

The Women
of the
Noble Qur'ān
Lessons and Insights
Volume 2

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The wife of Sayyidunā Mūsā 'alayhi as-salām: Şafūrā ﷺ;
the journey to madyan

Brief Introduction

Name: Şafūrā or Şafūriyyā or Şafūrah¹

Hometown: Madyan

Father: A pious man of Madyan

Many scholars are of the opinion that she was the daughter of Sayyidunā Shu'ayb ؑ. However, Ibn Kathīr ؑ did not accept this. It is possible that there was a great pious person by the name of Shu'ayb – different from the Nabī, Sayyidunā Shu'ayb ؑ.

Qualities: Before marriage she was very chaste and pious; she was full of shame and bashfulness. Allāh ﷻ gives testimony in the Noble Qur'ān of her modesty.

She used to herd the animals because of the old age of her father.

Her name was Sharqā² or Liyyā.³

In another report, the name of the elder sister is recorded as Şabūrā, and the name of the younger sister is reported as

¹ Jalālayn p.261 Note 6; Ṭabarī vol.11 p.60

² Ibn Abī Shaybah vol.11 p.530

³ As-Suyūfī

‘Abrā.¹

Another report says that her name was Sharqā.²

These 2 sisters were twins. Şafūrā or Şabūrā was half a day elder than the second sister.³

In the morning one sister was born, and in the afternoon, the other was born.⁴

¹ Tafsīr Muqātil Ibn Sulaymān

² Ibn Jarīr vol.18 p.222, Ibn Abī Ḥātim vol.9 p.2969

³ Mausū'ah At-Tafsīr Al-Ma'thūr

⁴ Rūḥ-ul-Ma'ānī vol.10 p.273

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

فأعوذ بالله من الشيطان الرجيم، بسم الله الرحمن الرحيم

And when he directed himself toward Madyan, he said, "Perhaps my Lord will guide me to the sound way." And when he came to the water [i.e., well] of Madyan, he found there a crowd of people watering [their flocks], and he found aside from them two women driving back [their flocks]. He said, "What is your circumstance?" They said, "We do not water until the shepherds dispatch [their flocks]; and our father is an old man." So he watered [their flocks] for them; then he went back to the shade and said, "My Lord, indeed I am, for whatever good You would send down to me, in need." Then one of the two women came to him walking with shyness. She said, "Indeed, my father invites you that he may

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reward you for having watered for us." So when he came to him and related to him the story, he said, "Fear not. You have escaped from the wrongdoing people."¹

These are the āyāt of the 20th juz of the Noble Qur'ān; it speaks of an incident. I shall mention the incident in front of you. May Allāh ﷻ make this a means of guidance and goodness for me and you.

THE INCIDENT OF SAYYIDUNā Mūsā ﷺ IS AN IMPORTANT LESSON FOR US

This is the incident of Sayyidunā Mūsā ﷺ. Sayyidunā Mūsā ﷺ left Egypt and went away for a specific need. On this journey, Sayyidunā Mūsā ﷺ got married. This unique incident is mentioned in the Noble Qur'ān. This incident contains many lessons, advices, and points of benefit for us.

Sayyidunā Mūsā ﷺ was born in Egypt. He spent the days of his youth in Egypt. He lived in the palace of Fir'aun. The wife of Fir'aun had lots of love for Sayyidunā Mūsā ﷺ. This was pure love granted by Allāh ﷻ. The wife of Fir'aun did not have any children. She felt and took Sayyidunā Mūsā ﷺ as her son. This was also the great power of Allāh ﷻ; despite having wealth she was worried because she did not have children. There are many poor people who are worried about looking after their children.

¹ Sūrah al-Qaṣaṣ: 22-25

ONE MUST HELP THE OPPRESSED

One day, Sayyidunā Mūsā ﷺ saw a person of the Banī Isrā'īl with a Copt, i.e., a person from the people of Fir'aun. They were fighting each other. Sayyidunā Mūsā ﷺ went to help the person of his own tribe, the oppressed person. Fir'aun and his people felt that the Banū Isrā'īl were a lower caste, they oppressed the Banī Isrā'īl. The Copt was hitting the Isrā'īlī. Sayyidunā Mūsā ﷺ went to help the Isrā'īlī and hit the Copt. Through this slap, the Copt died. Sayyidunā Mūsā ﷺ did not want to kill this person, but he died on account of a slap. There was no eye-witness to the incident. Therefore, the matter remained a secret, who killed the Copt? The matter reached Fir'aun. He said, "Whoever the killer is, proof must be presented, then the punishment can be discussed."

The next day, the same Isrā'īlī was fighting with another Copt. Sayyidunā Mūsā ﷺ went to help and he also threatened the Isrā'īlī. This person fought with someone or the other every day, so the Isrā'īlī became fearful and said, "In the incident of yesterday, the killer was Sayyidunā Mūsā ﷺ." He ﷺ did not kill the man on purpose. The detailed incident is mentioned in the Noble Qur'ān. The person went with the story to Fir'aun. Now Fir'aun came to know that Sayyidunā Mūsā ﷺ was involved in the killing of the Copt.¹

¹ Ṭabarī vol.10 p.47

SAYYIDUNā Mūsā ﷺ JOURNEYS FROM EGYPT TO MADYAN

Fir'aun sent his police telling him, "Go, catch Mūsā. Bring him and hang him." Upon the instruction of Fir'aun, the police went to catch Sayyidunā Mūsā ﷺ. At that time, there was a Copt in the palace of Fir'aun; he was affectionate for Sayyidunā Mūsā ﷺ. He saw that the police were going to catch Sayyidunā Mūsā ﷺ. He was a well-wisher for Sayyidunā Mūsā ﷺ, he ran in the side streets and reached Sayyidunā Mūsā ﷺ.

And a man came from the farthest end of the city, running. He said, "O Moses, indeed the eminent ones are conferring over you [intending] to kill you, so leave [the city]; indeed, I am to you of the sincere advisors."¹

He said, "O Mūsā, there is a plan being made in the court of Fir'aun to kill you. You must leave Egypt. I am a well-wisher for you. If you stay in Egypt, then Fir'aun will get you killed."

Subsequently, Sayyidunā Mūsā ﷺ immediately left Egypt and went to another country.

So he left it, fearful and anticipating [apprehension]. He said, "My Lord, save me from the wrongdoing people."²

The other place was Madyan. Madyan was 8 days journey

¹ Sūrah Qaṣaṣ: 20

² Sūrah Qaṣaṣ: 21

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from Egypt. He travelled continuously for 8 days. Sayyidunā Mūsā ﷺ left for Madyan. The entire journey was strange and his life was in danger. The journey was sudden. For this reason, he had no food, drink, or guide on the journey. Sayyidunā Mūsā ﷺ made du'ā',

"Perhaps my Lord will guide me to the sound way."¹

Look, when a Nabī of Allāh experienced difficulty, he made du'ā' to Allāh ﷻ.

THE ANGEL BECOMES HIS GUIDE

My sisters, when a Nabī makes du'ā' to Allāh ﷻ in difficulty, then we must also make du'ā' to Allāh ﷻ. The du'ā' of Sayyidunā Mūsā ﷺ was accepted. An angel came in the form of a man and guided him on the road to Madyan. This was a perfection from Allāh ﷻ, where an angel guided a human being.²

DIFFICULT JOURNEY

Sayyidunā Mūsā ﷺ travelled for 8 days continuously. He had to chew tree leaves the entire way. Due to this, his stool changed colour, it was not food that he was eating. Sayyidunā Mūsā ﷺ faced so much of difficulty on this journey that his nails fell off, and after an 8-day journey, he reached Madyan.

¹ Sūrah Qaṣaṣ: 21

² Ṭabarī vol.11 pp.51-52

MADYAN

Madyan was a city different from Egypt. Fir'aun was not ruling here. It was a new place, a strange place. Where should I go? To whose house will I go? Who should I ask for help? There is no-one here that I know, no family, no-one I have a connection with. The only thing was that the progeny of Sayyidunā Ibrāhīm ﷺ lived here.

It was said that this city was called Ibn Ibrāhīm. This is because the family of Sayyidunā Mūsā ﷺ was the family of Sayyidunā Ya'qūb ﷺ and Sayyidunā Ibrāhīm ﷺ. However, who are these family people? What are their names? Where do they live? This was not in the knowledge of Sayyidunā Mūsā ﷺ.

WELL

Sayyidunā Mūsā ﷺ reached Madyan. There was a water well outside the city. The elderly who lived in India know that in previous times, there was a water place outside each village. People would come to give their animals to drink. In Arabic, this area is called 'Finā'-e- Balad'.

OPPRESSING THE WEAK & TAKING THE RIGHTS OF OTHERS FOR ONE'S BENEFIT

Sayyidunā Mūsā ﷺ reached the outskirts of the village where there was a well. Many people came there to feed their animals and give them to drink. Allāh ﷻ says,

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And when he came to the water [i.e., well] of Madyan, he found there a crowd of people watering [their flocks]¹

Sayyidunā Mūsā ﷺ saw that the people of the city were giving water to their animals. All those giving water to the flocks were males. They were very stingy. Their habit was that after they gave water to their flocks, they would place a heavy boulder over the well so that no-one else could use the well. This boulder was so huge that 10 people could not carry it.²

There are selfish and self-centred people like this that live in the world today. May Allāh ﷻ protect us from their evil. Their objective was to eat and drink, and let others starve and thirst.

Anyway, all these animal owners came to the well and gave their animals water.

TWO BASHFUL GIRLS NEAR THE WELL OF MADYAN

Sayyidunā Mūsā ﷺ was tired after 8 days. He chewed on the leaves of the trees, and travelled ahead. He was hungry, it was a new city. There was a crowd of shepherds at the well, and he ﷺ was watching the scene. Suddenly, his gaze fell onto 2 girls. They were sisters standing at a distance. The Noble Qur'ān says,

¹ Sūrah Madyan: 23

² Ṭabarī vol.11 p.55

and he found aside from them two women driving back [their flocks]

Allāh-u-Akbar, they were 2 young girls. They had animals by them. However, they were standing at a distance and waiting. They were not going close to the men in order to give water to their animals.

THE AMBIYĀ' ﷺ WORRY ABOUT THE WORLDLY BENEFIT OF THEIR NATIONS

Sayyidunā Mūsā ﷺ saw this and was very grieved. He was surprised. He went to them.

At a time of need like this, the pious servants of Allāh ﷻ lower their heads and ask, they speak only according to need. Our Dīn has taught us that when we see a woman in need, it is permitted to speak, we can find out the condition and help according to our ability. However, one must give full consideration that no fitnah must come about.

Sayyidunā Mūsā ﷺ asked, “What is your condition? Why are you standing far? Why are you not giving water?” From this, we learn that just as a Nabī has concern for his Ummah in terms of Dīn, in the same way, he worries about the worldly needs too. It is the blessed Sunnah of the Ambiyā' to have concern and worry about the worldly condition of the Ummah just as he has worry and concern for the religious condition of the people.

There is one report in this regard. Sayyidunā Mūsā ﷺ asked the women, “Is there another well here? The well in

front of us is crowded.” They said, “There is another well, but there is a huge boulder placed at the mouth of the well. It is not easy to lift it.” Sayyidunā Mūsā ﷺ went there, lifted the boulder and gave their animals water.¹

RASŪLULLĀH ﷺ WOULD HELP THOSE WITHOUT SUPPORT

Look at Rasūlullāh ﷺ. There were women in Madīnah Munawwarah that did not have support. He would attend to their needs. Fill water for them and do other work.

SERVING THE WEAK IS A MEANS OF SALVATION

My sisters, build the enthusiasm to help the poor, weak, and destitute. Whether we know them or not. Serving them is a means of benefit in this world and the hereafter. It is a means of taking one into Jannah. It will be a means of comfort in Jannah. ‘Allāmah Iqbāl رحمه الله says, ‘If you have hope of the pain of the heart, then serve the poor. This gem is not acquired in the treasures of the king.’

This means that if you have hope, then serve the poor, destitute, and ill. This is a precious gem. You will not get this expensive gem and pearl in the treasure of the kings and the wealthy. Similarly, make the intention that if you have weak parents at home, weak in-laws, then you will serve them.

¹ Ṭabarī vol.11 p.55

Inshā Allāh, this service will be a means of salvation in this world and the hereafter.

A UNIQUE INCIDENT OF SERVING THE FATHER-IN-LAW

There is one of my elders in Jāmi'ah Dabhel, the librarian, Mawlānā Mūsā Bharkodrawī. We refer to his family as 'khāla jān'. This is an incident of his home. The father of Mawlānā was not a wealthy person. He would live his life nicely. On one occasion, there was a need for a loan, so the family of Mawlānā took a loan from the mahr amount and gathered some money. A long time passed but the father-in-law could not return the amount to the daughter-in-law.

When the father-in-law fell ill and lost hope of life, he said to the daughter-in-law, "Daughter, the amount that you gave me, I do not have the ability to pay it back. I have become old. I do not have hope of life now. I cannot earn. What can I do?" the daughter-in-law said, "O my father, the money that I gave you, I forgive it. I do not want it back. The money is a gift for you."

When the father-in-law heard this, he began to tear. Whilst being a daughter-in-law, she has this kind of enthusiasm. It was the time of Maghrib. The old father-in-law lifted his hands and made du'ā'. He made du'ā' for the daughter-in-law. After a few days, the father of Mawlānā passed away. Through the blessings of the du'ā', Allāh ﷻ blessed the daughter-in-law with so much that Mawlānā and

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his four children are very well to do today. They have so much religiosity that all their children are Ḥuffāz, 'Ulamā', and Qurṛā'.

My sisters, we cannot say when the du'ā' of a person will be accepted. Therefore, serve the aged parents, mother-in-law, and father-in-law at home. The du'ā' that comes from their hearts will make our life in this world and the hereafter.

THE PURE ACTIONS OF THESE WOMEN IN THE PRESENCE OF A CROWD

My sisters, Sayyidunā Mūsā ﷺ saw that the 2 girls were waiting on one side with their animals. When Sayyidunā Mūsā ﷺ asked, they responded,

They said, "We do not water until the shepherds dispatch [their flocks]; and our father is an old man."¹

They responded by saying that there is a crowd of men at the well. We do not want to go into the crowd. We are staying away so that we do not mix with the men. When the people will finish and go away, we will give our animals water to drink.

Allāh-u-Akbar, their answer has a lesson for us. How pious they were and what pure thinking they had! What pure actions they carried out!

THE DISASTER OF NOT OBSERVING PARDAH

For this reason, O sisters, stay far away from a gathering

¹ Sūrah Qaṣaṣ: 23

of males. Where there are males gathered in the shopping areas, do not go there. If you go there, then males will intentionally touch your bodies. You will fall into further ḥarām and push the males into ḥarām, especially on a wedding occasion, at invitations, and wherever males frequent. Where there is a crowd of males and females, keep yourself far from it. Today, sin and evil is taking root. The greatest reason for this is the intermingling of the sexes – due to which, ḥarām takes place.

WEDDINGS TODAY ARE LIKE SELECTION FUNCTIONS

My sisters, in whichever function there are no pardah arrangements, one should never go there. The weddings of today have become functions of nudity, showing the body off, showing beauty off, and so on. Men and women intermingle freely, they joke with one another. In fact, there are young males and females that attend these functions, and they begin ḥarām relationships. The weddings today are like selection functions. There are many parents that beautify their children and send them so that boys can see them and like them.

EVILS IN COLLEGES

Similarly, explain to your daughters that are studying in schools, that they must not sit in class with the boys, they must not stand with them or speak to them. Schools and colleges today have become headquarters of fashion and

nudity instead of places of learning and education. Ḥarām relationships are common in schools and colleges today. In fact, the boy and girl that is not polluted in it, they are called old minded and a mockery is made of them.

The summary is that non-shar'ī intermingling is a sin that has erased modesty and shame. The soul of purity and chastity of Islām has been destroyed. Due to this, ḥarām is being done on the land. For these reasons, it is sinful for women to go in front of men in a non-shar'ī way, speak to them, and go close to them.

THE PLIGHT OF THE 2 SISTERS OF MADYAN

I was saying that when Sayyidunā Mūsā  reached Madyan, he saw 2 girls that had come to give water to their flocks. However, the question arises, and you will also have the question in your mind that why did the 2 girls come here? They could have sent the males of the house. The answer is given in the āyat,

They said, "We do not water until the shepherds dispatch [their flocks]; and our father is an old man."¹

Our father is an old man, he is weak, and there was no male attendant that could take their animals to be given water. For this reason, they were forced to go themselves. Possibly, they reared the goats for income, to live off its milk. It was the Sunnah of the Ambiyā' to shepherd. Rasūlullāh 

¹ Sūrah Qaṣaṣ: 23

also herded animals.

THE CHALLENGES OF WOMEN WORKING OUTSIDE THE HOME IN CERTAIN CONTEXTS

My sisters, from this incident we learn that without any severe need, it is not appropriate for women to go to shops and work etc. This was seen as defective in times of before by noble families, where a female had to leave the house to earn. The natural honour of a woman did not tolerate this.

I do not know the condition here; I have not seen the market here. As for England, Canada, and Africa, the women go to work and they have jobs. They are greedy for more and more income; to gather more money.

My sisters, remember, your working in the shops or going to these places is very dangerous. How many customers there are that come to the shop only for the women? You can experience this yourself. Where there are 2 people at the shop, 1 male and 1 female, then if the customer is a female, she goes to the male, and if the male is the customer, he goes to the female. During the sale, they speak, chat, and joke. From this, ḥarām relationships come about.

There are many shopkeepers and office people that employ females on purpose so that they can become a means of satisfaction for the shop owner. In fact, they sell their honour. The male customer will come with enthusiasm to see you. He will not come to buy. He will come to buy your honour. Instead of buying something, he will come for ḥarām

and to take benefit from you. He will put his impure gaze on your face. Therefore, you're sitting at the shop, sitting at the counter etc. is not something good in the sight of the sharī'ah.

These 2 sisters of Madyan explained that their father was old. Due to this, they had to come out. May Allāh ﷻ grant the understanding to the sisters that leaving the house without a severe need is something filled with fitnah. Hence, one must refrain from it.

BE SUCH WOMEN

Sayyidunā Mūsā ﷺ saw that they were in a difficult position. They were worried; weak. So, immediately the enthusiasm for serving came into his heart. He went forward and did unique service. The shepherds gave water to their animals and went away. They placed such a heavy boulder on the well that it was difficult for ten people to move it. The shepherds were very lowly. They were self-conceited. They did not want anyone besides themselves to get water. How could these 2 sisters move such a heavy boulder? They did not have the strength to pull a heavy bucket. Their condition was such that when the shepherds gave water to their flocks and went away, then they would give the water that fell out on the sides of the well to their animals.

They were so shy and bashful girls that they did not tell the shepherds to give their animals water. They knew that if they asked strange men for help, it could become a means of sin. Look, if you are women, then be such women.

A HEART-WRENCHING INCIDENT

Sisters, I shall tell you of 2 incidents. There is a need to inform you of them. What strange ways does Shayṭān use to trap man! I tell you with full honesty that in our city, there was a family that came to live. They were from a different place. There was a young girl that was studying in a college of another place. She took a house on rent in our city. There were Muslim neighbours. This family did not have any acquaintances in our city. They wanted to enrol their daughter in the college. Finally, the person from the neighbour's house built up a relationship with her and a young boy from the neighbour's also went to college. The people said to him, "Help us get our daughter enrolled in the college." He was ready to help.

May Allāh forgive the guardians of today, how careless they are? How they transgress the Sharī'ah! They do not think that it is wrong and evil.

The new family began to send their daughter with the neighbour to college for enrolment. In order to complete the paperwork, both of them were going together for a week. In this time, they struck up a ḥarām relationship. This turned into a love marriage.

Hence, sisters, please be very careful and save yourselves. Asking a strange man for help can be a means of sin and evil. It is a very severe sin to allow your daughter to go with a strange man, to leave them free, to allow them to mix, even if it be the neighbour, even if it be a relative. This

will progress, and later on, you will cry tears of blood. May Allāh ﷻ protect. Āmīn

SECOND INCIDENT: FITNAH THROUGH THE LINE OF TREATMENT

The second incident is that there was a sister that would observe pardah. She fell ill. She was admitted to hospital. She was recently married. She did not have children. Her husband would go out for Dīnī needs and work. At those times, the ailing mother of the lady would stay with her. There was a Muslim lady doctor in the hospital. The brother of the lady doctor would come and go from the hospital. The eyes of this brother of the lady doctor met with those of the sister. In the end, their married life was destroyed. After a few days of going to the hospital, the young wife eloped with the brother of the lady doctor. Due to this, she got divorced and their married life was destroyed.

The nature of our beloved and pure sharī'ah is that one must adopt caution even when going for treatment. As far as possible, a Muslim must get treated by a pious doctor. The nature of the sharī'ah is so blessed that if a woman falls ill, then first a pious lady doctor must be sought. If one does not get this, then one can visit a male doctor, and that too, she must go with her husband or a mahram.

Sisters, I am explaining a very important point to you, from where and where do ḥarām relationships come, and how they come about. For this reason, keep a careful watch over

your young daughter-in-law and daughters. The sharī'ah has given us a very important law and principle so that we can protect our homes.

ENTHUSIASM FOR SERVICE

Sayyidunā Mūsā  went forward. The natural enthusiasm of a Nabī had come into force. He was hungry, thirsty, and tired. Despite this, he had self-honour and thought about how a female could be deprived of help. The Noble Qur'ān says, 'he gave their animals water'.

Sayyidunā Mūsā  moved the boulder. He was a Nabī. He had strength. He moved a boulder that 10 people could not move, he took out water and gave their animals to drink.

THE APPEARANCE OF BLESSINGS THROUGH SAYYIDUNā Mūsā

It is said that Sayyidunā Mūsā  took out only 1 bucket of water. He made du'ā' of blessings in it. There was so much blessings that this 1 bucket was sufficient for all the animals. Such miracles also came from Rasūlullāh . After giving water, both girls went to their home.¹

A UNIQUE EXAMPLE OF PURITY & CHASTITY

Sayyidunā Mūsā  sat in the shade of a tree. It is said

¹ Ṭabarī vol.11 p.56

that it was a lote tree.¹

Sayyidunā Mūsā ﷺ was unique, and so were the 2 girls. He did such a great service, he moved the heavy boulder and gave their animals water. However, look at the chastity of the girls. From the way of the Noble Qur'ān, we learn that they did not laugh, smile, or say any word of gratitude to Sayyidunā Mūsā ﷺ. They knew that if they laughed in front of the strange man or smiled, or even said a word of gratitude, then it could become a means of sin.

What is even stranger is that they did not even ask, who are you? What is your name? What is your mobile number?

The work was done, they headed home.

THE PROVERBIAL PURITY OF SAYYIDUNā Mūsā ﷺ

On the other side, look at Sayyidunā Mūsā ﷺ. He was a traveler. He was hungry and thirsty for 8 days. There was no one that he knew in the city. After doing such a great service, he did not ask the girls for anything. He did not even ask them, what is your name? What is the name of your father? Where is your locality and your house? Give me your number, I shall give you my number.

No, Sayyidunā Mūsā ﷺ did not ask them anything, nor did they ask him anything. Allāh-u-Akbar.

How pure were the girls, and how pure was Sayyidunā Mūsā ﷺ!

¹ Ibid

SERVICE ONLY FOR ALLĀH ﷻ

What was the enthusiasm behind the service of Sayyidunā Mūsā ﷺ? He did the service for free. He did not say, "I am a forlorn traveler, I am hungry, bring bread from your house for me." He did not say, "Take me to your house."

OUR ACTIONS ARE FULL OF SINCERITY

My sisters, whatever service you do, whatever charity you give, do it for the sake of Allāh ﷻ. There must be no worldly motive. The Noble Qur'ān says,

[Saying], "We feed you only for the countenance [i.e., approval] of Allāh. We wish not from you reward or gratitude."¹

We feed solely for the pleasure of Allāh ﷻ. We give charity for the pleasure of Allāh ﷻ. In lieu of this, we do not hope for any worldly benefit. Whatever service or charity we give, we do not desire any thanks, that we should be told words of gratitude.

ASK ONLY FROM ALLĀH ﷻ

Anyway, the girls went away and Sayyidunā Mūsā ﷺ sat under the tree. He made du'ā',

"My Lord, indeed I am, for whatever good You would send down to me, in need."²

¹ Sūrah ad-Dahr: 9

² Sūrah al-Qaṣaṣ: 24

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The crux of this du'ā' is, 'O Allāh, I am a forlorn traveller. I have come to a new city. O Allāh, I am hungry and thirsty. Whatever goodness you send down for me, however you help me, I am in need of you.'

Sayyidunā Mūsā  asked help from Allāh . He did not ask the 2 girls for help. The girls went home. They would have heard the du'ā', and had had gone home. In this du'ā', Sayyidunā Mūsā  mentioned his need before Allāh . There was no one that he knew in the city. He had needs of life. Despite this, he handed over his matter to Allāh  saying that whatever Allāh  gives, that is sufficient. This is the teaching of our sharī'ah, that at such a time of need, we must ask only from Allāh .

AN IMPORTANT POINT

I shall mention another point. I do not know if it is common amongst you or not. It happens by us. Hence, I am mentioning it to you although it is not appropriate to mention it in a gathering. However, it is necessary to say it. What happens is that when a sister falls ill, then then her unmarried sister goes to her to help and assist, this is especially when a child is born. It is quite apparent that her brother-in-law and other males of the house will also be there. In this way, there is a danger of an impermissible relationship being created. As a result of this, there are lots of problems created in the marriages of the sister and brother-in-law. There have been incidents where the sister was divorced, and then she married

the former brother-in-law.

Sometimes, the girl ends up in an impermissible relationship with the brother of the brother-in-law. For this reason, it is a means of fitnah if the sister-in-law goes to help her sister. One must stay away from this. Our sharī'ah is very pure.

THE SISTER-IN-LAW IS A GHAYR-MAḥRAM FOR THE BROTHER-IN-LAW

Listen to one ruling. It is not permissible in the sharī'ah for the sister-in-law to come in front of the brother-in-law without pardah. The sister-in-law is not maḥram for the brother-in-law. Today, the environment is such that the sister-in-law sits with the brother-in-law, they laugh and joke, they go out for walks together. It can be said that the sister-in-law becomes like a deputy wife. The brother-in-law has a link with her, and as a result of this, sin comes about. All of this is wrong in the sight of the sharī'ah.

AN EXEMPLARY LESSON: THE ILLICIT RELATIONSHIP OF A SISTER-IN-LAW & BROTHER-IN-LAW BROKE THE HOUSE

On one occasion, there was a girl that went to help her sister in a house close to our Madrasah. During that time, her eyes met with those of her brother-in-law. As a result of this, the brother-in-law took the sister-in-law and left. He divorced his wife and started living with the sister-in-law. The first

wife had children. Her biological sister broke her house.

For this reason, sisters, understand the limits of the sharī'ah. Understand well that the brother-in-law is not a maḥram for you. It is forbidden for you to laugh and talk with him. For this reason, one must live with caution. May Allāh ﷻ protect our honour and chastity. Āmīn

SAYYIDUNā Mūsā ﷻ DID A FAVOUR FOR THE TWO GIRLS

Sayyidunā Mūsā ﷻ did a double favour for the sisters. One was that he saved them from the trouble of waiting. The second was that he gave the flock to drink. They reached home much earlier than normal.

TIMETABLE

The father of the girls, Sayyidunā Shu'ayb ﷻ asked the daughters, "You came home very early. What is the matter?"¹

From this question we learn that the parents must keep a strict watch on the schedule of their children. They must see when the child goes to Madrasah and when he returns. What time does the child leave the Madrasah and when does the child reach home? When does the Madrasah have holiday?

Keeping a check on the schedule of the child is the responsibility of the parents. If we do not check on them, then they will waste their time in other places. A boy will go with

¹ Ṭabarī vol.11 pp.59-60

his friends and a girl will do the same. We know full well that free time like this becomes a means of sin, and we must see whether they are going to school or Madrasah. It should not be that they leave the house for Madrasah or school, then they go to sit with their friends, or in some park, in a hotel, or some leisure spot. Sometimes, one will have to phone the school or Madrasah and ask if one's child is there or not.

In the same way, a teacher must check on the learning and study of his or students. In short, keep a check on the schedule of one's child. This is necessary. This has been the way of the pious servants of Allāh ﷺ.

KEEP A CHECK ON THE FRIENDS OF YOUR CHILDREN

In the same way, when your son or daughter leaves the house, then to whom do they go? Who do they meet? Who is in his circle? By staying with them. What do they do and what programme do they follow?

In this way, if you keep a check on your children, then Inshā Allāh, they will be saved from many sins.

RETURN HOME PROMPTLY AFTER COMPLETING WORK

In short, when they returned home, they mentioned the incident to their father. "Father, there was a traveller there today. He gave water to our animals and we finished quickly and returned home."

From this we learn a lesson that when we leave the house for some work, then we must return immediately after the work has been done, just as these 2 girls did. They gave the water and returned immediately. It should not be that we finish early and then waste time.

ONE MUST REWARD THE ONE WHO DOES A FAVOUR

According to many Mufasssīrīn, the father of the girls was the messenger, Sayyidunā Shu'ayb . When Sayyidunā Shu'ayb  asked them the reason for their quick return home, and he heard the incidents, he said to one of his daughters, “O daughter, call the stranger home.”¹

Look at the enthusiasm of Sayyidunā Shu'ayb  to treat a person well. A stranger did some service, he did the work of giving water, so he wanted to bring him home so that he could reward him. He wanted to recompense him for the work he did. When a stranger has done a good deed, we must reward him.

In this we learn a lesson that when someone does a favour to us, treats us well, then one must give something in return. If someone gives a gift to us, he invites us, then we must give something in return. This is a matter of good character. The Noble Qur'ān says, ‘what can the recompense of good be

¹ Ṭabarī vol.11 p.60

other than good?'¹

A person returns a favour with a favour, a gift with a gift. A ḥadīth says, 'Give gifts, love will increase.'²

REASON FOR SENDING 1 DAUGHTER

The daughter of Sayyidunā Shu'ayb  went to call the stranger. Well, the question arises at this point that why was 1 daughter sent? It is possible that there was lots of work at home to be done, to tie the animals, milk them etc. Also, it was daytime and Madyan was a city to which people travelled. There was no fear of fitnah at that time in the day. For this reason, only 1 daughter was sent.

In that time, unlike today, no-one had the courage to engage in open evil. Nowadays, evil takes place on the roads openly. There is no one to stop it. In fact, people do not think of it as evil.

Subsequently, 1 daughter came to call him. Allāh-u-Akbar, when this girl left the home, to come and call Sayyidunā Mūsā , understand the scene and environment of that time.

THE WALKING MANNER PLEASING TO ALLĀH?

My sisters, how did the daughter walk? What was her condition? Allāh  loved the way she walked, and He mentions it in the Noble Qur'ān,

¹ Sūrah ar-Raḥmān: 60

² Al-Adab al-Mufrad #594

‘One of the daughters came walking bashfully.’

Allāh ﷻ says that one of the daughters came to call Sayyidunā Mūsā ﷺ, so she walked with shame and modesty. She lowered her gaze and walked with honor. She covered her body and came to Sayyidunā Mūsā ﷺ.

From this we learn that a woman must walk with shame. It can never be appropriate for a woman to be open. The female that walks in such a way that her limbs are seen, her limbs move in such a way that invite men, it can never be appropriate.

THE GREATEST TRAIT OF A WOMAN IS MODESTY

Sisters, the daughter of Sayyidunā Shu'ayb ﷺ came to call Sayyidunā Mūsā ﷺ. Her name was Ṣafūrā. She married Sayyidunā Mūsā ﷺ later on. Allāh ﷻ described how she walked in the Noble Qur'ān. Together with this, listen to the ḥadīth. Rasūlullāh ﷺ said, “Shame/modesty is a branch of īmān.”¹ Another ḥadīth says, “If you have no shame, then do whatever you want.”²

If you have no shame, then you will be free. You can do whatever you want. The greatest trait of a woman is modesty and shame. Her greatest perfection is modesty.

¹ Bukhārī #9, Muslim #2626

² Bukhārī #6140

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Sisters, when you leave the house, then leave in the way Allāh ﷻ described the daughter of Sayyidunā Shu'ayb ﷻ. Keep your gaze lowered, cover your body. We learn from the Noble Qur'ān that if a woman leaves in this way, where the sound of her jewelry is heard, then this is not liked. This can be a means of inclining men towards her. In fact, it is possible that more than seeing the face, and hearing the jewelry, there can be greater fitnah. Allāh ﷻ says,

And let them not stamp their feet to make known what they conceal of their adornment. And turn to Allāh in repentance, all of you, O believers that you might succeed.¹

MARRIAGE OF THE YOUNGER SISTER EVEN WHEN AN ELDER SISTER REMAINS UNMARRIED

Understand one thing here. Sayyidunā Mūsā ﷻ married the younger sister. This is a report of the Tafsīr works. There is no mention of the elder sister being married. We learn that when a pious and suitable match is found for the girl, then it must be decided and she must be married off.

Some people say that the elder is not married, how can the younger be married? One must not stay with all of this. If a suitable match is found for the younger one, she can be put ahead, and put one's trust in Allāh ﷻ, make du'ā' for the elder.

¹ Sūrah an-Nūr: 31

HOW SHOULD A WOMAN LEAVE THE HOUSE WHEN THERE IS A NEED?

My sisters, when you leave the house, then lower your gaze and walk. It should not be that a strange male sees you and your eyes meet. This gaze will then turn into a smile and laughter. Then this will become a means of sin. It is mentioned in a ḥadīth that when a woman leaves the house such that people see her body, then, it is reported, “The curse of Allāh is upon the one who looks and the one who is looked at.”¹

My sisters, what a dangerous warning has been mentioned in the ḥadīth. Nowadays, there are many females who leave the house wearing tight-fitting clothing, in jeans and tops, with open faces and hair, wearing expensive perfume. This is wrong. May Allāh ﷻ protect us from these sins. Āmīn

My sisters, when the curse of Allāh ﷻ comes on a person, then his life in this world and the hereafter will be destroyed. For the sake of Allāh, have mercy on yourselves, and leave the house in such a way that was explained in the Noble Qur’ān, as done by the daughters of Sayyidunā Shu’ayb ؑ.

THE MODESTY & SHAME OF SAYYIDAH FĀṬIMAH ؑ

Sayyidah Fāṭimah ؑ is the leader of the women of

¹ Mishkāt p.270

Jannah. How would she dress? There will be a discussion on the clothing of women mentioned ahead Inshā Allāh. Similarly, I shall explain the garment she wore. Through his grace, Allāh ﷻ allowed me the chance to see her garment; it was plain and simple, made with thick cloth. This was her habit.

PROPER METHOD OF SPEAKING TO A NON-MAHRAM MALE WHEN NECESSARY

The girl came to Sayyidunā Mūsā ﷺ. He was sitting in the shade of a tree. The girl came and the first thing she did was place her sleeve over her face. She said softly, ‘indeed my father calls you. You gave water to our animals. He wants to give you a reward or wage.’

Allāh, Allāh, what a bashful and modest woman. Look at how she spoke. She spoke modestly, with shame. She said that her father calls. She did not say, “Come with me, I am inviting you. I am calling you.”

My sisters, learn the way of calling a stranger. The environment of today is such that leave alone ones mahram relatives, women speak directly to strange men. The husband is one side, the father and brother are one side, and she has friendship links with strangers on the other side. All this is the means of sin. If you have some work with a strange person, then make your mahram an intermediary. This is absolutely necessary.

It is not free of fitnah to tell a strange man, “I am calling

you.” I plead with you, even if you have to meet some great ‘ālim or ‘āmil, then also there is fear of fitnah when speaking directly. There are possibilities of fitnah in it. If there is a need to go to an ‘āmil, or, you have to ask a ruling from an ‘ālim, then keep your husband, brother, or father with you.

AN EXCELLENT WAY TO DEAL WITH AN ‘ĀMIL OR PĪR

Speak to the ‘āmil or pīr with pardah. Keep your maḥram relative with you. Make your maḥram relative your in-between or representative. The method of introducing yourself is that you must say that you are the wife of so and so, the sister of so and so, or daughter of so and so. Use this method in your correspondence also. Do not call directly. If the wife, daughter, or sister of the ‘āmil is there, then speak the necessary matters to them.

A HANDSOME MAN CAME WHILST IN SECLUSION; THE WAY OF SAYYIDAH MARYAM ﷺ

My sisters, there are unique words describing the incident of Sayyidah Maryam ﷺ in the Noble Qur'ān. When she was in seclusion and Sayyidunā Jibrīl ﷺ came in the form of a handsome man, then Sayyidah Maryam ﷺ said, “I seek protection with Ar-Raḥmān from you, if you fear.”¹

Because Sayyidah Maryam ﷺ did not recognize

¹ Sūrah Maryam: 18

Sayyidunā Jibrīl ﷺ, she said, “O man, if you fear, if you are pious, then too, I seek the protection of Allāh, do not come close to me.”

We learn a lesson from here that no matter how pious a person is, if he is ghayr maḥram, then it is essential to save one's self. Therefore, when you go for some great need, then go with a maḥram, keep the shar'ī limits in mind.

AN INCIDENT OF NEGLIGENCE

My sisters, I shall tell you the following for your benefit. In one place, an incident took place where there was an 'āmil. He was an 'ālim also. People would come for ta'wīdh. A young girl was affected by a jinn or black magic. Only Allāh ﷻ knows, whether it was a jinn, or whether she was insane in the name of jinn. He began treating the girl. Under the guise of treatment, he began to become informal. The parents and responsible people were negligent at that time. As a result of this negligence, the 'āmil and girl fell in love with each other. This went ahead and they fell into sin. Now the result was that the 'āmil had a wife and child already and this young girl was caught in his trap. In the end, the 'āmil married her. This is what happens in these cases.

ANOTHER DANGEROUS INCIDENT

My affectionate teacher, Mawlānā Muḥammad Patel, the son of Mawlānā 'Abdullāh Kāpodrawī ﷺ said that a young girl had a relationship with an 'āmil. This went further, and she became pregnant with his child.

THIRD INCIDENT

In the area neighbouring Sūrat, there was a college educated girl that started going to the local Masjid Imām for ‘amaliyyāt. She built up a relationship with him. The Imām and the girl ran away together. After a long time had passed since they ran away, people had come to know that both of them were living together in a faraway city. They got married. The ‘ālim was originally married and had children too. Now, in the whole saga of his new wife, he forgot about his first wife and children. Therefore, if you have to go for some treatment, then do so by means of a Maḥram. This is appropriate.

SOME FITNAH COMES ABOUT UNDER THE GUISE OF A GOOD RUSE IN FRONT OF THE WOMAN

There was a relative of mine's that came from Britain, a young girl. She began her treatment with an ‘āmil involving ta'wīdh etc. The ‘āmil was elderly. Proposals for this girl began coming from relatives for her. Out of her ignorance and negligence, the girl gave the names of 2 boys to the ‘āmil and said that whichever one is suitable for her, he should make istikhāra and inform.

The ‘āmil made istikhāra and said that both of them are not appropriate, and for her marriage, his istikhāra is that the name of his son is coming out.

This girl was shocked. This is what she had mentioned to me. I said to her that she made a huge blunder that why did

she give the work of istikhāra over to him, she should have done istikhāra herself.

Anyway, she got married somewhere else.

Therefore, O sisters, make istikhāra yourself, or ask a pious Allāh-fearing person. Look, fitnah can come even under some good ruse. Hence, the word of the Noble Qur'ān is great advice for you. Shayṭān has issued a challenge that even the most pious man and woman, if they are in solitude, he will destroy their taqwā and involve them in sin. Yes, there are sincere and selected servants of Allāh ﷺ that can be saved from his evil.

THE PURITY OF SAYYIDUNā Mūsā ﷺ

The incident was being discussed that the girl said to Sayyidunā Mūsā ﷺ, “My father is calling you.” Sayyidunā Mūsā ﷺ did the work of giving water for the pleasure of Allāh ﷻ. He did not want a wage or recompense. However, he was a traveller. He was concerned. So, he went with the girl in order to find some acquaintance. He was hungry. It was a new place. Something could be done. For this reason, he went with.

