE SHAR'Ī LIMITS

Together with this, the husband and wife are given guidance that after marriage, the husband and wife must look after their tongues. They must think before speaking, it must not be that they say something and it leads to a major incident. The husband must keep his wife with love. However, in order to show love, when anything is said, then it must be said with great caution. One must stay within the shar'ī limits and speak lovingly.

LOVE FOR EACH PERSON IS SHOWN DIFFERENTLY

Look at this matter, your husband has love for his mother. However, there is a great difference between the love for the wife and the love for the mother. Now, if husband is drowning in the love of his family and he uses words for his mother that are used for his wife, 'you are like my mother', 'your back is like the back of my mother', then instead of love, there will be great loss. Allāh ﷻ has informed of the limits of love. He has taught us how to express love.

One must call the wife in a good way. Rasūlullāh ﷺ used a loving name for Sayyidah 'Ā'isha ؓ, he used to say, Ḥumayrā'. This word was full of love. For this reason, the husband must call his wife with love, the wife must call the husband with love. However, whatever they say, it must

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remain within limits. If a person goes out of the limit, then love will change into oppression and there will be great harm.

RESPECTFUL WORDS FOR THE WIFE UPON THE TONGUE OF RASŪLULLāH ﷺ

Allāh ﷻ mentions the incident of Sayyidunā Mūsā ؑ in the Noble Qur'ān,

And has the story of Moses reached you? – When he saw a fire and said to his family, "Stay here; indeed, I have perceived a fire; perhaps I can bring you a torch or find at the fire some guidance."¹

IMPORTANT ADVICE FOR THE HUSBAND

Sayyidunā Mūsā ؑ used the plural word to address his wife out of respect. The urdu word for this is 'āp'. We must call our wives in this way, with respect.

However, our condition is such that whatever words of disdain we can think of, the first addressee of them is the wife by us. May Allāh ﷻ correct our tongues. Āmīn

EMPHASIS UPON TAQWā IN THE ĀYāt RECITED IN THE NIKāḥ KHUṭBAḤ

When there is a nikāḥ, then there are 3 āyāt recited in the khuṭbah, this is Sunnah. In all 3 āyāt, a person is commanded to fear Allāh ﷻ. In fearing Allāh, one important point is that

¹ Sūrah Ṭāhā: 9-10

before marriage, a person would speak how he wanted to. He called the woman however he wanted to, even though it was necessary at that time to consider the shar'ī law, but after marriage, one must be very careful when speaking to the wife. If there is a small mistake in speech, then there can be harm for life.

ṬALĀQ IS NOT A SWEAR WORD

Is the Ṭalāq word a swear word? Some men feel that ṭalāq is a swear word, if there is some argument, then a person swears. Although this is a sign of a hypocrite, which is stated in the ḥadīth. There are 4 signs of a hypocrite. One sign is that when there is an argument, a person swears. He talks sinful and lewd things.¹

For this reason, sisters, one must not argue with others and if Allāh forbid, some argument happens, then do not swear and talk filthy things. The truth must be spoken.

Anyway, when a man argues with someone else, then he swears. When he fights with the wife, then he says the ṭalāq word, we seek the protection of Allāh. He has understood ṭalāq to be a swear word. This is great oppression. This is very wrong. Before Islām, there would be great oppression. Through his mercy, Allāh ﷻ sent Rasūlullāh ﷺ and he ended off oppression. He gave women their rights. He gave women a position of respect to live.

¹ Tirmidhī #2632

NAME OF THE WOMAN IN THE STORY & INTRODUCTION

In this āyat, the woman who is involved in the story, her name has not been mentioned. However, knowing the name is a matter of virtue. It is a matter of honour. For this reason, Allāh ﷻ mentioned her story in the Noble Qur'ān. The name of this woman was Sayyidah Khaulah ؓ. Today, people look for new names. We are shown lists of such names that have no history or bearing. It is just a fashionable name. If you want to keep a new name, then keep the names of those Ṣaḥābiyyāt that are not common nowadays.

The name of the father of Khaulah ؓ was Tha'labah. She was an Anṣārī woman. She was married to Sayyidunā Aus bin Ṣāmit ؓ.

The man also had a new name. Aus. This is the name of a Ṣaḥābī. In this āyat, his story is mentioned. He was the brother of Sayyidunā 'Ubādah bin Ṣāmit ؓ.

BEAUTY & WEALTH ARE GREAT BOUNTIES OF ALLĀH

It is mentioned in the narrations that Sayyidah Khaulah ؓ was beautiful. However, she was a person who had anger in her nature. She was like this, although one should not do it. Allāh ﷻ gave her beauty. He made her a daughter in a wealthy household. One must be grateful to Allāh ﷻ for this. Due to this, one must not bring anger in one's nature and one

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must not think too much of ones self.

WHAT INCIDENT HAPPENED?

On one occasion, Sayyidah Khaulah ؓ was performing ṣalāh. During ṣalāh, the gaze of her husband, Sayyidunā Aus ؓ fell on her. In all probability, when she was in ruku' or sajdah, he saw her from behind her. He intended to fulfil his desire with her. Love is such a thing that we cannot say what action of the person causes it. When she completed ṣalāh, he called her to fulfil his desire. She refused.

It is mentioned in some reports that Sayyidunā Aus ؓ had an illness. It was probably weakness of mind, and due to this, he would feel dizzy. In this condition, he called his wife. She refused. Upon this, he became angry and in his anger, he said, “You are to me like the back of my mother.” He said these words, but he was ashamed over what he said.¹

ALWAYS THINK BEFORE SPEAKING, OTHERWISE YOU WILL REGRET

Generally, it so happens that in anger, husband and wife say things. Something inappropriate is said and later on, both suffer. Sayyidunā Aus ؓ made the statement, but he had lots of regret and he was ashamed.

¹ Qurṭubī vol.17 p.176

THE DISCUSSION OF THE HUSBAND & WIFE IN FRONT OF RASŪLULLĀH ﷺ

Sayyidunā Aus ﷺ said to his wife Khaulah ﷺ, “According to my understanding, the ruling is that now you are forbidden upon me forever.” She said, “No, by Allāh. There is no ṭalāq.” The husband was saying that she became forbidden for him. They repeated their words. This was the time when Rasūlullāh ﷺ was present in the world, the Noble Qur'ān was being revealed. For this reason, Sayyidah Khaulah ﷺ thought that she will go to Rasūlullāh ﷺ and tell him what happened so that she could get guidance. She immediately went to ask him.¹

Look at her pure enthusiasm. She went to Rasūlullāh ﷺ and presented her matter to him and found out the shar'ī law.

CREATE THE ENTHUSIASM TO PRACTICE ACCORDING TO THE SHAR'Ī AH

From this, we learn that if there is such a problem in one's marriage life, then one must find out the shar'ī law from those who know.

Some people feel that it is our private matter. What is the need to ask an 'ālim or a mufti? May Allāh ﷻ save us from such madness. Āmīn

Nowadays, there are so many wrong things done. The

¹ Rūḥ-ul-Ma'ānī vol.14 p.198

husband gives ṭalāq, yet the husband and wife live together. Many years pass in this way. How wrong is this! Do they not have the fear of Allāh? Do they not fear the shar'ī law? The foolish husband who gave the divorce says that he issued the divorce, no one heard it. There was no one present. No one heard it, then Allāh ﷻ heard it. Does he not fear this?

If the husband said something wrong, then definitely he is an oppressor. However, the ruling of the sharī'ah stands. If someone shoots a bullet by mistake, then person in front of him will die. The bullet does not see whether it was fired by mistake or not. Similarly, if a person issues a ṭalāq, it takes effect, even if it was said by mistake, even if it was in anger.

Therefore, according to the sharī'ah, one must build the enthusiasm to practice. One must fulfil the command of Allāh and his Rasūl in all conditions. The life of this world is short and has no value. The real life is the life of the hereafter. Worry about it.

A FEW IMPORTANT RULINGS IN THIS REGARD

Before listening to the story ahead, I feel it appropriate to mention a few important guidelines in this regard. These rulings have been taught openly in detail to the men in the Masjid. However, there are some necessary guidelines for you which I shall mention with great caution.