On the way, Sayyidunā Mūsā ﷺ said to the girl, “You walk behind me, I shall walk in front.”¹

If the girl walked ahead, then her body could be seen. Allāh-u-Akbar, look at the purity and chastity of the Nabī of

¹ Ṭabarī vol.11 p.59

Allāh. If a wind had to blow, then the shins of the girl could be exposed and he would see her. Hence, he told her to walk behind so that there remained no possibility of this. Today, our girls wear such clothing that show their limbs on purpose. We seek the protection of Allāh.

ACKNOWLEDGING ONE'S BENEFACTOR: A SIGN OF HONOUR

When the girl of Madyan came to call on behalf of her father, then Sayyidunā Mūsā  came. From this, one understands that the father of the girl was a noble person. He sent word for Sayyidunā Mūsā . Hence, in a strange place, he had hope of getting beneficial counsel. It was not appropriate to refuse the invitation. For this reason, Sayyidunā Mūsā  went.

SAYYIDUNā Mūsā MEETS WITH SAYYIDUNā SHU'AYB

In short, the daughter of Sayyidunā Shu'ayb  walked behind and Sayyidunā Mūsā  walked ahead. In this way they reached home. Sayyidunā Mūsā  met with the father of the girl. Sayyidunā Shu'ayb  asked him, "Who are you? From where have you come? With what objective have you come?" Allāh  mentions this incident,

So when he came to him and related to him the story, he said, "Fear not. You have escaped from the wrongdoing

people."¹

Sayyidunā Mūsā ﷺ mentioned his story, so Sayyidunā Shu'ayb ﷺ gave him consolation and said, "O Mūsā, do not worry. Our city of Madyan is different and separate from Egypt. This place is far from the jurisdiction of Fir'aun. Here, there is no rule of the oppressor, Fir'aun. Allāh ﷻ conveyed you here safely. Here, no one can catch you.

THE BENEFIT OF ASKING ALLĀH ﷻ

Sayyidunā Mūsā ﷺ reached Madyan and asked Allāh ﷻ for goodness. How Allāh ﷻ accepted his du'ā', where the goodness he was seeking came in front of him. This is the benefit of asking from Allāh ﷻ. Ask from Allāh ﷻ - he has power over everything. You will be saved from the disgrace of asking others and Allāh ﷻ will give you with honour.

THE PERFECT SINCERITY OF SAYYĪDUNĀ MŪSĀ & SAYYĪDUNĀ SHU'ĀYB ﷺ

When Sayyidunā Mūsā ﷺ came to Sayyidunā Shu'ayb ﷺ, then the latter presented food before him. Despite being hungry, Sayyidunā Mūsā ﷺ did not eat at first because the thought came to his heart that he should not be getting recompense for giving water. Then Sayyidunā Mūsā ﷺ said clearly, "We are such people who work for recompense in the

¹ Sūrah Qaṣas: 25

hereafter. Even if someone has to present the whole world of gold and silver to us, we will not accept it.”

Sayyidunā Shu'ayb  took an oath and said, “This is not the case. The habit in our family is that we host the guests.” Then Sayyidunā Mūsā  ate.¹

THE INITIAL CONVERSATION & A SOLUTION TO HIS PROBLEM OF RESIDENCE

Because there was a need for a male to do the work and service in the house of Sayyidunā Shu'ayb , and his daughters were young, it was not appropriate for them to go out of the house to herd the animals. For this reason,

One of the women said, "O my father, hire him. Indeed, the best one you can hire is the strong and the trustworthy."²

O father, there is a need for work at home. Keep this person to do the housework because a servant must have good qualities which he has.

WHAT TRAITS MUST A SERVANT HAVE?

One excellent trait of a servant is that he must be strong, i.e., whatever work is given to him, he must have the mental and physical strength to do it.

The girl said, “My sister and I have seen his strength, where a boulder that ten people could not carry, he carried it

¹ Rūḥ-ul-Ma'ānī vol.10 p.274

² Sūrah Qaṣaṣ: 26

alone. And he continued pulling the water. Together with this, he moved the crowd away from the well.”

The second excellent trait is that he must be strong and chaste. This young man is trustworthy and chaste.

The girl said, “I have seen his religiosity, when I went to call him, he kept his gaze lowered and whilst walking, he kept me behind him. He walked in front. He has these traits to the perfect degree.”¹

IT IS NECESSARY TO OBSERVE PARDAH FROM THE SERVANT

Sisters, in the sight of the Sharī’ah, it is appropriate that in whichever house there is a woman, where the servant and worker is a woman, and there is a man to do the work, then the man must not come by the woman. Similarly, the woman doing the work in the house must not go by the men.

Many times, some conditions and circumstances arise that cause the women of the house to fall into sin. It is forbidden to have a ḥarām relationship, in the form of a young male worker in the house with the wife of the house owner. There have been shameful incidents that occurred where the lady of the house eloped with the worker. All if this is ḥarām.

In some places, we heard that the male working in the house got involved in ḥarām with the female servant in the house. Some people feel that the servant in the house is like a

¹ Ṭabarī vol.11 pp.61-62

slave girl. All of this is wrong. Therefore, keep in mind the border and the limit of the sharī'ah. Just as it is necessary for pardah to be observed from strange males, in the same way, pardah is necessary from workers. The males of the house must stay away from the worker of the house just as he has to stay away from strange females.

THREE PEOPLE WHO CORRECTLY RECOGNIZE PEOPLE

Sayyidunā 'Abdullāh bin Mas'ūd رضي الله عنه said, "There are three intelligent people in the world, who have correctly recognised people,

The 'Azīz of Egypt. He bought the young boy, i.e., Sayyidunā Yūsuf عليه السلام. He realised the intelligence and mastery of the boy and instructed his wife, "Make his residence comfortable. Perhaps he will benefit us, or we will adopt him as a son."¹

The second was the daughter of Sayyidunā Shu'ayb رضي الله عنه, she said to her father about Sayyidunā Mūsā عليه السلام, One of the women said, "O my father, hire him. Indeed, the best one you can hire is the strong and the trustworthy."²

The third was Sayyidunā Abū Bakr رضي الله عنه, who chose Sayyidunā 'Umar رضي الله عنه for the khilāfat."³

¹ Sūrah Yūsuf: 21

² Sūrah Qaṣaṣ: 26

³ Tafsīr Ibn Kathīr: vol.2 p.615

THE AMAZING FORESIGHT OF SAYYIDUNĀ

SHU'AYB ﷺ

In short, the daughter of Sayyidunā Shu'ayb ﷺ recognized that this is not an ordinary person, but he is a friend of Allāh ﷻ. Hence, she requested her father to keep him as a servant in the house. When Sayyidunā Shu'ayb ﷺ heard this request, he also proved his great intelligence by stating that instead of keeping him as a servant, he will be made a part of the family. He said, 'He said, "Indeed, I wish to wed you one of these, my two daughters, on [the condition] that you serve me for eight years; but if you complete ten, it will be [as a favour] from you. And I do not wish to put you in difficulty. You will find me, if Allāh wills, from among the righteous."¹

LOOK AT THE RELIGIOSITY OF A PERSON FOR MARRIAGE

Sayyidunā Shu'ayb ﷺ said, "O traveller, I want to marry off one of my daughters to you." Sayyidunā Shu'ayb ﷺ knew that he did not have a house in their city, he did not have an income, he did not have a job, no shop, he did not have any money in the bank, he had no money, no car, no work, he had nothing. He was a foreign traveller. However, Sayyidunā Shu'ayb ﷺ understood that this traveller is a pious person, he

¹ Sūrah Qaṣaṣ: 27

is a person of Allāh, a religious person. What else can I want for my daughter besides a pious husband? Although he is poor, but he is religious. For this reason, Sayyidunā Shu'ayb  accepted the request for marriage.

THE PERSON WHO HAS THE FEAR OF ALLĀH IN HIS HEART WILL FULFIL THE RIGHTS OF HIS WIFE

I tell the unmarried sisters that when choosing a husband, one must look at religiosity in the husband at first, see if he is pious and punctual with ṣalāh or not. If he is pious, then, Inshā Allāh, your life will pass with peace and comfort. If a person has the fear of Allāh in his heart, he will never put you into distress. Wealth is in its place, but it is not religiosity. Remember that for how long will wealth give you peace and comfort, when will it pull you on the wrong path? There is no guarantee in this regard. You have no guarantee when you will be trapped into something.

For this reason, O sisters, when you look for a husband for your daughter, then first look at religiosity. Sayyidunā Mūsā  was religious. Sayyidunā Shu'ayb  saw his piety and when it came to the matter of marriage.

WHO MUST GIVE THE PROPOSAL?

Ponder over a sentence of the Noble Qur'ān, 'Indeed, I want to marry off a daughter of mines to you.'

Sisters, understand two things here. One is that the father

of the girl can give the proposal. If there is a young girl in your house and you see a religious boy, then tell your husband that there is a certain pious boy. Give message of our daughter that we want to marry our daughter off to you. There is nothing shameful about this. This is proven from the practice of the Ṣaḥābah ﷺ.

The daughter of Sayyidunā 'Umar ﷺ became a widow. So he went to Sayyidunā 'Uthmān ﷺ and said, "Marry my daughter Ḥaḥṣah." After a few days, he gave his excuse.

Then Sayyidunā 'Umar ﷺ requested Sayyidunā Abū Bakr ﷺ, "Marry my daughter Ḥaḥṣah."

Upon this, Sayyidunā Abū Bakr ﷺ remained silent. In essence, he came to know that Rasūlullāh ﷺ had intended to marry Sayyidah Ḥaḥṣah ﷺ. Then, Rasūlullāh ﷺ married Sayyidah Ḥaḥṣah ﷺ.¹

Sisters, Sayyidunā 'Umar ﷺ made the offer. This practice is a lesson for us. Therefore, if there is a pious and religious person, then do not wait for him to come and tell us, rather, we must send the message to him, this is not against the Sharī'ah.

PRIORITIZE YOUR PARENTS' GUIDANCE WHEN CHOOSING A SPOUSE

The second important point I want to explain to the

¹ Bukhārī #5122

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younger females is that they must think over the words of the Noble Qur'ān, 'Indeed, I want to marry you off...'

Sayyidunā Shu'ayb  said to Sayyidunā Mūsā , "I want to marry my daughter off to you."

From this, we learn that the girl must not go ahead on her own with the message of nikāḥ, but the parents must do this. We learn this from the method of explanation of the Noble Qur'ān. Moreover, the nature of the Sharī'ah and its desire is this. The boy and girl must not prefer for themselves.

Do not feel bad about what I am saying. Give me the chance to say openly that the girls today have a habit, they seek their life partners on their own. Then they force their parents, telling them that they want to marry a certain person, otherwise they will do this and that.

My sisters, this habit is very dangerous. It is against the nature of the sharī'ah. How many sins does it entail? A girl looks at a boy with desire and lust, this is the sin of the eyes, then the girl maintains contact with the boy, they chat and message each other and increase their contact and build their relationship, they begin love letter writing, which is another sin. Then they spoil their day and night in this cycle.

We make du'ā' to Allāh  to protect our young boys and girls.

CHOOSING ONE'S OWN PARTNER CAN BECOME A MEANS OF GREAT HARM; THERE IS NO GOODNESS & BLESSINGS IN LOVE MARRIAGES

My sisters, if you will go about choosing your own partner, then it will entail a number of sins. There will be no goodness and blessings in a marriage done in an impermissible way. For example, if there is a building built on weak foundations, then no matter how strong the building is built, the building will fall. This is because the foundation was not right. Similarly, if your marriage begins with a ḥarām relationship, and ḥarām love, then there will never be goodness and blessings in it.

The boy who displeases his parents and gives his heart today, tomorrow he will displease you and give his heart to someone else!

The mother that carried you for 9 months, the mother that breastfed you for 2 years, the mother that brought you up with great love and affection, today, when you are young, you displease her. Remember, my sisters, if you hurt the heart of your mother and get married, then there will be no goodness and blessings in that marriage.

The same is the condition of the boy that forgets his mother. He displeases his mother and gets involved in an illicit relationship and gets married. That son will forget about you also because generally, in such marriages, the boy and girl displease their parents. There are many such

incidents that have been brought to our notice. Such marriages are bitter. Hence, do not make this mistake. This is a straight path where your parents choose for you, and then you marry. Or, they will find out in a permitted way about a boy for you, that so and so is appropriate for you. So, tell them, “So and so seems appropriate.” Take the talk of marriage ahead. The parents will send the message, make the link, in this there is goodness and blessings.

REPENT FROM WRONG RELATIONSHIPS

If a sister was involved in a love marriage or she made contact with a boy in an impermissible way, then my request to such sisters is that they must cry in repentance before Allāh ﷻ, they must read ṣalāt-ut-taubah again and again. They must shed tears and ask Allāh ﷻ to forgive their past sins, as it is mentioned in a ḥadīth,

“The person who repents from sin is like one who has no sin at all.”¹

In addition, you have very little experience. You only look at a good voice and some good habits and choose. The parents look beyond these temporary and emotional matters and choose for you. The parents definitely look for appropriate traits. Therefore, it is proper that you take benefit from their experience.

¹ Ibn Mājah #4250

THE EVIL OF THE INTERNET & MOBILE

My sisters, in the last few days, there was a query at our Dār-ul-Iftā about an illicit relationship. Our teacher, Muftī ‘Abbās Bismillāh dāmat barakātuhu mentioned the incident, ‘A girl became friends with a boy online. Where was the boy? Where was the girl? This is the calamity of the mobile. Their relationship grew and they married. When they married and the girl came to the boy’s house, and after all the joy and fun, they found out that the boy was already married from before. He had children. This girl was not aware of all of this. He married this girl as his second wife. When finding out about all of this, they were grieved. All the fun and joy vanished. (This is despite the fact that it is permitted to take a second wife in the sharī’ah).

My sisters, such cases of deception have come before us. Therefore, the method explained in the sharī’ah that keep the parents in the middle, there is goodness, blessings, and safety in it.

DO NOT DELAY IN THREE THINGS

The sharī’ah has advised the parents that when you get a pious boy for your daughter, then marry her immediately. Do not delay. If you will keep the daughter waiting, then it will become a means of fitnah. It is mentioned in a ḥadīth that one must not delay with 3 things:

1. Ṣalāh once the Adhān has been called out

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2. The ghusl, kafn and burial, once a person passes away

3. When a boy and girl come of age, then do not ever delay, otherwise there will be dangerous fitnah that will arise.

This is mentioned in a ḥadīth of Tirmidhī, as reported by Sayyidunā ‘Alī ؓ.

MARRIAGE OF SAYYIDUNā Mūsā ؓ

We were talking about the daughter of Sayyidunā Shu'ayb ؓ. When Sayyidunā Shu'ayb ؓ saw that this stranger to whom we are giving the message of nikāḥ, he is an unknown person, he has no money, he has difficulty about food, what dowry will he give? The Noble Qur'ān states that the father stipulated the mahr as work for 8 years, and if wanted to complete 10 years from his side, he could do so.

‘O Mūsā, stay in our house, herd our goats, do house work, and in lieu of this, we shall give you.’

The summary is that from the conversation between Sayyidunā Mūsā ؓ and Sayyidunā Shu'ayb ؓ, 2 things are learnt:

1. Sayyidunā Mūsā ؓ was to herd the goats and his wage was stipulated

2. 1 of the 2 girls were specified for him, and the dowry was also specified

Allāh-u-Akbar, what a condition of destitution. He did

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not have dowry to get married. He had to herd goats for dowry, work in the house, and not for a year or two, but for a full 8 years. Sayyidunā Shu'ayb  said, "If you will work for 10 years, then it will be very good."

Subsequently, Sayyidunā Mūsā  married 1 daughter of Sayyidunā Shu'ayb , he worked for 10 years. In this way, he paid the dowry. The daughter he married was Şafūrā.

THE AMBIYĀ' GIVE PREFERENCE TO THOSE MOST WORTHY

Sayyidunā Mūsā  was given a choice between 8 and 10 years. However, the pious servants of Allāh  always deal in a good way. They lower themselves when speaking. For this reason, Sayyidunā Mūsā  accepted the longer time period and served for those years. The condition of the Ambiyā' is that they give more than the right to the people. This was the blessed way of Rasūlullāh . He gave the worthy more than their right.¹

REMEMBER ALLĀH DURING YOUR MUTUAL DEALINGS

At this point, when the matter of employment was being discussed, Sayyidunā Shu'ayb  made Allāh  a witness. This is a very great thing. Keep Allāh  as a witness and

¹ Ṭabarī vol.11 p.65

representative in your mutual dealings and matters. Inshā Allāh, there will be success in this, otherwise, how many promises fly away and break. This is a whole different issue.

RIGHTS OF WORKERS

Sayyidunā Shu'ayb  said, “You will find me, Allāh willing, from the pious.”

He said that he did not have a bad nature, but through the grace of Allāh , he had a pious nature. ‘Stay with me, and become an acquaintance to me. You will see good dealings.’

From this we learn that workers and people who do services must be dealt with in a good way. Give them good food and clothing. The teaching of Islām is that one must not oppress them. Do not take more work from them, beyond their ability and strength. Do not give them more responsibilities that they can take.

SON-IN-LAW LIVING BY THE IN-LAWS

Anyway, Sayyidunā Mūsā  got married and he lived by his in-laws, by Sayyidunā Shu'ayb .

If there are conditions like this for the son-in-law, then he can stay by his in-laws. There is nothing wrong with this. In our common speech, we say, ‘house son-in-law’. Here in Malawi and Zambia, there are many sons-in-law that have come from India and live-in house.

THE FATHER-IN-LAW GIVING THE SON-IN-LAW SOMETHING

The father-in-law gave the son-in-law a gift, a staff. It is said that the staff was from Jannah. From this, Qārī Ṣiddīq Bāndwī  has stated that on the occasion of nikāḥ, or later on, the father-in-law should happily give something to his son-in-law. He can do this, in fact, he should give. However, the son-in-law must not present any requests or demands, he should not forcefully ask for something. Sometimes, in order to get ones demands, the person resorts to oppressing the wife. We seek the protection of Allāh  from this.

THE METHOD OF THE AMBIYā' IN FULFILLING THEIR NEEDS IN A ḤALĀL WAY

Look at the unique enthusiasm of the Nabī of Allāh . In order to fulfil the needs of the stomach and private parts in a ḥalāl way, he gave himself for employment for 10 years. This is a point of lesson to learn. Nowadays, people resort to ḥarām ways and oppression in order to fulfil these needs. May Allāh  keep us under His protection.

SAYYIDUNā Mūsā DEPARTS FOR EGYPT

When the 10 years were completed, Sayyidunā Mūsā  said to his father-in-law, “Now, I remember Egypt. I want to meet my mother and sister in Egypt. I shall take my wife and go.” Saying this, he took his wife, and headed to Egypt.

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When going to Egypt, the labour pain of his wife started. On this occasion, Allāh ﷻ blessed him with Nubuwwah and made him a Messenger.¹

I mentioned this incident because it has lessons of modesty and shame in it. May Allāh ﷻ grant us the ability to practice on it, and may He protect us from the fitan of the time. Āmīn

وآخر دعوانا أن الحمد لله رب العالمين

¹ Rūḥ-ul-Ma'ānī vol.10 p.280

AN ĪMāN REFRESHING INCIDENT: THE WIFE OF FIR'AUN: SAYYIDAH ĀSIYAH ﷺ

Brief Biography:

Name & Lineage: Āsiyah bint Muzāḥim bin 'Ubayd bin Ar-Rayyān bin Al-Walīd

It has also been explained that Sayyidah Āsiyah ﷺ was from the Banī Isrā'īl, the tribe of Sayyidunā Mūsā ﷺ.

Some have said that she was the paternal aunt of Sayyidunā Mūsā ﷺ.

'Allāmah 'Ālūsī رحمه الله says that she was not linked to the Banī Isrā'īl, but to the Egyptian 'Āmālīq. It has also been said that Sayyidah Āsiyah ﷺ was the daughter of the uncle of Fir'aun. She was the first female to believe in Sayyidunā Mūsā ﷺ. Her husband was Fir'aun, Al-Walīd bin Muṣ'ab or the oppressor.

For the sake of īmān, Sayyidah Āsiyah ﷺ left such a husband that was understood to be the greatest oppressor in the world. Allāh ﷻ loved this action so much that in Jannah, she will be married to Sayyidunā Muḥammad Rasūlullāh ﷺ.¹

¹ Al-Mu'jam Al-Kabīr of Ṭabrānī #8006, Rūḥ-ul-Ma'ānī vol.10 p.257

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

فأعوذ بالله من الشيطان الرجيم، بسم الله الرحمن الرحيم

And Allāh presents an example of those who believed: the wife of Pharaoh, when she said, "My Rabb, build for me near You a house in Paradise and save me from Pharaoh and his deeds and save me from the wrongdoing people."¹

THE ACTIONS OF FIR'AUN & DEPUTATION OF SAYYIDUNā Mūsā ﷺ

The āyat above is from Sūrah at-Taḥrīm, in which Allāh ﷻ mentioned the incident of a great oppressor, Fir'aun.

Fir'aun is a title, there were various Fir'auns throughout

¹ Sūrah at-Taḥrīm: 11

history. This was the title of the kings of Egypt. The Fir’aun that is mentioned here was the Fir’aun of the time of Sayyidunā Mūsā ﷺ. This Fir’aun showed great ingratitude for the bounties of Allāh ﷻ. Allāh ﷻ made him the king of Egypt. Allāh ﷻ blessed him with gold, silver, jewellery, wealth, and other great bounties. He was given so much of good health that for a long time he would not experience any headache, but this oppressor was ungrateful for these blessings of Allāh ﷻ. He said to the people, ‘I am your Rabb, Most High.’¹

He distributed small statues amongst the people, these were worshipped in the homes. He said, “These are your small deities and I am your great deity.” Allāh ﷻ sent Sayyidunā Mūsā ﷺ with the call of īmān to Fir’aun, “O Mūsā, go to Fir’aun, call him to the worship of one Allāh. Explain to him that he must abandon his claim of being a deity, and he must become a worshipper of one Allāh.”

INCIDENT OF THE CHILDHOOD OF SAYYĪDUNĀ

Mūsā ﷺ

My sisters, it is a strange thing that Sayyidunā Mūsā ﷺ passed his childhood in the palace of this oppressor, Fir’aun. The detailed incident has already passed.

When the box containing Sayyidunā Mūsā ﷺ reached the

¹ Sūrah an-Nāzi’āt: 24

wife of Fir'aun, and she opened the box and found a bright form of an innocent child. The child was sleeping. The wife of Fir'aun was shocked to see such a beautiful child come out.

THE EFFECT THAT GOOD DEEDS & EVIL DEEDS HAVE ON THE FACE

People like a small baby. This is because the child is sinless and innocent. There is no impurity of sin on the face. Hence, all people like children. On our faces is the impurity of sin. For this reason, people dislike us and stay far away from us.

However, there are some pious servants of Allāh who give due importance to staying away from sin. If some sin happens, they cry over their sins in repentance. As a result, people love them, meet them, and like to meet them.

Similarly, the people who go for Ḥajj and 'Umrah, to Makkah and Madīnah, people eagerly go to meet them because they went to blessed places and repented from their sins, they asked Allāh ﷻ for forgiveness. As a result, the darkness from their faces is erased and their faces become bright.

We also get up during this blessed night for sehrī and tahajjud and ask Allāh ﷻ for forgiveness. We shed tears. Inshā Allāh, we will become the beloveds of Allāh and people will begin to love us too.

THE BRIGHTNESS OF THE FACE OF SAYYIDUNā

Mūsā ﷺ

The greatest thing is that this child was going to become a Nabī and a Rasūl. Therefore, the light of Nubuwwah was shining on his face. Due to this, his face was luminous. Allāh ﷻ had placed love on the face of this innocent child. Whoever saw him began to love him. Allāh ﷻ says, ‘and I placed love upon you from me.’

It is as though Allāh ﷻ placed three characteristics in him; the innocence of childhood, the light of Nubuwwah, the love that Allāh ﷻ placed on his face.

SAYYIDAH ĀSIYAH ﷺ MADE SAYYIDUNā Mūsā

HER SON

Anyway, the wife of Fir'aun saw this innocent child and immediately took him into her lap. Although Fir'aun was a king, but he was deprived of children. For this reason, Sayyidah Āsiyah ﷺ took the child into her lap. The police of Fir'aun came to know that a child came to Āsiyah, so in accordance with the command of Fir'aun, the police came to kill the child.

When the police came to the wife of Fir'aun, then Sayyidah Āsiyah ﷺ said, “Wait, do not hurry in killing. I am going to my husband, Fir'aun, and I shall request him. If he forgives the life of this child, then well and good, otherwise I

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shall not become a barrier in your work.”¹

WOMEN'S UNIQUE PERSUASIVE ABILITIES

The wife of Fir'aun went, she took the child in her lap and said,

‘And the wife of Pharaoh said, "[He will be] a comfort of the eye [i.e., pleasure] for me and for you. Do not kill him; perhaps he may benefit us, or we may adopt him as a son." And they perceived not’²

When Sayyidah Āsiyah  said this, then Fir'aun accepted this opposition of his wife and stopped from taking the life of the child. It is as though because of the opposition and stubbornness of the wife, Fir'aun became soft, and he was forced to forgive.

WOMEN MUST USE THEIR STUBBORNNESS IN DĪNĪ MATTERS

At this point, I want to tell my sisters that Allāh  has placed a strength in your tongues and opposition that even an oppressor like Fir'aun was forced to accept. I request you to use your tongue and opposition in the works of Dīn. If your husband does not perform ṣalāh, then become stubborn and insist, explain to him that he must perform ṣalāh. If he does not have a beard, then explain to him that he must keep a beard in accordance to the sharī'ah. If your husband does not

¹ Ṭabarī vol.8 p.415, Qurṭubī vol.11 p.132

² Sūrah al-Qaṣaṣ: 9

wear Islāmic clothing, and he does not keep Sunnah attire, then tell him to wear Islāmic clothes. In short, Allāh ﷻ has placed a power in your tongue, that by means of it, you can make the lives of your husband and children into a religious life.

THE DECISION OF BEING BLESSED WITH ĪMāN OR BEING DEPRIVED OF ĪMāN IS MADE BECAUSE OF THE WORDS A PERSON SAYS

Anyway, Fir'aun forgave this child. He said, "I shall not kill this child. But the unique thing is that the first thing that Sayyidah Āsiyah ﷺ said, 'O Fir'aun, this child can become the coolness of mine and your eyes.'

Fir'aun responded, "O Āsiyah, the child is the coolness of your eyes, not my eyes." Allāh ﷻ did not like this sentence of Fir'aun.

In a ḥadīth of Nasa'ī, there is a report of Sayyidunā 'Abdullāh bin 'Abbās ﷺ that Rasūlullāh ﷺ said, "If Fir'aun said the same as Āsiyah, "Yes, the coolness of your eyes, and the coolness of my eyes, then Allāh ﷻ would have granted the treasure of īmān to Fir'aun."¹

Sisters, Allāh ﷻ loved these words of Sayyidah Āsiyah ﷺ that He blessed her with the treasure of īmān and he disliked the words of Fir'aun so much that he deprived him of

¹ As-Sunan Al-Kubrā 11263

BE MINDFUL OF YOUR WORDS BEFORE SPEAKING

At this point, I want to tell you something. Whenever you say something, then think properly, and then speak. This is because sometimes we say something due to which Allāh ﷻ becomes angry. When the sisters become angry, then they make du'ā' of misfortune for their children, they curse their children. Sometimes, they become angry and even curse their husbands.

My sisters, we cannot say which time is the hour of acceptance by Allāh ﷻ. We do not know when du'ā's are accepted. Now, if we made du'ā' of misfortune for our children and our husband and we cursed them, and this was the hour of acceptance, then this du'ā' and curse will fall on our children and our husband. Therefore, when our children are disobedient, they do not listen, then too, do not say any words of du'ā' for misfortune, otherwise if this is the hour of acceptance, then we will have to face great difficulty.

THE INCIDENT OF DU'ā' OF MISFORTUNE OF A WOMAN

In Rander, there was a great saint by the name of Shaykh-ul-Ḥadīth Mawlānā Aḥmad Riḍā Ajmerī ﷺ. He is the father of Shaykh-ul-Ḥadīth Mawlānā Qārī Rashīd Aḥmad Ajmerī. He used to mention the incident of a lady that made du'ā' of

misfortune. I shall mention the incident to you.

Shaykh-ul-Ḥadīth Mawlānā Aḥmad Riḍā Ajmerī ﷺ was originally from an area on the borders, it is famous to this day about the Pathan people there that if a person passes wind with a sound, it is understood to be a great sin. Our Qārī Ya'qūb Momla ﷺ, the Imām and Khaṭīb of Masjid 'Azīz Dubai says that according to the Pathans, passing wind with a sound is a great sin, like shirk.

To this day, there is a family system amongst the Pathans that the entire family lives together, brothers, daughters-in-law etc.

The incident was that in a certain house, there were a number of daughters-in-law. Each had their children. All the children slept on one bed. Each daughter-in-law did their own work. Anyway, the child of one daughter-in-law passed wind with a sound. This was understood as blameworthy in the home. It came from a small child. However, it could not be said with certainty which child it was. Each one disliked the situation, so one daughter-in-law said the following words, 'If wind was passed by my child, then it should die.'

My sisters, this was probably a time of acceptance in the court of Allāh ﷻ. It happened that the child that passed wind was the child of the one that made that du'ā'. The child immediately died. A little while later, when the people went to see, they realised that it was her child that passed away.

This is the effect of the du'ā' of misfortune of a mother. Hence, O sisters, whether you become angry, or in a common

situation, you must never make du'ā' of misfortune for your children.

ALLāH ﷻ LOVED A BEAUTIFUL SENTENCE BY SAYYIDAH ĀSIYAH ﷻ

Anyway, Sayyidah Āsiyah ﷻ said a very good sentence for the child that came out of the box. “May this child be the coolness of my eyes and your eyes.” It is mentioned in a ḥadīth that Allāh ﷻ loved this sentence of Sayyidah Āsiyah ﷻ so much that through it, Allāh ﷻ blessed her with īmān.

When Sayyidunā Mūsā ﷺ became a youngster, he got married, and got Nubuwwah, and then went to the court of Fir'aun with the call of īmān, then Fir'aun did not accept his invitation and Sayyidah Āsiyah ﷻ embraced īmān.

SAYYIDUNā Mūsā ﷺ FACES THE MAGICIANS

When Fir'aun saw the miracles of Sayyidunā Mūsā ﷺ and his courtiers said that it was magic, then Fir'aun made the magicians compete with Sayyidunā Mūsā ﷺ. On this occasion, there were thousands of magicians in Egypt that believed in Sayyidunā Mūsā ﷺ. On that occasion, the wife of Fir'aun also embraced īmān. This is because when there was a competition with the magicians, then the entire nation came to see the spectacle.

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‘The people should be gathered at mid-morning time.’¹

‘The people were told, will you gather?’²

In this competition, Allāh ﷻ blessed Sayyidunā Mūsā ﷺ with victory and the magicians embraced īmān on the hands of Sayyidunā Mūsā ﷺ.

FIR'AUN OPPRESSES SAYYIDAH ĀSIYAH ﷻ

The wife of Fir'aun, Sayyidah Āsiyah ﷻ also embraced īmān. When Fir'aun came to know that his wife has embraced īmān, he became angry about it. ‘How could my wife believe in my enemy, Mūsā?’

Before this, Fir'aun had great love for his wife. He gave her beautiful clothes, expensive jewellery, good things for comfort and rest. He made a palace of gold for her, and that too, on a hill overlooking the river, where the water flowed. However, because she embraced īmān and because she believed in Sayyidunā Mūsā ﷺ, he started to hate her. His hatred went to the level that Fir'aun began to oppress Sayyidah Āsiyah ﷻ.

MAY ALLĀH ﷻ BLESS US WITH ĪMĀN LIKE THAT OF SAYYIDAH ĀSIYAH ﷻ

My sisters, what a faithful woman was Sayyidah Āsiyah ﷻ. May Allāh ﷻ bless our sisters today and all of us with

¹ Sūrah Ṭāhā: 59

² Sūrah ash-Shu'arā': 39

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such īmān. She tolerated the oppression of her husband but she did not abandon īmān. Allāh ﷻ loved the sacrifice of this woman so much that he mentioned her incident in the Noble Qur'ān,

And Allāh presents an example of those who believed: the wife of Pharaoh, when she said, "My Rabb, build for me near You a house in Paradise and save me from Pharaoh and his deeds and save me from the wrongdoing people."¹

THE PROVERBIAL ĪMĀN OF SAYYIDAH ĀSIYAH



The incident of Sayyidah Āsiyah ﷻ is a great example. There are great lessons in it. There is a great lesson in it where despite a woman being weak, she tolerated the oppression of the oppressor, but she did not leave out worshipping Allāh ﷻ and faith in him.

My sisters, today, we have no difficulty, yet we abandon the obedience of Allāh ﷻ on the basis of flimsy excuses.

Listen to the condition of Sayyidah Āsiyah ﷻ. Fir'aun was extremely stubborn. He said that he decided that Sayyidah Āsiyah ﷻ must either leave īmān or accept me as a deity, or I shall kill her. He took her out from the palace and made her lie on the hot sand.

¹ Sūrah at-Taḥrīm: 11

THE ANGELS SHADED THIS WOMAN

Look at the unique help of Allāh ﷻ. When he made her lie on the hot sand to torture her, then the angels of Allāh ﷻ would shade her.

Fir'aun stretched the hands of Sayyidah Āsiya ﷺ, spread them on the ground and in the middle of her palms, he knocked pegs of iron, securing her and fixing her into the ground. In the same way, he knocked pegs into her legs. He continued to torture her and give her great trouble. In this world of trouble, she was shown a palace in Jannah by Allāh ﷻ, due to which the difficulty was made easy. It is as though the difficulties of the world were nothing in comparison to the bounties of the hereafter.¹

It is authentically reported by Sayyidunā Abū Hurayrah ﷺ that Fir'aun put four pegs into Āsiyah, two in her hands, and two in her legs. However, when this oppressor turned this way and that way, then the angels would shade her.

Another report of Sayyidunā Abū Hurayrah ﷺ states that Fir'aun put pegs into his wife. He put heavy things on her chest and put her in the son. In this condition of being oppressed, she raised her head towards the sky and made du'ā',

“My Rabb, build for me near You a house in Paradise and save me from Pharaoh and his deeds and save me from the

¹ Ṭabarī vol.12 p.162

wrongdoing people."¹

Her du'ā' was accepted and Allāh ﷻ showed her abode in Jannah to her in this world. Subsequently, when she saw the palace of Jannah, it became very easy to tolerate the torture of Fir'aun.

THE WOMAN THAT SAW A PALACE OF JANNAH IN THIS WORLD

There is something unique written in the books, when the pegs were put into her hands and legs, then Allāh ﷻ showed her a palace in Jannah. Due to this, she began to laugh. The wretched Fir'aun said, "What a mad woman this is? I am torturing her, and she laughs?"

Yes, the laughter of Sayyidah Āsiyah ؑ was whilst she was being tortured. In reality, she was seeing the bounties of the hereafter.²

THE GOOD END OF SAYYIDAH ĀSIYAH ؑ

My sisters, what happened to Sayyidah Āsiyah ؑ? What was her condition? Pegs were put into her hands and legs. Blood flowed from both places. The land was hot, and this woman was suffering. She was restless, she was worried. However, she said, "I believe in one Allāh, and I believe that Sayyidunā Mūsā ؑ is the Nabī of Allāh."

¹ Sūrah at-Taḥrīm: 11

² Qurṭubī, Mazḥarī vol.9 p.351

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Allāh-u-Akbar, what a woman of īmān. For this reason, Allāh ﷻ mentioned her incident in the Noble Qur'ān as a lesson for us. Despite so much difficulty, she remained firm upon īmān in Allāh ﷻ. She said, “I shall not abandon obedience to Allāh and worship of him, I shall not allow īmān to slip from my grasp.”

After this, Fir'aun asked for a boulder and placed it on the chest of Sayyidah Āsiyah ﷻ. After this, he asked for a second boulder and placed it by her head. Then he said to her, “If you leave your īmān, then you will be brought with honour back to the palace, otherwise I shall mince you using these boulders.”

This was the last chance given to her. Now, the boulder will be thrown on your face and your chest and head will be crushed. You will be finished off.

Sayyidah Āsiyah ﷻ saw that her husband was ready to kill her.¹

THE DU'ā MADE WHILST BEING OPPRESSED

On this occasion, in a helpless state, Sayyidah Āsiyah ﷻ made du'ā', what was her du'ā'? This du'ā' was mentioned in the Noble Qur'ān.

My sisters, may Allāh ﷻ keep us with peace and safety. However, we seek the protection of Allāh, if someone is faced with oppression like that, then in such a state, if we ask

¹ Ṭabarī vol.12 p.162

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Allāh ﷻ, then Allāh ﷻ will fulfil our needs and help us. There was no-one to help Sayyidah Āsiyah ﷺ. The oppressor was her own husband. In such a condition, she made du'ā' to Allāh ﷻ and he accepted her du'ā'.

THE FIRST DU'Ā' OF SAYYIDAH ĀSIYAH ﷺ

The first du'ā' was,

“My Rabb, build for me near You a house in Paradise and save me from Pharaoh and his deeds and save me from the wrongdoing people.”¹

Sayyidah Āsiyah ﷺ made 3 important du'ā's, ‘O my Rabb, build for me near You a house in Jannah.’

SAYYIDAH ĀSIYAH ﷺ'S ELEVATED STATUS IN ALLĀH'S LOVE

Ibn Kathīr رحمه الله says that in her last moments, the unique question in her du'ā' must be thought over. She first asked for the neighbourhood of Allāh ﷻ.

What a woman she was, she lived her life in the love of Allāh ﷻ, such that even when she was forced and incapacitated, there was an overpowering of the love of Allāh ﷻ, where she asked for the neighbourhood of Allāh ﷻ before a house in Jannah.²

¹ Sūrah at-Taḥrīm: 11

² Ibn Kathīr vol.4 p.505

THE SECOND DU'ā' OF SAYYIDAH ĀSIYAH ﷺ & ITS EFFECT

O Allāh, you know that for the sake of īmān, I left the palace of Fir'aun. For the sake of īmān, I left a palace made of gold. O Allāh, I am leaving it to please you. In lieu of it, grant me a house in Jannah.

The Mufasssirīn write that in the lifetime of Sayyidah Āsiyah ﷺ, Fir'aun could not throw the boulder on her face. Allāh ﷻ took her soul and conveyed it to a lofty palace in Jannah.¹

THIRD DU'ā' OF SAYYIDAH ĀSIYAH ﷺ

The third du'ā' was, “save me from Pharaoh and his deeds and save me from the wrongdoing people.”²

Subsequently, she was saved from Fir'aun and the actions of Fir'aun, and she was given a position with the dwellers of Jannah.

NIKāḥ OF RASŪLULLĀH ﷺ TO SAYYIDAH ĀSIYAH ﷺ

The Mufasssirīn have reported that Allāh ﷻ blessed Sayyidah Āsiyah ﷺ with a bounty that she could have never imagined. She left an oppressive husband like Fir'aun for the

¹ Ṭabarī vol.12 p.162

² Sūrah at-Taḥrīm: 11

pleasure of Allāh ﷻ, so in return, what bounty will Allāh ﷻ give? On the Day of Qiyāmah, when the dwellers of Jannah will go to Jannah – may Allāh ﷻ enter us all into Jannah through His grace – there will be a programme in which Allāh ﷻ will marry Sayyidah Āsiyah ﷺ to Rasūlullāh ﷺ.¹

What a great bounty Allāh ﷻ gave her!

My sisters, if a woman believes, i.e., she has īmān, and becomes obedient to Allāh ﷻ, then what bounties does he not give?

Look, Sayyidah Āsiyah ﷺ remained firm upon īmān and the obedience of Allāh ﷻ, so Allāh ﷻ loved her sacrifice so much that he made it a lesson and example for the people of īmān.

A DELICATE POINT

My first mentor, Faqīh-ul-Ummat Muftī Maḥmūd Ḥasan Gangohī ﷺ was a person who had a very happy nature. He would solve many important rulings by way of a delicate point. All his delicate and intricate points have been collected in book form too. On one occasion, a person asked the question, “Ḥaḍrat, I heard that in Jannah, Rasūlullāh ﷺ will be married to Sayyidah Āsiyah ﷺ?”

He replied, “Look, this person is worried about eating dry dates in Jannah.”