THE DISPLEASURE OF ALLĀH & THE CURSE OF THE ANGELS FOR THE NIGHT

In Bukhārī and Muslim there is a report by Sayyidunā

Abū Hurayrah رضي الله عنه that Rasūlullāh ﷺ said, “When a man calls his wife to the bed to fulfil his need, and the wife refuses, then Allāh ﷻ becomes angry with her until the husband becomes pleased.”

In one ḥadīth it is mentioned that the angels curse the woman until she stops her refusal and accepts what the husband says.¹

The ḥadīth mentions the word ‘night’. This is because generally the husband and wife fulfil their bodily needs at night.

However, the commentators of ḥadīth write that the refusal mentioned in the report refers to refusal during the day or the night, it refers to refusing at any time, then the angels curse this woman. Hence, if the husband wants to have relations and he calls, then one must not refuse.²

THE TERRIBLE HARMS OF THE WIFE REFUSING

1. If the wife refuses, then the husband will start thinking of another way, i.e., he will start thinking of sin.

2. It creates hatred in the heart of the husband.

3. Sometimes it reaches the point of divorce. A couple came to me for a solution. I sat down for the pleasure of Allāh. The husband complained about his wife. Whatever they were, I sifted them out and told

¹ Fath-ul-Bārī vol.9 p.367

² Fath-ul-Bārī vol.9 p.367

him which are correct and which are incorrect. In the end, he said to me, “My wife does not allow me to fulfil my need.” I said, “I cannot comment on this.” It is part of the shar’ī teachings that a wife must allow the husband to fulfil his need. Hence, if there is no shar’ī barrier, then allow him to fulfil his need. This is because this is something that will create hatred in the heart of the husband. Sometimes, it reaches the point of divorce. I shall mention a point on a light hearted note, when the wife refuses repeatedly, then the husband will start thinking of another nikāḥ.

ONLY THE ROTĪ WILL BURN; OUR LIVES WILL NOT BURN

It is mentioned in the reports that if the woman is at the oven making rotī, and the husband calls her, then she should go to fulfil his need.¹

In this case, the rotī can burn, the food can get spoilt, but she must fulfil the need of the husband. The rotī will get spoilt, life will carry on. It will become black, but our life will not be spoilt. The husband will not take it to the point of divorce. One’s life will not be danger. One must think over this.

¹ Tirmidhī

THE REASONS FOR WHICH A WOMAN CAN REFUSE

1. Yes, if there is a shar'ī reason stopping a person, like the woman is in hayḍ or nifās, and she refuses, then she has the right from the side of the sharī'ah.

2. Similarly, she is so sick that her nature is not ready, she can refuse.

3. She was called at a time when it is difficult to be alone and have relations, then she can refuse.

4. It is Ramaḍān and she is observing the farḍ fast. If she refuses, there is no sin. There is permission for this in sharī'ah.

INFORMING THE FAMILY FIRST BEFORE RETURNING FROM A JOURNEY

Our sharī'ah is pure, such that if a husband has gone on a journey and is now returning, then Rasūlullāh ﷺ said, “Do not go home suddenly. Inform from before so that the wife can clean herself and fix herself.”

Sayyidunā Jābir رضي الله عنه reports, “We were gone on Jihād with Rasūlullāh ﷺ. When we reached close to Madīnah, we sought permission to enter our homes. Rasūlullāh ﷺ said, “Wait until the evening so that the women whose husbands were away from home can comb their hair and remove

unwanted hair.”¹

In times of before, there was no mobile or telephone in order to inform others. Rasūlullāh ﷺ stopped the husbands from going home suddenly, when they returned from a journey. One harm of this could have been that because the husband was not at home, the wife would have been dirty, she was not adorning herself, and now the husband suddenly comes home, and he sees the wife wearing this kind of clothes, it could be that the husband has dislike in his heart for her, and this could lead to divorce. We seek the protection of Allāh.

Gauge from this, what a careful directive is this. The sharī'ah has given so much of importance to this issue, that there must be no hatred created in the heart of the husband for the wife.

A WOMAN WAS TAKEN AS HARĀM BECAUSE OF ZIHĀR

Anyway, Sayyidah Khaulah ؓ was performing ṣalah. When she did a certain posture, her husband had the desire to have relations with her. He called his wife. She refused. Upon this, Aus ؓ said the words of zihār. In the times of ignorance, saying such words was understood to make one's wife forbidden forever. Now this woman came to Rasūlullāh ﷺ.

¹ Bukhārī

WASHING THE HEAD OF THE HUSBAND IS KHIDMAT & LOVE

Rasūlullāh ﷺ was at the house of Sayyidah ‘Ā’isha رضي الله عنها, and she was washing the head of Rasūlullāh ﷺ.¹ Look, this is no serious issue. However, this was serving him and showing love towards him. She was washing his head, serving and loving.

THE PLEADING OF SAYYIDAH KHAULAH رضي الله عنها IN FRONT OF RASŪLULLĀH ﷺ

Sayyidah ‘Ā’isha رضي الله عنها said, “I was washing the head of Rasūlullāh ﷺ. In that time, Sayyidah Khaulah رضي الله عنها came and said, “O Rasūl of Allāh, I have come from my husband Aus. He married me when I was young, wealthy, I was from a good family. After marriage, he ate my wealth, (she was wealthy so she fed him), my youth has finished, my family has all gone.”²

KEEP LINKS TO YOUR FAMILY AFTER MARRIAGE

Sometimes, after the in-laws go, then the girl is left such that she leaves her family too. This habit is wrong. She must keep her link with her parents, siblings, uncles and aunts.

¹ Ṭabarī vol.3 p.12

² Rūḥ-ul-Ma’ānī vol.14 p.198

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Yes, when she marries, there will be a decrease in the relationship, In-shā Allāh, there will be no harm, but it must not be broken off.

Sayyidah Khaulah  said, “Ḥaḍrat, I have become old from youth. Now my husband has done zihār and after this he is stuck. Tell me, can my husband and I be together again?”

RESPONSE OF RASŪLULLĀH & CONDITION OF SAYYIDAH KHAULAH

Rasūlullāh  said, “Allāh  has not revealed anything regarding zihār. My thought is that you have become forbidden for your husband and you cannot be together.”

When Sayyidah Khaulah  heard this from Rasūlullāh , she began to cry. She began to complain. When she spoke, she said, “O Rasūl of Allāh, my husband has not divorced me, he has only done zihār.” Then Sayyidah Khauldah  raised her face towards the heavens and said, “O Allāh, now what shall I do? I have small children. If I give my husband, I will be destroyed. If I do not give the father, then from where will I feed the children?” She cried, and she hit her head.¹

A UNIQUE WISE POINT

Rasūlullāh  heard what she said. It is also part of wisdom that when a person is mentioning his or her

¹ Rūḥ-ul-Ma’ānī vol.14 p.198

complaint, the person is talking about their grief, then one must listen. This causes the grief and hurt to lessen.

In some reports it is mentioned that she turned to the heavens and said, ‘O Allāh, I complain to you.’ ‘O Allāh, make my case easy for me upon the tongue of your messenger.’

In some reports it is mentioned that when Rasūlullāh ﷺ said to Sayyidah Khaulah ؓ that Allāh ﷻ has not revealed anything about her, then she replied in grief, “Ḥaḍrat, rulings of all matters are revealed to you. What happened to me, that no revelation has come to you?”¹

These things are said by women in anger involuntarily. Despite this, Rasūlullāh ﷺ heard what she said in peace. Allāh-u-Akbar.

COMPLAINT OF THE HUSBAND; IN A SOFT TONE

Sisters, Sayyidah ‘Ā’isha ؓ said, “I was close to Rasūlullāh ﷺ, but I did not fully hear the matter of Sayyidah Khaulah ؓ. I heard a little and did not hear a little.”²

From this we can gauge that Sayyidah Khaulah ؓ came to Rasūlullāh ﷺ and complained of her husband. However, she spoke softly. Sayyidah ‘Ā’isha ؓ was so close, washing the head of Rasūlullāh ﷺ, yet she could not hear properly,

¹ Qurṭubī vol.17 p.176

² Ṭabarī vol.12 p.7

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whereas Sayyidah 'Ā'isha ؓ was also a woman. There was no question of pardah in voice at that moment.

IMPORTANT LESSON & ADVICE FOR WOMEN

In this is a very important piece of advice for women. When mentioning their complaint, their voice must not be loud. Anyway, she kept a low voice, sharī'ah has made pardah in the voice of a woman.

Nowdays, the women scream and the whole town can hear. The people in homes nearby hear 'me, me', 'you, you'. This is wrong. Learn etiquette from Sayyidah Khaulah ؓ.

THE POWER OF ALLĀH

Listen to the power of Allāh. How powerful is Allāh ﷻ. Sayyidah 'Ā'isha ؓ was so close, but she could not hear, but Allāh ﷻ heard her talk. Allāh ﷻ heard her complaint and Sayyidunā Jibrīl ؑ brought the āyat of the Noble Qur'ān,

Certainly has Allāh ﷻ heard the speech of the one who argues [i.e., pleads] with you, [O Muḥammad], concerning her husband and directs her complaint to Allāh. And Allāh hears your dialogue; indeed, Allāh is Hearing and Seeing.

ACCEPTANCE OF DU'Ā' & EASE UNTIL THE DAY OF QIYĀMAH

Allāh ﷻ accepted her du'ā' and there was ease for the women until the Day of Qiyāmah.

Sisters, the amount of gratitude that must be shown for

this good fortune will be too little. It was a matter of a husband and wife. Through their blessings, ease was created for the people until the Day of Qiyāmah. An easy law was revealed for the people.

DESCRIPTION OF REVELATION

Sayyidah ‘Ā’isha  says that when she was washing the second part of the head of Rasūlullāh , then Sayyidah Khaulah  said, “O Rasūl of Allāh, may I be sacrificed for you, ponder over my matter.”

Sayyidah ‘Ā’isha  says, “Now I spoke in front of Sayyidah Khaulah , “O Khaulah, stop speaking. Stop debating. Do you not see the face of Rasūlullāh ? Do you not see that the effects of revelation are on the face of Rasūlullāh ?”¹

When revelation would come upon Rasūlullāh , the condition of his face would change. Sometimes, his condition was such that he looked like he was sleeping, sometimes he would break out into a sweat even if it was cold.

NO ONE BECOMES A PERSON’S MOTHER JUST BY A VERBAL UTTERANCE

When the revelation ended, then Rasūlullāh  said to Sayyidah Khaulah , “Go, tell your husband that Allāh has

¹ Ṭabarī vol.12 p.6

made it easy. By making zihār, a wife will not be forbidden forever for her husband. There is no divorce. Whatever wrong words the husband said, where he likened his wife to his mother, no person can become a mother just by uttering a few words.”¹ A mother is one that gives birth, ‘their mothers are those who gave birth to them.’

Today, in the world there are many people that tell other women, ‘ma, ma’. By this, the person does not become a real mother. This is the law of the sharī’ah.

A wife that is not a real mother of a person, to say mother to her is not appropriate. Therefore, he said a wrong word. The punishment for this is that a person must give kaffārah, i.e., expiation and there are a few stages of this. First a person must free a slave.

VARIOUS KAFFĀRAH FOR ZIHĀR

It is not easy to free a slave. It is a major task to have money, buy a slave and set it free. For this reason, Sayyidah Khaulah رضي الله عنها said, “O Rasūl of Allāh, my husband is a poor man. He does not have the ability to free a slave.”

See how much love the wife had for the husband. The husband said something wrong, yet she was interceding for him. What enthusiasm of love she had in the matter of her husband!

Rasūlullāh ﷺ said, “Tell your husband that he should

¹ Mazharī vol.9 p.192

keep fast for 2 months consecutively.” He has to give some expiation. He said a wrong word to his wife, it will not be forgiven just like that.

Allāh-u-Akbar, what a well-wisher she was for her husband. If every wife has this kind of enthusiasm in their hearts for their husbands, then there will be no fighting and arguing in married life.

She said, “O Rasūl of Allāh, by Allāh, by husband is very old, he does not have the ability to fast. Where will he fast 2 months consecutively?”

وآخر دعوانا أن الحمد لله رب العالمين

INCIDENT OF ZIHār OF SAYYIDAH KHAULAH ﷺ:

PART 2

Excerpt

There are matters that arise in the married life of people. This āyat explains 3 treatments.

1. Give advice to the wife
2. Separate sleeping places
3. Reprimand her softly

If after this, the matter cannot be resolved, then,

And if you fear dissension between the two, send an arbitrator from his people and an arbitrator from her people. If they both desire reconciliation, Allāh will cause it between them. Indeed, Allāh is ever Knowing and Acquainted [with all things].¹

The Noble Qur'ān uses the word arbiter. This means a person of understanding on behalf of the spouses, they must have the ability to decide on a matter at the time of argument. The person must have knowledge. The person must be religious. The most important thing is that he must have the right intention and enthusiasm. The problem today is that when an arbiter is appointed in the family then the person comes with a stubborn way, wanting that the couple separate and that the daughter is divorced and brought home. People go with the wrong intention, so there is no blessing. Allāh ﷻ

¹ Sūrah an-Nisā': 35

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advised that they must come with the intention of reform and joining, then the help of Allāh ﷻ will come. The arguments will be ended and In-shā Allāh, the families will be united.

There are issues that happen in families. These are 4 methods shown to correct it. However, if a person does not practice on these 4, and goes straight to divorce, it will happen.

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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 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 وذرياته وأهل بيته وأهل طاعته وبارك وسلم تسليما كثيرا كثيرا أما بعد، فأعوذ بالله من الشيطان الرجيم، بسم الله الرحمن الرحيم

Those who pronounce thihār among you [to separate] from their wives – they are not [consequently] their mothers. Their mothers are none but those who gave birth to them. And indeed, they are saying an objectionable statement and a falsehood. But indeed, Allāh is Pardoning and Forgiving. And those who pronounce thihār from their wives and then [wish to] go back on what they said – then [there must be] the freeing of a slave before they touch one another. That is what you are admonished thereby; and Allāh is Acquainted with what you do. And he who does not find [a slave] – then a fast for two months consecutively before they touch one another; and he who is unable – then the feeding of sixty poor persons. That is for you to believe [completely] in Allāh and His Messenger; and those are the limits [set by] Allāh. And for the disbelievers is a painful punishment.

LINK TO THE PREVIOUS SECTION

We were discussing the story of Sayyidah Khaulah رضي الله عنها. We reached the point where the āyat was revealed by Allāh

ﷺ and Rasūlullāh ﷺ informed Sayyidah Khaulah ؓ of the ruling. He explained it to her. In the ruling, it was explained that as expiation, she must tell her husband that he must free a slave. She said that her husband is a poor man.

Rasūlullāh ﷺ said that tell him to keep 2 months of fast consecutively. She said, “By Allāh, he is old. He does not have the ability to fast.”

Then Rasūlullāh ﷺ said, “Tell your husband that he must give a wasaq of dates to feed 60 poor people.” Sayyidah Khaulah ؓ said, “My husband is poor. This is not possible for him to feed a wasaq of dates to 60 poor people.”¹

Note: A wasaq is about 125kg according to the Ḥijāzī scale. It is 188kg according to the ‘Irāqī scale.

UNIQUE MERCY OF RASŪLULLĀH ﷺ

How merciful was Rasūlullāh ﷺ? The law that came from Allāh ﷻ explaining the expiation, he was saying it, and he was helping to fulfil it too. How much of mercy he had, Sayyidunā Aus ؓ said something wrong, and now the expiation he had to give, Rasūlullāh ﷺ was helping him. when his wife said that her husband does not have the ability to feed 60 poor people, he ﷺ said, “No problem, I shall give him dates equal to an ‘irq, but the expiation must be given.”

Note: A wasaq is about 125kg according to the Ḥijāzī scale. It is 188kg according to the ‘Irāqī scale.

¹ Ṭabarī vol.5 p.12, Qurṭubī vol.17 p.176, Durr-e-Manthūr vol.6 p.263

The love of Sayyidah Khaulah ؓ came to the fore again and she said, “You will give 1 ‘irq. 1 ‘irq I shall give and I shall help my husband.” Rasūlullāh ؐ said, “You have done well.”

IT IS CHARITY TO SPEND ON ONE’S HUSBAND THAT IS IN DIRE STRAITS

Look, she said so lovingly that her husband is weak. He cannot give the expiation, so she will help him. Rasūlullāh ؐ will help him. In this incident, when Sayyidah Khaulah ؓ complained, he ؐ heard. One thing was said, “He ate my wealth.” It seems as though Sayyidunā Aus ؓ was weak in financial terms, so the wife was helping him from her side.