¹ Rūḥ-ul-Ma’ānī vol.28 p.481, Durr-e-Manthūr vol.5 p.230

It is as though he replied by saying that the talk of the person was correct. Together with this, dry dates are distributed on the occasion of a Nikāḥ. He indicated towards this.

THE DU'ā' OF SAYYIDAH ĀSIYAH ﷺ IS A LESSON FOR US ALL

My sisters, the blessed du'ā' of Sayyidah Āsiyah ﷺ that I have just discussed is a very beloved du'ā'. This du'ā' teaches us that a human being must always only ask from Allāh ﷻ. Allāh ﷻ will fulfil the needs of a person.

The blessed days and nights of Ramaḍān are passing by. We get very valuable advice in the incident of Sayyidah Āsiyah ﷺ. A woman tolerated oppression and remained firm upon īmān, so Allāh ﷻ blessed her.

May Allāh ﷻ bless us with perfect īmān, may he grant us Jannat-ul-Firdaus through his grace, and may he save us from all those things that displease him. Āmīn

A SLATE WITH DU'ā' IN THE HOUSE

During Ramaḍān, I went to Limbe, a city close by to yours. Mawlānā Aḥmad and his family hosted us very well. In the front room of his house was a large slate upon which this du'ā' of Sayyidah Āsiyah ﷺ was written. I liked it a lot. Include this part of the du'ā' in your du'ā's.

WHAT A DU'Ā' OF SAYYIDAH ĀSIYAH ﷺ

BROUGHT

When there was a competition between Sayyidunā Mūsā ﷺ and the magicians, then Sayyidah Āsiyah ﷺ left her royal clothes and wore old and tattered garments. She sat down and made du'ā' for the victory of Sayyidunā Mūsā ﷺ. The people of Fir'aun that were in the palace understood that Fir'aun was worried and concerned because of his wife. They were making du'ā' for Fir'aun, whereas the worry and concern of Sayyidah Āsiyah ﷺ was for Sayyidunā Mūsā ﷺ and she was engaged in du'ā' for him to win.¹

WORRY ABOUT THE ACTIONS OF ĪMĀN

At the end of the lecture, I want to draw your attention to an important matter. Sayyidah Āsiyah ﷺ brought īmān and became a dweller of Jannah. Her husband was Fir'aun, he did not bring īmān, and he became a dweller of hell. Take lesson from this. Our īmān will give us benefit. Each one of us will have to go to the grave. Hence, worry about making your īmān strong and give due importance to good deeds.

STAY AWAY FROM SINS & MAKE ALLĀH ﷻ

HAPPY

My sisters, today there is immorality, shamelessness,

¹ Ma'ārif-ul-Qur'ān, Sūrah Ṭāha

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music, and an environment of sin. In such an environment, remain firm upon the laws of Allāh ﷻ and the Sunnah of Rasūlullāh ﷺ. Remain firm upon the pleasure of Allāh ﷻ. May Allāh ﷻ bless us with honour in this world and the hereafter. I make du'ā' that Allāh blesses us all. Āmīn

وآخر دعوانا أن الحمد لله رب العالمين

THE PERSECUTION OF WOMEN AMONG THE BANĪ ISRĀ'ĪL

An Exemplary Lesson:

An oppressor is always set upon the weak, especially the women, children, and poor people, just as Fir'aun oppressed the weak women and children of the Banī Isrā'īl.

Those who want to stay in power oppress the women and children. There is a long list of such cases. The world is looking at such oppressors today. May Allāh ﷻ grant these oppressors the ability to repent, and may he save the sinless people, women, and children. Āmīn

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

And [recall] when We saved you [i.e., your forefathers] from the people of Pharaoh, who afflicted you with the worst torment, slaughtering your [new-born] sons and keeping your females alive. And in that was a great trial from your Lord and [recall] when We parted the sea for you and saved you and drowned the people of Pharaoh while you were looking on.¹

The word ‘balā’ has been used in this āyat. This word has a few meanings:

1. If the indicative word is taken to refer to slaughter, then it means ‘calamity’.
2. If it indicates to salvation, then it means ‘blessing’.
3. If it indicates to both, then the meaning is ‘test’.

Killing the girls and giving other forms of trouble was a difficulty. Together with this, there is indication of a test from Allāh ﷻ. When a person will be patient upon difficulty, then he will get reward and he will progress. Hence, it is also

¹ Sūrah al-Baqarah: 49-50

a bounty.¹

Allāh ﷻ says, 'And the eminent among the people of Fir'aun said, "Will you leave Mūsā and his people to cause corruption in the land and abandon you and your gods?" [Fir'aun] said, "We will kill their sons and keep their women alive; and indeed, we are subjugators over them."²

This āyat and many like it explain the oppression of Fir'aun upon the women of the Banī Isrā'īl.

ĪMāN & CONDITIONS

One must always ask Allāh ﷻ for 'āfiyat, i.e., safety and good prosperous conditions. However, with īmān there are conditions attached. Allāh ﷻ says,

Alif, Lām, Mīm. Do the people think that they will be left to say, "We believe" and they will not be tried? But We have certainly tried those before them, and Allāh will surely make evident those who are truthful, and He will surely make evident the liars.³

In another āyat, Allāh ﷻ says,

Or do you think that you will enter Paradise while such [trial] has not yet come to you as came to those who passed on before you? They were touched by poverty and hardship and were shaken until [even their] messenger and those who

¹ Taysīr-ul-Qur'ān vol.1 p.33, Ṭabarī vol.1 p.313

² Sūrah al-A'rāf: 127

³ Sūrah al-'Ankabūt: 1-3

believed with him said, "When is the help of Allāh?" Unquestionably, the help of Allāh is near.¹

GOOD & BAD CONDITIONS - BOTH ARE BOUNTIES FOR A BELIEVER

Allāh ﷻ tests a nation with good conditions at times, and with bad conditions at times. Allāh ﷻ tested the Banī Isrā'īl with the oppression of Fir'aun. They were given severe punishment. Then, Allāh ﷻ tested them with good conditions, when he saved them from punishment. Both of these are bounties for a believer. It is reported in a ḥadīth by Sayyidunā Ṣuhayb ؓ that Rasūlullāh ﷺ said, "Strange is the matter of the believer. All of his matters are good. This is not for anyone but a believer. If good comes his way, he is grateful, and this is good for him. If difficulty comes his way, he is patient, and this is good for him."²

Similarly, Allāh ﷻ tested the Banī Isrā'īl. The detail will be mentioned ahead.

THE INTOXICATION OF POWER

Allāh ﷻ granted power and authority to Fir'aun. Because of this he was affected by pride and haughtiness. Allāh ﷻ says,

So he bluffed his people, and they obeyed him. Indeed,

¹ Sūrah al-Baqarah: 214

² Muslim #2999

they were [themselves] a people defiantly disobedient [of Allāh].¹

Then, the rebellion of Fir'aun against Allāh ﷻ reached its height, and he claimed to be the highest Rabb,

And he gathered [his people] and called out and said, "I am your most exalted lord."²

He went a step ahead and denied that there was any deity besides himself,

And Fir'aun said, "O eminent ones, I have not known you to have a god other than me."³

FIRST REASON FOR KILLING CHILDREN

Fir'aun first killed many children of the Banī Isrā'īl. The detail of this is:

In Sūrah Ṭāha, Allāh ﷻ says about Sayyidunā Mūsā ﷺ, 'wa fatannāka futūnā'. In the Tafsīr of this, the incident of Sayyidunā 'Abdullāh bin 'Abbās ﷺ is narrated. It is said that one day, Fir'aun and his courtiers were discussing the matter that Allāh ﷻ promised Sayyidunā Ibrāhīm ﷺ that there will be Ambiyā' ﷺ and Kings in his progeny.

Some of the people in the gathering said, "The Banī Isrā'īl were waiting. There is no doubt in this. At first, the thought of the people was that it was Sayyidunā Yūsuf ﷺ.

¹ Sūrah az-Zukhruf: 54

² Sūrah an-Nāzi'āt: 23-24

³ Sūrah al-Qaṣaṣ: 38

When he passed away, then they said that the promise made to Sayyidunā Ibrāhīm ﷺ - this was not the meaning but some other Nabī and Rasūl will be born that will fulfil this promise.

When Fir'aun heard this, he became worried that the Banī Isrā'īl, whom he enslaved, there will be a Nabī born amongst them. He will free the Banī Isrā'īl from me. For this reason, he consulted with the courtiers and said, "What is the way to save ourselves from this?"

With mutual consultation, they decided that whichever child is born amongst the Banī Isrā'īl, it should be killed. They appointed a police officer for this. He had knives with him. He would go and check on all the houses of the Banī Isrā'īl. Wherever he saw a child, he killed it.¹

In essence, this was the beginning of the killing of the children.

SECOND REASON FOR KILLING CHILDREN

Some scholars have written that the reason for killing was that Fir'aun had seen a dream that a fire had come from Baytul-Muqaddas to Egypt. Whatever houses there were of the Copts, the fire affected them, and nothing happened to the houses of the Banī Isrā'īl.

Fir'aun saw the dream and was shocked. In the morning, he explained his dream and said, "Tell me the interpretation." The interpretation was given to him that there will be a boy born that will finish off your kingdom.

¹ Ṭabarī vol.8 p.415

When he heard this, he became very worried. He consulted with his courtiers about what must be done.

The courtiers gave him the counsel to immediately kill any child that is born amongst the Banī Isrā'īl.¹

In essence, whichever reason it is, killing the children was a great oppression on the mothers. Which mother will tolerate her child being killed in front of her? It is also oppression to keep girls alive so that they must do house work only.

KILLING INNOCENT CHILDREN TO KEEP ONE'S SEAT

Whichever rulers there are holding positions of power, the greatest concern they have is their seat. Fir'aun had the same worry that his government should not be finished off. For this reason, he and his courtiers decided to kill any male child that was born amongst the Banī Isrā'īl so that the child does not live to finish him off. Subsequently, according to one count, Fir'aun killed 70 000 innocent children.

REASON FOR KEEPING THE FEMALES ALIVE

Fir'aun would get the male children killed but he would not get the female children killed so that they will grow up and work in their homes. In that time, the females of the Banī Isrā'īl would work in their homes.

Fir'aun did this to the women in order to disgrace the

¹ Ṭabarī vol.1 p.311

Banī Isrā'īl, and because he thought them to be low, whereas in terms of Dīn, the Banī Isrā'īl were the best people at that time.

UNDERSTANDING THE TRIAL OF PRESERVING THE LIVES OF WOMEN

In keeping the women alive, there is no punishment or real test. The trouble and difficulty was that the women of the Banī Isrā'īl would be troubled by the people of Fir'aun.

1. They were made into slave girls and servants
2. Their sons and brothers were killed, and hence so much of pain and grief was caused to them
3. There were only women remaining, without any male support. How difficult was their lives?

THE OPPRESSION OF KILLING CHILDREN HAPPENED TWICE

Form the āyāt of the Noble Qur'ān we learn that the incident of killing the children of the Banī Isrā'īl happened twice. The reason for killing the children each time was different.

1. At the time of the birth of Sayyidunā Mūsā ﷺ. The reason was the dream, as mentioned before.
2. After Sayyidunā Mūsā ﷺ got Nubuwwah, when he faced the magicians and won and the magicians brought faith, then also Fir'aun killed the children so that the Banī Isrā'īl and others do not believe in

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Sayyidunā Mūsā . Fir'aun wanted to end of the following of Sayyidunā Mūsā , as the Noble Qur'ān says, And when he brought them the truth from Us, they said, "Kill the sons of those who have believed with him and keep their women alive." But the plan of the disbelievers is not except in error.¹

Note: Man gets more grief when children are killed. The lineage does not carry on. Man becomes weak. It was claimed that the reason for killing was because of īmān, so that people stay away from īmān.²

ONE FORM OF KILLING CHILDREN

In a report of Imām Mujāhid , it is mentioned that Fir'aun asked for bamboo to be brought. He cut the bamboo stick in the middle until he made it sharp like a knife. Then, he placed the sharp pieces in the ground and made the pregnant women of the Banī Isrā'īl stand on them, causing their feet to be injured. Due to this torture, the women would abort their children that would fall between their feet. Then, they would try to save their children from being trampled under their own feet, but they could not save them, and they ended up trampling their own children.³

¹ Sūrah Ghāfir: 25

² Taysīr-ul-Qur'ān

³ Ṭabarī vol.1 p.313

LESSONS & ADVICE FROM THESE INCIDENTS

From the āyat, 'he would inflict great punishment on them', we learn that trouble and difficulty to children and family is trouble to one's own self.

We learn one important point that it is always the case of an oppressor that is set upon a weak person, especially the women, children and poor, as Fir'aun had oppressed the weak woman and children.

Anyway, just as there was great oppression on the noble women of the Banī Isrā'īl, the world today sees another form of this great oppression from the Pharaohs. May Allāh grant these oppressors the ability to repent, and may he save the innocent and men, women, and children. Āmīn

A MOTHER MENTIONED IN SŪRAH AL-KAHF

Brief Biography:

Name: In the Tafsīr reports, the name of this mother is said to be 'Raḥmā'. Some reports says, 'Sahwā'.¹

الحمد لله نحمده ونستعينه ونستغفره ونؤمن به ونتوكل عليه
ونعوذ بالله من شرور أنفسنا ومن سيئات أعمالنا. من يهده الله فلا مضل
له ومن يضلله فلا هادي له ونشهد أن لا إله إلا الله وحده لا شريك له
ونشهد أن سيدنا وشفيعنا وحبیبنا وإمامنا ومولانا محمدا عبده
ورسوله ، صلوات الله تبارك وتعالى عليه وعلى آله وأصحابه وذرياته
وأهل بيته وأهل طاعته، وبارك وسلم تسليما كثيرا كثيرا
فأعوذ بالله من الشيطان الرجيم، بسم الله الرحمن الرحيم

So they set out, until when they met a boy, he [i.e., al-Khidhr] killed him. [Mūsā] said, "Have you killed a pure soul for other than [having killed] a soul? You have certainly done a deplorable thing."²

And as for the boy, his parents were believers, and we feared that he would overburden them by transgression and disbelief. So we intended that their Lord should substitute for them one better than him in purity and nearer to mercy.³

¹ Mausū'ah At-Tafsīr Al-Ma'thūr vol.13 p.612, from Tafsīr Muqātil ibn Sulaymān vol.2 p.596

² Sūrah al-Kahf: 74

³ Sūrah al-Kahf: 80-81

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I recited āyat 74, 80, and 81 of Sūrah al-Kahf before you. In these āyāt, Allāh ﷻ explains a unique incident of a boy. There are advices and lessons to understand from it. May Allāh ﷻ make it a means of guidance, blessings, and goodness for myself, yourself, and the entire Ummah. Āmīn

NAME OF THE MOTHER

The name of the mother is reported as ‘Raḥmā’ in the Tafsīr books. Some Tafsīr reports state that the mother was ‘Sahwā’. The mother had a son that was not yet mature, he was handsome and had a good voice.¹

EVERY CHILD IS BORN ON THE NATURAL WAY OF ISLĀM

Sisters, from the ḥadīth we learn that whichever child is born, it is born on Islām and īmān, even if it is in the home of a disbeliever, the home of a Christian or Jew. Each child is created upon īmān and Islām by Allāh ﷻ. There is a report in Abū Dāwūd reported by Sayyidunā Abū Hurayrah ؓ, ‘Each child that is born, is born upon the natural way. The parents make the child into a Jew or Christian or Magian.’²

Each child comes with the natural way of īmān and Islām, but later on, the parents make the child into a disbeliever. If the parents are Jewish, they make the child into a Jew. If the

¹ Mausū'ah At-Tafsīr Al-Ma'thūr vol.13 p.612, from Tafsīr Muqātil bin Sulaymān vol.2 p.596

² Bukhārī #1385

parents are Christian, they make the child Christian. If the parents are Magian, they make the child a fire worshipper.

THE FORTUNATE CHILDREN OF DISBELIEVERS: THE SERVANTS OF THE PEOPLE OF JANNAH

It is for this reason that many 'Ulamā' are of the view that whichever male or female passes away before becoming mature, even if it is the child of a disbeliever, or the child of a Jew, or the child of a Christian, Inshā Allāh, it will go to Jannah. The children of disbelievers that die before going to Jannah will be in the form of handsome boys, and they will roam about in order to serve the dwellers of Jannah. They will have beautiful faces like the moon. It will seem as though they are pearls and gems spread over Jannah. They will not experience old age, and they will be clean and pure like pearls.

Hence, whichever child of a disbeliever passes away before becoming mature, the child is fortunate in the sense that Allāh ﷻ will keep that child in Jannah in the hereafter.

BACKGROUND OF THE INCIDENT

Sūrah al-Kahf has the incident of the journey of Sayyidunā Mūsā ﷺ. It states that Sayyidunā Mūsā ﷺ and Sayyidunā Khaḍir ﷺ were out on journey, they sat in a boat and were crossing the river.

SAYYIDUNā KHAḌIR ﷺ KILLS THE BOY

They crossed the river and reached a place. There were

many young boys playing in a place close to the town. There was a boy amongst them; most beautiful and most handsome. Sayyidunā Khaḍir ﷺ went ahead and killed the boy. It is strange that a messenger of Allāh ﷻ took an innocent child and killed him. This child was not yet mature. Until now, it did not commit any sins.¹

HOW WAS THIS CHILD KILLED? VIEWS OF THE MUFASSIRĪN

There are different reports in this regard in the Tafsīr reports:

1. Sayyidunā Khaḍir ﷺ put him on the ground and slaughtered him using a knife.
2. He held the head and body of the child and separated the head from the body.
3. He hit the head of a child using a boulder, and his head was broken to pieces.
4. He held the head of the child and hit it on the wall so hard that it burst and he passed away.² The Noble Qur'ān states, 'until they met a boy, then he killed him.' The āyat indicates that he had killed the boy immediately. When Sayyidunā Khaḍir ﷺ killed the boy, the boy did not make a noise. No-one saw the killing that took place. No-one ran to catch Sayyidunā

¹ Ṭabarī vol.8 p.259

² Rūḥ-ul-Ma'ānī vol.8 p.318

Khaḍir ﷺ. Only Sayyidunā Mūsā ﷺ saw, and the objective was to show this action to him. Probably on the outside it seemed to be an accident and the head of the child was severed. This was the miraculous action of Sayyidunā Khaḍir ﷺ. We learn that Sayyidunā Khaḍir ﷺ was a person who did actions that reflected the doings of the unseen world.

**THE QUESTION OF PERMISSIBILITY IN TAKING
AN INNOCENT LIFE
QUESTION TO SAYYIDUNĀ ‘ABDULLĀH BIN
‘ABBĀS ﷺ**

Rasūlullāh ﷺ forbade from killing an innocent child. The cousin of Rasūlullāh ﷺ, the leader of the Mufassirīn, Sayyidunā ‘Abdullāh bin ‘Abbās ﷺ was asked by a person. The paper on which the question was written said, ‘How did Sayyidunā Khaḍir ﷺ kill a small innocent child?’¹

This is when Rasūlullāh ﷺ forbade killing of small children. Was it permitted to kill small children in that time?

ANSWER OF SAYYIDUNĀ ‘ABDULLĀH BIN ‘ABBĀS ﷺ

Sayyidunā ‘Abdullāh bin ‘Abbās ﷺ wrote in response, “If you had knowledge of the future of the child, like the

¹ Rūḥ-ul-Ma’ānī vol.8 p.318

companion of Sayyidunā Mūsā , who had knowledge of the condition and circumstances of the child, then it would have been permitted for you to take the life of the child.”¹

WISDOM OF KILLING

Sisters, the matter was that the parents were religious. They had great love for the child. However, it was written in the destiny of this child that it would grow up and go astray. It was going to become a disbeliever. When a disbelieving child was going to live in the same house as the parents, and because they loved the child, there was a chance of the parents becoming disbelievers and leaving īmān. In the love of the child, they should not change their religion. For this reason, Allāh  got this child killed in its childhood and the īmān of the parents was protected.

IN THE LOVE OF ONE'S CHILD, ONE MUST NOT DO ANYTHING AGAINST THE SHARĪ'AH

Sisters, it is an excellent trait to show love and affection for children. However, remember one thing, do not do anything against the Sharī'ah in the love of children. Do not commit any sin or forbidden action. For example, if the child says, “Mother, play music.” Then, do not play music because of the demand of the child. The child will say, “Put on the television. Play a film.” We must not carry out this demand.

Many a time, the children bring toys that have pictures of

¹ Ma'ārif-ul-Qur'ān vol.5 p.614

animals and birds. Or, they are figures of animals. We buy these things and bring them. One must not do this.

SOME EVIL HABITS OF THE CHILD: IT WAS EVIL & WOULD STEAL THE MONEY OF PEOPLE

How was that child? The Mufasssirīn write that the child was ill-mannered and would cause problems. It would steal and loot the wealth of people. Then, the child would run to its parents, as is the habit of children. Children do mischief in the town, they cause harm, and when someone goes to catch them, they run away and hide in the house of the parents. This child was the same. The parents were very worried because of the behaviour of the child.¹

When this was the condition of the child, and it would cause problems for the parents, then it would have taken the parents into disbelief upon growing up, and there was a chance of making the parents into complete disbelievers.

It is mentioned in a ḥadīth that this child was very mischievous, and stubborn. If it remained alive, it would have made its parents also disobedient.

PEOPLE WOULD SPEAK ILL OF THE CHILD AND ITS PARENTS

The child was a great oppressor. It would fight with the people that would pass on the road. Sometimes, it would hit the people that would use the road. Now, whoever it would

¹ Rūḥ-ul-Ma'ānī vol.8 p.334

hit and trouble, they would curse the child and make du'ā' of misfortune for it. This is because generally when a person cannot retaliate in the face of oppression, they end up making such du'ā's. The people would also make du'ā' of misfortune for the parents of the child, as is the case today. If there is a troublesome child, then people make du'ā' of misfortune for the child, and they include the parents in it too. 'May you be destroyed, and may your parents be destroyed. They do not worry about their children, they do not care for them, and they do not control them.'

In order to save the parents from such du'ā's of the people, Allāh ﷻ got this child killed through Sayyidunā Khadīr ﷺ.

THE PARENTS WOULD WRONGFULLY TAKE THE PART OF THE CHILD

In some reports, there is a unique point mentioned. Whenever this child would make trouble or cause worry to others and return home, and then people would come to speak to the parents, then the parents would say out of love for the child, "No, no, our child is not like this. You are lying. Our child is pious and noble." The same thing happens to parents today out of love for their children.¹

¹ Rūḥ-ul-Ma'ānī vol.8 p.334

ONE MUST NOT TAKE THE PART OF THE CHILD IF IT IS WRONG

Sisters, if a complaint about your child comes, then immediately listen to it carefully. Understand it to be important and explain to your child. Reprimand the child. If there is a need, then even hit the child. Remember, whoever comes to complain about your child to you, he is your benefactor. Do not say that the person who complained about the child is a liar. Rather immediately correct the child.

NEVER ABANDON JUSTICE, REGARDLESS OF WHO IS INVOLVED

Allāh ﷻ says in the Noble Qur'ān,

O you who have believed, be persistently standing firm in justice, witnesses for Allāh, even if it be against yourselves or parents and relatives. Whether one is rich or poor, Allāh is more worthy of both. So follow not [personal] inclination, lest you not be just. And if you distort [your testimony] or refuse [to give it], then indeed Allāh is ever, with what you do, Acquainted.¹

In this āyat, we have been taught that by exercising justice, even if there is harm caused to a person, one's parents, children, and one's relatives, one must not abandon justice.

¹ Sūrah an-Nisā': 135

IF YOU TAKE THE PART OF THE CHILD ON THE WRONG, THEN...

Remember, today, if you will take the part of your child on the wrong, then a day will come when the child will oppress you and trouble you. Therefore, pay careful attention to your children from the time of their childhood.

AN INCIDENT OF TAKING THE PART OF THE CHILD WRONGFULLY

I am aware of a boy, when he was younger than 20 years of age, then the people of the jamā'at would go to his house in order to send him out in jamā'at. The father would say, "You jamā'at people are strange. This boy goes to school throughout the year. Now, let him play in the holidays. Let him enjoy. He would say these things and not send him in jamā'at. He would not send the boy to Madrasah. If someone complained, he would not listen. It was the son of a wealthy person. None could go and immediately complain. Then, later on, it happened that as the boy grew older, and he became disobedient to Allāh ﷻ and his parents, he began to waste money in wrong deeds, such that the same parents came to the people of the jamā'at, pleading to them to take the boy in jamā'at, and to explain to him.

The boy had now come of age, he did not accept, he would be disobedient, now they are saying that the boy must be taken in jamā'at.

Anyway, this boy was on the wrong path and there was

fear that when he grows old, he will become a disbeliever, and make his parents into disbelievers. By means of revelation, Allāh ﷻ informed Sayyidunā Khaḍir ﷺ that the parents of the boy are pious, but this boy is very evil. He must kill the boy so that the īmān of the parents can be saved.

THE PARENTS WERE GRIEVED UPON THE KILLING OF THE BOY

The Mufasssirīn write that when Sayyidunā Khaḍir ﷺ killed the boy, then the parents were very grieved. They should have been grieved.

ALLāH ﷻ GIVES THE BEST DECISIONS FOR HIS BELIEVING SLAVES

The reality is that each person must remain pleased and happy with the decisions of Allāh ﷻ. 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.¹

Imām Ibn Kathīr ﷺ mentions a ḥadīth in his Tafsīr that Rasūlullāh ﷺ said, “Whatever decision Allāh ﷻ makes for his believing slave, that decision is best.”

¹ Sūrah al-Baqarah: 216

DEATH DURING CHILDHOOD IS A MEANS OF TAKING THE PARENTS TO JANNAH

Many a times we see that a child passes away during in a home. The parents are grieved, and they should be. However, my sisters, there is goodness in this. The child will become a means of taking the parents to Jannah. For this reason, when we perform the Janāzah Ṣalāh for a child, then the du'ā' to be read is,

O Allāh, make this child one that will go ahead to the hereafter for us, make this child a means of reward for us, make it a treasure in Jannah, make it an intercessor for us, and one whose intercession is accepted.¹

Similarly, it is written in the books of Masā'il that if a woman has a miscarriage before 9 months, then that child will be a means of forgiveness, salvation and intercession in front of Allāh ﷻ.

THE CHARACTERISTICS OF PIOUS INDIVIDUALS

There were many pious people whose children had passed away in infancy. They say that they have no reliance on their actions, and that their actions will take them to Jannah. “However, our children passed away in infancy, for this we have hope in Allāh ﷻ, that, Inshā Allāh, the child will take us to Jannah.”

Anyway, a believer must be pleased with the destiny that

¹ Al-Baḥr-ur-Rā'iq vol.2 p.323, Fatāwā Tātārkhāniyyah vol.2 p.45

Allāh ﷻ has decreed for him.

OBJECTION OF SAYYIDUNā Mūsā ﷺ

When Sayyidunā Khaḍir ﷺ killed the child, then Sayyidunā Mūsā ﷺ - who was on the journey with him, said, “Have you killed a pure soul, when it has not taken the life of another?”

IT IS NOT PERMISSIBLE TO KILL A CHILD IN QIṢĀṢ

You have killed an innocent child, whereas if a child kills a person, then too, a child cannot be killed in Qiṣāṣ. This is the Shar'ī law. If an adult takes the life of someone, then in an Islāmic country, the life of the adult will be taken. This is called Qiṣāṣ. However, if an immature child kills an adult, then the child should be forgiven. Qiṣāṣ will not be done. This child was so innocent that it did not kill anyone, it did not commit any sin due to which it should be killed. Sayyidunā Mūsā ﷺ immediately said, ‘definitely you have done something very bad.’

WHICH WORD IS WORSE THAN ‘NUKRĀ’?

In the āyat, the word ‘nukrā’ was used. Before this, Sayyidunā Khaḍir ﷺ broke the ship, so Sayyidunā Mūsā ﷺ said, ‘you have done something strange’. The word ‘imrā’ was used. Now, which is more severe, ‘imrā’ or ‘nukrā’?

Some Mufasssirīn say that imrā is more severe than nukrā. If the ship was broken, then the people would have drowned. Therefore, ‘imrā’ was used. Here, a child was killed. So, a

lighter word, 'nukrā' was used.

Other Mufasssīrīn explain that imrā is less severe than nukrā. This is because a broken ship can be repaired. However, a child that was killed cannot be brought back to life, i.e., the loss here cannot be made up for. Therefore, the word nukrā was used. From this we learn that this word is more severe.

On this occasion, the anger of Sayyidunā Khaḍir ﷺ increased, and there was more emphasis than before. 'O Mūsā, did I not tell you that you will not be able to exercise patience with me.'¹

THE SECRET BEHIND KILLING THE CHILD

Then Sayyidunā Khaḍir ﷺ mentioned the reason for killing the child.

And as for the boy, his parents were believers, and we feared that he would overburden them by transgression and disbelief.²

In this āyat, Sayyidunā Khaḍir ﷺ used the plural form and mentioned the reality. He mentioned the strength of his intention. Or, this intention and fear was attributed to Allāh ﷻ and himself, and definitely it was Sayyidunā Khaḍir ﷺ that killed the child.

¹ Rūḥ-ul-Ma'ānī vol.8 p.319

² Sūrah al-Kahf: 80

THE BOUNTY OF ALLĀH ﷻ UPON THESE PARENTS

Allāh ﷻ grants in abundance. Allāh ﷻ got the child killed by means of Sayyidunā Khaḍir ؑ, so Allāh ﷻ gave them a great bounty in return. In the next āyat, Allāh ﷻ says,

So we intended that their Lord should substitute for them one better than him in purity and nearer to mercy.¹

APPROXIMATELY 70 AMBIYĀ' WERE BORN

Subsequently, in exchange of this boy, Allāh ﷻ granted them a son. When the child was killed, the mother had conceived another baby. A daughter was born to her. She married a Nabī. Through the blessings of this Nikāḥ, 1 or 2 or 70 Ambiyā' were born into their family. Through this, an entire nation was guided.

How fortunate are the parents whose 70 grandchildren were Ambiyā' ؑ! Allāh-u-Akbar, Allāh ﷻ took a child, saved īmān, and granted a great bounty of a pious enviable child.

In some reports we learn that in place of this killed child, Allāh ﷻ granted another pious son.

Some Mufasssīrīn have explained that Sayyidunā Khaḍir ؑ made du'ā', and through the blessings of du'ā', Allāh ﷻ granted better children in exchange of this killed child. This

¹ Sūrah al-Kahf: 81

is because granting children is the grace of Allāh ﷻ. There is no partner to him in this.¹

SHARI'AH GUIDELINES ON MUSLIM INTERACTIONS WITH NON-MUSLIMS

At this point, remember one thing carefully. If there is a disbeliever staying in the same house as a Muslim, then this will have an effect at the time of death. For this reason, Rasūlullāh ﷺ said in a ḥadīth, 'He who mixes in abundance with a polytheist, and lives with him, he becomes like him.'²

For this reason, if there is a need to mix with them for work, or, to mix with them because of staying in the same country or city, then treat them with good character. There is permission to deal in a good and amicable way. However, when it comes to the matter of Dīn, then one must never adopt the ways of the disbelievers. This is because if a person will adopt their ways, and will have extreme love for them, and will mix with them more than necessary, then there is great fear of a Muslim building up the character and adopting the beliefs of the disbeliever. This can be a means of destroying one's īmān.

THE CONDITION OF THE YOUTH TODAY

Nowadays the condition of many Muslims has become such that we find a large number of Muslim girls that have

¹ Rūḥ-ul-Ma'ānī vol.8 p.334, Ṭabarī vol.8 p.266

² Abū Dāwūd, #2787

relationships with non-Muslim boys. As a result, the greatest loss and harm is that the value and importance of īmān leaves the heart of that Muslim girl. The dislike and hatred for disbelief and polytheism is extinguished and the beliefs and actions of the disbelievers come into the heart of the girl. Slowly, the girl leaves the fold of īmān. We seek the protection of Allāh. She becomes a disbeliever and marries a disbelieving boy.

Similarly, there are some Muslim men that have connections and relationships with non-Muslim girls. As a result, the value of īmān leaves the heart of the person. The hatred for disbelief decreases. Slowly, īmān is finished and it becomes a means of disbelief. Many fitnahs come about as a result of this. The marriage rate drops. All of this is incorrect. May Allāh ﷻ keep us in his protection. Āmīn

CAUTION FROM NON-MUSLIMS IN THE MATTERS OF DĪN & RELIGION

Nowadays there are many places in the world where this is happening. Hence, it is extremely important to learn the lesson from this incident. Muslims and non-Muslims live in one city or country. Because of this, Muslims can adopt good character, and deal amicably with them. However, in matters of Dīn and religion, one must be very careful and cautious. One must never adopt the culture of the non-Muslims. This can become a means of danger for one's īmān. May Allāh ﷻ protect our īmān. Āmīn

THE PIETY OF THE PARENTS IS A MEANS OF PIETY OF THE CHILDREN

The second important point is that many a time, the piety of the parents is a means of piety of the children. If the parents will be pious, then Allāh ﷻ will make their children pious. If the parents are spoilt, then the children will also be spoilt. Keep this in mind always.

SIX QUALITIES OF THE BELIEVERS

Allāh ﷻ says in the Noble Qur'ān,

The believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong and establish prayer and give zakāh and obey Allāh and His Messenger. Those – Allāh will have mercy upon them. Indeed, Allāh is Exalted in Might and Wise.¹

What must the believing men and women do? This āyat explains it:

1. They must remain friends of each other. Females will become friends of females. Males will become friends of males.
2. One sister will teach good things to another sister. She will teach her matters of Dīn.
3. One sister will stop her sister from wrong and evil things.

¹ Sūrah at-Tawbah: 71

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4. They will establish Ṣalāh; they will teach each other about Ṣalāh.

5. They will fulfil Zakāt properly. They will tell each other to give Zakāt.

6. They will live lives in the obedience of Allāh ﷻ and His Rasūl ﷺ.

THE GREAT PROMISE OF ALLĀH UPON THESE 6 QUALITIES

The believing male and female that does these actions, Allāh ﷻ makes the promise to them,

Allāh has promised the believing men and believing women gardens beneath which rivers flow, wherein they abide eternally, and pleasant dwellings in gardens of perpetual residence; but approval from Allāh is greater. It is that which is the great attainment.¹

IT IS NOT NECESSARY FOR A PERSON TO KNOW THE WISDOM OF EVERYTHING

At this point, there is a question that comes to mind, Allāh ﷻ knew the child and why he created it, so why did the incident of getting him killed transpire?

The reality is that we do not know the wisdom behind the creation of this child. Sayyidunā Khaḍir ﷺ also did not make the wisdom apparent. A servant does not know the wisdom

¹ Sūrah at-Tawbah: 72

behind all the actions of Allāh ﷻ. He doesn't have to know it in this world.

Look at the ruling of removing the hair beneath the navel and armpits. No one asks the question that why does this hair grow in these places. We are servants. A servant does not go behind every command of Allāh ﷻ and behind the wisdom of every work. A servant is helpless. It is not within the capacity of a person to know everything and understand everything.

SUMMARY

My sisters, in Sūrah al-Kahf, Allāh ﷻ explained this incident. In it, Allāh ﷻ advised the parents that look, in the love of your children, don't become blind and do things against the Sharī'ah. Nowadays, the parents become blind in the love of their children and do things against the Sharī'ah. Then, when the children are spoilt, the parents remain in a state of concern. Therefore, make intention that in the love of your children, you will not sin or do something against the Sharī'ah.

The second thing you must remember is that if someone complains about our children, then pay attention immediately. During childhood, reform the child. When they grow up, the children will be loyal to you, they will be the coolness of your eyes, and a means of peace for the heart. If you take their part in the wrong when they are small, then may Allāh protect, it could be that the child will be spoilt, and going ahead, he or she will become disobedient to the parents.

A CAUTIONARY INCIDENT

There was a great 'ālim in one place. He was a very pious person. On one occasion, there was a matter that had come about. There was a young boy that became angry and started saying wrong things and bad things in front of the saint. People around him explained to him and said, "Son, you are young. In front of you is a pious person, an 'ālim of Dīn. What are you saying?"

The father stopped the people and said, "What my son is saying is correct. Let him speak. The Mawlānā is wrong." The father took the side of his son in correctly and he allowed him to say bad things in front of the 'ālim. Then one day came and the boy became disobedient to his father, to the degree that he would not even give money to his father in his old age. He took control of the work and money of his father. The father became worried in his old age. He would go around telling people that someone should explain to his son, make du'ā' for his son.

My sisters, this was the result of taking the part of one's son incorrectly in front of the 'ālim. It was a separate matter that the father of the boy was pious. He would appreciate the pious. Therefore, he passed away on the day of Jumu'ah. However, during the last part of his life, he was extremely worried.

May Allāh ﷻ protect us and grant us the ability to practice on the advice in these incidents. Āmīn

وآخر دعوانا أن الحمد لله رب العالمين

QUEEN OF SABĀ: THE UNIQUE STORY OF BILQĪS

Brief Introduction:

Name: Bilqīs bint Sharāḥīl bin Mālīk bin Ar-Rayyān

Her father was the ruler or owner of Yemen. Royalty was in her family for 40 generations. Aside from her father, her grandfather did not have any children. Her father married a jinniyyah called Qāri'ah. According to some reports, her name was Rayḥānah bint Sakan.

In one report, the mother of Bilqīs is reported to be Fāzimah bint Ṣakhr. Her mother's name is also said to be Laylā.

Anyway, Bilqīs was the owner and ruler of Yemen and she had whatever a ruler needed at that time.

Her throne was 80 hand spans in length and 40 hand spans in width. It was 30 hand spans high. It was made of gold and precious gems and pearls. There were 7 rooms on her throne, and each one had a door closing it.¹

¹ Rūḥ-ul-Ma'ānī vol.10 pp.183-184

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

فأعوذ بالله من الشيطان الرجيم، بسم الله الرحمن الرحيم

And he took attendance of the birds and said, "Why do I not see the hoopoe – or is he among the absent? I will surely punish him with a severe punishment or slaughter him unless he brings me clear authorization." But he [i.e., the hoopoe] stayed not long and said, "I have encompassed [in knowledge] that which you have not encompassed, and I have come to you from Sheba with certain news. Indeed, I found [there] a woman ruling them, and she has been given of all things, and she has a great throne."¹

In today's sitting, we shall begin the story of the incident of a woman mentioned in the Noble Qur'ān. May Allāh ﷻ grant us the ability – through his mercy and grace – to practice on the lessons and advice that the incident contains. May Allāh ﷻ make it a means of his pleasure and happiness.
Āmīn

¹ Sūrah an-Naml: 20-23

THIS INCIDENT HAS BEEN MENTIONED ACROSS 24 ĀYĀT

The name of this woman is reported as Bilqīs. This was a woman that was given rulership by Allāh ﷻ in the world. She was a Queen. Her unique incident is mentioned in the āyāt of the nineteenth juz', in Sūrah an-Naml.; from āyat 20 until āyat 44. Inshā Allāh, I shall mention these āyāt and the Tafsīr. May the grace of Allāh ﷻ be upon us. Āmīn

A FEW IMPORTANT POINTS BEFORE BEGINNING THE STORY

First understand a number of important points:

1. Who was Bilqīs?
2. Where was this woman?
3. Who was her family?

These are a few important questions that must be understood well so that the incident can be understood well.

INTRODUCTION TO SABĀ

Yemen is the name of a country located close to Makkah Mukarramah and Madīnah Munawwarah. The capital city is Ṣan'ā'. In ancient times, there was a city located close to Ṣan'ā' called Sabā. Allāh ﷻ made this city very unique and beautiful. The dam there was very famous. Naturally, there were no flies, mosquitoes, poisonous snakes and filth. It was a very beautiful place.

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In fact, if people came from outside with lice on their clothes, the lice would die in this place. There were no poisonous creatures there.

Nowadays, some people keep the name of their daughters' as Sabā out of ignorance, whereas Sabā is the name of a city. If it is read with a šād instead of sīn, then it will be the name of a wind.

WHO WAS SABĀ?

It is mentioned in a ḥadīth that Rasūlullāh ﷺ was asked, “Who was Sabā?” Rasūlullāh ﷺ replied, “He was a person that had ten sons. Six of them went to the right side and they inhabited the city. This area is called Yemen. Four sons went to the left side, and they inhabited Shām.”¹

One part of Shām is called Syria today.