Sisters, sometimes that husband is in difficulty and Allāh ﷻ has given wealth to you. So you should help your husband in the needs and requirements. Upon this, Allāh ﷻ will give you the reward of charity. This is a type of ṣadaqah. Our sharī’ah is very beautiful, if a husband gives for the needs of his wife, and he has a good intention, then Allāh ﷻ will give him the reward of ṣadaqah. Rasūlullāh ؐ said, “Go, give so much of dates as charity on his behalf.” From this, the ruling of being a representative is proven. It is permissible to appoint someone in this way.

EMPHASIS TO TREAT THE HUSBAND WELL

Then Rasūlullāh ؐ said, “Treat your cousin, i.e., husband

well.”¹

From this we can gauge that Sayyidunā Aus  and Sayyidah Khaulah  were related. By us also, the person marries the son of the uncle, so the person is the husband and the cousin. A girl married the son of her maternal uncle, so here the same will apply.

Rasūlullāh  emphasized that she should treat her husband well. In this way, the life of both of them was then resumed enjoyably.

WHEN THERE ARE MUTUAL PROBLEMS, THEN SEEK FORGIVENESS FROM EACH OTHER

Sisters, in this āyat, there is a sentence, ‘indeed Allāh is Pardoning and Forgiving.’ Before this, the subject matter was, ‘those who spoke a wrong word’ then they seek forgiveness from Allāh, so Allāh is forgiving. Similarly, there are heated discussions between husband and wife. The wife must seek forgiveness from the husband and the husband must forgiveness from the wife. Then Allāh  will grant them happiness.

ALLāH LOVES REGRET

The āyat then says ‘they repeat what they said’. However, another translation of the word is ‘they regret’. When a person regrets, then Allāh  loves it. Hence, sisters, if you

¹ Durr-e-Manthūr vol.6 p.263

say something wrong, then with regret in the heart, seek forgiveness from the husband. Ask Allāh for forgiveness. Allāh ﷻ will forgive. Your husband will also forgive, and there will be happiness and prosperity in your life.

A POINT OF KNOWLEDGE

There is another sentence in the āyat, ‘before they touch each other’. The expiation must be done before they can commence relations as husband and wife.

In this āyat, the word ‘yatamāssā’ was used. In the Noble Qur'ān, a similar wording has been used elsewhere. We translate this as ‘touch’. From this, we draw out an important point of knowledge that the sharī’ah emphasizes upon us that no strange man can touch a strange woman with desire. This can be a means of sin. Similarly, sin begins from this. There is a severe need to save one’s self from this. The sharī’ah gives due importance to saving us from sin. We learn this advice from this particular incident, as well as other points of wisdom.

IT IS PERMITTED TO DEBATE FOR ONE’S RIGHT

We learn an important point that in order to show or express the truth, it is permissible to debate and discuss with full sincerity. Look, Sayyidah Khaulah ؓ came to Rasūlullāh ﷺ with her matter. From this, we learn that in order to acquire one’s right, it is permitted to remain within the shar’ī limit and debate.

SOLUTION FROM THE QUR'ĀN FOR MUTUAL DIFFERENCES

The next important point we learn is that if there are some differences with one's husband, then the couple must first try to resolve and sort the issue out. If they cannot be resolved in the home, then they should go to the elders and responsible people of the family. They can also go to those who have knowledge on how to resolve the problem. In the Noble Qur'ān, Allāh ﷻ guides us in this direction, But those [wives] from whom you fear arrogance – [first] advise them; [then if they persist], forsake them in bed; and [finally], strike them. But if they obey you [once more], seek no means against them. Indeed, Allāh is ever Exalted and Grand.¹

Note: If there is a case of hitting, then consider the following:

1. There must be no sign left on the body
2. No bone must be broken
3. There must be no injury
4. One must not strike the face

For further detail, one can study the book I wrote 'Personal Law'.

There are issues that arise in the marital life of couples. So, this āyat teaches 3 steps that must be resorted to first:

1. Advice
2. Separate from the bed

¹ Sūrah an-Nisā': 34

3. With softness and kindness, one can use the hand slightly

APPOINT AN ARBITER BETWEEN HUSBAND & WIFE

After this, if the matter cannot be resolved, then take it ahead, And if you fear dissension between the two, send an arbitrator from his people and an arbitrator from her people. If they both desire reconciliation, Allāh will cause it between them. Indeed, Allāh is ever Knowing and Acquainted [with all things]¹

QUALITIES OF AN ARBITER

The Noble Qur'ān uses the word Ḥakam, i.e., those people who gather to bring about reconciliation.

1. They have the ability to decide in matters of dispute
2. They have knowledge
3. They are religious
4. The most important thing is that the arbiter must have good intentions and must be a well-wisher

In the Noble Qur'ān, the instruction is given to bring an arbiter from the boy's family and an arbiter from the girl's family. They must sit down, hear each side and try to resolve the matter. Both of them must have the intention of reconciliation. They must intend to bring them together, then Allāh ﷻ will open up a means of reconciliation.

¹ Sūrah an-Nisā': 35

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The problem today is that the people who are called from the families, they go with the wrong intention from the very beginning, they want the couple to separate, they want the girl, or the sister to come back home. They go with wrong intentions, so there are no blessings. Allāh ﷻ said that they must come with the intention of reconciliation and joining, then Allāh ﷻ will help. Allāh ﷻ will cause the arguments between the spouses to end and In-shā Allāh, there will be ties mended between the families.

There are issues and ups and downs in married life. 4 methods of reconciliation have been mentioned. However, if a person does not practice on any of the 4, and he goes directly to divorce, then it will happen as such.¹

WHEN THERE IS A NEED, THE WIFE CAN BE TAKEN OUT OF THE HOME

We learn a third lesson that when there is a need, then the woman can come out of the home, just like Sayyidah Khaulah

رضي الله عنها - who had come to Rasūlullāh ﷺ. Therefore, if there is a Dīnī need, to go for ta'līm, to go in jamā'at, to go to madrasah, to go and ask a ruling, or any other Dīnī need, or to go to meet her parents, then on such occasions, the woman can come out of the home. However, she must have full pardah, and go whilst giving full consideration to the Dīnī

¹ Taysīr-ul-Qur'ān vol.1 p.190

rulings.

WHEN THERE IS A NEED, ONE CAN SPEAK TO A NON-MAḥRAM

We learn another lesson that when there is a natural need or a shar'ī need, then if a person is forced, then whilst staying within the bounds of the sharī'ah, one can speak to a woman, just as Sayyidah Khaulah رضي الله عنها did with Rasūlullāh ﷺ. However, the shar'ī law must be adhered to.

O wives of the Prophet, you are not like anyone among women. If you fear Allāh, then do not be soft in speech [to men], lest he in whose heart is disease should covet, but speak with appropriate speech.

If you fear Allāh, then it is quite clear that the Ummahāt-ul- Mu'minīn have taqwā, but the objective is to remind that the basis of your virtue is taqwā. Bear this in mind always, so do not speak in a gentle and luring tone. The reason for this is that whoever has a disease in his heart, as the hypocrites' hearts have impure diseases, but if the heart of a sincere believer inclines towards ḥarām desires, then it is also a branch of hypocrisy and a sin of the heart, he will begin to desire and speak in a proper way.

This means that you must speak in a tone that is not soft and delicate because the wrong desires will be created in the heart of a person listening. So, in accordance to the laws of purity and chastity, speak in a harsh tone. This is so that the person listening will not have any filthy thoughts. It is quite

clear that the Ummahāt-ul-Mu'minīn could not speak with softness.

Note: In this āyat, the command that has been given is for all the Muslim women. However, the Ummahāt-ul-Mu'minīn were to carry it out with special importance.

This is because the voice of a woman has a natural sweetness in it. One must never speak in such a tone in front of strange men. However, one must bear in mind that one must not hurt anyone in the process. This will be evil character.¹

Moreover, one must not talk more than necessary. One must only talk according to the need. For example, a person goes to a doctor, he or she only speaks about the illness. The person does not speak more than this. A person does not talk in a soft and delicate tone. A person speaks in a hard tone. One must bear this in mind. It is better that on such occasions, a maḥram male is with a person out of the house. If it is a shar'ī journey, then according to the law, the maḥram must be with.