INTRODUCTION TO THE FAMILY OF BILQĪS

The name of the Queen of Sabā was Bilqīs. She was from the progeny of Ya'rib bin Qaḥṭān. Her father's name was Sharāḥīl. He was also a great king. Her paternal grandfather and paternal great grandfather, and the preceding ancestors were kings, 39 of them. Sharāḥīl was the 40th king. Sharāḥīl thought himself to be very great. He was proud and used to tell the people that amongst humanity, there is no family equal to his. There can be no family equal to his.²

¹ Tirmidhī #3243

² Rūḥ-ul-Ma'ānī vol.10 p.184

The reason for this is that people look for compatibility in terms of knowledge, intelligence, and wealth for marriage purposes.

He used to say that he is such a great king and so wealthy and there can be one equal to him for marriage, so he should marry amongst the Jinnāt.

THE MARRIAGE BETWEEN BILQIS'S FATHER AND A WOMAN FROM THE JINN

The people would tell him that well, there can be no human family equal to yours, so marry a Jinnī girl. We will get her married to you. Subsequently, he was married in a Jinnī family, and the name of the girl, according to some Tafsīr reports was Rayḥānah bint Sakan,

Some say that he married a Jinnī by the name of Balqa'ah or Bal'amah bint Shayṣān.¹

THE RULING OF MARRYING AMONGST THE JINN

The question could come to your mind that can a human male marry a Jinnāt female? Or, can a human female marry a Jinnī male?

It is written in the fatāwā books that some Muftīn permit this marriage. There is a book called Ākāṁ-ul-Marjān fī Aḥkāṁ Al-Jān. 'Allāmah 'Abdul Ḥay Lucknowī رحمہ اللہ was a great Muftī of the past. He wrote on these rulings and he mentioned a few incidents too.

¹ Rūḥ-ul-Ma'ānī vol.10 p.184

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I have explained to you in the light of the Sharī'ah. However, the father of Bilqīs married a Jinnī woman. He did not give any proof. This is not a proof for us because he was a disbeliever, and it was an incident of previous nations.

AN IMPORTANT MATTER

There is an important matter to be understood here. Allāh ﷻ made partners for us. There are partners for man amongst man and partners for the Jinnāt amongst the Jinnāt.

There are animals for animals. Birds for birds. This is the system of Allāh ﷻ. This system must not be broken and it must not be changed. There is goodness and blessings in it.

A DEPRAVED SOCIETY IN WHICH HUMANS HAVE RELATIONS WITH ANIMALS

There are some women in the world today that fulfil their desires with animals. There are males that fulfil their desires with animals. There is so much of immorality in man today, we seek the protection of Allāh. This is all ḥarām, this is never permissible. May Allāh ﷻ save us now and in future from such depravity in society. Āmīn

STATEMENT OF THE NOBLE QUR'ĀN

[He is] Creator of the heavens and the earth. He has made for you from yourselves, mates, and among the cattle, mates; He multiplies you thereby. There is nothing like unto Him,

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and He is the Hearing, the seeing.¹

Allāh ﷻ made partners for human beings from the human beings, and he made partners for the animals from the animals.

IT IS A GREAT BOUNTY FOR THE SEXUAL NEEDS OF A PERSON TO BE FULFILLED BY A HUMAN BEING

If we ponder over the above mentioned āyat which states, ‘form yourselves, mates’, then we realise that Nikāḥ is a need. A person fulfils it from within. There are many needs that a person has. He does not fulfil all these needs with one of his own. For example, eating is a need. However, a person does not fulfil this need from another person, where a human being eats another human being. The flesh of a human being is forbidden, and this status of being forbidden is because of the honour and nobility of man.

Look, a need like eating is not fulfilled by a person eating another person, but it is fulfilled by eating permissible animals. This is also a great bounty of Allāh ﷻ.

However, sex is a natural need that a human being fulfils with another of his own type and kind, like his wife, his slave girl. This is also a great bounty of Allāh ﷻ. Otherwise, can we imagine, if a person had to fulfil his need with another animal, then what difficulties would we have been in?

¹ Sūrah ash-Shūrā: 11

What is the enjoyment of sexual relations? How difficult are children?

We understand that a human being fulfils his sexual needs with his own type, this is a great bounty of Allāh ﷻ.

THE CONCEPT OF COMPATIBILITY (KUF') IN MARRIAGE AND ITS IMPORTANCE

Understand one very important issue in the light of the āyat under discussion. In our Dīn, kuf' is something very important. Ku'f means compatibility or equality, i.e., when a person marries, then the partner must be equal or not, compatible or not, especially the matter of religiousness must be checked.

If there is equality in terms of religiousness, in terms of profession, in terms of intelligence, in terms of education, then there will be a good match between the partners. They will understand each other and live in peace and tranquillity.

A DESTRUCTIVE ACTION: CHOOSING ONE'S PARTNER ON THE INTERNET

If there is no compatibility, as we find this to be the case today, then wrong customs will arise. People choose life partners through the internet. They look at temporary things and like it. For a few days, they will enjoy, but after that, there will be great difficulty and loss. The families will not get along as they ought to. This leads to major issues. In terms of the sharī'ah, it is also wrong. For this reason, our

THE EFFECT OF THE JINNI MOTHER IN BILQĪS

Anyway, Sharāḥīl marries a jinni woman. After their marriage, the daughter that Allāh ﷻ gave, she was named Bilqīs. It is as though Bilqīs was a unique and strange person, where the father was a human being and the mother was from the jinnāt.

In the books of Tafsīr, there is something unique mentioned. The feet of Bilqīs were naturally like those of an animal. It is quite clear that this girl was born from a human being and a jinni, so it is possible.¹

Some animals have hooves, like horses, donkeys, mules, camels. The feet of Bilqīs were like hooves.

A report of Sayyidunā ‘Abdullāh bin ‘Abbās ؓ, as mentioned by Imām Suyūṭī ؒ states that Allāh ﷻ blessed Bilqīs with very long hair.²

THE EFFECT OF THE ENVIRONMENT CAN EVEN CAUSE A PERSON TO BE DEPRIVED OF ĪMĀN

She did not have īmān, but during the latter part of her life, alḥamdulillāh, she embraced īmān. We shall mention the story of her embracing īmān ahead, Inshā Allāh. In the beginning, the environment was not a good one. She used to

¹ Rūḥ-ul-Ma’ānī vol.10 p.203

² Durr-e-Manthūr vol.5 p.209

worship the sun. Because of living in an environment of disbelievers, she learnt disbelief. All of this was the effect of the wrong environment.

We learn from this situation that when a person has a wrong environment, then he or she can be deprived of īmān, and can become a disbeliever. It is the great favour of Allāh ﷻ that he made our parents believers. If a person gets an environment of disbelief and polytheism, we seek the protection of Allāh, he or she can become a disbeliever. May Allāh ﷻ keep us with īmān. Āmīn

QUEEN BILQĪS & HER PARLIAMENT

After the death of her father, the kingdom of Saba came under the rule of Bilqīs. She was the Queen. The parliament had three hundred and twelve members. Each one had ten thousand people under his jurisdiction.

ARMY OF BILQĪS

In some Tafsīrs it is written that there were twelve thousand army commanders under Bilqīs. Each commander had a hundred thousand soldiers under him.¹

GRAND PALACE & THRONE

Bilqīs had a grand and unique palace. Each door of the palace was locked. She would keep the keys under her pillow and would sleep.

¹ Rūḥ-ul-Ma'ānī vol.10 p.192, Qurṭubī vol.12 p.129

She also had a magnificent throne. In order to rule, the kings of old had great thrones. In the Noble Qur'ān, Allāh ﷻ says, 'and she had a great throne.'

SIZE OF THE THRONE

It is mentioned in the Tafsīr reports that her throne was 80 hand spans long, i.e., about 120 feet. It was 40 hand spans wide and 30 hand spans high.

According to the view of Sayyidunā 'Abdullāh bin 'Abbās ؓ, the length and breadth was 30 hand spans, and the height was 80 hand spans.

This throne was made of gold. It had red and green gems embedded in it, and was decorated with pearls. There were seven rooms on the throne, each room had a door. One can gauge how high, huge, and grand this throne was.¹

Bilqīs was polluted with disbelief and polytheism, and the masses under her were also engaged in polytheism and blasphemy. I have mentioned a brief introduction to Bilqīs. Whatever stories will be mentioned ahead, you will be able to understand from this introduction.

SAYYIDUNĀ SULAYMĀN ؑ

Now we will speak about the Nabī of Allāh, Sayyidunā Sulaymān ؑ. The Christians refer to him as Solomon. His grave is located in Bayt-ul-Muqaddas, close to Al-Masjid Al-Aqṣā. Alḥamdulillāh, Allāh ﷻ blessed us with the

¹ Rūḥ-ul-Ma'ānī vol.10 p.196

opportunity to visit this grave.

Sayyidunā Sulaymān ؑ was a king together with being a Nabī of Allāh ؑ. Allāh ؑ blessed him with a unique kingdom. He ruled over human beings, jinnāt, birds, animals, and the wind.

Moreover, Allāh ؑ blessed Sayyidunā Sulaymān ؑ with the beautiful trait of understanding the language of the birds and the animals. He could converse with them.

It is mentioned in the Tafsīr reports that Sayyidunā Dāwūd ؑ had 19 sons. However, from all of them, Sayyidunā Sulaymān ؑ was granted Nubuwwah.¹

SAYYIDUNā SULAYMāN ؑ TRAVELS TO MAKKAH

Once Sayyidunā Sulaymān ؑ had built Al-Masjid Al-Aqṣā, he travelled to Makkah Mukarramah and he stayed there for a while. This is because Makkah Mukarramah is such a blessed place, where almost every Nabī of Allāh went for Ḥajj and 'Umrah. May Allāh ؑ take us there repeatedly. Āmīn

SAYYIDUNā SULAYMāN ؑ MAKES A PROPHECY ABOUT RASŪLULLāH ؑ

When Sayyidunā Sulaymān ؑ went to Makkah

¹ Qurṭubī vol.13 p.110

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Mukarramah with the intention of Ḥajj, he would slaughter 5000 camels, 5000 cattle, and 30000 sheep daily, invite the people and feed them. He would gather the leaders of Makkah Mukarramah and say, “This is the blessed city to which the final Nabī of Allāh, Rasūlullāh ﷺ, will come. He will have the following traits; Allāh will cause him to overcome all his opposition. Allāh ﷻ will bless him with awe that will be felt a month away. In the matter of the Dīn of Allāh, he will not care about the criticism of the critics.”

The people asked, “What will his Dīn be?”

Sayyidunā Sulaymān ؑ said, “The Dīn of Tauḥīd, i.e., he will tread the path of Sayyidunā Ibrāhīm ؑ. Therefore, whoever will find his time, he must believe in him.”

The people asked, “How much time remains for him?”

Sayyidunā Sulaymān ؑ said, “A thousand years remain.” Then he said, “You have heard what I said. Now, those who are not present here, you must convey the message to them.”¹

Conveying the message of the Dīn of Allāh was in the time of every Nabī, even in the time of Sayyidunā Sulaymān ؑ.

SAYYIDUNĀ SULAYMĀN ؑ GOES TO YEMEN

Sayyidunā Sulaymān ؑ completed Ḥajj and one day he left in the morning. He reached Yemen before noon, whereas

¹ Rūḥ-ul-Ma'ānī vol.10 p.178

in his time, it took a month to go to Yemen. Because Allāh ﷻ had blessed him with power over the wind, that is why he reached so quickly.

He saw the beauty and greenery of Yemen. He ate the afternoon meal and dismounted to perform Ṣalāh.

On the journey, there was a need for water. So, the method adopted was that if there was a pond or stream, then very good, otherwise he would dig a well and find water. The responsibility to find water was given to Hudhud.¹

HUDHUD

Hudhud is the name of a bird. This bird is found in the world today also. I have also seen it. It is a small bird. However, Allāh ﷻ has blessed it with the ability to sense water beneath the ground. It has a long beak, about 2 or 3 inches long. It points out the spot of the water using its beak. The Mufasssīrīn have written that it is a type of engineer.

Look at the unique power of Allāh ﷻ. If someone wants to put a net for hunting, then the prey does not see it and gets caught. In the end, the animal is hunted.

From this, we learn that no person or animal should pride over their work, field, or expertise. One must trust in the power of Allāh ﷻ.

Anyway, Sayyidunā Sulaymān ﷺ commanded Hudhud to look for water. Hudhud pointed out the spot by using its beak.

¹ Rūḥ-ul-Ma'ānī vol.10 p.178

Then Sayyidunā Sulaymān ﷺ would command the jinn, and they would immediately dig that spot and take out water.

WHERE IS HUDHUD?

When Sayyidunā Sulaymān ﷺ reached Yemen and he needed water for Ṣalāh, he asked, “Where is Hudhud?”

He took a roll call of the army of birds in order to see who was present and who was absent. Hudhud was part of the army. However, when Sayyidunā Sulaymān ﷺ reached Yemen, Hudhud had gone out to see the sights. In this time, he saw the garden of Bilqīs. She was strolling in her garden. On this side, Sayyidunā Sulaymān ﷺ was looking for Hudhud. Allāh ﷻ says in the Noble Qur’ān,

And he took attendance of the birds and said, "Why do I not see the hoopoe – or is he among the absent?"¹

IMPORTANCE OF PUNCTUALITY

It is essential for administration and system to be punctual. It is a crime to remain absent without reason. Rasūlullāh ﷺ would take note of the condition of the Ṣaḥābah ﷺ. If there was anyone missing from the Masjid, he would find out and ask about him.

¹ Sūrah an-Naml: 20

ONE MUST BE CAREFUL & SUPERVISE THOSE UNDER ONE'S CARE

At this point, the Mufasssīrīn have written an important point. From this āyat, we learn that whoever is responsible in the house, he must take roll call of each person. The elders must check on the presence of the juniors. The father must take roll call of the people in the family. The mother must take roll call of the children. Where do they go? Why are they going there? For what are they going? What time will they spend? When will they return? Why were they delayed? They must ask everything.

One of the main reasons for the corruption of people is that the parents have no idea where their children are and what they are doing. They do not even ask.

We also learn that the nature of birds is such that they do not stay in one place. They fly about. For this reason, one must pay careful attention to those children and juniors who have a nature of moving and roaming about.

We also learn the proof of taking a sudden roll call from this āyat.

ONE MUST LINK SHORTCOMINGS TO ONE'S SELF

The Nabī of Allāh, Sayyidunā Sulaymān ﷺ said, ‘why do I not see the hoopoe?’ He linked the shortcoming to himself. He said, “I do not see Hudhud”, i.e., it is possible that he is present, but I do not see him. May Allāh ﷻ grant us this good quality, that we attribute errors and shortcomings to our own

PUNISHING THOSE UNDER ONE'S CARE

Then he said, “Yes, it is established that he is absent.” He was a king. So he said,

‘I will surely punish him with a severe punishment or slaughter him.’¹

From this we learn that if ones juniors or children are not present, then later on one can reprimand them, one can punish them so that they remain alert in future.

THE LOFTY CHARACTER OF THE NABĪ

He ﷺ said, ‘unless he brings me clear authorization’²

Yes, if he has some truthful reason or authorization, then I shall forgive him.

This is the character of the Nabī. He was first harsh, “Why did he run away? I shall punish him, but if he presents a proper excuse, then I shall forgive him.”

For example, if the son of a person goes away without permission, then when he returns, the mother asks, “Where did you run?” He says, “I went to the Masjid for Ṣalāh. I then sat for the lecture.” So the mother should forgive as he did something good.

¹ Sūrah an-Nahl: 21

² Ibid

WHAT PUNISHMENT DID SAYYIDUNĀ SULAYMĀN THREATEN TO GIVE?

The Mufasssirīn write that he threatened to put tar on Hudhud and leave him in the sun. The worms would have troubled him. He would not have been able to save himself. You can think of how much difficulty will be caused to a person if tar is put on a person and he is left in the sun.

Some Mufasssirīn have written that Sayyidunā Sulaymān  intended to put Hudhud into a cage with other animals so that he could experience the difficulty of being imprisoned.

Or, he threatened to separate him from his female partner forever.¹

Allāh  permitted Sayyidunā Sulaymān  to punish the animals in this way. In this Ummah, if someone has a tame animal and it becomes lazy, then he can hit it according to need, to train it.

HUDHUD ARRIVES & HIS HELPLESSNESS

Hudhud was absent from the time of zawāl until ‘Aṣr. Then he came. Allāh  says, ‘Hudhud arrived after some time.’

Hudhud came in front of Sayyidunā Sulaymān . He lowered his wings out of humility and put them on the ground. He stood humbly. In this way, he confessed to his error.

¹ Rūḥ-ul-Ma’ānī vol.10 p.178-179, Ṭabarī vol.9 pp.506-507, Qurṭubī vol.13 p.120

FORGIVING THE ONE WHO ERRS

Remember, sisters, whoever confesses to his error, one must forgive them. Allāh ﷻ also forgives those who attest to their errors. For this reason, during the blessed month of Ramaḍān, we must attest to our sins and mistakes in front of Allāh ﷻ. We must confess our sins. Inshā Allāh, Allāh ﷻ will forgive our sins.

From this, we also learn that one must listen to the excuses of the juniors. One must not simply display authority, or be lackadaisical.

DEFINITE INFORMATION

Hudhud spoke in a low tone and said,

But he [i.e., the hoopoe] stayed not long and said, "I have encompassed [in knowledge] that which you have not encompassed, and I have come to you from Sheba with certain news."¹

ONE MUST HEAR WHAT THE JUNIORS HAVE TO SAY

From this, we also learn that many a time, the juniors know something that the elders do not know. Therefore, sometimes our young ones, our children, or our students say something, so listen to what they say carefully. Many times, we learn important things from their speech.

¹ Sūrah an-Naml: 22

THE BIRDS KNEW THAT THE NABĪ OF ALLĀH IS NOT 'ĀLIM-UL-GHAYB

The second thing we learn is that the birds were aware that the Nabī of Allāh was not 'Ālim-ul-Ghayb, Allāh ﷻ says about Sayyidunā Sulaymān ﷺ,

And We had certainly given to David and Solomon knowledge, and they said, "Praise [is due] to Allāh, who has favoured us over many of His believing servants."¹

Despite this, the deficiency in his knowledge was that he was not aware of the Queen of Saba. May Allāh grant the Muslims the true and proper understanding of this belief.

GOVERNMENT OF THE LADY

What was the definite information? The āyat states,

Indeed, I found [there] a woman ruling them, and she has been given of all things, and she has a great throne.²

Allāh-u-Akbar, a small bird flying in the air gave all of this information.

The method of Hudhud in his explanation shows that he was shocked on his own, that how can a woman be in a position of power, whereas people today are not surprised at all when a woman is ruling.

In addition, this was a matter of a previous Ummah. In our sharī'ah, it is not a good thing if a woman rules. A ḥadīth

¹ Sūrah an-Naml: 15

² Sūrah an-Naml: 23

states that when Rasūlullāh ﷺ was informed that the people of Persia were being ruled by the daughter of Kisra, he said, “The nation that hands its matters over to a woman will never prosper.”¹

THE DIFFERENCE IN THE GOVERNMENTS OF BILQĪS & SAYYĪDUNĀ SULAYMĀN ﷺ

Hudhud said something unique to Sayyidunā Sulaymān ﷺ,

and she has been given of all things, and she has a great throne.²

This means that in terms of world rule, Allāh ﷻ blessed her with everything, i.e., a grand palace, various kinds of clothes, various kinds of items to use, a great army, and everything in line with that time. The Noble Qur'ān says the same thing about Sayyidunā Sulaymān ﷺ, ‘we have been given of everything.’

However, Allāh ﷻ blessed Sayyidunā Sulaymān ﷺ with Nubuwwah, knowledge from the heavens, Islām, and rule over the world. It is as though Allāh ﷻ blessed Sayyidunā Sulaymān ﷺ with Dīn, and the world, and he granted Bilqīs only from the world.

Sayyidunā Sulaymān ﷺ became a king at the age of 13,

¹ Bukhārī #4425

² Sūrah an-Naml: 23

and he passed away at the age of 53. During the last part of his life, he married Bilqīs, as we shall learn in the next report and incident.¹

REPORT OF HUDHUD

Anyway, Hudhud explained to Sayyidunā Sulaymān ﷺ whatever he saw. He said that there was a woman in the locality of Ma'ārib.²

The name of this woman was Bilqīs. She was ruling over the entire kingdom. She was given of all the bounties of the world. Despite this, she and her nation had left Allāh ﷻ and were worshipping the sun. Shayṭān showed them their actions to be very good, due to which their evil did not seem evil to them. They were far from the path of guidance and īmān. They would worship idols, casting Allāh ﷻ aside. These people should have worshipped Allāh ﷻ and Bilqīs – who was given a huge throne – should also have worshipped one Allāh.

There is a sajdah tilāwat at this āyat. Hence, I inform all the sisters that they must do the sajdah tilāwat. It is wājib and compulsory.

¹ Rūḥ-ul-Ma'ānī vol.10 p.204

² Qurṭubī vol.13 p.121

THE HABIT OF YOUNG ONES IN ORDER TO AVOID PUNISHMENT

When Hudhud mentioned the entire incident, then Sayyidunā Sulaymān ﷺ thought, 'I do not know whether he is speaking the truth or he is making it up. We must investigate. The reason for this is that the habit of young ones is that when they are caught in front of their elders, then they try to save themselves from punishment by making up a story.'

ONE MUST TEST THE TALK OF ONE'S INFERIORS

For this reason, Sayyidunā Sulaymān ﷺ tested the report of Hudhud, he said,

"We will see whether you were truthful or were of the liars."¹

From this, we learn that if the young ones, or inferiors say something, then one must not just accept. One must test what is said, is it correct or incorrect. For example, a young boy says that he went to the Masjid. Now, did he go to the Masjid in reality or not? Or, did he sit in a gathering of his friends and went loafing and then returned?

THE BLESSED ACTION OF THE AMBIYĀ' WAS TO INVITE TO DĪN BY LETTER-WRITING

In order to test Hudhud, Sayyidunā Sulaymān ﷺ wrote a

¹ Sūrah an-Naml: 27

letter to Bilqīs in which he invited her to īmān.

From this, we learn that one can invite to Dīn by means of writing a letter. Inviting to Dīn by means of writing is the blessed action of the Ambiyā', like how Sayyidunā Sulaymān ﷺ wrote a letter to Bilqīs, inviting her to īmān.

RASŪLULLĀH ﷺ ALSO WROTE LETTERS TO KINGS

My beloved and your beloved master, Sayyidunā Muḥammad Rasūlullāh ﷺ also wrote many letters to the kings of the world, inviting them to īmān. These letters are found today in published form. People keep them in their houses for blessings.

In 6 AH, after the Treaty of Hudaybiyyah, when there was some peace and stability, then the Rasūl of Allāh ﷺ had written a number of letters to the leaders and kings, inviting them to Islām. Amongst these king were; Najāshī – King of Abyssinia, Heraclius – King of Rome, Kisrā – King of Persia, Mundhir bin Sāwā – King of Bahrain, Hūdha Al-Ḥanafī – leader of Yamāmah, and the king of 'Ammān.

CONSEQUENCE OF WRETCHEDNESS

When the emissary came with the letter of Rasūlullāh ﷺ to these kings and leaders, then some of them showed great respect and honour. They sent gifts for Rasūlullāh ﷺ. Some of them showed disrespect and insolence, like the King of Persia – Kisra. This king tore the letter of Rasūlullāh ﷺ, and

sent a person to Madīnah in order to capture Rasūlullāh ﷺ.

When Rasūlullāh ﷺ came to know of this, he said, “May Allāh tear his kingdom apart just as he tore my letter.”

USING MODERN TECHNOLOGY TO SHARE ISLAMIC TEACHINGS

Anyway, the blessed action of Sayyidunā Sulaymān ؑ and Rasūlullāh ﷺ shows us that in order to invite to Dīn, in order to learn and teach Dīn, one must use all permissible avenues for it.

In today's times, we can use e-mail and so on to spread the message of Dīn. One must take full advantage of this.

People nowadays use what's app, Facebook, and YouTube for many wrong things, for sin and corruption, so we must use them for the work of Dīn. For example, we can record bayāns, and send it to relatives that are living in other countries, we can put it on YouTube and Facebook. Those who listen will benefit and the reward, Inshā Allāh, will come to you.

PROOF OF GIVING GUIDELINES WHEN DEPARTING

Sayyidunā Sulaymān ؑ wrote a very nice letter. The subject matter of the letter is mentioned in the Noble Qur'ān. Hudhud took the letter and went. When sending him off, he was given some advice, which we refer to as ‘guidance upon departure’. In short, when sending someone for the work of

Dīn or any other journey, then some advice must be given to the person before sending him off.

This method is also proven from Sayyidunā Muḥammad Rasūlullāh ﷺ. When Rasūlullāh ﷺ sent Sayyidunā Mu'ādh  to Yemen, then he gave many pieces of advice.

When Allāh  instructed Sayyidunā Mūsā  to go to Fir'awn in order to call him to Dīn, then too, he was given guidelines and etiquettes.

WHAT REPLY WILL COME?

In the same way, Sayyidunā Sulaymān  gave a letter to the bird, a letter inviting to Islām. When sending the bird off, he advised,

Take this letter of mine and deliver it to them. Then leave them and see what [answer] they will return."¹

‘Take my letter to Bilqīs. After the letter reaches, then do not sit there. Don’t stay by them, but move away so that they can read the letter at ease and they can freely consult with one another. Moreover, see what reply they give.’

WHEN SENDING SOMEONE OFF, THEN GIVE ADVICE WHEN THEY DEPART

Look, this is the way of the elders. This was the way of the Nabī of Allāh . He gave advice to even a bird. He taught the bird etiquette. We must also teach etiquette to our

¹ Sūrah an-Naml: 28

children. When sending the daughter off to her in laws, then give her advice and send her off. When sending your son to Madrasah, or in jamā'ah, or to earn a ḥalāl livelihood, then advise the boy. Teach the child etiquette and then send the child off. This is the blessed way of the Ambiyā'.

HUDHUD ENTERS THE PALACE IN A UNIQUE WAY

Hudhud held the letter in its beak and flew. In some Tafsīr reports, it is mentioned that he kept the letter pressed between his claws and reached the court of Bilqīs. At that time, Bilqīs was in Ma'ārib, three legs of a journey from Ṣan'ā. She was lying in her private room. Her doorkeeper, police, and palace guards were keeping watch over the palace.

However, Hudhud entered the palace in a unique way. As you heard before, Bilqīs kept all the doors of her palace locked and the keys under her pillow when sleeping. There was a small window kept open for air. In Urdu, it is called 'Rozan'. Hudhud entered it and quietly placed the letter on the chest of Bilqīs.¹

PROSTRATION TO THE SUN

It is mentioned in the narrations that on that day, Bilqīs slept in her palace until late. Daily her habit was that once the sun rose, and she looked out of the window, she would get

¹ Qurṭubī vol.13 p.127

out of the bed and make sajdah.¹

REASON FOR THE PROHIBITION OF ṢALĀH WHEN THE SUN RISES

Rasūlullāh ﷺ forbade us from performing Ṣalāh when the sun rises. This is because the sun worshippers prostrate to the sun at that time. A person will be resembling them. A ḥadīth reported by Sayyidunā ‘Abdullāh bin ‘Umar رضي الله عنه states, “Do not intend Ṣalāh when the sun rises and sets.”²

Yes, once the sun goes high, about fifteen minutes after sunrise, then you can perform the Ishrāq and Chāsht Ṣalāh.

AMAZEMENT OF BILQĪS

However, today Bilqīs came secretly and placed the letter, and flew out of the window or aperture and sat on the opening, spreading his wings out. Due to this, the light was blocked. For this reason, Bilqīs was not aware that the sun had already arisen. She quickly got up from bed. Now she understood that it is very late and the sun was high already. She opened the letter. She was shocked. Sayyidunā Sulaymān عليه السلام had properly placed and sealed the letter.³

SUBJECT MATTER OF THE LETTER

The letter stated,

¹ Qurṭubī vol.3 p.127

² Bukhārī #582

³ Qurṭubī vol.3 p.137

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‘Indeed, it is from Solomon, and indeed, it is [i.e., reads]: 'In the name of Allāh, the Entirely Merciful, the Especially Merciful, Be not haughty with me but come to me in submission [as Muslims].’¹

This was the only thing written in the letter. Brief and good.

EMERGENCY MEETING

Bilqīs read the letter. How clever was Bilqīs? Gauge this, after reading the letter, she immediately called an emergency meeting and requested that all the parliament members and leaders attend. There were 312 members of the cabinet.

THE IMPORTANCE OF MASHWARAH ACCORDING TO A DISBELIEVING WOMAN

My sisters, this was a disbelieving woman. She did not have īmān. She was a Queen. Despite this, Mashwarah was so important to her that a letter had arrived, so she immediately gathered all of the cabinet members. From this we can gauge how important and necessary Mashwarah is.

We must also make Mashwarah. If there is some matter that comes up at home, then we must immediately consult with a pious servant of Allāh ﷺ.

ONE MUST SEEK COUNSEL EVEN FROM JUNIORS

¹ Sūrah an-Naml: 30-31

The second thing is that in order to make Mashwarah, she gathered all the important people so that their courage could be lifted, their hearts could be won over, and they would feel happy that the Queen had called them for consultation in order to pass a decision.

We must also consult with our juniors regarding that which is best and then pass a decision. If someone has a company, then he must consult with the company workers. There will be benefit in this. The workers will be happy. If a decision is passed without consulting them, their hearts will break.

PRAISE OF THE LETTER FROM BILQĪS

Anyway, before putting the letter in front of them, Bilqīs said,

“O eminent ones, indeed, to me has been delivered a noble letter.”¹

WISDOM OF SAYING ‘NOBLE LETTER’

The Mufasssīrīn have written many reasons for why Bilqīs said ‘noble letter’ for the letter of Sayyidunā Sulaymān ﷺ.

1. The person who wrote the letter was a Nabī of Allāh, Sayyidunā Sulaymān ﷺ. For this reason, the letter that came from him must be blessed and honoured.

¹ Sūrah an-Naml: 29

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2. Hudhud placed the letter on her in a unique way. Based on this, she said 'noble letter'.

3. The letter invited her to embrace Islām. Therefore, it became a noble letter.

4. With the blessed name of Allāh ﷻ and the blessings of Tasmiyah, this letter became honoured. In the same way, the subject matter it contained was also very good. Therefore, it was referred to as a noble letter.¹

THE PRACTICE OF SEALING LETTERS

5. Sayyidunā Sulaymān ﷺ put a seal on the letter.

Based on all these reasons, this letter was referred to as a 'noble letter'. It was the blessed habit of Rasūlullāh ﷺ to put a seal on his letters. Rasūlullāh ﷺ got a silver ring made for this purpose. It had a stone in it. The top line had 'Allāh', the middle line had 'Rasūl' and the bottom line had 'Muḥammad'. When reading from the bottom, it read, 'Muḥammad Rasūl Allāh'. This description is reported in a ḥadīth by Sayyidunā Anas ﷺ in Ṣaḥīḥ al-Bukhārī.

One will find pictures of this ring published, and people keep it in their homes for blessings.

¹ Qurṭubī vol.13 p.138

CALLING TO THE WORSHIP OF ALLĀH IN A SOFT WAY

In this letter, Sayyidunā Sulaymān  called to the worship of Allāh  in a kind and soft way. He invited to the worship of Allāh  with love and affection. He did not curse or criticise, he did not swear or abuse. He did not say anything harsh or hard. He did not write anything that would have caused the reader to become angry. He did not say anything vague, such that the reader would be confused.

PEOPLE MUST WRITE MESSAGES IN A GOOD WAY

We learn from this incident that softness, kindness and love has great benefit in the matters of Dīn. Through this, Allāh  causes the matter to settle in the hearts.

From this, we learn the etiquette that in a letter, one must write with kindness and softness. One must not swear, be argumentative, and cause the person to become angry, speak vague things and so on. This is essential for inviting to Dīn.

From this we also learn that one must one's messages, letters, and correspondence in a good way. One must not write in filthy language, incorrect things, sinful things, and shameful things.

ONE MUST INCLUDE ONE'S NAME IN ONE'S MESSAGES & CORRESPONDENCE

Sayyidunā Sulaymān ﷺ wrote in the letter, 'indeed it is from Sulaymān'. He did not write the word 'Nabī'.

From this we learn one thing. When writing a letter or a message, we must write in a way that the person reading it will know who wrote it.

When Rasūlullāh ﷺ would write a letter, he would put his name. 'From Muḥammad bin 'Abdullāh, and the Rasūl of Allāh'.

Nowadays. There are many people that do not write their names, and the recipient is worried. Sending a message or mail in this way without one's name is also a fitnah.

Secondly, if we write our name, then whoever we wrote to, they will have no doubt. We can write the name in the beginning or in the end, both are permissible.

IF THERE IS NO FEAR FOR DISRESPECT, THEN ONE SHOULD WRITE THE NAME OF ALLāH ﷻ

Then Sayyidunā Sulaymān ﷺ wrote the name of Allāh, 'and with the name of Allāh, the beneficent, the merciful.'

In our letter or message, we must write the name of Allāh. However, we must not write it in the case where there is fear of disrespect. We should just read it. For example, if you write to someone and you know that he will disrespect the name of Allāh ﷻ, he will throw it into the trash, then in

such a case, the name of Allāh ﷻ should not be written.

However, where you know that the person in front of you is religious, he will not show any disrespect, then one should write in the beginning, 'In the name of Allāh, the Beneficent, the Merciful.'

In the same way, we must say the tasmiyah before everything and before doing anything.

THE IMPORTANCE OF BREVITY IN CORRESPONDENCE

Sayyidunā Sulaymān ﷺ wrote one thing in his letter,

Be not haughty with me but come to me in submission [as Muslims].¹

Bilqīs, do not show power and strength in front of me. Do not be haughty before me. Become a Muslim, obedient.

This was all that Sayyidunā Sulaymān ﷺ had written.

The rest of the story will be mentioned in the next section Inshā Allāh. May Allāh ﷻ grant us the ability to practice. Āmīn

وآخر دعوانا أن الحمد لله رب العالمين

¹ Sūrah an-Naml: 31

QUEEN OF SABA: BILQĪS'S STORY (CONTINUED)

Excerpt: What will the Power of the Qur'ān be?

Look, the following āyāt explains something unique.
'Knowledge from the Book'.

Sisters, a letter written in the time of Sayyidunā Sulaymān ﷺ, with the help of the knowledge of the divine book did so much of work that in a few seconds, a throne was brought from a far off place in a few seconds. This could not be done by great Jinnāt. The Noble Qur'ān given to us by Allāh ﷻ is more virtuous than all the divine scriptures. So, how much of power has Allāh ﷻ placed in the knowledge of the Noble Qur'ān.

So, read the Qur'ān, understand the Qur'ān, practice on the Qur'ān.

The power that Allāh ﷻ has placed in it cannot be found in anything else.

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

فأعوذ بالله من الشيطان الرجيم، بسم الله الرحمن الرحيم

She said, "O eminent ones, advise me in my affair. I would not decide a matter until you witness [for] me."¹

LINK TO THE PAST

We previously discussed the incident of Hudhud and reached the point that the letter reached Bilqīs. Bilqīs called for a special meeting and read the letter to all.

BILQĪS SEEKS COUNSEL FROM THE LEADERS

When Bilqīs read the letter to everyone, what did she say? Allāh ﷻ explains in the Noble Qur'ān,

She said, "O eminent ones, advise me in my affair. I would not decide a matter until you witness [for] me."²

The meeting was in progress, but Bilqīs used the word

¹ Sūrah an-Naml: 32

² Sūrah an-Naml: 32

‘Aftūnī’. The Mufasssīrīn explain that the letter that came from Sayyidunā Sulaymān  was very important. For this reason, Bilqīs used the word denoting ‘fatwā’.¹

Subsequently, she asked everyone for their view, ‘what reply must we give?’

REPLY OF THE LEADERS

All the leaders responded by raising their sleeves. They relied on their army and said,

They said, "We are men of strength and of great military might,"

They intended to say that they were powerful, they had a huge army, they had weapons, they will fight, they will oppose. Bilqīs only had to give the command. They said that they were masters in fighting. They knew the art of fighting.

In the end, they said,

“but the command is yours, so see what you will command."

We have given our opinion that we are ready to fight. Now we shall see what you instruct. You will have to make the decision. Whatever decision you make, we are ready for it.

It is as though they gave the choice to the Queen. From this we learn that it is an old disease, that in the end, they all go to the woman and make her the one to give the decision.

¹ Ṭabarī vol.9 p.514

THE IMPORTANCE OF RESPECTFUL ASSERTIVENESS BEFORE ELDERS

From this āyat, we are taught an important etiquette of mashwarah. We learn that when sitting for a mashwarah, then what response should the elders get from the youngsters? What a courageous answer the commander gave to Bilqīs?

The young ones must give such an answer to the elders. With sincerity and trustworthiness, one must present a view with courage and bravery. Then one must be happy with the decision of the elders.

The Ṣaḥābah ﷺ gave responses like this on the occasion of the Battle of Badr.

IMPORTANT ADVICE TO THE YOUNG GIRLS

I say to the young girls that when the time comes for marriage, then with sincerity, if you find a religious spouse, and your parents put the opinion in front of you, then too, you must be happy with the decision of your parents. Through this, Allāh ﷻ will grant you honour in this world and the hereafter.

AN AMĪR IS NOT BOUND TO THE VIEW OF ANYONE

One important thing is that each person must give a good opinion. However, the amīr is not bound to any view. He can decide whatever he wants. When a person has a position and a responsibility, then through the blessing of it, Allāh ﷻ puts

the right thing in his heart. At the right moment, Allāh ﷻ will send his help to the person.

INTELLIGENT DECISION OF BILQĪS

Now, what does Bilqīs say? Hear it, Allāh ﷻ says in the Noble Qur'ān,

She said, "Indeed kings – when they enter a city, they ruin it and render the honoured of its people humbled. And thus do they do."¹

She proved to be an intelligent woman. The summary of what she said was that one should not speak about fighting and war. Rasūlullāh ﷺ mentions in a ḥadīth, “When your brother asks you for advice, then deal with him in a good way.”²

The result of arguing and fighting is not good. One should try to reconcile. There is abundant goodness in this.

Although Bilqīs was a disbeliever at the time, but she was very understanding. Later on, through the blessings of īmān, Allāh ﷻ increased her in intelligence and foresight.

COMMON PRACTICES AMONG RULERS

Bilqīs only judged that Sayyidunā Sulaymān ﷺ was a great king. For this reason, she said that kings are such that when they attack another country, they go there and cause

¹ Sūrah an-Naml: 34

² Bukhārī

corruption. They destroy, burn, kill, disgrace the noble, take people away, and make them slaves. This person is a king like this, he will do the same.

SHE INTENDS TO TEST SAYYIDUNā SULAYMāN ﷺ

Bilqīs did not know that he was a Nabī of Allāh, a Rasūl, as well as a King. For this reason, she wanted to test Sayyidunā Sulaymān ﷺ, as to who he is. She said,

But indeed, I will send to them a gift and see with what [reply] the messengers will return.¹

In essence, Bilqīs wanted to see that if this Sulaymān ﷺ is a worldly king, then he will see my gift and get happy. He will fall for my gift. If he is definitely a Nabī of Allāh. Then he will not be affected by my gift.

There was a leader in her nation known as ‘Mundhir bin ‘Amr’. He was very intelligent. He said, “Make a group of a few intelligent people, and take these gifts, and present them to Sulaymān.”

INTELLIGENCE OF BILQĪS

Bilqīs did a witty thing. She made a list of the gifts she had sent, then sealed the gifts and dispatched them so that nothing gets lost on the way.

See how intelligent she was! She said something strange. “When you hand over the gifts, and he becomes angry, then understand that he is a king. Do not get worried. We have

¹ Sūrah an-Naml: 35

more power than him. We shall fight him. If he speaks with softness and kindness, then understand that he is a Nabī. Speak to him with respect.” Subḥānallāh.

DETAIL OF THE GIFTS OF BILQĪS

Whatever gifts Bilqīs had given, it is something worth reading about. The detail of the gifts is mentioned in the reports.