ONE MUST TURN ONLY TO ALLĀH WHEN IN DIFFICULTY

One lesson that we learn is that whatever difficulty we experience in the world, then instead of telling others, we must first turn to Allāh ﷻ. We must complain to Allāh ﷻ. Here also, the woman came to Rasūlullāh ﷺ and she

¹ Taysīr-ul-Qur'ān vol.2 p.271

complained to

Allāh ﷻ.

The story of Sayyidunā Ya'qūb ﷺ is mentioned in the Noble

Qur'ān,

I complain of my grief and sorrow only to Allāh.¹

For this reason, O sisters, if there is some difficulty in life, then always turn to Allāh ﷻ. Allāh ﷻ will definitely hear the call of a person and fulfil his need and remove his difficulty.

ACQUIRE THE ANSWER FROM THOSE WHO KNOW THE RULING

From this story, we learn that Sayyidah Khaulah ﷺ did not complain to her parents, siblings, or relatives. She went directly to Rasūlullāh ﷺ. For this reason, whoever has knowledge, whoever is a person of Allāh, one must go to such a person and seek the solution for one's problem. The Noble Qur'ān states,

So ask the people of knowledge if you do not know.²

If you do not know, then ask those who know, those who have knowledge. They have the light of understanding, the light of taqwā. Tell them about your trouble and difficulty, they will give you guidance. Consult with them. In-shā Allāh,

¹ Sūrah Yūsuf: 86

² Sūrah an-Nahl: 43

Allāh ﷻ will make your work easy for you.

IT IS NOT APPROPRIATE TO PUT PRESSURE ON THE HUSBAND FOR WORLDLY BENEFIT

Before this, the incident of Sūrah Taḥrīm was discussed. In this incident, there was a matter that had transpired between Rasūlullāh ﷺ and his wives. There was advice in that story that it is not appropriate to create an environment in which pressure is put on the husband. If there is a matter of Dīn, a matter of sharī'ah, then whilst remaining within the limits of

sharī'ah, then you can put pressure in a suitable way, like the case of making the husband become punctual upon ṣalāh, making him keep a beard, making him wear Islāmic clothing, then this will be correct and appropriate. However, in order to fulfil worldly needs, and to make the husband do something against sharī'ah, this can never be correct or appropriate.

COMPREHENSIVENESS OF THE SHARĪ'AH; BENEFIT FOR THE POOR IN PUNISHMENT

Understand the favour of Allāh ﷻ, he has given us such a Dīn that the expiation and punishment that he has given, there is benefit in it for the poor. Like in this story, you heard that Rasūlullāh ﷺ and Sayyidah Khawlah ؓ had helped with an 'irq of dates. This was distributed amongst the poor. Such a beautiful and beloved religion we have. Our Dīn is so beloved that even in the punishment, the benefit of the poor

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has been considered. If there is expiation for fasting, then also the poor are fed, the poor are clothed.

In the expiation for ṣihār, the dates were distributed amongst the poor. What a beautiful religion, a punishment is a punishment, and together with this, there is benefit for the poor.

IN FASTING, THE NAFS IS REFORMED & TRAINED

When it comes to fasting, like the expiation for a broken oath – a person must fast, in ṣihār also, first the command is given to fast. In this, the nafs is trained and reformed. This is because when a person fasts, then the nafs becomes weak. The desire of the nafs is broken. What a beloved Dīn we have, that the punishment is fasting, and in it is benefit for the body. If there is a financial punishment, then there is benefit for the poor. In the time wherein slaves were freed – possibly such a time will come before Qiyāmah – then look at the expiation, slaves are being freed, human beings are freed, mercy is shown to human beings, what a beautiful religion!

May Allāh ﷻ bless us with conviction upon the religion of Islām, and may let us remain firm upon the religion of Islām until our last moments, may he count us amongst the people of īmān and Islām, and may we be raised with those of perfect īmān on the Day of Qiyāmah. May Allāh ﷻ bless us with Jannatul- Firdaus through his grace. Āmīn

وآخر دعوانا ان الحمد لله رب العالمين

RULINGS RELATED TO BEAUTIFICATION FOR WOMEN

It is mentioned in one ḥadīth that during the last part of the Ummah, there will be dangerous types of punishment.

1. People will be sunk into the ground
2. The forms of people will be changed
3. Stones will rain down

When Sayyidah ‘Ā’isha رضي الله عنها heard this, she said, “O Rasūl of Allāh, will there be pious people alive at that time?” Rasūlullāh ﷺ said, “There will be pious people at that time, but when the disobedience of Allāh occurs, then despite the presence of the pious, the punishment of Allāh will come.”¹

The report of Sayyidunā ‘Abdullāh bin ‘Umar رضي الله عنهما states that Rasūlullāh ﷺ said, “When immorality spreads openly in a nation, then there will be plagues, and such diseases will spread that were not present in the past.”²

¹ Tirmidhī

² Ibn Mājah #4019



الحمد لله وكفى وسلام على عبادة الذين اصطفى، أما بعد، فأعوذ بالله من الشيطان
الرجيم، بسم الله الرحمن الرحيم

So is one brought up in ornaments while being during conflict

Unevident [attributed to Allāh]?¹

Today is the day of jumu'ah. The gathering and program have been kept. May Allāh ﷻ accept our sitting. May he let it be for his pleasure. There are a number of questions that have come to us. I have to respond to them. However, before this, I want

to mention a number of important rulings. For this reason, there are some matters that come about repeatedly. May Allāh

ﷻ grant us the proper understanding of the rulings of Dīn and

the ability to practice.

With regards to Dīn, every person has 3 responsibilities:

1. To learn the proper Dīn
2. To practice
3. To convey it to others

REASON FOR EARTHQUAKES OCCURRING

Sayyidunā ‘Abdullāh bin ‘Umar ﷺ reports that

¹ Sūrah az-Zukhruf: 18

Rasūlullāh ﷺ

said, “When there is open shamelessness that spreads amongst a people, then there will be plagues, and such illnesses that were not found in previous nations.”¹

3 TYPES OF SEVERE PUNISHMENT IN THE END TIMES

It is mentioned in one ḥadīth that during the last part of the Ummah, there will be dangerous types of punishment.

1. People will be sunk into the ground
2. The forms of people will be changed
3. Stones will rain down

When Sayyidah ‘Ā’isha رضي الله عنها heard this, she said, “O Rasūl of Allāh, will there be pious people alive at that time?” Rasūlullāh

ﷺ said, “There will be pious people at that time, but when the disobedience of Allāh occurs, then despite the presence of the pious, the punishment of Allāh will come.”²

Sayyidunā ‘Alī رضي الله عنه reports that Rasūlullāh ﷺ said, “If 15 things will happen in my Ummah, then calamities will descend on them.” It was said, “O Rasūl of Allāh, what are they?” He said, “When the booty will be taken as personal wealth, when people will take trusts to be like booty, when zakat will be taken as a penalty, when the husband will

¹ Ibn Mājah

² Tirmidhī

become obedient to the wife and disobedient to his mother, when a person will his friends with goodness and oppress his father, voices will be raised in the Masājid, the disgraced people will rule, a person will be honoured so that his evil can be protected, silken clothing will be worn, there will be an abundance of singing girls, musical instruments will be kept in the homes, the latter part of the ummah will curse the former part, then wait for punishment, either for red hurricanes, or sinking into the ground, raining of stones, or the changing of faces.”¹

THE BODY IS A TRUST FROM ALLāH

Sisters, this body that Allāh ﷻ has given us is a trust from him. We cannot use this body how we want to. We cannot adorn it how we want to.

SUICIDE IS FORBIDDEN

For this reason, when a Muslim male or female commits suicide, then the punishment for such a person is hell. From this, we also learn that we cannot use our body how we want to.

A WOMAN CAN ADORN HERSELF WITHIN THE CONFINES OF THE SHARĪ'AH

In the being of a woman, there is a natural love for beauty and adornment. Our sharī'ah is so pure that it did not stop

¹ Tirmidhī

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women from beautifying themselves, but it has stipulated borders for

it.

Sayyidah Maymūnah , the wife of Rasūlullāh , reports that

Rasūlullāh  said, “The woman that adorns herself for any person besides her husband, then on the day of Qiyāmah, her example will be like that of darkness.”¹

On the day of Qiyāmah there will be darkness, there will not be any light.

From this ḥadīth we learn that it is permissible for the females to adopt beauty. However, the sharī'ah has stipulated limits that she can do it for her husband. The sisters remain dirty and

untidy in front of their husbands, they remain like workers in

the house, their bodies have odours of onions, garlic and other

spices. When they go out, then they adorn themselves. This is

wrong. In the house, they must be adorned in front of the husband, just as they do when they leave the house. When they

leave the house, then they must be simple with Islāmic pardah

and no one must look at you.

¹ Tirmidhī

RULING ON GOING TO A BEAUTY PARLOUR

Nowadays, there is a custom of going to the beauty parlour. There are various harms in this. The beauticians there, if they are male, then going to them and getting dolled up by them will not be permitted in the sharī'ah. This is because the entire body of a woman is satr, i.e., something to be hidden. It is binding for a woman to cover her entire body, from head to toe from strange men. If the beautician is a woman and she is not a Muslim, then it is not appropriate to get dolled up by her, if the woman is a Muslim, then there is permission to get

beautified within the limits of the sharī'ah.

Moreover, there are many women that work in these parlours

that live a free life. They displease Allāh ﷻ and his Rasūl ﷺ. Their thinking is like others. The woman that displeases Allāh and his Rasūl ﷺ, to get beautified by them, and to give them permission to touch one's body, this is against the self-honour

of a believer.

Similarly, there are some women working in the beauty parlour that are not married. A woman that is like that has a nature that she cannot live under a husband in a marriage relationship, how can she prepare you to make your husband

happy? She has no experience. For this reason, even if there are women working in beauty parlours, then too they live free and shameless lives, it is against īmānī self-honour

to go to such women.

HARM FOR THE BODY IN USING MAKE-UP

In order to use make up, there are many powders or creams that are used that have dangerous chemicals in them, they cause the hair to be spoilt. Through them, the hair starts falling, the original beauty of the skin fades and weakens, so it is not appropriate at all to use such dangerous chemicals and

medicines on the skin and face and hair.

FINANCIAL LOSS FOR GOING TO THE BEAUTY PARLOUR

A person has to pay fees for all of this. Many a time, money is wasted. This is not liked by Allāh ﷻ. It is not appreciation for the bounty of wealth. If this money is saved and we give it to the poor, then In-shā Allāh, there will be great reward in it.

HARM OF WASTING IN BEAUTY

Nowadays, there are many sisters that wear fashionable clothes and use the mobile, and spend on make-up. Due to this, they put pressure on the father for money, after marriage, they become a burden to the husband, and because of this, there are arguments that arise. In fact, sometimes, in order to meet these expenses, they take on other sins. Similarly, due to being engaged in all of this, a person is

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deprived of ṣalāh, tilāwat, dhikr and other good deeds. For this reason, we must not allow these evil habits into our lives. The sharī'ah has permitted that we keep ourselves in a good way, we beautify ourselves specially to please the heart of the husband. However, the limits must be kept in mind.

A RULING

In Beheshti Zewar, Mawlānā Ashraf ‘Alī Thānwī رحمہ اللہ has written a ruling that if there is a woman that remains untidy and unclean and the husband hates it, then the husband commands her to remain tidy and clean, to beautify herself, then it is binding to obey the husband. If the wife does not obey the husband at that time, then in such a case, the husband is permitted to hit her.¹

From this ruling one can gauge what a good thing it is to be good and nice for the husband. However, it is not good to remain fully occupied only in trying to look good, to put makeup and other items. For this reason, the life of a believing woman is very valuable, she must use her time in ṣalāh, dhikr, tilāwat and the worship of Allāh. She must do good deeds. In summary, it is also not a good thing to remain fully occupied in beautifying one's self in the sight of the sharī'ah.

¹ Beheshti Zewar part 5 p.234

IT IS NOT PERMITTED IN THE SHARĪ'AH TO TRIM THE HAIR FOR SISTERS

Sisters, there is an important ruling, there are many sisters that trim the hair of the head, whether they cut a large amount, or smaller amounts to design their hair. It is not correct according to the sharī'ah for them to cut the hair, whether from the front, or the back. If the husband tells her to cut her hair, then too, it will not be permitted for her to obey. There is a rule in the sharī'ah, 'there is no obedience to the creation in the disobedience of the creator'. In such a case, one must not listen to anyone. Even if it be the husband, the father, they cannot be obeyed against the law of the sharī'ah. First is the command of Allāh, then the husband.

CUTTING FASHIONABLE HAIR IS A SPARK OF FIRE

Similarly, understand the ruling that there are many sisters that cut their own hair and the hair of the daughters in fashionable ways, this is not permitted.

A SPECIAL ADVICE

Understand well, make your children accustomed to Dīn from

young. If they have habits of a fashion life from young, then in future, it will be very dangerous. Look, if an adult holds a spark of fire, then his hand will burn. If a child holds it, then his hand will also burn. This western culture is a

spark of fire in the life of a person. If the small children hold the spark, then their modesty and shame will be burnt.

It can never be correct to keep the hair and clothes of small girls in accordance to the fashion of the day. Hence, do not allow the wrong to continue. Make the children accustomed to the laws of Dīn from young.

IT IS PERMITTED TO STYLE THE NATURAL HAIR

Yes, the matter is that Allāh ﷻ has given you natural hair. In order to please your husband, you can style it. Use oil. Using oil is the Sunnah of Rasūlullāh ﷺ. This is beneficial for the scalp and hair.

You must bear in mind that you must not imitate the sinful women. Do not copy the women in films and western women. Do not allow Dīnī work to be disrupted and the intention must

be to please the husband. Bear this in mind well.

IT IS NOT PERMITTED TO JOIN FAKE HAIR TO ONE'S NATURAL HAIR

Understand an important ruling. There is no permission in sharī'ah for a woman to join fake hair or hair of another person to her own hair. It does not matter if it is the hair of a male or the hair of a female. This is deception. A person joins fake hair to her own hair. Generally, the intention in doing this is to show that a person has long hair.

There is a ḥadīth in Bukhārī and Muslim, reported by Sayyidunā 'Abdullāh bin 'Umar ؓ that Rasūlullāh ﷺ said,

“The curse of Allāh is upon that woman that joins other hair to her hair.”

Similarly, if a woman tells another woman, “Join hair to my hair. Then the one joining the hair is also cursed by Allāh.” Therefore, save yourself from joining hair in this way. Keep the natural hair in a good way.

FILLING GAPS IN BETWEEN THE TEETH AND WEARING A WIG

1. Some women wear wigs. If it is a wig made of human hair, then it will never be permitted. It will be ḥarām. Save yourself from wearing such a wig.

2. Some women get their teeth filed. They create a gap in between so that a space is seen. This causes them to look beautiful. Listen, the woman that makes spaces in between her teeth in this way is cursed by Allāh. There is a ḥadīth in Bukhārī that states that curse be upon that women that makes spaces between her teeth for the sake of beauty. The women that do this are changing the creation of Allāh. Therefore, this is not permitted.

IT IS NOT PERMITTED TO TRIM THE EYEBROWS

There are many sisters that have a flair for shaping the eyebrows. The hair of the eyebrows is trimmed and shaped and a line is made. There are different shapes and shades made. This is not permitted in the sharī'ah. Such women are cursed in the report of Bukhārī, whether it is to please the husband, or to simply beautify the bride.

WOMEN CAN REMOVE THE HAIR ON THE CHIN

Understand well that sometimes the women remove the hair on the chin. They use cream for this. similarly, if hair comes on the lips, it will be better to clean it.

GOING OUT WITHOUT PARDAH

If the husband commands you and tells you to go out without pardah, then too, you cannot obey. Nowadays, there are many women that go out with their husbands for some need or for some leisure. They go out without pardah, all adorned. This is wrong, especially when they sit with the husband on a bike.

The woman is at the back, her hair is flying about, she sits in a shameless way. All of this is wrong. These things are not liked in the sharī'ah. Our Yūsuf Bhai (khalifah of Shaykh Qamr-uz- Zamān) says that this woman is like a monkey that sits on the bike. I do not understand how a man sits properly on such a vehicle.