1. 200 Horses
2. Bricks of gold and silver
3. Gems and pearls
4. 100 slaves and 100 slave girls

Then, she did something strange. She made the boys wear girls' clothing and the girls were made to wear boys clothing. She said to the girls, “You must speak like boys.” She told the boys to speak like girls. We shall see if Sulaymān ﷺ recognizes you or not.”¹

WOMEN WEARING MEN'S CLOTHING IS AN OLD FASHION

Nowadays, it is a fashion that girls wear boys clothing, and the boys wear girls' clothing. It seems as though this was a fashion from the olden days. In a ḥadīth, Rasūlullāh ﷺ said, “Allāh's curse be upon the men that imitate women, and women that imitate men.”²

¹ Qurṭubī vol.13 p.130-131, Ṭabarī vol.9 p.516

² Bukhārī #5885

HE UNDERSTOOD WHO ARE THE MALES & THE FEMALES THROUGH NABAWĪ FORESIGHT

Sayyidunā Sulaymān  was a Nabī of Allāh. Allāh  blessed the Ambiyā' with understanding and the light of Nubuwwah. In the light of this, Sayyidunā Sulaymān  recognised who is a boy and who is a girl.

FIRST SIGN

The one sign he recognised was that the girls were girls, was that they took the utensil for water in one hand. Then they poured the water using the other hand. Then they put the water on their faces, whereas the boys took the water and put it directly on their faces.

SECOND SIGN

The second sign he saw was that the girls' poured the water on the inside of the palm. The boys poured the water poured the water on the outer side of the hand.¹

GIVING GIFTS CAUSES LOVE TO INCREASE

Sisters, giving gifts is something very good. Giving gifts causes love to increase. Links with others will also increase. Rasūlullāh  said, "Give gifts, love will increase."²

Sisters must give gifts to sisters.

Brothers must give gifts to their sisters and vice-versa.

¹ Qurṭubī vol.13 p.132

² Al-Adab Al-Mufrad #594

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The mother must give gifts to the daughter and vice-versa.

The father must give gifts to the son and vice-versa.

The husband must give gifts to the wife and vice-versa.

GIFTS GIVEN WITH HIDDEN INTENTIONS

Yes, if it is known that the objective of giving the gift is wrong, then the gift must be returned. For example, Valentine's Day gifts are given to celebrate wrong customs. There are ulterior motives.

Similarly, sometimes people give gifts for bribery. This is ḥarām. In this way, a person sells his honour. The character of a person is tested. Therefore, such gifts must not be accepted.

WHAT IS THE RULING ON ACCEPTING THE GIFT OF A DISBELIEVER?

Similarly, let us understand another ruling. Sayyidunā Sulaymān  is a Nabī of Allāh. Bilqīs was a disbeliever at the time. So, should a gift from a disbeliever be accepted or not?

Remember one thing in this regard. Rasūlullāh  accepted the gifts from disbelievers, and at certain times, he did not accept their gifts. Both are proven.¹

From this, the 'Ulamā' have extrapolated a ruling that if there will be some goodness for the Muslims or Islām in

¹ Bukhārī #2615, 2618, Tirmidhī #1577

accepting the gift of a disbeliever, then one should accept. This is because doing this will bring the person closer to Islām. Their minds will be clear about the Muslims. The Muslims will be saved from fitnah.

However, if there is danger of fitnah for the Muslims or Dīn, then one must not accept the gift from a disbeliever.

Bilqīs had sent the gifts in order to test him, and by way of bribery, that is why Sayyidunā Sulaymān ﷺ did not accept the gifts.

A PATH OF GOLD & SILVER & OTHER UNIQUE PREPARATIONS

All these gifts were sent to Sayyidunā Sulaymān ﷺ. Before this, Sayyidunā Sulaymān ﷺ came to know what was being sent because Hudhud came and informed that the emissary of Bilqīs is coming with gifts. Sayyidunā Sulaymān ﷺ made unique preparations. A long path of about 30 miles, paved with gold and silver was made. On each side, unique animals were placed in such a way that the animals did not mess the road.

He made these arrangements so that Bilqīs would be impressed, and she would feel that whatever gifts she sent, were all useless. The animals by her all caused a mess.

Similarly, he decorated his palace. He put four thousand golden chairs on each side of the hall. On one side were the scholars, on the other sides were the people in leadership positions. He decorated the hall with gems and he made

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jinnāt and unique animals stand in rows.¹

THE EMISSARIES OF BILQĪS ARE AWED

When the people of Bilqīs travelled from Yemen to Bayt-ul-Muqaddas, then they saw the grand palace of Sayyidunā Sulaymān , and were awed so much that some Mufasssīrīn write that the gold and silver bricks they brought as gifts were placed on the road. This is because the road here is of gold and silver. If they gave something that is placed on the road, then this will indicate disrespect, like stones that we use to make the road. Now, if someone comes from another place, and gives us stones as gifts, how angry will we become?

REPLY OF SAYYĪDUNĀ SULAYMĀN UPON SEEING THE GIFTS

In some reports it is mentioned that the emissary brought the gifts to Sayyidunā Sulaymān . He returned the gifts and said, “I have no need for your gifts.”²

The Noble Qur’ān says,

So when they came to Sulaymān, he said, "Do you provide me with wealth? But what Allāh has given me is better than what He has given you. Rather, it is you who rejoice in your gift. Return to them, for we will surely come to them with soldiers that they will be powerless to encounter, and we will surely expel them therefrom in

¹ Qurṭubī vol.13 p.131

² Qurṭubī vol.13 p.132

humiliation, and they will be debased."¹

He then said, "Go, and tell your Queen Bilqīs that we shall come with a huge army to attack, and we shall take control of your country, and we shall expel the noble people, disgracing them."

DECISION OF BILQĪS

This delegation returned to Yemen and explained what happened in front of Bilqīs.²

Bilqīs heard and understood that Sayyidunā Sulaymān ﷺ is not some worldly king, but he is a Nabī of Allāh. For this reason, Bilqīs left out the talk of fighting. She had immediately decided to inform Sayyidunā Sulaymān ﷺ not to attack her country. She said that she will come to him as an obedient person. In order to meet him, she will have to travel from Yemen to Palestine, she will also have to leave a deputy behind to rule the country in her place, and she will have to get ready in order to go with the entire army to Bayt-ul-Muqaddas.

BILQĪS GETS READY TO COME TO SAYYĪDUNĀ SULAYMĀN ﷺ

She locked her throne in a place that was protected by seven doors. All the doors were locked, and a security guard was put to stand there, so that no-one comes near the throne.

¹ Sūrah an-Naml: 36-37

² Qurṭubī vol.13 p.134

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In order to run the government, she appointed a deputy and said, “Protect my throne and palace.”

Then an announcement was made in Yemen, “We are going to Palestine. There were approximately twelve thousand leaders in the different cities. Each one had thousands of soldiers to oversee. Bilqīs took such a large crowd and left.”¹

Even today in Palestine there is a place near Al-Masjid Al-Aqṣā regarding which it is said that Sayyidunā Sulaymān  used to sit and decide matters there. Near to it is the grave of Sayyidunā Sulaymān .

Sayyidunā Sulaymān  was a grand person. He was a Nabī and a King. No one had the courage to just ask him something. If he asked something, then the person would respond.

DUST FLYING ABOUT

Bilqīs left Yemen. She reached close to Palestine. There were about 3 miles left. Sayyidunā Sulaymān  came out with his throne. He saw dust flying about, as though a huge crowd was travelling.

Sayyidunā Sulaymān  asked, “Why do I see so much dust flying about?” The people said, “Bilqīs is coming with a huge army. Because of the many people, there is lots of dust

¹ Qurṭubī vol.13 p.134

GIVE A GOOD FIRST IMPRESSION

Sayyidunā Sulaymān  thought that in a short while, Bilqīs will come to me, so he should show something miraculous and unique, as it is said in English, ‘the first impression is the last impression.’

This means that such an impactful and lasting impression must be made on Bilqīs that everything else will be made easy afterwards.

GUIDANCE FOR NEW BRIDES

Our sisters that are going to their in-laws, I give them a piece of advice. The impression that you show when going the first time will determine your position. If you go there and make an environment of Ṣalāh, Dīn, Pardah, service, and etiquette, then you will always have a good position in the hearts of people and they will have a good impression of you.

Sayyidunā Sulaymān  wanted to leave a good impression on Bilqīs the first time. For this reason, he wanted to bring his special throne. Sayyidunā Sulaymān  wanted to explain to Bilqīs and make her understand the miracle of the Nabī, and he wanted to test her mind.

Think, it took one month to travel from Yemen to Bayt-ul-Muqaddas in that time. Bilqīs had now reached close by. There were only 3 miles left. Her throne was a month’s

¹ Ibid

journey away, under lock and key.

WHO WILL BRING THE THRONE?

Sayyidunā Sulaymān  announced in his court,

"O assembly [of jinn], which of you will bring me her throne before they come to me in submission?"¹

RESPONSE OF A JINN

There was a powerful Jinn. He was so powerful that when he took one step, the next step would land where the sight could reach. He was sitting in the court of Sayyidunā Sulaymān . He said,

A powerful one from among the jinn said, "I will bring it to you before you rise from your place, and indeed, I am for this [task] strong and trustworthy."²

NAME OF THIS JINN

The reports state that the name of this Jinn was Lūdhī. Some reports say his name was Dhakwān. Some reports say Şakhr.³

HOW QUICK WILL YOU BRING IT?

Sayyidunā Sulaymān  asked, "How long will you take to bring it?"

Sayyidunā Sulaymān  would have a court sitting daily

¹ Sūrah an-Naml: 38

² Sūrah an-Naml: 39

³ Qurṭubī vol.13 pp.135-136, Ṭabarī vol.9 p.522

from Fajr until Zuhur. Justice would be served. He would decide on matters that would be brought before him.

The Jinn said, "Master, before the time of your court finishes, before that I shall bring the throne of Bilqīs before you."

TWO IMPORTANT QUALITIES OF THOSE WHO WORK

The jinn said, "I am for this [task] strong and trustworthy."¹

This is not simply a verbal claim, but I have the strength. I shall bring it, and I am trustworthy also. I shall bring such a valuable throne. Nothing will be stolen from it.

From this, we learn that those who work must have two qualities:

1. Strength
2. Trustworthiness

Build these two qualities within yourself. These are great bounties of Allāh ﷻ. These qualities must be in every servant.

PROPOSAL FROM AN 'ĀLIM

However, Sayyidunā Sulaymān ﷺ wanted the throne to be brought even quicker. Now, another offer came.

Said one who had knowledge from the Scripture, "I will

¹ Sūrah an-Naml: 39

bring it to you before your glance returns to you."¹

BLESSING OF THE DIVINE SCRIPTURE

Sisters, through the blessing of the divine scripture, Allāh ﷻ granted that strength that work that great jinn cannot do, a weak human being could do through the blessings of the knowledge granted by Allāh ﷻ.

WHO WAS THIS 'ĀLIM?

Some say that it was Sayyidunā Khaḍir ﷺ.

Some say that it was Sayyidunā Jibrīl ﷺ that was sitting in the gathering in the form of a man.

Some say that it was another angel of Allāh ﷻ.

Some say that it was Sayyidunā Sulaymān ﷺ himself.

If an ummatī shows a miracle, then in reality, it is counted as the miracle of that Nabī. For example, if there will be any pious person of this ummah that will show a miracle until the Day of Qiyāmah, then it will be counted as the miracle of Rasūlullāh ﷺ. Through his blessings, Allāh ﷻ will creates such people in the ummah that will show unique miracles.

Most Mufasssirīn write that it was the friend of Sayyidunā Sulaymān ﷺ, and his cousin. His name was Āṣif bin Barkhiyā. He was a great saint and he reached the level of being a Ṣiddīq. Allāh ﷻ blessed him with great knowledge of

¹ Sūrah an-Naml: 40

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the divine scriptures.¹

WHAT KNOWLEDGE DID HE HAVE?

It is said that he knew the Ism-ul-A'dham of Allāh ﷻ. The Ism-ul-A'dham is a great and valuable bounty. The Ism-ul-A'dham has the blessing that when a person says it, then Allāh ﷻ accepts his du'ā'. When a person asks Allāh ﷻ through it, He grants.

WHAT IS THE ISM-UL-A'DHAM?

What is the Ism-ul-A'dham? Learn it also.

Some say that the Ism-ul-A'dham is 'Yā Dhal Jalāli wal Ikrām.'

Some say it is 'Yā Ḥayyu Yā Qayyūm.'

Some say it is 'Yā Ilāhanā wa ilāha kulli Shay' Lā ilāha illā anta.'

Some reports say, 'wa ilāhukum ilāhuw wāḥid lā ilāha illā huwar Raḥmān Ar-Raḥīm.'²

For this reason, one must read all the words and make du'ā' that have been mentioned. Through the blessings of it, Allāh ﷻ will accept the du'ā' made. One of the etiquettes of du'ā' is that in the beginning, one must praise Allāh ﷻ, then recited Durūd Sharīf, then read the Ism-ul-A'dham, then make du'ā'. In the end, one must recite Durūd Sharīf again.

¹ Qurṭubī vol.13 p.136

² Ṭabarī vol.9 p.523

ON EVERY OCCASION, PERFORM ṢALĀH AND SEEK ALLĀH ﷻ'S HELP

Anyway, the 'ālim said that he knows the Ism-ul-A'dham. He will read it, and Allāh ﷻ will bring the throne. After this, he performed Ṣalāh. Look, at every moment, perform Ṣalāh, and ask the help of Allāh ﷻ.

Then, he said to Sayyidunā Sulaymān ﷺ, “Raise your gaze and see as far as your sight can go.”

THE THRONE IS PRESENTED BEFORE THE EYELIDS CLOSE

Sayyidunā Sulaymān ﷺ raised his gaze towards Yemen. Āṣif bin Barkhiyā made du'ā'. Allāh ﷻ sent the angels. The angels lifted the throne – that was locked behind 7 doors, and brought it from beneath the earth and presented it before Sayyidunā Sulaymān ﷺ.¹

WHAT WILL THE POWER OF THE QUR'ĀN BE?

Look, this āyat explains something unique, ‘knowledge of the book’.

Sisters, a person who had knowledge of the divine scripture in the time of Sayyidunā Sulaymān ﷺ did such a great thing that even the jinn could not do. Allāh ﷻ has given us the Noble Qur'ān, it is the most virtuous of the divine

¹ Qurṭubī vol.13 p.207

scriptures. So, how much of power has Allāh ﷻ placed in the Noble Qur'ān?

Hence, read the Noble Qur'ān, practice on the Noble Qur'ān.

The power that has been placed in the Noble Qur'ān cannot be found anywhere else.

WHAT MUST BE SAID ON SUCH AN OCCASION?

If something unique or miraculous happens at our hands, we must not become proud and haughty. We must not go around telling the people that such and such has happened. Learn from the Nabī of Allāh. What must be said on such an occasion? Allāh ﷻ says in the Noble Qur'ān,

And when [Sulaymān] saw it placed before him, he said, "This is from the favour of my Lord."¹

Such a huge throne has come from so far so quickly. This is the grace of Allāh ﷻ, it is his bounty on me. I have no strength in this regard.

BECOME A PERSON WHO IS GRATEFUL FOR BOUNTIES

He then said, 'to test me whether I will be grateful or ungrateful.'

Allāh ﷻ has granted me such a great bounty to test me, whether I will be grateful or whether I will be ungrateful.

¹ Sūrah an-Naml: 40

When Allāh ﷻ grants a bounty, then the demand of it is that we become grateful.

THE BOUNTY IS INCREASED THROUGH GRATITUDE

He then said, 'And whoever is grateful – his gratitude is only for [the benefit of] himself.'

What will the benefit be? Allāh ﷻ will keep the bounty with the person and he will increase the bounty.

After that, he said, 'And whoever is ungrateful – then indeed, my Lord is Free of need and Generous'

Whoever will be ungrateful to Allāh ﷻ, ﷻ then know that Allāh is independent, he is not in need of anyone. May Allāh ﷻ bless us with a grateful tongue, a grateful heart, grateful actions, and life of showing gratitude. May Allāh ﷻ protect us from all forms of ingratitude. Āmīn

CHANGING THE THRONE TO TEST HER

In short, before Bilqīs arrived, the throne had come. Sayyidunā Sulaymān ﷺ wanted to test Bilqīs, whether she is intelligent or not.

In order to test her, Sayyidunā Sulaymān ﷺ said,

"Disguise for her, her throne; we will see whether she will be guided [to truth] or will be of those who is not guided."¹

¹ Sūrah an-Naml: 41

Change the throne slightly. We want to test the mind of Bilqīs. Subsequently, whatever was red on the throne, it was made green, and whatever was green, it was made red.¹

FEAR OF THE JINN & PLOT TO STOP SULAYMĀN ﷺ FROM MARRYING BILQĪS

Why did Sayyidunā Sulaymān ﷺ do this? Why did he test her mind?

There are many strange things written in the works of Tafsīr in this regard. The jinn came to know that Sayyidunā Sulaymān ﷺ wanted to marry Bilqīs. Now they had a fear that if Sayyidunā Sulaymān ﷺ marries her, then Bilqīs will inform Sayyidunā Sulaymān ﷺ of the secret matters of the jinn. This is because the mother of Bilqīs was from the jinn. For this reason, she knew the secret matters of the jinn.

As a result of marriage, if there was a child, then in future, that child will become the king, and they feared that they will remain slaves for the next generation also.

MAD WITH DONKEY FEET

For this reason, the jinn wanted to spread hatred and they said something in front of Sayyidunā Sulaymān ﷺ so that he does not marry her.

The jinn said, “This Bilqīs that is coming, she is sort of insane. Her feet are like those of a donkey, and there is a lot

¹ Mazharī vol.7 p.124

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of hair on her shins.”¹

DO NOT ACCEPT ANYTHING WITHOUT RESEARCH

Sayyidunā Sulaymān ؑ was a Nabī of Allāh. He did not believe what the jinn said, but he wanted to test her on his own.

From this, we get the advice that if a message of marriage comes, then some people – who do not want the marriage – spread incorrect and wrong things. On such an occasion, do not just believe anything. This world is a place of deception. We cannot say what objectives people have when speaking. Hence, first do research.

Some people spread such stories in order to stop you, and then they go ahead and marry the same person.

IS YOUR THRONE LIKE THIS?

Anyway, a short while later Bilqīs reached. Sayyidunā Sulaymān ؑ asked her, “Is your throne like this?”²

INTELLIGENT RESPONSE OF BILQĪS

Bilqīs was confused about what response to give. She was thinking, ‘I had locked it up before coming. My security force is there, and Yemen is a month’s journey from Bayt-ul-Muqaddas, how did it come here?’

¹ Rūḥ-ul-Ma’ānī vol.10 p.201, Qurṭubī vol.3 pp.137-138

² Sūrah an-Naml: 42

However, Bilqīs gave a response similar to that of the question. He gave an intelligent answer, 'as though it was it'.

She did not reply in the affirmative, and she did not reply in the negative.

It seemed as though she did not recognize it. For this reason, she did not affirm, nor did she deny.

Sayyidunā Sulaymān ﷺ understood that she is intelligent. The talk of the jinn was wrong, in that they described her to be like mad.

ANOTHER EXPLANATION OF 'AND WE HAVE BEEN GIVEN KNOWLEDGE'

Then Bilqīs said, 'before this incident, we were given knowledge and we have become Muslims.'

Some scholars say that the above statement was that of Sayyidunā Sulaymān ﷺ. In that case, it will mean that we have been given knowledge from before by means of revelation that she would come in obedience.¹

TWO MEANINGS OF 'THAT WHICH SHE WORSHIPPED AVERTED HER'

And that which she was worshipping other than Allāh had averted her [from submission to Him].²

One meaning of this āyat is that Sayyidunā Sulaymān ﷺ

¹ Taysīr-ul-Qur'ān vol.2 p.191, Rūḥ-ul-Ma'ānī vol.10 p.202

² Sūrah an-Naml: 43

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had explained to her, “O Bilqīs, the idols and sun that you worship, leave them.” It is as though Sayyidunā Sulaymān ﷺ stopped her from idol worship.

The second meaning is that whichever deities she worshipped besides Allāh ﷻ, until today, they stopped her from worshipping Allāh ﷻ. When Sayyidunā Sulaymān ﷺ explained to her, then she began to worship Allāh ﷻ.¹

EFFECT OF A DIRTY ENVIRONMENT

‘She was from a disbelieving people.’

The entire environment was polluted. For this reason, she found polluted things to learn. There was nothing good to learn. However, through the invitation of Sayyidunā Sulaymān ﷺ and its blessings, Bilqīs became a worshipper of Allāh ﷻ.

SECOND TEST

One test was done. It was established that she was not mad, but she was intelligent. Another thing remained to be tested. Her legs were said to be like those of a donkey, and there was lots of hair on her shins.

GLASS PALACE

Sayyidunā Sulaymān ﷺ built a grand, unique and strange palace of glass. In the front was a large courtyard, a pond of water in the garden, different kinds of fish were in the pond.

¹ Qurṭubī vol.13 p.138

He placed glass on top of the pond. It was so unique that at first sight, a person would not be able to differentiate between water and glass. The path to enter the palace was raised.¹

Sayyidunā Sulaymān ﷺ said to Bilqīs, “Enter the palace.”²

HER SHINS WERE EXPOSED

Bilqīs reached there. She saw water upon water. For a while she thought that it was water. She thought that if she goes into the water, her clothing would become wet. For this reason, she raised her clothes so that it does not become wet. Allāh ﷻ says,

But when she saw it, she thought it was a body of water and uncovered her shins [to wade through].³

Because she raised her clothes, her shins were uncovered. His gaze fell on her heels and he saw that her feet were not like that of a donkey. Her feet were like that of a normal human being's. The jinn spoke incorrectly. Yes, it is correct that there was hair on her shins.

IT IS PERMITTED TO SEE THE PERSON ONE IS PROPOSING FOR

In some reports, it is mentioned that Sayyidunā Sulaymān

¹ Rūḥ-ul-Ma'ānī vol.10 p.203

² Mazḥarī vol.7 p.125

³ Sūrah an-Naml: 44

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ﷺ had intended to marry her. Hence, it was permitted for him to see her. It is mentioned in a ḥadīth that it is permitted to look once at the person one intends to marry, love will increase.

There is a report from Sayyidunā Jābir رضي الله عنه, where he reports from Rasūlullāh ﷺ, “When you send a message of marriage to a girl, then you see something that encourages you to marry, then do it.” Sayyidunā Jābir رضي الله عنه said, “I sent word of marriage to a girl. In order to see, I went quietly and secretly, and I saw her once. Due to this, I was inclined to marry her. So I did.”¹

Ruling: Bear in mind that it is permissible to see the girl that one is proposing for, whilst considering three things:

1. When seeing the girl, the objective must not be to fulfil ones desires, but the completion of the Sunnah of nikāḥ must be the objective.

2. A person must see once. There is no permission to see repeatedly, meet in privacy, or have a relationship before marriage.

3. One must see the girl in the presence of the maḥram.

If a person comes to know about the girl (one intends to marry) from a female, or he suffices on seeing her, then it is better. However, to adorn herself with make-up etc. and she

¹ Abū Dāwūd #2082

hides her original figure, this will be counted as deception, which is not permissible in the Sharī'ah. The ḥadīth speaks about seeing, not showing off. The meaning of seeing is that if the boy sees her quietly, then it is much better, this is so that one will not think of evil things.

Because Sayyidunā Sulaymān ﷺ had intended to marry, that is why there was no problem for him to see. It is our belief that the Ambiyā' are sinless.¹

HER MISCONCEPTION

When she opened her shins, he said,

"Indeed, it is a palace [whose floor is] made smooth with glass."²

She was told that it is a palace of glass and glass covers the floor. She was mistaken, she saw the glass.

INITIAL BAD THOUGHT OF BILQĪS

In some narrations it is mentioned that Bilqīs had some bad thoughts that – we seek the protection of Allāh - Sayyidunā Sulaymān ﷺ wanted to push her into the water and kill her. For this reason, she said, “By Allāh, I shall definitely jump into it.”

However, when she came to know that there was glass over the water in the pond, her mind was cleared and she understood that Sayyidunā Sulaymān ﷺ did not intend

¹ Mazḥarī vol.7 p.125

² Sūrah an-Naml: 44

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anything bad.¹

ANNOUNCEMENT OF ĪMāN

Bilqīs understood that in reality, Sayyidunā Sulaymān ﷺ was the Nabī of Allāh. Allāh ﷻ rules over everything. Her throne was from Yemen until this spot. This was a sign of him being a Nabī. All of these were means of Īmān. She saw all of this and understood the reality. She embraced Īmān and said,

"My Lord, indeed I have wronged myself, and I submit with Sulaymān to Allāh, Rabb of the worlds."²

WHEN THE CORRECT MATTER COMES IN FRONT OF A PERSON, HE SHOULD ACCEPT

Our nature must also be the same. When the reality of something comes in front of us, we must immediately accept. If it is correct, then submit, do not be stubborn.

EMBRACING ĪMāN IS A SIGN OF INTELLIGENCE

Sisters, bringing Īmān is a very great bounty. It is a sign of intelligence. In the Noble Qur'ān, Allāh ﷻ says,

And who would be averse to the religion of Ibrāhīm except one who makes a fool of himself.³

This means that if a person is foolish, he will not embrace

¹ Rūḥ-ul-Ma'ānī vol.10 p.203

² Sūrah an-Naml: 44

³ Sūrah al-Baqarah: 130

īmān. Whoever has intelligence, he will accept īmān.

AN INTERESTING POINT BEHIND ‘WITH SULAYMāN’

Another unique point was mentioned by Bilqīs,
‘and I submit with Sulaymān to Allāh, Rabb of the
worlds.”¹

This means that she brought īmān with the Nabī of Allāh,
the inviter to the Dīn of Allāh, Sayyidunā Sulaymān ﷺ, īmān
like his. She understood that staying with the pious servants
of Allāh, and adopting their path will be a means of Allāh ﷻ
granting success to a person.

Sisters, you must make yourselves like the pious servants
of Allāh, the Ambiyā’, and the Auliya’. In this lies great
success.

FIRST USE OF POWDER TO CLEAN HAIR

Bilqīs announced her īmān. After īmān, what happened?
The incident is not mentioned ahead in the Noble Qur’ān. It
is stated in the Tafsīr books.

When she brought īmān, then we understand from some
reports that Sayyidunā Sulaymān ﷺ married her and
instructed her to remove the hair on her shins using a razor.
Bilqīs said, “My skin is delicate, I will be hurt by using a
razor.”

¹ Sūrah an-Naml: 44

Sayyidunā Sulaymān ﷺ instructed the jinn to prepare a powder to remove hair.

From this detailed report we learn that Sayyidunā Sulaymān ﷺ asked the jinn to prepare a hair removal powder for Bilqīs. It is possible that from there, it became general in the world. All of this detail is mentioned in Tafsīr Maḏharī.¹

BILQĪS RETURNS TO YEMEN & BUILDING A PALACE FOR HER

Anyway, Sayyidunā Sulaymān ﷺ married her and said, “You must return to Yemen and look after the country.” Sayyidunā Sulaymān ﷺ built three huge palaces for Bilqīs in Yemen. The names of these palaces were:

1. Salḥūn
2. Sanūn
3. ‘Amdān²

Bilqīs stayed in these palaces and looked after Yemen. Sayyidunā Sulaymān ﷺ would travel using the wind and visit her monthly. He would stay for three days and return. Through this marriage, Allāh ﷻ blessed Sayyidunā Sulaymān ﷺ with a son.

From some reports we learn that the king Tubba’ from Ḥamdān in Yemen was married to Bilqīs, this was arranged

¹ Rūḥ-ul-Ma’ānī vol.10 p.204, Maḏharī vol.17 p.126

² Qurṭubī vol.13 p.139, Maḏharī vol.7 p.126

RASŪLULLĀH SPEAKS TO ANIMALS

Sayyidunā Sulaymān  would speak to the jinnāt. He spoke to Hudhud, he would speak to the birds. My master and your master, Rasūlullāh  would understand the animals.

On one occasion, a camel came to Rasūlullāh  and complained about its owner. Rasūlullāh  called the owner and said, “Have mercy on the animal.”²

Allāh  blessed Rasūlullāh  with this miracle.

A MIRACLE OF SAYYIDUNĀ ‘UMAR : ‘O

SĀRIYĀH, THE MOUNTAIN!’

The status of Rasūlullāh  is extremely high. Through the blessings of Rasūlullāh , Sayyidunā ‘Umar  was given a miracle. On one occasion, in Madīnah Munawwarah, he was on the pulpit and he said, “O Sariyah, the mountain!”³

The wind carried his voice from Madīnah to Shām. Allāh  blessed the Ummah of Rasūlullāh  with such miracles.

KINGDOM ENDED WITH THE DEMISE OF

SAYYIDUNĀ SULĀYMĀN

Sayyidunā Sulaymān  passed away, but the jinnāt

¹ Qurṭubī vol.13 p.140

² Abū Dāwūd #2549

³ Al-Bidāyah wan Nihāyah vol.7 p.135

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found out a year later that he had passed away. A huge jinn went to Yemen. He went there and announced that Sayyidunā Sulaymān ﷺ had passed away. For this reason, he said, “All of you must leave your work.” After the demise of Sayyidunā Sulaymān ﷺ and Bilqīs, their rule ended. After this, Bilqīs also passed away.¹

Allāh ﷻ is eternal, his kingdom is eternal, his rule is eternal, Allāh ﷻ is ever-lasting.

May Allāh ﷻ bless us with the ability to practice on the advice in this incident and may he grant us the ability to stay away from wrong and evil. Āmīn

وآخر دعوانا أن الحمد لله رب العالمين

¹ Mazharī vol.7 pp.126-127

SACRIFICE OF THE WIFE OF SAYYIDUNĀ AYYŪB & HER LOYALTY

Brief Introduction:

Her name is not mentioned in the Noble Qur'ān, nor in the authentic Aḥādīth. However, the historians have written that her name was Liyyā bint Ya'qūb.

According to some reports, her name was Mākhir bint Fayshā bin Yūsuf bin Ya'qūb.¹

From the different Tafsīr reports, we learn that during the time of his illness, when all his family had gone, then the wife of Sayyidunā Ayyūb  did great service for him. She would be worried about him all the time, as to how he could be cured as soon as possible.

Despite being from a noble, wealthy, and royal family, she served her husband when he was ill and looked after the house.

Whilst Sayyidunā Ayyūb  was very ill, she lived a life of compassion and mercy, she did him favours and remained very patient and grateful.

It is said that the grave of Sayyidunā Ayyūb  is in present day Turkiyē, in Sānlī'Urfah.²

¹ Jalālayn, Sūrah Ṣād

² Rūḥ-ul-Ma'ānī vol.9 p.76

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

فأعوذ بالله من الشيطان الرجيم، بسم الله الرحمن الرحيم

And [mention] Ayyūb, when he called to his Lord, "Indeed, adversity has touched me, and You are the most merciful of the merciful." So We responded to him and removed what afflicted him of adversity. And We gave him [back] his family and the like thereof with them as mercy from Us and a reminder for the worshippers [of Allāh].¹

And remember Our servant Ayyūb, when he called to his Lord, "Indeed, Satan has touched me with hardship and torment." [So he was told], "Strike [the ground] with your foot; this is a [spring for a] cool bath and drink."²

¹ Sūrah al-Ambiyā': 83-84

² Sūrah Şād: 41-42

SAYYIDAH LIYYĀ ﷺ MARRIES SAYYIDUNĀ

AYYŪB ﷺ

Allāh ﷻ blessed Zulaykha (her incident was mentioned before) with a daughter. The father was the Nabī of Allāh, Sayyidunā Yūsuf ﷺ. The mother was Zulaykha. She had asked Allāh ﷻ for forgiveness, she turned to the worship of Allāh ﷻ, she became very pious, and a select bondswoman of Allāh ﷻ. For this reason, the daughter born into her home was also pious. She was obedient to Allāh ﷻ. Her name was Liyyā. After this, Zulaykha passed away. Sayyidunā Yūsuf ﷺ also passed away. Now that Liyyā grew up, she was married to another Nabī, Sayyidunā Ayyūb ﷺ.

According to some Mufasssīrīn, Liyyā was the granddaughter of Sayyidunā Yūsuf ﷺ.¹

SAYYIDAH LIYYĀ ﷺ WAS THE DAUGHTER OF A NABĪ & A KING

The story of the wife of Sayyidunā Ayyūb ﷺ is mentioned in the Noble Qur'ān. It is reported in the reliable Tafsīrs. Sayyidunā Yūsuf ﷺ was a Nābī and the king of Egypt. For this reason, this girl grew up in a good environment. The environment at home was a Dīnī one. Together with this, Allāh ﷻ blessed them with abundant

¹ Rūḥ-ul-Ma'ānī vol.9 p.76

wealth.

Allāh ﷻ blessed Sayyidunā Yūsuf ﷺ with great bounties.

The Noble Qur'ān says,

‘O my Rabb, you have granted me rule and taught me the interpretations of dreams.’

Allāh ﷻ made Sayyidunā Yūsuf ﷺ the king of Egypt. It is quite clear that the daughter of the king will have great and grand bounties. Because her father was a Nabī, the environment will be a Dīnī one. She acquired all kinds of bounties, worldly bounties and Dīnī bounties.

IT IS A GREAT BOUNTY OF ALLĀH ﷻ IF A PERSON GETS DĪN & THE WORLD

We make the following du'ā' to Allāh ﷻ,

‘O my Rabb, grant us the best in the world, and the best in the hereafter, and save us from the punishment of the fire.’¹

Make our worldly life good, and make our life in the hereafter also good. If Allāh ﷻ grants a person both bounties, then it is very good. If a person has a good home, he has good food, he wears good clothes. Then, he uses these bounties with religiosity, he is punctual with Ṣalāh, he adopts Pardah, stays away from ḥarām, this will be a good thing. This is not something bad.

From the ḥadīth we learn that Rasūlullāh ﷺ used to make

¹ Sūrah al-Baqarah: 201

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this du'ā' in abundance. Therefore, we must make a habit of reading this du'ā' on every occasion.

Anyway, Allāh ﷻ blessed Sayyidah Liyyā ﷻ with great bounties. Her father was a Nabī and a King. Her mother was very pious. Her husband was a Nabī, and he was wealthy. What a fortunate lady!

TEST OF SAYYIDAH LIYYĀ ﷻ

However, my sisters, sometimes a person is tested by Allāh ﷻ. Allāh ﷻ tests the practical life of a person. In the Noble Qur'ān, Allāh ﷻ says,

Alif, Lām, Mīm. Do the people think that they will be left to say, "We believe" and they will not be tried? But We have certainly tried those before them, and Allāh will surely make evident those who are truthful, and He will surely make evident the liars.¹

OBJECTIVE OF MENTIONING THE STORY

Sisters, sometimes a test comes from Allāh ﷻ, so remain with patience. This incident has been mentioned in order to explain this.

BEGINNING OF THE TEST

Sayyidunā Ayyūb ﷻ and his wife, Sayyidah Liyyā ﷻ were living a comfortable life. Allāh ﷻ blessed them with all forms of comfort in the world. Allāh ﷻ blessed the previous

¹ Sūrah al-'Ankabūt: 1-3

nations with long lives. It is said that they lived a comfortable life for seventy years. Then, suddenly, a test began from Allāh ﷻ.

MOST OF THE TESTS COME UPON THE AMBIYĀ'

Allāh ﷻ tests his pious servants. Rasūlullāh ﷺ said, “The most tests from Allāh ﷻ come upon the Ambiyā', then those who are next to them in rank, then those next in rank, i.e., those who have a high level of Dīn, they are tested, the higher the rank, the higher the test.”¹

For this reason, O sisters, as we go closer to Allāh ﷻ, as we become pious and beloved to Allāh, Allāh ﷻ will test us. Therefore, always ask Allāh ﷻ for 'āfiyat.

A DU'Ā' FOR 'ĀFIYAT

There is a very beloved du'ā'. Make it thrice every morning and every evening. ‘O Allāh, I ask you for complete ‘āfiyat, I ask you for perpetual ‘āfiyat, and I ask you for gratitude upon ‘āfiyat.’

Note: Some pious people have taken these words from different Aḥādīth and have brought them together. They are not found altogether in one Ḥadīth.

THE MEANING OF 'ĀFIYAT

The meaning of 'āfiyat is that everything of ours must remain good. All our work must continue, our life must

¹ Ibn Mājah #4023

continue with goodness, honour and blessings. This is called 'āfiyat. Make this du'ā' daily, thrice in the morning and thrice in the evening. This du'ā' is mentioned amongst the narrated du'ā's.

ILLNESS OF SAYYIDUNĀ AYYŪB ﷺ

Anyway, Allāh ﷻ caused his life to turn around.

Allāh ﷻ tests his servants. Always make du'ā' to Allāh ﷻ, 'O Allāh, they were your pious servants that were patient upon difficulty. They tolerated trouble, they were patient in the test. We are your weak servants. Keep us with 'āfiyat in this world and in the hereafter. We are not worthy of being tested.'

Sisters, first there was wealth, health. During a time of health and wealth, children are also granted by Allāh ﷻ. Allāh ﷻ blessed Sayyidunā Ayyūb ﷺ and Sayyidah Liyyā ﷺ with seven sons and seven daughters. His illness started. It was a strange illness that covered his entire body. There are many strange things written about his illness in the books of Tafsīr. Many of them are Isrā'īliyyāt and some are inappropriate.¹

There are some stories reported that there were worms all over the body of Sayyidunā Ayyūb ﷺ, his entire body was wounded, he had leprosy.

It is also mentioned in the books that when worms fell

¹ Ṭabarī vol.9 pp.57-58

from his body, he would pick them, put them back on his body and say, “If my body is your sustenance, then eat it.” These kinds of reports are found in the Tafsīr books. However, such incidents are not in line with the status of the Ambiyā’. In short, he had a unique illness. May Allāh ﷻ keep us safe from such an illness, may he keep us with ‘āfiyat. Āmīn

DHIKR ON THE TONGUE; GRATITUDE IN THE HEART

It is said that only his tongue remained and his heart remained. There was no illness on his tongue, and there was no illness in his heart. The rest of his body was affected by illness. The Nabī of Allāh remained engaged in Dhikr with the tongue and gratitude in his heart.

CLARIFICATION REGARDING THE ILLNESS OF SAYYIDUNĀ AYYŪB ﷺ

The illness of Sayyidunā Ayyūb ﷺ is mentioned in a number of Tafsīr books.

1. Ibn Kathīr رحمه الله says that Ibn ‘Asākir رحمه الله reported that there were different illnesses that affected him, until just his heart and tongue were left.

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2. Suddī رحمہ اللہ says that the flesh on his body was affected and fell off, until just his bones and sinews were left.¹

3. Ibn Kathīr رحمہ اللہ writes in Al-Bidāyah wan Nihāyah that Sayyidunā Ayyūb عليه السلام was affected by leprosy, and his entire body was affected aside from his heart and tongue.²

4. Ḥasan Baṣrī رحمہ اللہ and Qatādah رحمہ اللہ say that seven years passed over Sayyidunā Ayyūb عليه السلام and worms were seen on his body.³

5. ‘Allāmah Baghawī رحمہ اللہ says that there were sores on his body that caused his body to smell. The people of the locality took him out of the locality and put him in the rubbish dump.⁴

The body of Sayyidunā Ayyūb عليه السلام was so affected by illness, and the terrible description of the illness came from the Isrā’īlī reports. The scriptures of the Banī Isrā’īl mention the detail, which is found in the gospels. It is reported in the Bible that Shayṭān got permission from Allāh ﷻ and he came. Sores erupted on the body of Sayyidunā Ayyūb عليه السلام, from head to toe, and he began to scratch them using a thick cloth.

¹ Al-Bidāyah wan Nihāyah vol.1 p.229

² Ibid vol.1 p.229

³ Durr-e-Manthūr vol.4 p.591

⁴ Baghawī p.606

ARE THESE ISRĀ'ĪLĪ REPORTS ACCEPTABLE?

The 'Ulamā have refused to accept the Isrā'īlī reports, those that contradict the lofty status of the Ambiyā' ﷺ. All these reports are against the lofty status of Sayyidunā Ayyūb عليه السلام. For this reason, we shall suffice only on that which has been mentioned in the Noble Qur'ān and the Ḥadīth.

In Rūḥ-ul-Ma'ānī, 'Allāmah Ālūsī رحمه الله says that there is no difference of opinion that the illness of Sayyidunā Ayyūb عليه السلام was a great test. However, his illness was not so severe that it became something worthy of hate.¹

SUMMARY

Sayyidunā Ayyūb عليه السلام was tested by a great test. According to the report of Sayyidunā 'Abdullāh bin 'Abbās رضي الله عنه, he was ill for 17 years. This test affected his life, wealth, and children. However, during this time, there were worms on his body, or, something happened that caused the people to hate Sayyidunā Ayyūb عليه السلام. This particular matter is not correct in terms of the chain of narration, nor can it be correct in terms of intellect. Hence, one must exercise caution in mentioning such things.

¹ Rūḥ-ul-Ma'ānī vol.9 p.77

DURING ILLNESS, GENERALLY NO WORK IS DONE

Sisters, may Allāh ﷻ keep us safe from an evil day. When the terrible day will come, then friends will flee. Associates will flee, and family will flee. A similar thing happened with Sayyidunā Ayyūb ﷺ.

PEOPLE ARE RECOGNIZED WHEN CALAMITY STRIKES

When conditions and difficulties come, then one true relatives and associates are realized. This is because during the times of difficulty, whatever thought you had of friends and relatives, their true colours will emerge. As for the common people, there are many people that go to those who have wealth and health.

IT IS A GREAT ACT OF REWARD TO HELP THE NEEDY

We must also make the habit that whichever relatives we have that are poor, in difficulty, we must find out about them. Someone or the other always asks the wealthy relatives. Everyone meets them. Everyone greets them. However, the relatives that are poor, ill, in difficulty, we must ask about them in order to please Allāh ﷻ. We must help them as much as we can. We must serve them as much as we can. Allāh ﷻ will bless a person with immense reward.

A UNIQUE TEST

Anyway, when illness comes, then slowly wealth also finishes. A person becomes poor. A time will come when a person will not have money to treat himself. Similarly, his children, 7 sons and 7 daughters also passed away. There was no place on his body, not even equal to a needle eye, that was healthy and safe, i.e., the effects of illness came over his entire body.¹

PRAISE OF SAYYIDUNā AYYŪB ؑ IN THE NOBLE QUR'ĀN

Sayyidunā Ayyūb ؑ would make the Dhikr of Allāh ؑ using his tongue, and he would be grateful in his heart to Allāh ؑ. In such illness, he would not speak to anyone. Allāh ؑ says,

Indeed we found him patient, an excellent servant. Indeed, he was one repeatedly turning back [to Allāh].²

Sisters, whoever Allāh blesses with patience, what can be said about him!

Subsequently, he continued making tasbīḥ, reciting tahlīl, and was grateful to Allāh ؑ. O Allāh, in whatever condition you keep me, it is your grace.

Sisters, may Allāh ؑ grant us the divine ability to

¹ Rūḥ-ul-Ma'ānī vol.9 p.76

² Sūrah Ṣād: 44

remember him using our tongues and remain grateful in our hearts, no matter what condition he keeps us in.

SAYYĪDUNā AYYŪB ﷺ REMAINED ILL FOR 18 YEARS

Sisters, it was not a month or two, it is mentioned in the books that he was ill for 18 years. See from this, the son-in-law of a Nabī, a Nabī himself, the son-in-law of a king, wealthy himself, he spent 70 years in comfort, and today the time of difficulty arrived. There was only one person to support him and stay by him in such a time, his wife, Sayyidah Liyyā ﷺ.¹

THE REQUEST OF SAYYĪDAH LIYYā ﷺ & THE UNIQUE REPLY OF SAYYĪDUNā AYYŪB ﷺ

One day, Sayyidah Liyyā ﷺ requested Sayyidunā Ayyūb ﷺ, ‘O Nabī of Allāh, make du’ā’ to Allāh to remove our difficulty and your illness.’

Sayyidunā Ayyūb ﷺ said, “I am grateful to Allāh ﷻ for whatever condition he keeps me in. Allāh ﷻ blessed me with comfort for 70 years, now it is not appropriate to plead to him in illness. I do not have the courage to ask him. It should not come from Allāh that he kept me in comfort for 70 years, now a little bit of trouble has come, and I could not be

¹ Rūḥ-ul-Ma’ānī vol.9 p.76

patient.”¹

What a husband and wife they were? How was their life? What a loyal wife she was! When no-one was ready to stay with him, in such a time, this wife served her husband, there are unique incidents of her serving her husband.

SERVICE OF SAYYIDAH LIYYĀ ﷺ

The wife of Sayyidunā Ayyūb ﷺ would serve him alone, to the extent that she would go on her own and do istinjā etc. for him. Sayyidunā Ayyūb ﷺ became very weak. When he would go for istinjā, he needed someone to help him stand up. His wife was loyal and hold him and take him. She would make him sit on the bed. In short, she did unique service for 18 years for her husband.²

EXCELLENT TRAIT OF A WOMAN

Sisters, it is an excellent trait in a woman if her husband is wealthy or poor, ill or healthy, happy or sad, in every condition, she remains loyal to her husband, and she serves her husband.

It is mentioned in a ḥadīth that Rasūlullāh ﷺ was asked about the best woman, so he said, “When the husband sees her, he is happy, she fulfils every command of the husband, and she does not do anything in the being and wealth of the

¹ Ṭabarī vol.9 p.68

² Ṭabarī vol.9 p.67

husband that the husband dislikes.”¹

ALLĀH IS PLEASED WITH A WIFE THAT SERVES

Sayyidah Liyyā ﷺ did unique service for her husband. When there is loyalty and enthusiasm to serve, then Allāh ﷻ blesses such a woman with abundant bounties in this world and the hereafter.

This is also the command of Allāh ﷻ. Always keep the command of Allāh ﷻ in front. Remain loyal and serve your husband. Allāh ﷻ will become pleased with you.

Sayyidah Liyyā ﷺ understood this. She knew that her husband was a Nabī of Allāh ﷻ. He kept me happy for 70 years. Now that difficult conditions have come upon my husband, calamity has come, illness has come, how can I leave my husband alone in this time? How can I be disloyal and treacherous?

If our sisters keep this in front of them, they bear this point in mind that when the husband is able, when he earns and brings, then sometimes in life, there is difficulty that comes. There is decrease in wealth, then in such a time, a wife must remain patient, she must encourage her husband and remain loyal to her husband.

UNIQUE INCIDENT OF LOYALTY TO ONE'S WIFE

I had a friend that was very wealthy. About forty years

¹ Mishkāt, Kitāb-un-Nikāḥ #233

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ago, when very few people in India had cars, they faced difficulty, and then poverty, they had to turn to bicycles. They began to sell ice-cream and sweets to live. In that time, their wives honoured them and served them.

He said to me, “May Allāh reward my wife. A time came when she had to sell her gold. She happily sold all the jewellery. She sold gold bangles and bracelets that she wore at her wedding so that no one would come to know that we were in difficulty in our home.”

If a woman is so loyal, she does not mention the difficulty of her home, she does not speak of her trouble, and then she becomes a means of honour for her husband.

May Allāh ﷻ bless all the sisters with the divine ability to be so loyal. Listen, do this with the intention of pleasing Allāh ﷻ, Allāh ﷻ will become pleased.

Alḥamdulillāh, Allāh ﷻ changed the condition of this person. Allāh ﷻ blessed him with wealth. Difficulties come about in life. Good days and bad days come. However, one must always respect one's husband. Do not cause your husband to get worried during difficult days by making requests to him. Allāh ﷻ will grant you in this world and in the hereafter also.

INCIDENT OF THE WIFE OF MAWLāNā QāSIM

NāNOTWĪ ﷻ

At this point, one issue comes to mind. Dār-ul-'Ulūm Deoband is a headquarters of spirituality for the Muslims of

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the world. It has branches throughout the world. The founder was Mawlānā Qāsim Nānotwī رحمہ اللہ, he was a very pious person.

There was a wealthy person in Deoband by the name of Shaykh Karāmat Husayn رحمہ اللہ. Mawlānā Nānotwī رحمہ اللہ was married to his daughter. Mawlānā Nānotwī رحمہ اللہ's explains that after marriage, when my father saw me off, he gave me a large amount of money and valuables. There was jewellery, clothing, and many brass utensils. On the night of sending her off, when Mawlānā met his wife, then the first thing Mawlānā Nānotwī رحمہ اللہ did was to engage in Nafl Ṣalāh in the room. When he completed Ṣalāh, he went to his wife. He began to speak to his wife with lots of peace and ease.

Mawlānā Nānotwī رحمہ اللہ first said, "When Allāh has linked you to me, then there is a need to understand and bond."

Secondly, he said, "However, the situation now is that bonding will be difficult because you are wealthy and I am poor."

Then he said, "Now, there can only be two things, either I become wealthy, or, you become poor like me."

Then Mawlānā Nānotwī رحمہ اللہ said softly, "It is difficult for me to become wealthy. It will be easier if you become poor like me."

Then he said, "The relationship that Allāh ﷻ made between us, he gave me the position of nurturing, and he gave you the position of obedience."

After this, Mawlānā Nānotwī رحمہ اللہ said something

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important, “If I instruct you to do something in which there is benefit for you, then will you place your trust in me.”

When this question was posed by Mawlānā Nānotwī رحمہ اللہ, then the newly wedded wife of Mawlānā remained silent. She did not respond. When Mawlānā رحمہ اللہ asked her repeatedly then the bride responded, “You have my full trust and reliance.” When he got this response, then something unique came from Mawlānā Nānotwī رحمہ اللہ. The heart quakes when hearing about it. Women generally like jewellery. Allāh ﷻ says,

So is one brought up in ornaments while being during conflict Unevident [attributed to Allāh]?¹

When the wife of Mawlānā Nānotwī رحمہ اللہ placed her reliance in him, he said to her, “Well, remove your jewellery and give it to me. Similarly, whatever clothing and utensils you have, give me the choice over it.” Such a great request to a new bride was given. She immediately gave him the choice over it.

At that time, Mawlānā Nānotwī رحمہ اللہ was about 21 or 22 years old. The day after she left for the home of her husband, all the jewellery, clothing and utensils were put into the money collected for the Sultān.

At that time, about 1853, there was a war between the Russians and the Turks. In order to strengthen the Khilāfat, and in order to save the Khilāfat, a large amount of money

¹ Sūrah Zukhruf: 18

was gathered.

Through the blessings of this, the daughter of a wealthy man became the life companion of a poor person of Nānota. She stayed with Mawlānā Nānotwī ﷺ for a night and she progressed to a great degree. Not only did she empty her world of those valuables, but through the blessings of staying with a pious friend of Allāh ﷻ, the love of all those things left her heart too.

ACHIEVING SPIRITUAL EXCELLENCE (WILĀYAT) AT A YOUNG AGE

This story, in reality, was a miracle of Mawlānā Nānotwī ﷺ. Mawlānā Faḍl-ur-Raḥmān Ganjmurādābādī ﷺ used to say that Mawlānā Qāsim Nānotwī ﷺ got wilāyat at a young age. He was a walī of Allāh from very young. This incident is proof that he is a walī, at a young age, when a person desires these valuable items and he needs some of them, they came to him from his in-laws without even asking, yet he took the courage and spent it all for the protection of Islām.

Sisters, the story does not end here. After she came to visit her parents the first time, she said on her own, “My father saw that I did not have jewellery on my hands, feet, ears, and nose. He saw that I did not have any expensive clothing.” He asked, “Daughter, what happened to the jewellery?” The daughter mentioned the entire incident. Upon this, the father-in-law did not say anything to Mawlānā Nānotwī ﷺ. He thought to himself, until when will my

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daughter stay without jewellery in front of the family. By the grace of Allāh, there was no shortage of anything with the father-in-law. The father of the girl, Shaykh Karāmat ‘Alī, then got jewellery, clothing and utensils again. When she got ready to go to the house of her in-laws, then she said, “I came once again beautified. The day passed somehow. When night came and Mawlānā Nānotwī ﷺ came to his wife, he began to encourage her about the ākhirat. He mentioned that in preparation for tomorrow, he wanted to take his choice. The wife had given him the choice before. There was no question of taking it back. She said to him, “You have the full choice.”

In the morning, she gave all the jewellery, utensils, clothing, and all her possessions a second time for the collection being done for the Islāmic Khilāfat for the Turks.

She said, “This second time, you asked me to give everything, it cause all the love of money and jewellery to leave my heart totally. In fact, the hatred of these things has come into my heart.” After this, she did not get any jewellery made throughout her life. She never had the desire to wear expensive clothes after this.

This story shows us the unique sacrifice of the wife of Mawlānā Nānotwī ﷺ. How much do women like clothing and jewellery, but for the sake of the Islāmic Khilāfat and the protection of Dīn, she sacrificed all of this. She did not say anything to her husband throughout her life. See how Mawlānā Nānotwī ﷺ explained to her that she must ready herself to live a simple life.

SERVING THE IN-LAWS THROUGH JEWELLERY

After the incident of giving the jewellery twice, whenever his wife came to Deoband, then her father would give her jewellery from time to time. However, when guests would come to the house of Mawlānā رحمہ اللہ, and due to poverty, the parents of Mawlānā Nānotwī رحمہ اللہ would find it difficult to serve the guests, then Mawlānā رحمہ اللہ would take permission from his wife, sell the jewellery and use the money to remove the difficulty of her parents.

GIVE IN THE PROTECTION OF ALLĀH

On one occasion, it happened such that a person brought an expensive cloth and jewellery to Mawlānā Nānotwī رحمہ اللہ. The person said that it was for his wife, and the gift should be conveyed to her. Mawlānā Nānotwī رحمہ اللہ came home and presented the items to his wife. He said, “The reality is that my heart is definitely pleased with the cloth and the jewellery, but by using it for a few days, both of them will be spoilt.” Then Mawlānā رحمہ اللہ said, “What can be done with this silken cloth can also be done by plain white cloth.”

Mawlānā Nānotwī رحمہ اللہ then said, “If you want to save this expensive cloth and jewellery from getting spoilt, then give both of them in the protection of Allāh ﷻ. The things that reach his protection do not get spoilt, i.e., give it to a poor and destitute person. In exchange, Allāh ﷻ will grant you clothing and jewellery that will last forever, i.e., you will get

all of this in Jannah.” Subsequently, the wife of Mawlānā Nānotwī ؒ gave both of these things in the path of Allāh ﷻ, and her heart was not affected the least bit.

Sometimes it happened such that a person that was linked to him would send a gift of clothing and jewellery for his wife. Mawlānā Nānotwī ؒ used to give it to the poor and she would not even know about it. From this, the unique enthusiasm of the wife of Mawlānā Nānotwī ؒ is learnt, without any hesitation, she would sacrifice everything in order to please Allāh ﷻ and in order to make her husband happy.

THE LOVE OF THE WIFE OF MAWLĀNĀ NĀNOTWĪ FOR HIM

How much of love was in the life of this couple? It seemed as though the house of Mawlānā Nānotwī ؒ became like Jannah for a while. The wife of Mawlānā Nānotwī ؒ was a girl from a wealthy home. Together with serving him, she also made lots of sacrifice to serve the parents of Mawlānā ؒ. Sometimes, something small would come from the side of his parents, and he would notify his wife in a unique way.

It was the habit of Mawlānā Nānotwī ؒ to use cow's milk before sleeping. After he completed 'Īshā' Ṣalāh, he would go home, and go to the top part of the house. His wife would come with the utensil of milk. The habit of Mawlānā

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Nānotwī ﷺ was that if he waited for his wife with the milk, she would understand that he was happy with her. If he began Nafl Ṣalāh without waiting, it was a sign that he was not happy with his wife. Sometimes, he would spend the entire night in Ṣalāh and his wife said that she would pass the entire night with the milk, awake.

BLESSING OF THE COMPANY OF MAWLĀNĀ ﷺ

The blessing of remaining in the company of Mawlānā ﷺ was that her life became one filled with taqwā. She would remain engaged in housework, and once the voice of the Mu'adh-dhin was heard with 'come to Ṣalāh', she would leave all her work and get up in such a way, as though she had nothing to do with that work. She would become indifferent to everything. She was punctual with the Farḍ, as well as the Sunan and Nawāfil. After Fajr, she would engage in Dhikrullāh, the season and weather made no difference to her routine.

When women have such a pure enthusiasm to sacrifice, then Allāh ﷻ causes such children to be born in the house that will become the Mujaddids of the time.

The grandson of Mawlānā Nānotwī ﷺ, Ḥakīm-ul-Islām Mawlānā Qārī Muḥammad Ṭayyib ﷺ said, "The year that I studied Mishkāṭ Sharīf, and after that, Muslim Sharīf, then I would attend the lesson and return home. I would say the entire lesson to my paternal grandmother. For as long as I would translate the Aḥādīth and explain the meaning, tears

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would flow from the eyes of my grandmother.”

POSITION OF THE WIFE OF MAWLĀNĀ ﷺ

Allāh ﷻ blessed this woman with a great and noble position in this world. Whenever any girl was going to be married, the girl would be brought to her, for her to pass her hand over the head of the girl. When any food item was to be distributed, then they would start with the wife of Mawlānā ﷺ. Then, Allāh ﷻ blessed her with such honour that she would call Shaykh-ul-Hind Mawlānā Maḥmūd Ḥasan Deobandī ﷺ, Mawlānā Murtaḍā Ḥasan ﷺ, and other great elders to her door and evn scold them. They would not say anything in front of her. In fact, hearing her voice her displeasure was a means of happiness and progress for them.

In this incident, there are many lessons and pieces of advice for our sisters. The munificence of Dār-ul-'Ulūm Deoband is spreading around the world. One of the founders is Mawlānā Nānotwī ﷺ. His house had a bright and pure environment. May Allāh ﷻ also bless us with such pure feelings and enthusiasm. Āmīn

My sisters, when a woman has such feelings, then Allāh ﷻ creates such children in her womb whose knowledge reaches the entire world. Allāh ﷻ took work from Mawlānā Qāsim Nānotwī ﷺ and his children, they served at Dār-ul-'Ulūm Deoband. The Madrasah shone throughout the world and its knowledge and spirituality reached the world. May

Allāh ﷻ grant all the sisters such pure and blessed feelings and enthusiasm. Āmīn

BEAUTY OF SAYYIDAH LIYYAH ﷻ

Sisters, Sayyidunā Yūsuf ﷻ was very handsome. It is mentioned in the ḥadīth of me'rāj that from all the beauty in the world, half of it was given to Sayyidunā Yūsuf ﷻ. Zulaykha was also very beautiful. So how beautiful was not her daughter, Sayyidah Liyyah ﷻ?¹

SELLING HAIR DUE TO POVERTY

Sayyidah Liyyah ﷻ was given great beauty by Allāh ﷻ in the form of her hair. At that time, a princess saw the hair of Sayyidah Liyyah ﷻ. The princess said to her, “This long hair of yours is so beautiful and looks very nice. Cut it and sell it to me. I shall pay you.” Sayyidah Liyyah ﷻ was not ready to do this.

The Mufasssīrīn have mentioned a unique point, that one day, there were very difficult conditions. There was not a piece of bread to eat, what should she do?

Sayyidah Liyyah ﷻ went to the princess, cut her hair and sold it. She bought bread and fed her husband.²

¹ Muslim #162

² Ṭabarī vol.9 p.64

IT IS NOT PERMISSIBLE TO SELL A PART OF THE BODY

Sisters, you can gauge how loyal the wife of Sayyidunā Ayyūb  was to him. I am speaking about the sharī'ah at that time. In this ummah, it is not permissible to sell a part of the body and earn money. For example, to sell ones blood or to sell the marrow etc. It is not permitted in our sharī'ah. Yes, if a person is forced, worried, there is no way out, then he can gift his blood, it is not permitted to sell it in our sharī'ah.

At this point, let us stop and understand one ruling. Understand something related to the nature of a person, that the beauty of the hair of a woman is in her locks of hair, if a woman has long hair, the locks of hair show the beauty.

IT IS NOT CORRECT TO TRIM THE HAIR

Sisters, cutting the hair, trimming it, these things do not show the beauty of a woman. This is western culture. This is not Islāmic and Dīnī culture. The Islāmic culture that we have received from Allāh  is that the hair of a woman must be long and it must be tied in locks etc. During the blessed time of Rasūlullāh , the women would make long locks of hair.

Sisters, this must be in our lives. It is not the teaching of our sharī'ah to cut and trim the hair. I have mentioned before that there are some sisters that cut the hair of their daughters' by way of fashion. There is no permission for this in our sharī'ah.

SHAYṬĀN TRIES TO DECEIVE SAYYIDAH LIYYAH ﷺ

Anyway, 18 years passed in difficulty and concern. This woman made effort and fed her husband. She continued with her life. One day, it so happened that she went for some work when Shayṭān came to her in the form of a doctor.

Sayyidah Liyyah ﷺ did not recognise the person. She was very concerned about the illness of her husband. She said to the doctor, “My husband has been ill for many years. I am very worried. Give some medicine for him.”

Shayṭān thought that the woman is in a difficult position. He wanted to take advantage of her and said, “I shall give medicine for your husband. However, I have one condition. The condition is that once your husband gets better, then the only thing you must say is that your husband was cured on account of the doctor. That is all. Just say this verbally. I do not want any fees for anything. I do not want any money.”¹

Sayyidah Liyyah ﷺ was very worried. Out of love for her husband, she immediately accepted what he said. Then, when she came home, she told Sayyidunā Ayyūb ﷺ that she met with a doctor today and she mentioned the incident, together with the condition that was made.

Sayyidunā Ayyūb ﷺ asked, “Did you accept the condition?”

The wife said, “I accepted the condition.”

¹ Qurṭubī vol.15 p.136

THE ĪMĀNĪ SELF-HONOUR OF SAYYIDUNĀ AYYŪB & HIS OATH

When he heard this, then despite being so ill, Sayyidunā Ayyūb  became very angry and emotional. He took an oath and said, “When I become healthy, then I shall lash you a hundred times.”¹

Sayyidunā Ayyūb  understood that it was Shayṭān that had come in the form of a doctor. He became angry over the statement that his wife had made in front of Shayṭān. Outwardly, what she said was shirk, although in reality it was not. This is because the being that gives cure is Allāh . This belief is taught to us in the Noble Qur'ān, ‘and when I fall ill, he cures me.’

In reality, Allāh  is the one that gives cure. The doctor is a means. However, Shayṭān wanted the wife of Sayyidunā Ayyūb  to outwardly say words of shirk.

THE ĀMBIYĀ' HAVE INTENSE HATRED FOR SHIRK

My sisters, the wife served him for 18 years. The same wife made effort, worked and fed him with bread. All her relatives abandoned her. Her children passed away. It was only the wife that remained loyal to the husband. However, when words that outwardly seemed polytheistic came out

¹ Rūḥ-ul-Ma'ānī vol.12 p.199

from her mouth, then the Nabī of Allāh became angry for the sake of Allāh, he became so angry that he promised to lash her 100 times. From this we can see how much the Ambiyā' would be worried about their households.

HOW LOYAL IS THE WIFE OF THE NABĪ

How loyal was the wife, she served him for 18 years, but she did not say anything to him like 'I am serving you for 18 years, and you are taking an oath to hit me.'

She served him patiently as before. What a loyal wife! What a woman that controlled her feelings!

When a woman serves like this, she is patient, then Allāh ﷻ speaks about her in the Noble Qur'ān, and Allāh ﷻ makes her an example for humanity until the Day of Qiyāmah.

DU'ā' OF SAYYIDUNā AYYŪB ﷻ

When these conditions and this illness passed for many years, then one day, his wife requested, "O Nabī of Allāh, now make du'ā' to Allāh, 'O Allāh remove our difficulty. We have gone through much, a number of years have passed.'

Sayyidunā Ayyūb ﷻ saw that many years had passed. He understood that his wife was doing so much work and serving him. now she wants that he should make du'ā' to Allāh ﷻ. One great reason for making du'ā' is that Shayṭān was luring his wife to say words that were outwardly polytheistic. It is as though Shayṭān wanted to take advantage of the difficulty of Sayyidunā Ayyūb ﷻ. For this reason, Sayyidunā Ayyūb ﷻ

made du'ā' to Allāh ﷻ. He raised his hands for this.¹

Allāh ﷻ mentions his du'ā in the Noble Qur'ān,

And [mention] Ayyūb, when he called to his Lord,
"Indeed, adversity has touched me, and You are the most
merciful of the merciful."²

O Allāh, now you remove my difficulty.

DU'Ā' TO REMOVE DIFFICULTY

Sisters, remember and learn this short du'ā'. This is a beautiful and powerful du'ā'. Whenever you are affected by any difficulty, illness comes, one's husband becomes displeased, one's children become disobedient, whatever difficulty comes, then recite this du'ā' 7 times after every Ṣalāh with the intention of the difficulty being removed, or 11 times, or 21 times, or 41 times, as much as you want, ask Allāh ﷻ. Through his grace and mercy, Allāh ﷻ will remove the greatest of difficulty.

This is because through the blessings of this du'ā', Allāh ﷻ removed the difficulty of Sayyidunā Ayyūb ﷺ and his wife.

Today also, if we make this du'ā' with īmān and sincerity, then Inshā Allāh, Allāh ﷻ will remove our difficulty.

¹ Qurṭubī vol.15 p.137

² Sūrah al-Ambiyā': 83

SAYYIDUNā AYYŪB ؑ IS CURED

Subsequently, his du'ā' was accepted and it was accepted in a unique way too. Sayyidunā Jibrīl ؑ came from Allāh ؑ and said,

"Strike [the ground] with your foot; this is a [spring for a] cool bath and drink."¹

Allāh ؑ instructed him to strike his foot on the ground. Sayyidunā Ayyūb ؑ was very weak. However, when the command of Allāh ؑ came, he took courage and slowly began to rub his foot on the ground. As he rubbed his foot, then through the power of Allāh ؑ, through his power, Allāh ؑ caused a spring to flow. Sayyidunā Jibrīl ؑ said, 'Get up, and bath in this water.'

Sayyidunā Ayyūb ؑ took up the courage and bathed in this water. As he bathed, whatever blisters were on his body, all of them were cured. Through the power of Allāh, his body was better and healthier than before, Subhānallāh!

Whatever illness Allāh ؑ gives, Allāh ؑ will grant cure through his grace. Even if a person has a very severe illness, he must not lose hope. He must make du'ā', Allāh ؑ will cure.

The command came from Allāh for him to hit his foot on the ground again. Sayyidunā Ayyūb ؑ hit his foot again.

¹ Sūrah Şād: 42

Another spring gushed forth. Allāh ﷻ told him to drink of the water. When Sayyidunā Ayyūb ؑ drank from this water, then through the blessings of drinking this water, whatever difficulty he had on his body, all of his difficulty and pain went away. Suddenly he was young, healthy, and strong. He was healthier than before.

When Sayyidunā Jibrīl ؑ returned and he brought clothing from Jannah, he made Sayyidunā Ayyūb ؑ wear it.¹

GOLDEN LOCUSTS

Now the question remained, what will he eat? All his wealth was destroyed. There is a unique subject matter mentioned in Ṣaḥīḥ Bukhārī. Sayyidunā Abū Hurayrah ؓ reports that Sayyidunā Ayyūb ؑ sat down to bath. He did not have any clothing on his body. Through his grace, the place where he was bathing, Allāh ﷻ sent small golden locusts there. The small golden locusts were falling there. How Allāh sent provision for him in a unique way.

Sayyidunā Ayyūb ؑ completed his bath, he quickly began to gather the golden locusts and he began putting them in his basket. A voice came from Allāh ﷻ,

‘O Ayyūb, have I not made you independent of this?’

Sayyidunā Ayyūb ؑ said, “O Allāh, by your greatness, the blessings you have given me, who can be independent of

¹ Ṭabarī vol.9 p.68

that blessings?’

Whatever blessings Allāh ﷻ sends, one must take it. O Allāh, you are sending these golden locusts for me. I am gathering them. This is your blessing. I definitely want it. Subsequently, he gathered the locusts. This was also granted by Allāh ﷻ.¹

BLESSINGS IN CROPS

There is another report that states that Sayyidunā Ayyūb ؑ had 2 farms. When his health was restored, Allāh ﷻ sent 2 clouds. One cloud reached his farm. It was a wheat farm. Gold rained on it. The second farm was barley, it rained gold on it. Through this rain of gold, Allāh ﷻ restored the wealth of Sayyidunā Ayyūb ؑ and made him wealthy.²

HE GOT HIS CHILDREN AGAIN

In the Noble Qur'ān, Allāh ﷻ says that he granted Sayyidunā Ayyūb ؑ his children again, as well as grandchildren. In some reports we learn a unique thing, that whichever children of his that passed away, Allāh ﷻ gave them life again. In some reports it is mentioned that after his health was restored, he was given other children. He got grandchildren, then Allāh ﷻ let his house become full of life

¹ Bukhārī #3391

² Rūḥ-ul-Ma'ānī vol.9 p.77

once again.¹

HOW WAS HIS OATH FULFILLED?

When he got all the bounties, then Sayyidunā Ayyūb  remembered his oath about striking his wife a hundred times. He thought, my wife served me for so long, I do not have the courage to hit her. However, he felt it necessary to fulfil his oath. At this point, the help of Allāh  came, and Allāh  instructed him,

[We said], "And take in your hand a bunch [of grass] and strike with it and do not break your oath."²

What a beautiful advice Allāh  mentioned to him, as stated in the Noble Qur'ān. 'O Ayyūb, fulfil your oath, you oath will not break, and your wife will not be hurt. Take a bunch of straw or grass, take a hundred of them, and strike the body of your wife once. With this, your oath will be fulfilled'

Sayyidunā Ayyūb  took a hundred blades of grass or straw, and in the name of Allāh, in order to fulfil his oath, he hit the body of his wife once. Through this, there was no difficulty caused to her. The oath that he took in the name of Allāh  was also fulfilled.³

¹ Ṭabarī vol.9 p.69

² Sūrah Ṣād: 44

³ Rūḥ-ul-Ma'ānī vol.12 p.200

EXEMPLARY QUALITIES IN A WOMAN ACCORDING TO ISLAMIC TEACHINGS?

Sisters, I mentioned this story of Sayyidah Liyyā ﷺ to you with the intention that we must learn the types of qualities that a woman should have if conditions overcome her husband. If worry and pain comes to her husband, there are problems at home, then the wife should not be such that she goes around telling her stories to others, she must not go and complain to her brother and her father. She must remain loyal to her husband. Even if her husband is ill, she must serve him. The woman that has such qualities, through these qualities, Allāh ﷻ will grant her, and her entire family and household.

May Allāh ﷻ grant all the sisters to become like this, and may he grant good fortune. Āmīn

وآخر دعوانا أن الحمد لله رب العالمين

UNIQUE INCIDENT OF THE WIFE OF SAYYIDUNĀ ZAKARIYYĀ ﷺ

Brief Biography

Name: The Historians have recorded her name as Al-Yashā' bint 'Imrān

Ashyā' bint Fāqūdh bin Qabīl is also mentioned.

Ibn Jarīr has mentioned her name to be Ashya' according to one report.

Town: She used to live in Palestine, in Bayt-ul-Muqaddas
She was a pious daughter of a pious father.

Then, she was the wife of a pious husband, and the mother of a pious son.

She was the mother of Sayyidunā Yaḥyā ﷺ. She was the maternal aunt of Sayyidunā 'Īsā ﷺ, or, her mother was the maternal aunt of Sayyidah Maryam 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 يضلله فلا هادي له ونشهد أن لا إله إلا الله وحده لا شريك له
ونشهد أن سيدنا وشفيعنا وحبيبنا وإمامنا ومولانا محمدا عبده
ورسوله، صلوات الله تبارك وتعالى عليه وعلى آله وأصحابه وذرياته وأهل
بيته وأهل طاعته، وبارك وسلم تسليما كثيرا كثيرا

فأعوذ بالله من الشيطان الرجيم، بسم الله الرحمن الرحيم

And [mention] Zakariyyā, when he called to his Lord, "My Rabb, do not leave me alone [with no heir], while You are the best of inheritors." So We responded to him, and We gave to him Yaḥyā, and amended for him his wife. Indeed, they used to hasten to good deeds and supplicate Us in hope and fear, and they were to Us humbly submissive.¹

At that, Zakariyyā called upon his Lord, saying, "My Rabb, grant me from Yourself a good offspring. Indeed, You are the Hearer of supplication." So the angels called him while he was standing in prayer in the chamber, "Indeed, Allāh gives you good tidings of Yaḥyā, confirming a word from Allāh and [who will be] honorable, abstaining [from women], and a prophet from among the righteous."²

¹ Sūrah Ambiyā': 89-90

² Sūrah āl-'Imrān: 38-39

THE STORY OF THE WIFE OF SAYYIDUNĀ ZAKARIYYĀ ﷺ IN THE NOBLE QUR'ĀN

One of the stories of the pious females in the Noble Qur'ān is that of the wife of Sayyidunā Zakariyyā ﷺ. Today, we shall cover the incidents of this woman. May Allāh ﷻ make this beneficial for myself, yourself, and for the entire world.

Whatever Allāh ﷻ intends, that is what comes to pass. If Allāh ﷻ wants to grant children to a person in old age, then that will of Allāh ﷻ will be fulfilled.

ALLĀH ﷻ CAN GIVE A PERSON CHILDREN IN OLD AGE

Sayyidunā Zakariyyā ﷺ had reached an old age. His wife was also old. Despite this, Allāh ﷻ wanted to give them children, so he granted a son to them.

WHATEVER ALLĀH ﷻ WANTS; IT COMES TO PASS

This story teaches us conviction in Allāh ﷻ, that whatever Allāh ﷻ wants, it gets done. In order to grant children, it is not necessary that a person is young. Allāh ﷻ can grant a person children even in old age.

DU'Ā' DRAWS THE MERCY OF ALLĀH ﷻ TO A PERSON

The second point is that du'ā' has such strength that it draws the mercy of Allāh ﷻ to the servants. By means of du'ā', the mercy of Allāh ﷻ is turned towards us. For this reason, sisters, make a habit of du'ā'.

SAYYIDUNĀ ZAKARIYYĀ ﷺ & THE QUALITIES OF HIS WIFE

The name of the wife of Sayyidunā Zakariyyā ﷺ was Ayshā'. Allāh ﷻ used one word to describe this couple in the Noble Qur'ān, 'and we reformed his spouse for him.'

ONE MEANING OF 'REFORMED HIS WIFE FOR HIM'

One meaning of this sentence is 'we made the wife of Sayyidunā Zakariyyā ﷺ a person of excellent character.' It is quite clear that she lived in the home of a Nabī. She believed in the Nabī, obeyed him, so Allāh ﷻ granted the character of the Nabī to the wife of the Nabī.'¹

GREATEST TREASURE OF THE WORLD

Sisters, remember, it is a great trait of a woman to have good character. You have heard the ḥadīth, which is stated in

¹ Ṭabarī vol.9 p.79

Mishkāṭ. Rasūlullāh ﷺ said, as reported by Sayyidunā ‘Abdullāh bin ‘Amr ؓ, “The world is a place to take benefit from. The best thing to benefit from is a pious wife.”

This means that a pious wife with excellent character and conduct is the greatest bounty in the world. Hence, our sisters must make their character the best. They must become religious. What a glad-tiding from Rasūlullāh ﷺ, that he said that a pious woman is a great bounty in this world. This is something to benefit from.

I shall tell you another ḥadīth. The heart of Rasūlullāh ﷺ was pure from this world. Allāh ﷻ did not place the impure love of the world in the heart of Rasūlullāh ﷺ. Despite this, Rasūlullāh ﷺ made the du’ā’, ‘O Allāh, do not make the world into our biggest concern.’¹

Allāh ﷻ kept the blessed heart of Rasūlullāh ﷺ pure from the impure love of the world. However, Rasūlullāh ﷺ said, ‘From the things of the world, perfume and women has been made beloved to me, and the coolness of my eyes has been placed in Ṣalāh.’²

ANOTHER MEANING OF ‘AND WE REFORMED HIS WIFE’

Some Mufassirīn have explained the meaning of ‘and we

¹ Tirmidhī #3502

² Bayhaqī vol.7 p.78

reformed his wife' to be that Allāh ﷻ made his wife beautiful.

Beauty is also a bounty from Allāh ﷻ. One must never be boastful over it. Whoever does not have this bounty, do not ever look down on them.

THIRD MEANING OF 'AND WE REFORMED HIS WIFE'

Some scholars have explained the meaning to be that his wife was barren, i.e., she could not bear children. Through the blessings of du'ā' to Allāh ﷻ, his wife got the ability to bear children.¹

A PERSON WHO HASTENS IN GOOD

Further ahead in the āyat, Allāh ﷻ says, 'they would hasten to do good'.

Sisters, hasten in doing good deeds. Time is passing. Look, Ramaḍān will soon end. How quickly time passes. Hasten in doing good deeds and do good deeds punctually. It should not be that you do good deeds now, then you leave them. Do them in Ramaḍān and after Ramaḍān also.

PEOPLE WHO CALL ON ALLĀH WITH ENTHUSIASM & FEAR

Allāh ﷻ then says, 'and they call on us with enthusiasm

¹ Ṭabarī vol.9 p.79, Qurṭubī vol.11 p.222

and in fear.'

Husband and wife would make du'ā' to Allāh ﷻ and they would worship Allāh ﷻ. Du'ā' and worship.

How would they worship? Allāh ﷻ describes them to worship in such a way that they feared Allāh ﷻ and they had hope in the mercy of Allāh ﷻ.

For this reason, when we make du'ā' to Allāh ﷻ, when we worship Allāh ﷻ, then we must have hope in getting Jannah, and we must fear the punishment of Allāh ﷻ. Īmān means to have hope in Allāh ﷻ to get Jannah, his forgiveness, and mercy, and at the same time, we must fear Allāh, it should not be that Allāh ﷻ becomes displeased with us.

HUMBLE PEOPLE

Allāh ﷻ then says, 'and they were humble.'

Sisters, it is a great bounty to have the fear of Allāh, to be humble. May Allāh ﷻ grant us this bounty.

THE SUCCESSFUL BELIEVERS

Subsequently, in the Noble Qur'ān, Allāh ﷻ praises the believers who have humility. In one place, Allāh ﷻ speaks about the successful believers. He mentions their signs too,

Certainly will the believers have succeeded: They who

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are during their prayer humbly submissive¹

THE MEANING OF KHUSHŪ'

Khushū', i.e., humility, is the opposite of pride. If there is no pride in the heart of a person, then Allāh ﷻ creates humility in his heart. When there is humility in his heart, then Allāh ﷻ grants him peace and contentment. When he or she stands up for Ṣalāh, then he concentrates towards Allāh ﷻ, when he worships, he concentrates towards Allāh ﷻ, his body remains at ease when in Ṣalāh. His limbs will be still and at ease, he will not move about aimlessly. He will not think of anyone besides Allāh ﷻ. His gaze will be lowered, he will not look from the corners of his eyes, he will not play with his body, his voice will be appropriate and soft - this is called khushū'.

THE PATIENCE OF SAYYIDUNĀ ZAKARIYYĀ ﷺ

DESPITE HIS WIFE BEING BARREN

Sisters, Sayyidunā Zakariyyā ﷺ was a pious servant of Allāh ﷻ. His wife was barren. There was a desire in his heart to have a child. He spent his entire life without children, he did not argue with his wife over children.

The second major thing was that he did not go to the people and say, "My wife is barren." He turned in du'ā' to Allāh ﷻ. Allāh ﷻ heard his du'ā'. Through his grace and

¹ Sūrah al-Mu'minūn: 1-2

mercy, Allāh ﷻ blessed him with children.

Anyway, husband and wife had excellent qualities. Allāh ﷻ explained them. May Allāh ﷻ grant all the Muslim couples the ability to adopt these qualities. Āmīn

A PIOUS SON THROUGH THE BLESSING OF DU'Ā'

The third point, as will be mentioned in the story of Sayyidah Maryam ﷺ is that she would have out of season fruit in her room. Looking at this, Sayyidunā Zakariyyā ﷺ made du'ā' to Allāh ﷻ, and through the blessings of this du'ā', Allāh ﷻ granted him a pious son.

OUT OF SEASON FRUIT

The incident of Sayyidah Maryam ﷺ will be mentioned ahead, that she would have out of season fruit in her room. Whenever Sayyidunā Zakariyyā ﷺ wanted to go somewhere, he would lock the room. Upon return, he would open the room, and he would find all sorts of unique fruit there.