Sitting like that is very shameful. Such an action is sinful. It is necessary to stay away from this.

CLOTHES LIKE A MAN

Similarly, there are many sisters that have a flair for wearing clothes like a man. With regards to this, there is a report in Bukhārī, Rasūlullāh ﷺ says, “The curse of Allāh is upon those males that imitate females and the curse of Allāh upon those females that imitate males.”

For this reason, sisters, do not wear clothes like a man, do

not adopt a male style, this is cursed in the ḥadīth.

AN INCIDENT

Nowadays, the clothing of women has become such that it has become difficult to differentiate between a male and a female. There was a sincere teacher here at Jāmi'a Dhabel. He was with me at Maroli Railway Station. The train was delayed in arrival. He did not understand whether he came early, or the train came late. There was a young person seen, Mawlānā went close and in his simplicity, he asked, "Brother, what is the time?" the young person said in an angry tone, "Do you not see that I am

a girl?" The girls wear jeans and t-shirts today, we do not even know whether it is a girl or a boy. It has become difficult to differentiate.

A STORY WITH ADVICE

There is a proverb in Urdu that states, do not allow your garment to be stained. This is in reference to one's honour. It is said if the honour of someone has been negatively affected.

My teacher, Muftī Sa'īd Aḥmad Pālanpūrī  said that people have not even remained a garment today that they can be tainted.

This is because the women today wear t-shirts and high skirts, there is no garment left. Or, it is very small, especially the young girls. May Allāh  protect us from such shameless clothes. Āmīn

PERMITTED AMOUNT OF MAKE UP

Yes, it is permitted to use make-up. However, one must consider that the cream that is used, it must not have any ḥarām ingredients, or animal fat. If there is, then one must never use it. If there is no ḥarām ingredient, then it will be permitted to use it. If a ḥarām ingredient has been mixed in it, but it has changed because of the chemicals, and the entire reality of it has become something else, then it will be permitted to use it.

WHAT IS THE RULING OF APPLYING LIPSTICK?

Many women apply lipstick. They have a flair for it. The ruling with regards to it is that if it is made from something ḥarām, then save yourself from it. Do not apply it. If it is something ḥalāl, then bear in mind that use only so much that the skin is not affected by it for wuḍū' and ghusl. If it forms a barrier, then

do not use it. The wuḍū' and ghusl will not be done. Yes, if the

water reaches the skin, it does not gather on the surface, or, a

person makes wuḍū' and ghusl and then applies a little for the husband, then it will be permitted.

NAIL POLISH

There are women that use nail polish. They colour their nails. They use different kinds of colour. The ruling will be the same, that the nail polish available in the market, if it is

oil based, and the colour goes to the base of the nail, and water cannot reach the nail for wuḍū' and ghusl, then one must not use it. The wuḍū' and ghusl will not be done. The woman will remain impure and ṣalāh will not be valid. There is no problem in using mendhi on the nails.

NO PERMISSION TO KEEP NAILS LONG FOR 40 DAYS

There is also a strange fashion now where women keep long nails, especially the first and last finger. One should trim the nails weekly. The maximum is 40 days. The 41st day must not begin. If one has long nails, then take special care that the water reaches beneath so that wuḍū' and ghusl is done.

IT IS PERMITTED TO USE MENDHI

There is permission to use mendhi, in fact, women must use it. If the hair of a person has become white, then it must be used on the head. If something permitted is mixed in it making it dark, then it is also permitted. It must not be black. Bear this in mind.

TO WHAT EXTENT IS JEWELLERY PERMITTED?

Now understand the ruling of jewellery. It is permitted for women to use gold and silver jewellery. However, remember that by wearing jewellery, no pride should come. One should not feel that one is the wife of a wealthy person, and the daughter of a wealthy person. What good jewellery I wear etc. One must not look down on the poor. It is mentioned in a

ḥadīth that Rasūlullāh ﷺ said, “The woman that wears jewellery to show off, she will be punished.”¹

Some sisters are so expert in showing jewellery off that if they are wearing long sleeves and she is wearing bangles under, then she will make some excuse or the other to show it. ‘It is very hot’. She will say this and lift the sleeve. In this way, she will show the jewellery to others.

Sometimes women sit in a gathering and with the excuse of the heat, they open their ears and neck. They say, “It is very hot.” The objective is to show the jewellery.

I shall tell you something else. You must not have the intention of showing off. Then it will be permitted to wear the jewellery. Rasūlullāh ﷺ said, “If you want to wear the jewellery of Jannah and the silk of Jannah, then do not wear it in this world.”²

If you have courage, then practice and see. This is something for the sisters of courage.

WHAT JEWELLERY CAN A PERSON WEAR?

With regards to jewellery, remember that the jewellery that makes a sound, one should not wear it, like anklets. If there is a sound then there is no permission for it in the sharī’ah.

¹ Abū Dāwūd

² Nasā’ī

IT IS NOT PERMITTED TO WEAR ANKLETS THAT HAVE A BELL

Sayyidah Bunānah ؓ says that she was by Sayyidah 'Ā'isha ؓ. A woman brought her daughter to Sayyidah 'Ā'isha ؓ. She had jewellery on her feet and it made a noise. Sayyidah 'Ā'isha ؓ said, “Until that piece of jewellery is not cut off, do not bring that girl to me. This is because I heard Rasūlullāh ؐ saying that the house in which there is a bell, the angels of mercy do not enter it.”¹

Another ḥadīth says that the house in which there is a bell, it is the flute of Shayṭān.²

In one ḥadīth it is mentioned that with every bell there is a Shayṭān.

For this reason, do not wear jewellery that has a sound. One must bear in mind that some jewellery is such that they clash and a sound comes out. Save yourself from wearing such jewellery. In Sūrah an-Nūr, Allāh ﷻ says that when walking, do not stamp your feet so that the beauty is realised.

Sisters, Shayṭān is very clever. When the sound comes from the jewellery of the woman, then it attracts the hearts of the men and it creates ḥarām desires in the hearts of the men.

¹ Abū Dāwūd

² Ibid

IMITATION JEWELLERY

Today is the age of imitation things. One finds plastic, aluminium, brass and copper jewellery. What is the guidance regarding this?

1. It is permitted to wear bangles of plastic and glass etc.

2. Only a gold and silver ring is permitted. No other metal ring can be worn. So, if any sister has a ring of any metal besides gold and silver, she must get rid of it. Remove it from the house.

3. It is permitted to have a stone in the ring. However, some stones carry wrong beliefs with it. Hence, give special consideration and understand that no stone has any effect on its own. Yes, when Allāh ﷻ wants, he can create an effect in something. When he wants to end it off, it will be finished. Some 'āmils says that these stones have an effect, this causes the beliefs of people to be spoilt, do not pay any attention to it.

WOMEN MUST BE CAUTIOUS WHEN BUYING

One must bear in mind that when going to the market to buy jewellery, then do not laugh and joke with the shopkeepers. Do not give your hand to him to wear the bangle. This can never be correct. This necessitates ḥarām from both sides, and causes desires to come forth. The satr is opened without reason. This causes illicit relationships.

Similarly, to find matching things causes lots of time and money to be wasted. There is a need to stay away from this.

One must go to the market with a maḥram and full pardah for needs only. Anyway, one can wear jewellery of other metals. During the last 10 days of Ramaḍān, the sisters go to the market to buy jewellery. They go on other days for other items. There is no pardah, they roam about without need, time is wasted, all of this is sinful and wrong.

RULING IN PIERCING THE NOSE & EAR AND WEARING A LOCKET ON THE NECK

It is permitted to pierce the nose and ears. In fact, there is a pious person that said that the love the sisters have for jewellery is such that even if they had to pierce every part of their bodies, they would be ready to do it.

Similarly, it is permitted to wear a locket around the neck.
Bear

in mind that nowadays, there are sisters that wear lockets with

āyāt of the Qur'ān, the name of Allāh etc. This is not appropriate. It is disrespect to go with this into the toilet or the bathroom. It is disrespect to open the private areas whilst wearing such a locket. Hence, one should not wear such a locket.

RING WITH THE MUQAT-ṬĀ'ĀT LETTERS

Such a ring is for ta'wīdh purposes. The ḥurūf muqat-ṭā'āt letters are written on it. There are many benefits given for this. When we have such a ring, then we do not remember it, and we go into the toilet or the bathroom. Hence, it is

better if it is not worn.