Fruit is related to the season. During summer, one gets summer fruits. During winter, one gets winter fruits. The unique power of Allāh ﷻ is that Sayyidah Maryam ﷺ would get out of season fruits. She would get winter fruits in summer and summer fruits in winter. This was the unique power of Allāh ﷻ.¹

¹ Ṭabarī vol.3 p.247

A NEW RAY OF HOPE FOR SAYYIDUNĀ

ZAKARIYYĀ ﷺ

Sayyidunā Zakariyyā ﷺ had grown old. His wife was barren. She could not bear children, and she was old too.

Sayyidunā Zakariyyā ﷺ saw this scene of the unique power of Allāh ﷻ, that during winter, there are summer fruits and during summer there are winter fruits. So there was a new ray of hope in his heart and he made du'ā' to Allāh ﷻ.

WHAT DU'Ā' TO MAKE?

He made a unique du'ā', 'O Allāh, I have grown old. My wife is also old. My hair is white. My bones have become weak and my wife is also barren. (Generally, in the world, it is seen that when men and women grow old, they do not have children. O Allāh, I make du'ā' to you, just as you can give Maryam out of season fruit, grant us children in our home out of the normal time, even though this is not the time for children.'¹

A DIVINE HONOUR TO WOMEN

Sisters, every Nabī, besides Sayyidunā Ādam ﷺ was the son of a woman. Allāh ﷻ has granted your lap the honour of being the bearers of all the Ambiyā', except for Sayyidunā Ādam ﷺ. However, look at the strange incident. Through the

¹ Ṭabarī vol.3 p.247

blessings of the worship of Sayyidah Maryam ﷺ, Allāh ﷻ blesses a Nabī with children.

Subhānallāh, what a great effect has Allāh ﷻ placed in your worship, taqwā, chastity and purity, that through the blessings of the worship of Sayyidah Maryam ﷺ, Allāh ﷻ granted the ability to a Nabī, Sayyidunā Zakariyyā ﷺ, to make du'ā' for a child, and as a result, Allāh ﷻ granted him a son.

AN IMPORTANT ETIQUETTE OF DU'Ā'

Sayyidunā Zakariyyā ﷺ made a beautiful du'ā' to Allāh ﷻ. Allāh ﷻ mentions the entire du'ā'. In Sūrah Maryam, Allāh ﷻ says,

Kāf, Hā, Yā, 'Ayn, Şād. [This is] a mention of the mercy of your Rabb to His servant Zakariyyā. When he called to his Rabb a private call [i.e., supplication].¹

ONE SHOULD MAKE DU'Ā' SOFTLY

Allāh ﷻ says, . [This is] a mention of the mercy of your Rabb to His servant Zakariyyā. When he called to his Rabb a private call [i.e., supplication].'

Allāh-u-Akbar, Sayyidunā Zakariyyā ﷺ made du'ā' to Allāh ﷻ softly, in a lowered tone.

From this, we learn that one must make du'ā' softly and in a lowered tone. There should not be raised voices and

¹ Sūrah Maryam: 1-3

tones in du'ā', even though one must hear the voice. This is especially the case during a collective du'ā'. When making du'ā' individually, one must use a lowered voice. What was the du'ā'?

He said, "My Lord, indeed my bones have weakened, and my head has filled with white, and never have I been in my supplication to You, my Lord, unhappy [i.e., disappointed].¹

He first made mention of his helplessness, 'O Allāh, I am your weak and needy servant. The bones of my body have become weak. My hair has become white.'

SECOND ETIQUETTE OF DU'Ā'

Sisters, the person who shows his helplessness in du'ā' before Allāh ﷻ, Allāh ﷻ loves his du'ā'. For this reason, when you raise your hands in du'ā' before Allāh ﷻ, then have in your heart, 'O Allāh, I have no support. I have no ability.'

Show yourself to be in need. In reality, we are in need of Allāh ﷻ. Allāh ﷻ says,

O mankind, you are those in need of Allāh, while Allāh is the Free of need, the Praiseworthy.²

When you will show yourself to be in need, then Allāh ﷻ loves it.

¹ Sūrah Maryam: 4

² Sūrah Fāṭir: 15

THE VALUE OF A BROKEN HEART IN FRONT OF ALLāH ﷻ

It is mentioned in a ḥadīth-e-qudsī that Allāh ﷻ says, 'I am where the broken heart is.'¹

If our heart breaks, our husband becomes displeased, we become despondent regarding our father, we seek the protection of Allāh, if our children become disobedient, and from all sides we are broken, then Allāh ﷻ is in such broken hearts. Therefore, in the condition of despondency and broken heartedness, you must only turn to Allāh ﷻ. Allāh ﷻ will accept our du'ā'.

WE MUST NOT LOSE HOPE IN ALLāH ﷻ

Then Sayyidunā Zakariyyā ﷺ said, "and never have I been in my supplication to You, my Lord, unhappy [i.e., disappointed]."²

Sisters, have good hopes in Allāh ﷻ. We must never think that we are making du'ā' and Allāh ﷻ will not accept. We must have conviction that whenever we ask from Allāh ﷻ, he will give, Inshā Allāh, he will give. We must never lose hope.

After this, Sayyidunā Zakariyyā ﷺ said, "O Allāh, I want children." Why did he want children?

¹ Ḥilyat-ul-Auliyyā' vol.2 p.364

² Sūrah Maryam: 4

THE DESIRE FOR CHILDREN WAS FOR THE SPREAD OF DĪN

We must also learn how to ask from the blessed words of the Nabī of Allāh,

And indeed, I fear the successors after me, and my wife has been barren, so give me from Yourself an heir¹

I am asking for children because Allāh ﷻ has let me live to an old age. I do not know when death will come. After me, who will do the work of Dīn?

The reason for this is that Sayyidunā Zakariyyā ﷺ is a Nabī and the responsibility of the Nabī is to invite to the Dīn. He asked for children so that they can come to the world and do the work of Dīn.

Hence, whenever you ask for children, then ask with the intention, that O Allāh, grant me children so that my children can do the work of Dīn in the world.

In another āyat, the words are, ‘O my Rabb, grant me pure progeny from your side, indeed you are the hearer of those who make du’ā’.’

He then said, ‘Who will inherit me and inherit from the family of Ya’qūb. And make him, my Lord, pleasing [to You].’²

Sayyidunā Zakariyyā ﷺ made a unique du’ā’ for his

¹ Sūrah Maryam: 5

² Sūrah Maryam: 6

child, he asked for three things:

1. The child must become a person that will do the work of Dīn. The inheritance of Nubuwwah that came into their family, the trust of it must be conveyed to the world.

2. My child must be such that he treads the path of the pleasure of Allāh, and Allāh must be happy with him.

الابناء تتبع العلم The child must become a practising scholar, he must become a proper and perfect heir of the knowledge of Nubuwwah.

ASK ALLĀH ﷻ FOR RELIGIOUSITY FOR YOUR CHILDREN

For this reason, O sisters, Allāh ﷻ will fulfil the worldly needs of a person. It is the promise of Allāh ﷻ. Allāh ﷻ will not keep a person hungry,

And there is no creature on earth but that upon Allāh is its provision¹

Allāh ﷻ has taken the responsibility of provision. Ask for religiousity for your children. If your children become religious, if they become pious, Allāh ﷻ will take work of Dīn from them. You must continuously ask this Du'ā' from Allāh ﷻ.

¹ Sūrah Hūd: 6

AN INCIDENT

I remember an incident. It has intricate points of wisdom and advice in it. There was a pious 'ālim, a man of Allāh. People would come to meet him. Cars would come to pick him up. They would ask him for du'ā'. They would go to him for advice. People would bring gifts for him.

THE BENEFIT OF KEEPING COMPANY WITH THE PIOUS

There is an appropriate and very important enthusiasm in our people, they keep the company of the pious people. They consult with the 'Ulamā' and pious. They get guidance from them. They benefit from them and remain in their company. They stay by them. They frequent the company of the pious.

In many parts of the world today, there are Muslim brothers that gone far from the people of knowledge and the people of reformation. Due to this, there is weakness in their Dīn. ignorance, incorrect beliefs, and wrong actions have come into their lives. For this reason, there must be a link and relationship with the 'Ulamā' and pious. Through the blessings of this, correct knowledge and correct practice will come into the lives of people. Inshā Allāh, it will become a means of the pleasure of Allāh ﷻ in this world and the hereafter, and a means of goodness and blessings.

The pious servants of Allāh ﷻ say that the service to the 'Ulamā' will never be in vain. Through the blessings of this, Allāh ﷻ will create 'Ulamā' and Ḥuffāz in the family.

A pious person said, “One important benefit of the link with the pious servants of Allāh ﷺ is that through the blessings of it, Inshā Allāh, a person will be blessed with death upon īmān.”

INCORRECT INTENTION FOR ACQUIRING KNOWLEDGE

I was speaking about an ‘ālim. The biological brother of this ‘ālim lived next door to him. One day, the wife of this brother said to her children, “What are you involved in all this worldly work? Go, enrol in Madrasah. Become an ‘ālim. People will also come to you with gifts. People will also come to pick you up with their cars.”

I came to know about this. I said, “O Allāh, today our intentions have become so spoilt. We are making our children into ‘Ulamā’ to seek the world.”

The knowledge of Dīn is taught to children in order to make Allāh ﷻ happy, in order to acquire Jannah, and so that it can become a means of salvation for us in the hereafter.

ACCEPTANCE OF THE DU’Ā’ & GLAD TIDINGS OF CHILDREN

Allāh ﷻ accepted the du’ā’ of Sayyidunā Zakariyya ﷺ. Sayyidunā Zakariyyā ﷺ did not come out of his place of worship and the angel came from Allāh ﷻ with glad tidings.

‘O Zakariyyā, we give you glad tidings of a son whose name will be Yaḥyā.’

STOPPING WITH CHILDREN IS AGAINST THE AGREED UPON SUNNAH OF THE AMBIYĀ'

Sisters, at this point, I want to stop and inform you of an important issue relating to Dīn. children are a great bounty of Allāh ﷻ. Stopping with having children is against the agreed upon practice of the Ambiyā'.

In a ḥadīth, Rasūlullāh ﷺ is reported to have said, “Marry women that love in abundance and that bear many children. This is because on the Day of Qiyāmah, I shall be happy over the large number of my Ummah.”¹

Rasūlullāh ﷺ gave encouragement to marry such women that love in abundance. The woman that loves her husband is a good woman in the sight of Rasūlullāh ﷺ. He said one more thing, “she bears many children.”

One can gauge this from the mother, maternal grandmother, and other females of the girl's family.

Rasūlullāh ﷺ then said, “On the day of Qiyāmah, I shall boast about the size of my Ummah in front of the other Ambiyā'.”

For this reason, it is wrong to sterilize ones self or to use other means to stop children.

Yes, if one has an illness or some valid reason, then she must find out first from a master scholar, a Muftī, and then take it forward.

¹ Mishkāt vol.2 p.268

THE NAME 'YAḥYĀ'

The du'ā' of Sayyidunā Zakariyyā ﷺ was accepted and he got indication from Allāh ﷻ that a son will be born. His name will be Yaḥyā. Allāh ﷻ informed of this name, and together with this, he said, "This name 'Yaḥyā' is a good name. No one in world until that time had the name. The first person to be given this name was the son of Sayyidunā Zakariyyā ﷺ." The meaning of Yaḥyā is that he will remain alive, i.e., he will remain alive with īmān.

TWO BLESSED NAMES: 'AḥMAD' & 'MUḥAMMAD'

Sisters, I shall inform you of one thing. Before this, no one was named Yaḥyā. May we be sacrificed for Rasūlullāh ﷺ, his name is so blessed that before him, these names were not kept. The names of Aḥmad and Muḥammad became famous in the world through Rasūlullāh ﷺ. It is as though Allāh ﷻ kept these names protected for Rasūlullāh ﷺ. For this reason, keep these names for your children, Inshā Allāh, you will gain an affiliation with Rasūlullāh ﷺ by means of the name and there will be good effects too.

**REQUEST OF SAYYIDUNā ZAKARIYYā ﷺ:
ASKING ALLāH ﷻ FOR KNOWLEDGE &
UNDERSTANDING IS THE SUNNAH OF THE
AMBIYā'**

Sayyidunā Zakariyyā ﷺ made du'ā' to Allāh ﷻ,

He said, "My Rabb, how will I have a boy when my wife has been barren and I have reached extreme old age?"¹

This means that I have faith in your power, but I want to understand how these children will be born.

Will my wife and I become young once again?

Or, will this old age condition remain?

Allāh ﷻ replied,

[An angel] said, "Thus [it will be]; your Rabb says, 'It is easy for Me, for I created you before, while you were nothing.'"²

You and your wife will remain old, and through our power, we shall grant you children in old age. Allāh ﷻ created you when you were nothing. For this reason, today, even in old age, it is not difficult for me to give you children.

Sayyidunā Zakariyyā ﷺ asked Allāh ﷻ for understanding regarding child birth in this condition. The high ranking servants of Allāh ﷻ ask him for knowledge and

¹ Sūrah Maryam: 8

² Sūrah Maryam: 9

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understanding also.

A SIGN; A FORM OF WORSHIP

Sayyidunā Zakariyyā ﷺ made another request, when will the son be born to me? Inform me of the time.

Allāh ﷻ informed him of a unique time. The sign for the time that he was informed of was a sign and it was worship of Allāh ﷻ too. In addition, it was gratitude to Allāh ﷻ. There were three good things that were brought together.

[Zakariyyā] said, "My Lord, make for me a sign." He said, "Your sign is that you will not speak to the people for three nights, [being] sound."¹

The day that your wife will give birth, it will happen such that your tongue will be sealed for three days and three nights. There will be no illness. No worldly talk will be able to come out of your mouth. You will only be able to make the dhikr of Allāh ﷻ, and recite Tasbīḥ.

SHOW GRATITUDE WHEN GETTING A BOUNTY OF ALLāH ﷻ

In the end, the time arrived. Listen, the Noble Qur'ān says,

So he came out to his people from the prayer chamber and signalled to them to exalt [Allāh] in the morning and

¹ Sūrah Maryam: 10

afternoon.¹

Sayyidunā Zakariyyā ﷺ was an Imām. For this reason, he came out of his room and told the people, “You continue with dhikr and Tasbīḥ. For three days, I will not be able to speak to you.”

The time came and for three days and three nights, Sayyidunā Zakariyyā ﷺ made the dhikr of Allāh, he was grateful to Allāh, he did not engage in worldly talk with anyone, then Allāh ﷻ blessed him with a son.

My sisters, we learn from this incident that when Allāh ﷻ grants children, or any other bounty, we must show gratitude to Allāh ﷻ.

SAYYIDUNā YAḥYā ﷺ WAS SENIOR IN AGE & SAYYIDUNā Īsā ﷺ IN RANK

From this, we also learn that Sayyidunā Yaḥyā ﷺ was born first, whilst Sayyidunā Īsā ﷺ was born later. The incident of Sayyidunā Īsā ﷺ will be mentioned ahead, Inshā Allāh. Sayyidunā Yaḥyā ﷺ was senior in age when compared to Sayyidunā Īsā ﷺ, but in terms of rank and status, Sayyidunā Īsā ﷺ was senior to Sayyidunā Yaḥyā ﷺ. In the ḥadīth, they are described as cousins.

¹ Sūrah Maryam: 11

THE REASON FOR SAYYIDUNĀ 'ĪSĀ ﷺ & SAYYIDUNĀ YAḤYĀ ﷺ BEING CALLED 'COUSINS'

In the family of the Banū Isrā'īl, there was a senior person by the name of Fāqūdhā. He had a daughter by the name of Ḥannah. Ḥannah was married to 'Imrān. From Ḥannah and 'Imrān, Sayyidah Maryam ﷺ was born. So, 'Imrān became the maternal grandfather of Sayyidunā 'Īsā ﷺ.

The second daughter of Fāqūdhā was Ayshā'. She was married to Sayyidunā Zakariyyā ﷺ. From this marriage, Sayyidunā Yaḥyā ﷺ was born. For this reason, Sayyidunā Yaḥyā ﷺ and Sayyidah Maryam ﷺ are cousins. This was the family relation.

In the ḥadīth, there is a unique statement stated, where the maternal aunt of Sayyidah Maryam ﷺ is referred to as the maternal aunt of Sayyidunā 'Īsā ﷺ. For this reason, Sayyidunā 'Īsā ﷺ and Sayyidunā Yaḥyā ﷺ are called cousins.¹

AN IMPORTANT WORK OF SAYYIDUNĀ YAḤYĀ ﷺ

Sayyidunā Yaḥyā ﷺ had also announced the Nubuwwah of Sayyidunā 'Īsā ﷺ. This was a great work of the life of Sayyidunā Yaḥyā ﷺ. He announced the glad-tidings of the

¹ Rūḥ-ul-Ma'ānī vol.2 p.128

arrival of Sayyidunā 'Īsā ﷺ. Sayyidunā Yaḥyā ﷺ was born six months before Sayyidunā 'Īsā ﷺ and he made effort for the cause of Sayyidunā 'Īsā ﷺ and he prepared the environment for the spread of Dīn and guidance.¹

In the Noble Qur'ān, Allāh ﷻ says,

"Indeed, Allāh gives you good tidings of Yaḥyā, confirming a word from Allāh and [who will be] honourable, abstaining [from women], and a prophet from among the righteous."²

ESTABLISH GREAT HOPE IN ALLĀH ﷻ

Sisters, I shall tell you of something unique. Whatever we ask from Allāh ﷻ, Allāh ﷻ grants much greater, accordance to his glory and majesty.

What are we? Our tongues are small, our hearts are small, our thoughts are small, we ask Allāh ﷻ for very little. However, Allāh ﷻ grants in great abundance through his glory and majesty.

You have just heard that Sayyidunā Zakariyyā ﷺ made three du'ā's for his son. Allāh ﷻ granted those three bounties, and together with that, he granted other favours and bounties too.

For this reason, you must have great hopes for your

¹ Ṭabarī vol.3 p.252

² Sūrah āl-'Imrān: 39

children, especially in terms of Dīn. Have great hopes and make du'ā' for them too. Inshā Allāh, Allāh ﷻ will definitely fulfil your hopes and respond to your du'ā's.

THE BLESSED HABIT OF MUFTĪ AḥMAD

KHāNPŪRĪ

My second mentor is Muftī Aḥmad Khānpūrī. When anyone would come to him and ask him to make du'ā' for their children, he would say, “May Allāh ﷻ make your son and your daughter greater than what you hope for.”

From this, we understand that whatever hopes we have, they are our small hopes. Allāh ﷻ will make our children much better and greater in terms of Dīn, worldly conditions, knowledge, practice, good character and conduct, and other great qualities.

ONE MUST ASK THE PIOUS FOR DU'Ā' FOR ONE'S CHILDREN

It is mentioned in a ḥadīth that when Rasūlullāh ﷺ came to Madīnah Munawwarah, then the mother of Sayyidunā Anas ﷺ, Sayyidah Umm Sulaym ﷺ brought Sayyidunā Anas ﷺ to Rasūlullāh ﷺ and requested for du'ā'. Rasūlullāh ﷺ made du'ā' for blessings in his wealth and children. Then, he saw the fruits of this du'ā' in this world. He had more than a hundred children. He experienced great blessings in his wealth also.

From this, we learn that the parents must be punctual with

du'ā' for their children, and they must ask the pious servants of Allāh ﷺ to make du'ā' for them too.

A COMPREHENSIVE DU'Ā' OF FAQĪH-UL-UMMAT FOR CHILDREN

Muftī Maḥmūd Ḥasan Gangohī ﷺ would make the following du'ā' when people brought their children to him, 'May Allāh ﷺ grant you child knowledge, practice, a good age, honour and 'āfiyat.' Then he would say, "May he make the child into a dhākir, shākir, dā'ī, and the coolness of your eyes."

A BOY OF UNIQUE QUALITIES: HE WAS GIVEN THE BOOK & WISDOM IN CHILDHOOD

In essence, the three things that Sayyidunā Zakariyya ﷺ had asked for, Allāh ﷺ gave it. The fourth bounty that Allāh ﷺ granted was that Sayyidunā Yaḥyā ﷺ was a child, and in his childhood, Allāh ﷺ granted him the understanding of Dīn.

'O Yaḥyā, hold firmly onto the book.' This means that practice fully on its commands and guide people accordingly. 'and we granted him wisdom during his childhood.'

He started to understand the Dīn in his childhood, he gained significant understanding, intelligence, knowledge and wisdom, true foresight, knowledge of the book of Allāh, and the etiquette of servitude to Allāh ﷺ.

Some children are such that they begin to learn the Noble

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Qur'ān at the age of four. They become a Ḥāfīz at the age of seven. This is also understanding of Dīn during childhood.

Imām Muḥammad ﷺ - a great Ḥanafī Imām – had completed the Ḥifẓ of the Noble Qur'ān at the age of seven.

SOFT HEART

The fifth bounty was a soft heart.

Sayyidunā Yaḥyā ؑ was given a very soft heart by Allāh ﷻ. He would cry in abundance out of the fear of Allāh ﷻ. He would cry so much that there were signs on his cheeks out of abundant crying. He had a merciful and compassionate heart.

PURE CHARACTER

The sixth bounty as a pure face and pure character. He had taqwā and abstinence.

A ḥadīth states that Sayyidunā Yaḥyā ؑ did not commit a sin, nor did he intend committing a sin.¹

SERVITUDE TO ALLĀH ﷻ & HIS PARENTS

The seventh bounty that Allāh ﷻ granted him was 'he was obedient to his parents.'

He would serve his parents. He was the coolness of the eyes of his parents.

The eighth bounty given to him was that he was not disobedient to Allāh ﷻ, and he did not usurp the rights of

¹ Ṭabarī vol.8 p.317

anyone. He fulfilled the rights of Allāh ﷻ and the rights of the servants of Allāh ﷻ as well.

Some children become a headache for their parents.

Shāh ‘Abdul Qādir Dehlawī ﷺ says, “Generally, after great hopes, a couple have a child and then the child is disobedient and is naughty. There was no such thing in the case of Sayyidunā Yaḥyā ﷺ.”¹

HE DISLIKED PLAY EVEN DURING CHILDHOOD

‘Allāmah Shabbīr Aḥmad ‘Uthmānī ﷺ says, ‘Once during his childhood, Sayyidunā Yaḥyā ﷺ was called to play by children of his age. He replied, “We have not been created for play.”²

The tenth bounty given to him was that he had perfect taqwā and abstinence.

PEACE FROM ALLĀH ﷻ

The eleventh great bounty of Allāh ﷻ upon him was,

‘And peace be upon him the day he was born and the day he dies and the day he is raised alive.’³

The day he was born, there was peace from Allāh ﷻ upon him.

The day he passed away, there was peace from Allāh ﷻ

¹ Tafsīr ‘Uthmānī vol.2 p.52

² Tafsīr ‘Uthmānī vol.2 p.52

³ Sūrah Maryam: 15

upon him.

On the day of Qiyāmah, when he will come from the grave, then also, there will be peace from Allāh ﷻ upon him.

If a person gets the message of peace from Allāh ﷻ, then what greater bounty can there be?

The summary is that Allāh ﷻ will not take such a person to task in any condition or at any time. From birth until death, and from death until Qiyāmah, a person will remain protected from the admonishment of Allāh ﷻ.

THE PEACE OF ALLĀH ﷻ

In the āyat, there is mention of peace, i.e., salām from Allāh ﷻ. If Allāh ﷻ sends peace upon a person, it is a means of great honour and nobility. May Allāh ﷻ, through his grace, grant us this bounty too. Āmīn

TWO SAINTS WHO DID ASTONISHING WORK

There is a great saint that passed. Mawlānā Ḥifẓ-uz-Raḥmān Sevharvī ﷺ. Allāh ﷻ blessed him with great ability.

We are astonished at the lives of Mawlānā Yūsuf ﷺ and Mawlānā Ḥifẓ-ur-Raḥmān Sevḥārvī ﷺ. Both of them travelled in abundance, they made great effort in the line of Dīn. One was involved in the field of Da'wat and Tablīgh, and the other was engaged in the war for freedom. After freedom, they did unique work in serving the Muslims in the circumstances they were in. Day and night they were involved with the people, despite this, when a person looks at

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their written works, it seems as though they spent years and years in solitude and effort in order to complete these works. They did such unique research works that it can only be said to be the grace of Allāh ﷻ.

Mawlānā Ḥifẓ-ur-Raḥmān ﷻ wrote 'Qaṣaṣ-ul-Qur'ān'. This is a great work of knowledge and research.

THREE CRITICAL PHASES IN HUMAN LIFE

Mawlānā Ḥifẓ-ur-Raḥmān ﷻ writes, 'Three times are the most delicate for a human being:

1. The time of birth, i.e., when a person separates from the womb of his mother at the time of birth and he comes into the world.

2. The time of death, i.e., when a person leaves the world, and he goes to the barzakh, the world of the grave.

3. The day of reckoning, i.e., when he will come out of the grave and he will present himself in the world of the hereafter for reckoning.

If a person has peace and glad-tidings from Allāh ﷻ in these three times, then understand that he has acquired a great treasure of fortune in this world and the hereafter. May Allāh ﷻ grant us all this bounty from his grace. Āmīn

BEING LOVED IN THE SIGHT OF PEOPLE

In one place in the Noble Qur'ān, Sayyidunā Yaḥyā ﷺ is referred to as Sayyid, i.e., someone who is liked and loved in

the sight of the people. It is as though he acquired leadership also.

He is also called Ḥaṣūr. This means a person who stays away from evil deeds, and he was a person that stayed far away from sin and evil – deeds which every person must stay away from. He was a person that hastened towards good deeds.¹

Sisters, Sayyidunā Zakariyyā ﷺ made three du'ā's for his children. How many bounties did Allāh ﷻ bless his children with? Allāh ﷻ granted such perfections and bounties to the children of Sayyidunā Zakariyyāﷺ, how were all these bounties attained?

PERFECT CHILDREN THROUGH THE BLESSINGS OF DU'Ā'

Sayyidah Maryam ﷺ would get out of season fruits from Allāh ﷻ. Looking at this, Sayyidunā Zakariyyā ﷺ had great enthusiasm from the side of Allāh ﷻ. He was given the divine ability to make du'ā'. In the blessed place where Sayyidah Maryam ﷺ was engaged in worship, in that place Sayyidunā Zakariyyā ﷺ made du'ā'. Allāh ﷻ granted him such a great bounty, that he was given a son like Sayyidunā Yaḥyā ﷺ.²

¹ Ṭabarī vol.3 pp.253-256, Qurṭubī vol.4 pp.50-51

² Ṭabarī vol.3 p.247

STRENGTH OF WORSHIP

Sisters, Allāh ﷻ has blessed your worship with great strength. It has such an effect that through its blessings, Allāh ﷻ granted children that were Ambiyā'.

GUIDANCE FOR MARRIED COUPLES

In the Noble Qur'ān, Allāh ﷻ mentions a special advice. I shall mention it to you. Allāh ﷻ says,

It is He who created you from one soul and created from it its mate that he might dwell in security with her. And when he [i.e., man] covers her, she carries a light burden [i.e., a pregnancy] and continues therein. And when it becomes heavy, they both invoke Allāh, their Lord, "If You should give us a good [child], we will surely be among the grateful." But when He gives them a good [child], they ascribe partners to Him concerning that which He has given them. Exalted is Allāh above what they associate with Him.¹

In these āyāt, Allāh ﷻ has given the husband and wife very important guidance and advice.

IT IS A GREAT BOUNTY FROM ALLĀH ﷻ THAT THE HUSBAND & WIFE ARE FROM THE SAME SPECIES

Allāh ﷻ says, 'It is He who created you from one soul',

¹ Sūrah al-A'rāf: 189-190

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i.e., all men and women were created from Sayyidunā Ādam ﷺ, and from Sayyidunā Ādam ﷺ was his wife, Sayyidah Hawwā ﷺ created.

This is a couple for humanity. The man is for the woman and the woman is for the man. They are from the same species and kind and from the same person. This is also a great bounty of Allāh ﷻ. May Allāh ﷻ bless the Ummah with the proper understanding. Āmīn

IF THERE IS PEACE & TRANQUILITY BETWEEN THE SPOUSES, THEN THE WORLD WILL BE A SAMPLE OF JANNAH

Allāh ﷻ then says, ‘and created from it its mate that he might dwell in security with her.’

For this reason, sisters, if there is peace and security between the spouses, then the world will become a sample of Jannah. If there is no peace and security in their lives, then the world will become a sample of Jahannam, Allāh ﷻ speaks specifically about this in the Noble Qur'ān.

THE NEW SYSTEM OF THE WORLD HAS SNATCHED PEACE & TRANQUILITY

The new system of the world causes peace and tranquillity to go away. What is the new system?

Women are uncovered and unveiled. This has caused peace and tranquillity to vanish.

Women leaving the home and going to work, going to

shop, this has become a means of causing peace and tranquillity to evaporate.

Sisters, through the blessings of practising on the sharī'ah, Inshā Allāh, Allāh ﷻ will bless the husband and wife with peace and tranquillity. Work according to the division of tasks by Allāh ﷻ. The men must work outside the home, and the women must work inside the home.

CONCERN OF THE PARENTS DURING PREGNANCY

Allāh ﷻ then says, 'And when he [i.e., man] covers her, she carries a light burden [i.e., a pregnancy] and continues therein.' When a woman becomes pregnant, then in the beginning, her stomach is very light. She moves about easily. When her stomach becomes heavy, and difficulty increases, and the couple have conviction that now Allāh ﷻ will bless them with children in the house, then their concern increases.

There is a need to be concerned. Sisters, this is because many times we hear in the news that the child passed away before birth, or an abnormal child was born. Hence, during the pregnancy, one must make abundant du'ā' and ask others for du'ā' that Allāh ﷻ grants a proper healthy child, no abnormal child must be born.

Many a time it so happens that there is a child, but the child has a defect. The child is blind, the child has no ear, or the child is deaf, or the child is dumb, or lame. Such children become a major test for the parents.

May Allāh ﷻ grant proper healthy children in our homes.
Āmīn

A third defect is that if the child grows up and it becomes disobedient. Hence, one must make du'ā' that the child becomes pious and upright. After it comes of age, it must have no defects in terms of character. One must make du'ā' for this too.

IMMEDIATE BOUNTY FOR PRACTISING UPON THE SUNNAH

I shall inform you of something of note. I read in a book of Sīrah, Mawlānā Dr 'Abdul Ḥayy 'Ārifī ﷺ is the Khalīfah of Mawlānā Thānwī ﷺ. He mentioned that when eating on the food cloth, and a morsel falls down, then picking up the morsel is Sunnah.¹

Those who pick up the morsel and eat it, Allāh ﷻ will let healthy children be born amongst them. Their children will not have defects. They will not be blind, they will not have illness and defects in their childhood. They will have beautiful children. They will experience this immediate bounty for practising upon the Sunnah of Rasūlullāh ﷺ.

BY INTERCOURSE DURING MENSES THE CHILD WILL HAVE A DEFECT

When the topic started, let me go ahead, it is the

¹ Uswa' Rasūl-e-Akram ﷺ p.92

command of Allāh ﷻ that during the time of menses, the husband and wife must not have relations. It is forbidden to have relations during menses. I have heard from the pious that when a person has relations during menses, then the child will have a defect. There will be weakness in the body. The parents are responsible for this.

ALLĀH ﷻ ALONE GRANTS CHILDREN

Allāh ﷻ advises us by saying that when he grants children, then one must never say that the child was born because of a certain doctor, but understand the child to be the bounty of Allāh ﷻ. One must always say that the child was granted by the grace and mercy of Allāh ﷻ.

Do not make the child do anything wrong. There are many children that are taken to graves and their hair is grown in funny ways etc. All sorts of actions of disbelief and polytheism are done. Vows are made and so on. Do not do anything wrong. One must ask the children to worship Allāh ﷻ.

KEEP ISLĀMIC NAMES FOR THE CHILDREN

Keep Islāmic names for the children. Keep a name that shows gratitude to Allāh ﷻ. For example, 'Abdullāh, 'Abdur-Raḥmān. When keeping names like this, one will be showing gratitude to Allāh ﷻ for granting the bounty of a child. Allāh ﷻ is the one that granted the child.

Nowadays, people keep many un-Islāmic names. One

does not know whether it is a Muslim name or a non-Muslim name.

These are a few important and necessary guidelines that Allāh ﷻ mentions in the Noble Qur’ān, in Sūrah al-A’rāf.

A UNIQUE INCIDENT OF CHASTITY & PURITY

Upon the completion of the lecture today, I want to mention a unique incident. This year, in Rabī’-ul-Awwal, I travelled to Egypt. There are many unique and strange things there. I have mentioned the detailed report of the journey to Egypt. It is on the internet. You can listen to it. It has been published in the book Dhekī huwī Dunyā volume 3. I feel it appropriate to mention one incident at this point.

There is an area in Egypt called Qarāfah. The grave of Imām Shāfi’ī رحمه الله is present there. There are graves of other great ‘Ulamā’ there too. The grave of Imām Abul Ḥasan Ṭāhir bin Ghalbūn is also there. Next to him is the grave of his daughter. Her grave is referred to as ‘Arūsah Aṣ-Ṣaḥrā’, i.e., the bride of the jungle. I read a unique incident of this girl. The famous historian, ‘Allāmah Sakhāwī Ḥanafī رحمه الله has a book called Tuḥfatul-Aḥbāb. I have this book. It covers the history of Egypt. I read an incident in it, I shall recount it to you,

The father of this girl was a great ‘ālim, qārī and a pious servant of Allāh ﷻ. He brought his daughter up in such a way that she was pious, upright, and chaste. When she came of age, the father married her off to her cousin. The girl was so

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pious that she never saw the face of any ghayr-maḥram. She only saw her father. Throughout her life, she never saw any male face besides that of her father. What a pious, pure and chaste girl!

When she got married, then after the Nikāḥ, the husband went to his bride. He removed the veil from her face. She was so bashful and shy that she broke into a sweat. Sweat started rolling on her body and she made du'ā', 'O Allāh, do not disgrace me at the hands of anyone.'

Subsequently, Allāh ﷻ accepted her du'ā' and she passed away immediately. The people buried her. Her grave is by the side of her father's grave.

Until today, the living miracle of this woman is that there are two pillars at the side of her grave. There are two circles on the pillars. It is written in the books, and people have gone there and experienced it, that whoever goes to the grave of this woman and places his hand on the circle on the pillar, then even during severe winter, his body will begin to perspire.

It is also famous that whoever stands at the grave of this woman and makes du'ā', Allāh ﷻ will accept the du'ā'. She was such a pious woman. May Allāh ﷻ bless us all with such shame, modesty, and chastity. Āmīn

**A FEW IMPORTANT DU'Ā'S MENTIONED IN THE
ḤADĪTH FOR PROTECTION IN THE FILTHY
ENVIRONMENT TODAY**

Allāhumma innī As'alukal Hudā wat Tuqā wal 'Afāfa wal Ghinā

O Allāh, I ask you for guidance, taqwā, purity and wealth.¹

Allāhumma innī a'ūdhu bika min munkarātil akhlāqi wal a'māli wal ahwā' wal adwā'

O Allāh, I seek protection with you from evil character, evil deeds, evil desires, and illnesses.²

Allāhumma innī a'ūdhu bika min sharri sam'ī wa min sharri baṣarī wa min sharri lisānī wa min sharri qalbī wa min sharri mani'yī

O Allāh, I seek protection with you from the evil of my ears, the evil of my eyes, the evil of my tongue, and the evil of filthy desires.³

The reason for this is that sin comes from the ears, from the eyes, from the tongue, and from evil desires. The three du'ā's mentioned in the ḥadīth are very powerful and very valuable. One must ask these du'ā's in the court of Allāh ﷻ. Ask these du'ā's in the last sitting of nafl Ṣalāh. Ask out of

¹ Muslim

² Tirmidhī

³ Tirmidhī

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Ṣalāh. Inshā Allāh, Allāh will protect one from the evils of the tongue, he will make the tongue of a person sweet. Allāh will save a person from evil character, from evil desires and from evil habits. These are du'ā's that have been mentioned in the ḥadīth, they have been taught by Rasūlullāh ﷺ. They are unique du'ā's.

There is another du'ā' taught in the Aḥādīth. Sayyidah 'Ā'isha رضي الله عنها says that Rasūlullāh ﷺ said, “When Allāh ﷻ sent Sayyidunā Ādam عليه السلام to the earth, then he went to the Ka'bah and he performed two rak'at of Ṣalāh. At that time, Allāh ﷻ taught a du'ā' to Sayyidunā Ādam عليه السلام and said, “Read this du'ā'. Your taubah will be accepted, and whoever will read this du'ā', Allāh ﷻ will forgive his sins, fulfil his needs, protect him from Shayṭān, he will get sustenance from all sides and the world will be forced to come to him.” The following du'ā' was taught to Sayyidunā Ādam عليه السلام, and Rasūlullāh ﷺ taught it to his Ummah. The du'ā' is,

Allāhumma innaka ta'lamu sirrī wa 'alāniyatī faqbal ma'dhiratī, wa ta'lamu ḥājatī fa'tinī su'lī, wa ta'lamu mā fī nafsī faghfir lī dhunūbī. Allāhumma innī as'aluka imānan yubāshiru qalbī wa yaqīnan ṣādiqan ḥattā a'lama annahu lā yuṣībunī illā mā katabta lī wa riḍan bimā qasamta lī innaka 'alā kulli say'in qadīr

O Allāh, you know my hidden and outer condition. O Allāh accept my excuse. O Allāh you know my needs. Therefore, fulfil what I ask.

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O Allāh, whatever is in my heart, forgive my sin. O Allāh, I ask you for īmān, such īmān that is deeply entrenched in my heart, and true conviction that will cause my belief to become proper, such that whatever difficulty you have written for me, only that will reach me. Nothing else will reach me. Whatever bounty you have decreed for me, whatever division you have decided for me, I am pleased with it.

O Allāh, grant me this ability. Indeed you have power over everything.¹

Ask this du'ā', through its blessings, your sins will be forgiven, your taubah will be accepted, there will be blessings in your provision, you will be protected from Shayṭān,

Allāh will fulfil our needs and grant us in abundance. May Allāh ﷻ grant us pious and good ability. Āmīn

وآخر دعوانا أن الحمد لله رب العالمين

¹ Al-Hizb-ul-A'dham

THE WIFE OF 'IMRĀN & THE UNIQUE STORY OF THE BIRTH OF HER DAUGHTER: SAYYIDAH MARYAM ﷺ

Introduction

Name: Hannah bint Fāqādh bin Fatīl

Husband: 'Imrān, a pious person of the Banū Isrā'īl.¹

Allāh ﷻ chose this family for a great bounty. This family was the best family of their time. For this reason, Allāh ﷻ chose them over the world. This family was from the people of goodness and blessings at that time.

الحمد لله نحمده ونستعينه ونستغفره ونؤمن به ونتوكل عليه
ونعوذ بالله من شرور أنفسنا ومن سيئات أعمالنا، من يهده الله فلا مضل
له ومن يضلله فلا هادي له ونشهد أن لا آله 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

فأعوذ بالله من الشيطان الرجيم، بسم الله الرحمن الرحيم

[Mention, O Muḥammad], when the wife of 'Imrān said,
"My Rabb, indeed I have pledged to You what is in my
womb, consecrated [for Your service], so accept this from

¹ Ṭabarī vol.3 p.234, Rūḥ-ul-Ma'ānī vol.2 p.128

me. Indeed, You are the Hearing, the Knowing." But when she delivered her, she said, "My Rabb, I have delivered a female." And Allāh was most knowing of what she delivered, and the male is not like the female. "And I have named her Maryam, and I seek refuge for her in You and [for] her descendants from Satan, the expelled [from the mercy of Allāh]."¹

In these āyāt of the Noble Qur'ān, the incident of a pious bondswoman of Allāh ﷻ is discussed. In this incident, there are many points of advice. May Allāh ﷻ grant us all the ability to practice upon them after hearing them, especially our sisters should be made pious and upright too.

HUSBAND OF SAYYIDAH ḤANNAH ﷻ

Sayyidah Ḥannah ﷻ was a pious woman. Her husband's name was 'Imrān. 'Imrān was a pious man. He was the Imām of Bayt-ul-Muqaddas. If the Imām of the Ḥaram has to come today, then how much do we honour him. in the same way, 'Imrān was the Imām of Bayt-ul-Muqaddas. He had a high and lofty position. He was from the select servants of Allāh ﷻ.

'Imrān was from the family of Sayyidunā Ibrāhīm ﷺ. From this, we understand that the family of Sayyidah Ḥannah ﷻ was a family of Ambiyā'.