WHAT KIND PERFUME MUST A WOMAN USE?

With regards to perfume, there is a ḥadīth of Sayyidunā Abū Hurayrah رضي الله عنه that Rasūlullāh ﷺ said, “The perfume of males must be apparent in fragrance, i.e., it must reach others and the colour must not be seen. The fragrance of women must be such that the colour must be seen, but the fragrance must not

be apparent.”¹

In Abū Dāwūd and Tirmidhī there is a ḥadīth of Sayyidunā Abū Hurayrah رضي الله عنه that Rasūlullāh ﷺ said, “Every eye commits adultery, the eye that gazes at evil is adulterous.” The ḥadīth then says that the woman that applies perfume (and the fragrance reaches the men), and she passes a gathering of me, she is like this and this, i.e., an adultress.”

In Ṭabrānī, there is a ḥadīth of Umm-ul-Mu'minīn Sayyidah Maymūnah رضي الله عنها that Rasūlullāh ﷺ said, “When a woman applies perfume and goes out and men see her, then Allāh is continuously angry with her until she returns home.”

WHICH PERFUME CAN BE USED?

Sisters, use fragrance that has a light smell, only so that your husband can smell it. Do not use any other perfume. The perfume must not have anything ḥarām in it.

¹ Tirmidhī

IT IS NOT PERMITTED TO KEEP UNWANTED HAIR FOR LONGER THAN 40 DAYS

Clean the hair beneath the navel weekly. The maximum is 40 days. After this, it will not be permitted, it will be sinful. Hence, remove that hair and the hair under the armpits. It is better for women to use cream and powder to remove that hair, although it is permitted to use a blade, but it is not the best.

WOMEN MUST NOT IMITATE MEN

There are many sisters that wear heeled shoes. The heels are high. It is permitted to wear such shoes, but remember, our shoes must not resemble those of men. Hence, the shoes that are made for women, they must be used.

Sayyidah ‘Ā’isha  was asked that a woman is such that she wears shoes like that of a man. She replied, “Rasūlullāh  has cursed such a woman.”¹

SUMMARY

Sisters, these are a few important rulings related to you that I have mentioned. Remember that Allāh  has blessed women with natural beauty. Understand this to be valuable. Do not use incorrect ways of beautification. In-shā Allāh, Allāh  will grant you honour in this world and the hereafter. The environment today is such that the women

¹ Abū Dāwūd

want to lure men, show themselves as beautiful, wear fashionable clothes and put make up. All of these are dangerous sins and evil deeds. Save yourself from them. These rulings are very important and very delicate. Therefore, understand them well and practice on them. Whatever you do not understand, ask about them. May Allāh ﷻ grant us the ability to practice properly. Āmīn

VIRTUES OF JUMU'AH; ACTIONS OF JUMU'AH

It is mentioned in a ḥadīth that the day of Jumu'ah is very virtuous. So, perform Ṣalāt-ut-Tasbīḥ on Jumu'ah, this is a very blessed Ṣalāh. There is greater reward for performing it on Jumu'ah, if you do not know the method of this Ṣalāh, then learn it from those that know.¹

VIRTUE OF SŪRAH AL-KAHF

Give due importance to reciting Sūrah al-Kahf. It is mentioned in a ḥadīth that the person who recites Sūrah al-Kahf on Jumu'ah, his sins for a week will be forgiven, i.e., the sins from the last jumu'ah until this jumu'ah. From his feet until the sky there is a light that shines, and that light will help him on the Day of Qiyāmah. By reciting Sūrah al-Kahf on jumu'ah, Allāh ﷻ will protect him from fitnah for 8 days. If Dajjāl emerges, he will be protected from Dajjāl.²

Another virtue of Sūrah al-Kahf is that if a person

¹ Ibn Mājah #1084

² Mishkāt

memorizes the first 10 āyāt and in one report, the last 10 āyāt, then the virtue and benefit is so much that Allāh ﷻ will protect him from the fitnah of Dajjāl. Learning these āyāt are not difficult.¹

VIRTUE OF DURŪD SHARĪF

Give due importance to reciting maximum amount of Durūd Sharīf on jumu'ah. Sayyidunā Abū Hurayrah رضي الله عنه reports that whoever recited 80 times Durūd Sharīf after 'Aṣr before getting up from his place on jumu'ah, then Allāh ﷻ will forgive 80 years of his sins, and he will get the reward of 80 years of worship.

[اللهم صل على محمد النبي الأُمي وعلى آلِهِ وسلم تسليماً]

HOUR OF ACCEPTANCE

There is a time on jumu'ah in which Allāh ﷻ accepts du'ā'.²

From the experience of the pious 'Ulamā', we learn that this time is after the jumu'ah Adhān. Similarly, before the khuṭbah, and between 'Aṣr and Maghrib. Hence, in these times, remain engaged in du'ā', and this must be given due importance every jumu'ah, whether it is Ramaḍān or not. May Allāh ﷻ grant us the ability to practice and the ability to take advantage of the opportunities on jumu'ah. Āmīn

¹ Musnad Aḥmad, Muslim

² Tirmidhī

SUNAN OF JUMU'AH

At Jāmi'ah Dabhel and Dār-ul-'Ulūm Deoband, after acquiring knowledge, in 1993, I began teaching by the grace of Allāh ﷻ. I got the chance to teach Ṭahāwī at Dār-ul-'Ulūm Hidāyat-ul-Islām 'Ālīpūr. I took benefit from the book Amānī Al-Aḥbār written by Ḥaḍratjī Mawlānā Muḥammad Yūsuf ﷻ. Where the chapter on jumu'ah starts, he mentions the Sunan of jumu'ah in detail. I shall just count them for you. May Allāh ﷻ make it easy.

1. Recite Sūrah Sajdah and Sūrah Dahr in the Fajr Ṣalāh
2. Have a ghusl
3. Apply perfume
4. Use the Miswāk
5. Wear good clothes
6. Go quickly to the Masjid
7. Remain engaged in dhikr and worship from the time the Imām comes out until the khuṭbah
8. Recite Sūrah al-Kahf¹

وآخر دعوانا أن الحمد لله رب العالمين

تمت

¹ Amānī al-Aḥbār vol.2 p.138

THE WOMEN OF THE NOBLE QUR'ĀN AT A GLANCE

1. Sayyidah Ḥawwā ﷺ - The First Woman of the World
2. The wife of Sayyidunā Nūḥ ﷺ
3. The first wife of Sayyidunā Ibrāhīm ﷺ - Sayyidah

Sārah ﷺ

4. The second wife of Sayyidunā Ibrāhīm ﷺ - Sayyidah

Hājirah ﷺ

5. The wife of Sayyidunā Lūṭ ﷺ
6. The mother of Sayyidunā Yūsuf ﷺ
7. Zulaykha – wife of the 'Azīz of Egypt
8. The mother of Sayyidunā Mūsā ﷺ
9. The sister of Sayyidunā Mūsā ﷺ

10. The wife of Sayyidunā Mūsā ﷺ - Sayyidah

Şafūrah ﷺ

11. The wife of Fir'aun – Sayyidah Āsiyah ﷺ
12. The oppressed women of the Banī Isrā'īl
13. The mother of a boy in Sūrah al-Kahf
14. Queen of Sabā – Bilqīs
15. The wife of Sayyidunā Ayyūb ﷺ - Sayyidah

Liyyā ﷺ

16. The wife of Sayyidunā Zakariyyā ﷺ
17. The wife of 'Imrān – Sayyidah Ḥannah ﷺ

18. Sayyidah Maryam ﷺ

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19. A woman from the people of Ukhdūd
20. Umm Jamīl – the wife of Abū Lahab
21. The foolish woman of Makkah that would weave
22. The weak women of Makkah
23. Umm-ul-Mu'minīn Sayyidah Zaynab bint Jaḥsh ﷺ
24. Sayyidah 'Ā'ishah ﷺ
25. Incident of the pure wives of Rasūlullāh ﷺ
26. Sayyidah Ḥafṣah ﷺ
27. Sayyidah Khaulah ﷺ

Note: Whatever incidents we could find of believing and disbelieving women in the Noble Qur'ān, we have presented them all to you. If there is any incident that has been left out, then inform us. In-shā' Allāh you will be rewarded.