¹ Sūrah āl-'Imrān: 35-36

THE LONGING & DU'Ā' OF SAYYIDAH HANNAH ﷺ

Sayyidah Hannah ﷺ did not have any children. She would not experience any menses. One day, Sayyidah Hannah ﷺ was sitting outside the passage of her house. There was a tree there. The gaze of Sayyidah Hannah ﷺ fell on the tree. There was a bird sitting there. The bird had chicks and she was being affectionate to her chicks.

She also saw the scene of how a bird was putting food in the mouth of her chicks and feeding them compassionately.

Sayyidah Hannah ﷺ saw this scene and her heart was overwhelmed. She had the hope in her heart about how fortunate this bird was. She was showing love and affection to them. 'If I had a child, then I would show affection to the child for the sake of Allāh.'

Every woman has a natural desire for a child to be in her lap and she should show affection to the child. Sayyidah Hannah ﷺ made du'ā' to Allāh ﷻ,

O Allāh, you know that I do not have children. O Allāh, grant me children through your grace.' She made sincere du'ā' to Allāh ﷻ.¹

SPIRITUAL PRESCRIPTIONS FOR HAVING CHILDREN

Sisters, if there is anything effective in order to acquire

¹ Rūḥ-ul-Ma'ānī vol.2 pp.128-129

children, then it is du'ā' in front of Allāh ﷻ. By means of du'ā', Inshā Allāh, one's hope of children will be acquired, and one must also make du'ā' for pious children. The du'ā' of a Nabī is mentioned in the Noble Qur'ān,

"My Rabb, grant me from Yourself a good offspring. Indeed, You are the Hearer of supplication."¹

From this du'ā' we learn that it is the Sunnah of the Ambiyā' to make du'ā' for pious children.

GRANTING CHILDREN IS THE POWER OF ALLĀH



Sisters, granting children is in the power of Allāh ﷻ. Allāh ﷻ says,

To Allāh belongs the dominion of the heavens and the earth; He creates what He wills. He gives to whom He wills female [children], and He gives to whom He wills males. Or He makes them [both] males and females, and He renders whom He wills barren. Indeed, He is Knowing and Competent.²

For this reason, one must ask for children only from Allāh ﷻ.

May Allāh protect, for the sake of children, there are some sisters that use non-shar'ī forms of treatment, ta'wīdh etc. This goes to the extent that they even go to non-Muslim

¹ Sūrah āl-‘Imrān: 38

² Sūrah Shūrā: 49-50

‘āmils. This is something that puts ones īmān in danger.

A BLESSED WOMAN: ONE WHO GIVES BIRTH FIRST TO A FEMALE

In these āyāt, when explaining the types of children, Allāh ﷻ mentioned females first. From the indication of this āyat, Sayyidunā Wāthila bin Asqa’ ﷺ said, “The woman that gives birth first to a female is blessed.”¹

Another ḥadīth says, ‘That woman is blessed who gives birth first to a female.’²

Another report states, ‘The person who is tested by a female and he treats her well, then these females will become a veil between him and Jahannam.’³

The summary is that it is part of the customs of ignorance to feel the birth of a girl to be bad or evil. Muslims must refrain from this. They must be pleased with the promise of Allāh ﷻ with regards to bringing up girls.

ANOTHER QUR’ĀNIC PRESCRIPTION TO ACQUIRE CHILDREN

In another āyat, Allāh ﷻ says,

And said, 'Ask forgiveness of your Lord. Indeed, He is

¹ Qurṭubī vol.16 p.33

² Mīzān-ul-I’tidāl vol.2 p.109, Qurṭubī vol.16 p.33

³ Bukhārī #1418

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ever a Perpetual Forgiver. He will send [rain from] the sky upon you in [continuing] showers. And give you increase in wealth and children and provide for you gardens and provide for you rivers.¹

If a person does not have children, then Allāh ﷻ has given the prescription to acquire children in the Noble Qur'ān. One must make abundant Istighfār. Through the blessings of Istighfār, Inshā Allāh, Allāh ﷻ will grant a person children.

The summary is that one must bear in mind 2 things to acquire children:

1. Du'ā' to Allāh ﷻ

الاستغفار Istighfār

ONE MISTAKE OF OURS

Sayyidah Ḥannah ﷻ made du'ā' with sincerity and a yearning heart. Remember, the du'ā' that is made with a yearning heart, longing, a soft heart, it is definitely accepted by Allāh ﷻ.

Today, our condition is such that when we sit to make du'ā', then our heart is in the kitchen and we are counting with the tongue. It seems as though we are making someone write a list of items. Remember, the du'ā' that is made with the heart yearning, seeking, that du'ā' will Inshā Allāh be accepted.

¹ Sūrah Nūḥ: 10-12

ACCEPTANCE OF DU'Ā'

Allāh ﷻ accepted the du'ā' of Sayyidah Hannah ﷺ. She started experiencing menses. After she was clean, she met with her husband. She fell pregnant. This was all the power of Allāh ﷻ. After this, she was convinced that she had a child in her stomach. So, she did something amazing. I want to tell the sisters about it. She did not know whether the child she was carrying was a male or a female.¹

FREEING ONE'S CHILDREN FOR DĪN

At that time, the custom in vogue was that people free their children for the service of the Dīn of Allāh ﷻ. There were such mothers that when a son was born, she would make the intention that her son will serve the Dīn of Allāh ﷻ. She would not make the child do any work of the world. At that time, the centre of activity was Bayt-ul-Muqaddas, just as we have the Ka'bah today. For this reason, the mothers would make the intention that she will give her son for the service of Bayt-ul-Muqaddas.

May Allāh ﷻ grant our sisters the same kind of enthusiasm that they will make the intention to free their children to learn the Dīn. Inshā Allāh, our children will become Ḥuffāẓ, 'Ulamā', inviters to Dīn, Muftīn, perfect Muslims, we must make such intentions and such du'ā's from Allāh ﷻ.

¹ Rūḥ-ul-Ma'ānī vol.2 p.129

THE VOW OF SAYYIDAH HANNAH ﷺ

Generally, people free their sons for the Dīn of Allāh ﷻ. Sayyidah Ḥannah ﷺ did not yet know whether she was carrying a boy or a girl. However, she was such a pious woman that immediately made the intention, ‘O Allāh, until today, there were no children in our house. The child that is in my belly now, when it is born, I shall give it for the service of Al-Masjid Al-Aqṣā.’

Her intention for this vow was full of emphasis, it was a powerful intention, and there was a severe longing. The Noble Qur'ān uses a word denoting emphasis. She used two names of Allāh ﷻ ‘Samī’ and ‘Alīm’ as a means in asking.¹

Allāh ﷻ loved the vow of this woman so much that he mentioned this vow in the Noble Qur'ān. ‘O my Rabb, indeed I vow to you whatever is in my belly, it is free (for work of Dīn). accept this from me.’

ATTENTION TO DU'Ā' FOR THE ACCEPTANCE OF AN ACTION

My sisters, in her du'ā', Sayyidah Ḥannah ﷺ teaches us that our deeds will be accepted by Allāh ﷻ. One must make du'ā' for this. When we perform Ṣalāh, we must make du'ā', ‘O Allāh, accept our Ṣalāh.’ If we give charity, then make du'ā', ‘O Allāh, accept our charity.’

¹ Qurṭubī vol.4 p.42, Rūḥ-ul-Ma'ānī vol.2 p.129

IT IS SINFUL TO DO SONOGRAPHY WITHOUT A NEED

There is an important point to understand here. Sayyidah Hannah ﷺ did not know whether there was a boy or a girl in her stomach. She only knew that she was pregnant and she made a vow.

When a woman is pregnant, it will be sinful to check if the child is a boy or a girl without need.

BIRTH OF A GIRL & CONCERN OF SAYYIDAH HANNAH ﷺ

Anyway, time passed and Allāh ﷻ blessed Sayyidah Hannah ﷺ with a daughter. When a girl was born, Sayyidah Hannah ﷺ became extremely worried. She said, "O Allāh, I made a vow so that the child will be dedicated to serving the Masjid. But now, how will a girl do service in the Masjid?"

Allāh ﷻ says,

"My Lord, I have delivered a female." And Allāh was most knowing of what she delivered.¹

SAYYIDAH HANNAH ﷺ PRESENTS AN EXCUSE IN FRONT OF ALLĀH ﷻ

Sayyidah Hannah ﷺ said to Allāh ﷻ, by way presenting an excuse,

¹ Sūrah āl-‘Imrān: 36

‘and the male is not like the female.’¹

REASON FOR PRESENTING AN EXCUSE

1. In that time, the shar’ī way was that boys would be given in the path of Allāh ﷻ, not girls.

2. Boys have greater ability in order to serve at a place of worship. Women experience menses etc. During that time, she is forbidden from coming to the Masjid.

3. Boys have more strength, women are weak. For this reason, boys are more suited for service.

الرجاء يزوج الناس
A person will have to meet and mix with others. All kinds of people come to a place of worship. For this reason, boys are more appropriate. If a woman has to mix with others, she can be accused.²

THE CHOICE OF ALLĀH ﷻ

Despite all of these reasons, Sayyidah Hannah ﷺ knew that whatever decision Allāh ﷻ makes regarding his servants - that is best. The choice servants of Allāh ﷻ sacrifice their own likes and wishes for the wishes of Allāh ﷻ. For this reason, it is mentioned in the Noble Qur’ān, ‘and Allāh knows best what she delivered.’ By means of this sentence, she got consolation and she tried to get rid of her grief.

¹ Ibid

² Ṭabarī vol.3 pp.237-238

THE DIFFERENCE BETWEEN MEN & WOMEN

From this āyat, it is also proven that naturally, there is a difference between men and women. Allāh ﷻ differentiates between men and women. For this reason, it is something beyond the mind and proper understanding to call for equal rights. The biology, abilities, and natures of men and women are completely different, how can there be equality?

This is the slogan and call of the people that want to take impermissible benefit from the body of women, and under the veil of equality, they want to use women.

Can it ever be the case that men start delivering babies? It can never be. Allāh ﷻ created women for this. So, how can there ever be equality?

AN INTRICATE POINT

The former teacher at Jāmi'ah Dabhel, Mawlānā Ayyūb A'zamī ﷻ would say, "At first, ghee would be made from vegetables. Now, vegetables are made from ghee." He was indicating towards vegetable ghee.

First, women would deliver children. Now, the entire world delivers.

SAYYIDAH HANNAH ﷻ KEPT THE NAME 'MARYAM'

When a girl was born, then Sayyidah Hannah ﷻ kept the name 'Maryam'. The Noble Qur'ān says, 'I have named her 'Maryam'.'

By means of this name, she took a good omen that every action of hers will be in accordance to her name.

GOOD NAMES FOR CHILDREN & THEIR EFFECTS

Sisters, keep good names for your children. The good names have good effects on the children. 'Maryam' is Aramaic, it means 'one who worships'.

The Mufasssīrīn have written, 'the mother kept the name Maryam with the intention that her daughter becomes a person who engages in worship. This enthusiasm of the mother was accepted by Allāh ﷻ, and Sayyidah Maryam ﷺ definitely became a person who engaged in worship.'¹

WHICH NAME IS GOOD?

The main question is: what is the standard of a good name?

Is the name of some hero, film actor, or some sports player a good name?

This is in terms of what people understand.

On the other hand, the reality is that those whom the world take to be heroes, they are zeroes. They are not gems, they are worms. They are a means of taking people astray, they can never be heroes.

There are many names nowadays that were not common before. Now, they are becoming common amongst Muslims; the names of actors and players.

¹ Rūḥ-ul-Ma'ānī vol.2 p.130

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There was a person that came to me and asked a question: 'Can I keep the name Thāniyah? What is the meaning?' I said, 'Keep another name. This is because the basis for which you want to keep the name is wrong.' (It is the name of a famous female sports player.)

The standard of a good names is that the names of the Ambiyā'; they have come in the Noble Qur'ān. In the Aḥādīth, one will find the names of the Ṣaḥābah ﷺ, the wives of Rasūlullāh ﷺ, and his daughters. Make this the standard.

AN EXCELLENT TRAIT OF THE PEOPLE OF GUJARAT

There was a famous orator that would come to us. His name was Mawlānā 'Abdul Majīd Nadīm Shah ﷺ. People in other countries also had the good fortune of hosting him. On one occasion, he said, "You people of Gujarat have taken control of keeping the names of the Ambiyā'. Whoever you ask of their name, you hear, Mūsā, Ādam, Yāḥyā, Hārūn, Ṣāliḥ etc.'

Alḥamdulillāh, these names are kept in great abundance in our area.

There is a report in Abū Dāwūd, Sayyidunā Abū Dardā' ﷺ reports that Rasūlullāh ﷺ said, "On the Day of Qiyāmah, you will be called by your names and the names of your fathers, so keep good names."

A WELL-KNOWN EXAMPLE OF KEEPING NAMES WITH AN INAPPROPRIATE INTENTION

Eight to ten years ago, there was a city of Muslims in which the people would keep the name 'Imrān for their sons. I would say to the people, "The name 'Imrān comes in the Noble Qur'ān, it is a very good name. It is the name of a pious servant of Allāh. However, today the people name their children 'Imrān because the captain of the Pakistan cricket team has the name 'Imrān.

Look, when a person changes his intention, how does the matter change? If a person keeps the name 'Imrān because it has been mentioned in the Noble Qur'ān, it is the name of a person in the family of a Nabī, then it is very good. However, people keep this name because it is the name of a player. The intention has changed, so the effect and benefit will also change.

WHO SHOULD NAME THE CHILD?

From the āyat of the Noble Qur'ān we learn that the mother of Sayyidah Maryam  kept her name. Here, the father's sister feels it her right to name the child. If she is not consulted, she becomes displeased. This custom is wrong. I do not know how this came into our society. From this āyat of the Noble Qur'ān we learn that the mother can keep the name of the child. The mother of Rasūlullāh  kept his name.

DU'ā' OF SAYYIDAH HANNAH ﷺ

Sayyidah Hannah ﷺ was a pious woman. When her daughter was born, she immediately made du'ā' to Allāh ﷻ, 'I seek protection for her and her progeny from Shayṭān the rejected one.'

O Allāh, save my daughter Maryam from Shayṭān and save her children from Shayṭān.

SHAYṬĀN COMES AT THE TIME OF BIRTH

There is a report in Ṣaḥīḥ Bukhārī from Sayyidunā Abū Hurayrah ﷺ that Rasūlullāh ﷺ said, "Shayṭān pokes every human that is born at the time of child birth, except for 'Īsā bin Maryam. When he came to poke, he poked the veil."

Sayyidunā Abū Hurayrah ﷺ then recited the āyat, 'I seek protection for her and her progeny from Shayṭān the rejected one.'

The summary is that Shayṭān did not poke Sayyidah Maryam ﷺ and Sayyidunā 'Īsā ﷺ. From this, we learn that we must always have concern about protecting our children from Shayṭān and his plots.

AN EXCELLENT DU'ā' FOR PROTECTION FROM SHAYṬĀN FOR CHILDREN

In Ṣaḥīḥ Bukhārī, there is a special du'ā' mentioned for the protection of one's children.

A'ūdhu bikalimātillāhit Tāmmāti min kulli Shayṭānin wa Hāmmatin wa min kulli 'aynin lāmmatin

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By means of the perfect words of Allāh, I seek protection, from every Shayṭān, from every poisonous animal and every harmful gaze.

It is stated in a ḥadīth that Rasūlullāh ﷺ would make this du'ā' for Sayyidunā Ḥasan ﷺ and Sayyidunā Ḥusayn ﷺ and he said, "Sayyidunā Ibrāhīm ﷺ would also seek protection for Sayyidunā Ismā'il ﷺ and Sayyidunā Ishāq ﷺ through these words."

CONCERN OF THE MOTHER

My sisters, look at the women of that time. The child was still in the womb, then the child was born, but she had so much of good hopes for the child. She was making du'ā's for the child, what women they were!

ENTHUSIASM TO FULFIL HER VOW

Sayyidah Ḥannah ﷺ made du'ā' to Allāh ﷻ and then made an intention, 'I have to fulfil my vow.' She took the innocent child to Bayt-ul-Muqaddas.

Just think for a moment, my sisters, the child was just born and the mother was worried that she made an intention in front of Allāh ﷻ that she will give this child for the Dīn of Allāh. She took the name of the child, made du'ā; and wrapped the child in a cloth. She took the child to Bayt-ul-Muqaddas. Subḥānallāh, what a woman of enthusiasm!

It is said that 'Imrān, the husband of Sayyidah Ḥannah ﷺ had passed away. It is as though Sayyidah Maryam ﷺ was

born an orphan. Rasūlullāh ﷺ was also born an orphan.

MOTHER & DAUGHTER IN BAYT-UL-MUQADDAS

The mother Sayyidah Ḥannah ؓ took the orphan child and went to the door of Bayt-ul-Muqaddas. There were many pious servants of Allāh ﷻ there. She said to them, “I have come with this innocent child of mine’s. Accept Maryam for the Dīn of Allāh.”

All the pious servants of Allāh ﷻ that were living at Bayt-ul-Muqaddas had gathered. Sayyidah Ḥannah ؓ said, “I know that boys are free for the service of the house of Allāh, and I have brought a girl. A girl experiences menses. This is also an issue.”¹

MENSES IS SOMETIMES A UNIQUE MERCY

When Rasūlullāh ﷺ went for the last ḥajj of his life, then Sayyidah ‘Ā’isha ؓ had menses. She was yet to perform ‘Umrah. When she was purified of her menses, then Rasūlullāh ﷺ said to her brother ‘Abdur-Raḥmān, “Take your sister to Tan’īm. Tie the iḥrām there and perform Qaḍā’ ‘Umrah.”²

My sisters, menses coming to Sayyidah ‘Ā’isha ؓ was a mercy for the women to come until Qiyāmah, as whichever women wants to make ‘Umrah and she lives in Makkah, they

¹ Rūḥ-ul-Ma’ānī vol.3 p.133

² Bukhārī #1556

can go there. Sayyidah 'Ā'isha ؓ tied the iḥrām and returned to perform 'Umrah.

There is a beautiful Masjid today in Tan'im, the place from which Sayyidah 'Ā'isha ؓ tied the iḥrām. It is called Masjid 'Ā'isha. People tie the iḥrām from there for 'Umrah.

SAYYIDAH HANNAH ؓ FULFILLED HER VOW

Sayyidah Hannah ؓ said, "This is a girl. There are naturally many issues that will arise regarding her. There is the issue of pardah. However, I shall not take my daughter home. I have made a vow to Allāh. I shall fulfil my vow."

The scholars at Bayt-ul-Muqaddas met and decided that when this woman has a blessed enthusiasm, then she must be kept for the service of the house of Allāh.¹

Allāh accepted this girl with a good acceptance and let her grow up in the best way.

What a woman of blessed intentions, Allāh ؓ considered her enthusiasm and accepted her daughter. May Allāh ؓ bless us all with pure enthusiasms. Āmīn

وآخر دعوانا أن الحمد لله رب العالمين

¹ Rūḥ-ul-Ma'ānī vol.2 p.133

**THE ENTHUSIASM OF WORSHIP OF SAYYĪDAH
MARYAM ﷺ & THE UNIQUE BOUNTIES OF
ALLĀH ﷻ**

Name: Maryam bint 'Imrān

Family: The family of Sayyidunā Dāwūd ؑ. Her family was a noble one of the Banī Isrā'īl. She was the daughter of the Imām of Bayt-ul-Muqaddas, 'Imrān. She had a lofty upbringing amongst the Banī Isrā'īl.

Maryam is an Aramaic word. It means 'worshipper'.

She grew up in a unique way. In one day, she had so much of intelligence and understanding that it would normally take a year for the same to come about in a normal child.

Her grave is near Masjid Al-Aqṣā.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله وكفى وسلام على عبادة الذين اصطفى، اما بعد، فأعوذ بالله

من الشيطان الرجيم، بسم الله الرحمن الرحيم

So her Rabb accepted her with good acceptance and caused her to grow in a good manner and put her in the care of Zakariyyā. Every time Zakariyyā entered upon her in the prayer chamber, he found with her provision. He said, "O Mary, from where is this [coming] to you?" She said, "It is from Allāh. Indeed, Allāh provides for whom He wills without account."¹

In these āyāt of the Noble Qur’ān, the incident of the pious bondswoman of Allāh ﷺ, Sayyidah Maryam ﷺ is mentioned. The complete story of Sayyidah Maryam ﷺ is mentioned in two separate Sūrahs of the Noble Qur’ān. There are many points of advice and beneficial points of wisdom in them. May Allāh ﷻ bless us with the divine ability to worship him, after reading and hearing of these incidents.

INTRODUCTION TO THE BANĪ ISRĀ’ĪL

Banī Isrā’īl is the name of a family. At one point in history, they were very pious. Thousands of Ambiyā’ were born in this family. From the time of Sayyidunā Ya’qūb ﷺ until Sayyidunā ‘Īsā ﷺ, all the Ambiyā’ that came – they

¹ Sūrah āl-‘Imrān: 37

were all from this family. Nubuwwah remained in this family for hundreds of years.

Banū means 'sons'. Isrā'īl was the title of Sayyidunā Ya'qūb ﷺ. The twelve sons of Sayyidunā Ya'qūb ﷺ and their children are called 'Banī Isrā'īl.'

Isrā'īl is a word of Aramaic. It means 'servant of Allāh'. This means that the Banī Isrā'īl are the pious servants of Allāh. This word is a reminder to them that they are from the children of the pious servants of Allāh. For this reason, they must remain pious and the servants of Allāh.¹

LEADER OF THE WOMEN OF THE BANŪ ISRĀ'ĪL

Sayyidah Maryam ﷺ is referred to as the leader of the women of the Banī Isrā'īl.

GREAT WOMAN

Sayyidah Maryam ﷺ is the mother of Sayyidunā 'Īsā ﷺ. She was the great woman that was given a son without the agency of a man. She is the blessed woman to whom Allāh ﷻ granted out of season fruits from his unseen treasures.

From some reports, we learn that there are five women to whom Allāh ﷻ blessed with virtue over the women of the world. One of them is Sayyidah Maryam ﷺ.²

She is the great woman about whom Allāh ﷻ has

¹ Jalālayn p.8

² Ṭabarī vol.3 p.262

mentioned many aspects about in the Noble Qur'ān.

The birth of Sayyidah Maryam ﷺ was covered already in the incident of Sayyidah Ḥannah ﷺ.

It was also mentioned that her mother fulfilled her vow and handed over Sayyidah Maryam ﷺ to the 'Ulamā' of Bayt-ul-Muqaddas.

WHO SHOULD TAKE CARE OF SAYYIDAH MARYAM ﷺ?

Now, all the scholars and pious people that lived there, they all began to discuss the matter. One said that he will care for her, another also said that he will take care, each one was ready to do the service of looking after and bringing up this girl.

The father of Sayyidah Maryam ﷺ was the former imām of Bayt-ul-Muqaddas, and he was the teacher of all the present imams. For this reason, they wanted to look after and care for the daughter of their teacher and pious elder. They wanted the chance to serve.

PROPOSAL OF SAYYIDUNĀ ZAKARIYYĀ ﷺ

At that time, a Nabī of Allāh, Sayyidunā Zakariyyā ﷺ, lived in Bayt-ul-Muqaddas. He was the imām of Masjid Al-Aqṣā. Sayyidunā Zakariyyā ﷺ said to the scholars, "Give this child to me. I shall look after her."

The reason was clear. At that time, Sayyidunā Zakariyyā ﷺ was the head imām of Bayt-ul-Muqaddas. The second

special reason was that the maternal aunt of Maryam was the wife of Sayyidunā Zakariyyā ﷺ. The rank of the maternal aunt is equal to that of the mother.

A UNIQUE PROPOSAL

Despite this, all the imams did not accept. It was then decided that they will draw lots. It was decided that if the name of a person came out, he will be the person to take care of Maryam.¹

Subsequently, the papers were thrown. This scene is explained in the Noble Qur'ān,

And you were not with them when they cast their pens as to which of them should be responsible for Maryam. Nor were you with them when they disputed.²

These were twenty-nine scholars that would write the Taurāt with copper pens. It was decided that they will take their copper pens and go to the River Jordan and throw their pens. Whoever's pen remained safe, he was to take care of Maryam, and whoever's pen went down, he will not get the chance to look after Maryam. This was the decision. Subsequently, all these scholars went to the river bank and threw their pens.

SOMETHING UNIQUE

When all of them threw their pens, then Sayyidunā

¹ Ṭabarī vol.3 pp.242-243

² Sūrah Maryam: 44

Zakariyyā ﷺ also threw his pen. The result was that the pens of the scholars sank, and the pen of Sayyidunā Zakariyyā ﷺ stayed on the water.

In this incident, two miracles took place:

1. A weighty copper pen did not sink, it flowed.
2. It flowed against the stream of the water.¹

This was a display of the power of Allāh. It seemed as though Allāh ﷻ had decided that Sayyidunā Zakariyyā ﷺ will look after Sayyidah Maryam ﷺ.

Remaining in the care of a pious servant of Allāh ﷻ is also a great bounty of Allāh ﷻ.

NEED FOR A GUIDE

Every person is in need of a guide for his practices, actions, and conditions. One must take a pious, religious, practising person that is linked to Allāh ﷻ as his senior, and allow him to supervise his conditions and actions. When there is a need for reformation, he must consult with this person. This is essential.

Such a supervisor is called a Murshid. We have given this person the name of Pīr Ṣāhib. Proof for this is found in the Noble Qur'ān, the ḥadīth, and the practices of the pious predecessors.

¹ Ṭabarī vol.3 pp.242-243

THE NURTURING OF SAYYIDAH MARYAM ﷺ IN A LUMINOUS ENVIRONMENT

It was decided that Sayyidah Maryam ﷺ will be handed over to Sayyidunā Zakariyyā ﷺ. Sayyidunā Zakariyyā ﷺ took her home. Allāh ﷻ wanted her to be brought up by a Nabī so that she can get the luminous home of the Nabī, and she could become a pious servant of Allāh ﷻ also. In this way, the father, mother, maternal aunt, maternal uncle, and cousin were all pious and Allāh-conscious people.

ASTONISHING UPBRINGING

Sayyidah Maryam ﷺ was a unique and astonishing woman. It is stated in the Noble Qur'ān, 'her Rabb accepted her with an excellent acceptance and let her grow up in an excellent way.'

There is a Tafsīr book taught in the Madāris by the name of Jalālayn Sharīf. In it is written that generally the amount a child grows in a year - that is how much Sayyidah Maryam ﷺ grew up in a day.

Not only did she come of age, but through the blessings of a pious environment, she had a pious nature, and lived a life of piety. It is as though Sayyidah Maryam ﷺ was given two types of excellences:

1. She was a worshipped of Allāh ﷻ from a young age.

2. She grew up physically much more than other children.¹

THE PRECAUTIONARY WAY OF THE NABĪ

When Sayyidah Maryam ﷺ grew up, then Sayyidunā Zakariyyā ﷺ freed up a room next to Masjid Al-Aqṣā and accommodated Sayyidah Maryam ﷺ in it. Whenever Sayyidunā Zakariyyā ﷺ had to go somewhere, he used to put Sayyidah Maryam ﷺ in that room. She would remain for the entire day in that room and worship Allāh ﷻ. When night came, Sayyidunā Zakariyyā ﷺ would take her home to her maternal aunt. Then, in the morning, he would take her to the Masjid and send her to that room.²

OUT-OF-SEASON FRUITS BY SAYYĪDAH MARYAM ﷺ

Sometimes Sayyidunā Zakariyyā ﷺ needed to go somewhere, and he would leave Sayyidah Maryam ﷺ in the room, and lock it from outside. Subhānallāh, how much of concern he had!

Now look at the unique power of Allāh. This is not some fairy tale. Allāh ﷻ says in the Noble Qur'ān,

Every time Zakariyyā entered upon her in the prayer

¹ Jalālayn p.50

² Ṭabarī vol.3 p.244

chamber, he found with her provision.¹

Sayyidunā Zakariyyā ﷺ would return and open the room. He would see a unique scene, that there was fruit by her.

Sayyidunā Zakariyyā ﷺ was shocked because he locked the room. So, where was this fruit coming from? Who was giving it to her?

A SPECIAL DUTY OF PARENTS IN THE CONDITIONS OF TODAY

My sisters, the duty of parents is to see what is by our children. What is in their cupboards, what is in their bedrooms, one must check up on this. We make separate rooms for our children. We give them separate cupboards, but do we ever check up on them? Is there something wrong in their rooms? May Allāh ﷻ keep us protected.

Forgive my boldness, it must not happen that there is something in the room of your son that was given to him by a girlfriend. There must not be anything in the room of your daughter that was given to her by a boyfriend. It must not be that they have some relationship going on. Therefore, one must check from time to time. This is a very important responsibility of the parents.

Today, there are many things that our children use. We do not know from where they brought it and are using it.

Sayyidah Maryam ﷺ was not so pious that provision

¹ Sūrah āl-‘Imrān: 37

could come from the unseen, outwardly it seemed that there was some impermissible relationship going on – through which these things were coming to her.

THE RESPONSE OF SAYYIDAH MARYAM ﷺ THAT REFRESHES THE ĪMāN

Sayyidunā Zakariyyā ﷺ responded, ‘O Maryam, from where is this coming to you?’

Sayyidah Maryam ﷺ replied, “It is from Allāh.”

She then said, ‘Indeed, Allāh provides for whom He wills without account.’

How pious was Sayyidah Maryam ﷺ?, Allāh ﷻ was sending fruit for her. Sayyidah Maryam ﷺ did not speak lies throughout her life. She was a pious friend of Allāh and a sincere believer. The Noble Qur’ān used the word Şiddīqah to describe her.

Şiddīqiyyat is the rank of a person after Nubuwwat.

My sisters, if you will become pious, you will become worshippers of Allāh ﷻ, you will guard your chastity, then Allāh ﷻ has the power and ability to provide for you from the unseen.

THE ĪMāN REFRESHING INCIDENT OF SAYYIDAH FāṭIMAH ﷺ

At this point, I remember a ḥadīth. There is a unique story mentioned in the ḥadīth. It so happened that once Rasūlullāh

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ﷺ was hungry for a few days. He went to the homes of his wives so that he could get something to eat. However, all the wives responded, “O Rasūl of Allāh, there is nothing in the house.” In the end, Rasūlullāh ﷺ went to his daughter, Sayyidah Fāṭimah ؓ and said, “O daughter, your father is hungry. Do you have something to eat?” Sayyidah Fāṭimah ؓ said, “My father, I have nothing.”

Allāh, how was the family of Rasūlullāh ﷺ? None of the wives had anything, and the queen of the women of Jannah did not have anything either!

My sisters, be grateful to Allāh, Allāh ﷻ has granted us bounties to eat and drink.

When Sayyidah Fāṭimah ؓ did not have anything, he ﷺ left and headed on his way. It so happened that a slave girl brought a utensil with two breads and meat. Sayyidah Fāṭimah ؓ was happy, she put the breads and meat in a container, covered it, and she sent one of her sons (either Sayyidunā Ḥasan ؓ or Sayyidunā Ḥusayn ؓ) and said, “Go and call your grandfather.”

Sayyidunā Ḥasan ؓ or Sayyidunā Ḥusayn ؓ ran. Rasūlullāh ﷺ was on the road. In short, he came home.

What was in the heart of Sayyidah Fāṭimah ؓ? She was hungry herself. Her sons were hungry. Her husband was hungry. The entire household was hungry. However, the two breads that she got, she fed them to Rasūlullāh ﷺ. They

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preferred to stay hungry. She preferred that her sons stay hungry. She preferred that her husband stays hungry, but her enthusiasm was to feed her father.

When Rasūlullāh ﷺ came, Sayyidah Fāṭimah ﷺ said, “Father, accept this food. I kept it for you.”

Rasūlullāh ﷺ said, “Daughter, bring that food. Where is it?”

Sayyidah Fāṭimah ﷺ brought the large utensil. It was a large utensil but it only had two breads and a piece of meat in it. Rasūlullāh ﷺ asked for the utensil and opened it. The unique power of Allāh ﷻ was seen. The entire utensil was filled with meat and bread. The unseen help of Allāh ﷻ came, there was just a piece of meat and two breads, but through the blessings of the sincerity and love of Sayyidah Fāṭimah ﷺ, a miracle happened, and the utensil was filled with meat and bread.

Rasūlullāh ﷺ asked, “From where did so much of food come to you?” Sayyidah Fāṭimah ﷺ gave an excellent reply, “This food came from Allāh. Allāh provides without account for whoever he wants.” She did not say that so and so gave it. The husband worked for it, the son worked for it.

May Allāh ﷻ grant our sons, daughters, and sisters the ability to give a reply like this, filled with faith and conviction.

Rasūlullāh ﷺ was very happy. He said, “Fāṭimah, today, the reply from your tongue was the same that was said by the

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leader of the Banī Isrā’īl, Maryam.”¹

GRATITUDE TO ALLĀH FOR A BOUNTY

Imām Ibn Kathīr رحمہ اللہ mentioned this incident in his Tafsīr. He mentioned an important point in it. He said that when this bread and meat came to Sayyidah Fāṭimah رضی اللہ عنہا, she immediately showed gratitude to Allāh ﷻ, recited Durūd Sharīf and when Rasūlullāh ﷺ saw the meat and bread, he was also grateful to Allāh ﷻ.

We learn from this incident that when a person gets a bounty, he must be grateful to Allāh, recite Alḥamdulillāh. If we get any bounty in Dīn, or some worldly bounty, or we get some good news, our way and habit must become such that we praise Allāh ﷻ and utter words of gratitude.

Anyway, Rasūlullāh ﷺ ate the food, he called Sayyidunā ‘Alī رضی اللہ عنہ. He ate to his fill. Sayyidunā Ḥasan رضی اللہ عنہ and Sayyidunā Ḥusayn رضی اللہ عنہ ate to their fill. There was so much of blessings that all of them ate to their fill, and there was no decrease in the utensil. Rasūlullāh ﷺ said, “Distribute it amongst the neighbours and people of the locality.”²

The reality is that if a person has conviction in Allāh ﷻ, he has the enthusiasm to be grateful for the bounties of Allāh, then Allāh ﷻ will send provision for him from the unseen.

¹ Tafsīr Ibn Kathīr vol.1 p.470-471

² Tafsīr Ibn Kathīr vol.1 p.470-471

May Allāh ﷻ grant us conviction in his power, and complete love for Rasūlullāh ﷺ. Āmīn

UNIQUE WORSHIP

Sayyidah Maryam ﷺ would do unique worship of Allāh ﷻ. She would perform Ṣalāh for lengthy periods of time until her feet became swollen. Pus would fill up in her legs and feet. Together with this, when it was her turn to serve at Bayt-ul-Muqaddas, she would continue serving and aside from essential needs, she would not leave her room.¹

OUR CONDITION

My sisters, we need to think, a woman stands in front of Allāh ﷻ for such a long time that her feet becomes swollen, pus begins to fill in it, what a bondswoman she was. Today, we complain and say that our feet are paining, and this is whilst we are sitting. She was a pious servant of Allāh, and her feet became swollen whilst worshipping Allāh ﷻ.

GLAD-TIDINGS FROM ALLĀH ﷻ FOR SAYYĪDAH MARYAM ﷺ

Sayyidah Maryam ﷺ sat in her room and engaged in the worship of Allāh ﷻ. Angels came from Allāh ﷻ with glad-tidings.

My sisters, we need to think that Allāh ﷻ sent angels to

¹ Ṭabarī vol.3 p.264

Sayyidah Maryam ﷺ will glad-tidings. Subhānallāh, what a pious woman.

And [mention] when the angels said, "O Maryam, indeed Allāh has chosen you and purified you and chosen you above the women of the worlds."¹

The angels said, 'indeed Allāh has chosen you.' This means that she was loved by Allāh ﷻ, she was chosen by him. She thought over the bounties of Allāh ﷻ given to her, that from the beginning, how did Allāh ﷻ bless her? Despite being a lady, she was accepted for the service of the Masjid. She was given fruit and other unique miraculous things.

My sisters, how fortunate was Sayyidah Maryam ﷺ, that the angels came to her in the world and conveyed glad-tidings to her. The angels told her that she had pure character, she was pure, and no man had touched her. She was given outer and inner purity. She was chosen and selected above the women of the world.

LEADER OF THE WOMEN

At this point, I shall tell you a ḥadīth. Sayyidah Maryam ﷺ was told that she was chosen above the women of the world.

From different Aḥādīth we learn that there were five women in the world that were given virtue over all other women. They will be the leaders of the women in Jannah.

¹ Sūrah āl-‘Imrān: 42

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These five women were selected by Allāh ﷻ and were accepted by him. They are:

1. Sayyidah Maryam ﷻ
2. Sayyidah Āsiyah ﷻ
3. Sayyidah Khadījah ﷻ
4. Sayyidah Fāṭimah ﷻ
5. Sayyidah 'Ā'isha ﷻ¹

VIRTUE OF SAYYIDAH 'Ā'ISHA ﷻ

In a ḥadīth, Rasūlullāh ﷺ is reported to have said, “The virtue of 'Ā'isha is like the virtue of Tharīd over all other foods.”²

Tharīd is a food that Rasūlullāh ﷺ loved. You should also make Tharīd with the intention of Sunnah. Break the bread into the gravy and prepare it. This is called Tharīd. Rasūlullāh ﷺ liked this. Tharīd can be prepared by breaking the bread in milk.

Together with satiating hunger, one will appreciate the bounty and it is delicious too. It digests quickly too.

APPRECIATION FOR THE BOUNTY

Upon the blessed occasion of being present in the Ḥaramayn, I had the chance to be hosted with our pious elders for meals.

¹ Ṭabarī vol.3 p.262

² Bukhārī

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In Madīnah Munawwarah, there is an Arab student of our second guide, Muftī Aḥmad Khanpūrī, his name is Shaykh ‘Abdul Ḥalīm. He hosted the pious in a grand way. On one occasion, after performing Fajr Ṣalāh, we visited a number of blessed places. Upon return, we had breakfast at the home of Shaykh ‘Abdul Ḥalīm. There was very tasty Tharīd prepared.

When we asked, we were told that Tharīd is made by saving a roti or part of it for a few days, and when a good amount is gathered, it dries and then it is moistened with gravy and soup. Sometimes, it is dipped in milk and mixed with honey and then prepared.

When hearing this, I was shocked that how much appreciation these people show for bread, whilst we throw the leftover pieces of bread. These pieces of bread are collected and by doing this, one shows appreciation for the bounty. The Sunnah of tasty Tharīd will come about, and one will practice on the ḥadīth by showing honour to bread.

I heard that some teachers at Jāmi’ah Dabhel make Tharīd at home.

PRACTICE OF THE STUDENTS OF DĀR-UL-‘ULŪM DEOBAND

When I was a second year student in Jāmi’ah Dabhel, then I had the chance of visiting Dār-ul-‘Ulūm Deoband for the first time. I saw that the students had containers in which they kept dry bread. When I asked, I was told that food is given to the students. If there was leftover roti, then the

students would collect it. The people of Deoband would weigh this dry bread and buy it from the students. They would soak it in water and feed it to the buffaloes, cows, and goats. By doing this, the animals become fat and their milk increases. By doing this, the students would get money to buy tea etc.

KHALĪFAH OF SHAYKH ZAKARIYYA ﷺ

At an invitation in Madīnah Munawwarah by Mawlānā Ismā'īl Badat ﷺ I had once seen Shaykh 'Abdul Waḥīd Dehlawī picking up dry bread and placing it in his car. When I asked, I found out that he would take the bread and feed the camels. I was very happy that appreciation was being shown to the bounty of Allāh ﷻ. It was being saved from getting destroyed. In this way, one must make a way and habit of showing appreciation for the bounties of Allāh ﷻ, especially once the need of a person has been fulfilled, and there are no poor people or servants to take the food, then using an appropriate means, one can save the food from being wasted.

A LOFTY POSITION; MORE WORSHIP

My sisters, if you want a lofty position, then you must worship Allāh ﷻ in this way. When a person will worship Allāh ﷻ sincerely, then Allāh ﷻ will grant a person a lofty position. In addition, when a person will be grateful for getting a lofty position, there will be an increase in his worship.

Allāh ﷻ says, “O Maryam, be devoutly obedient to your Lord and prostrate and bow with those who bow [in prayer].”¹

It is mentioned in the narrations that the angels came and mentioned all of this directly to Sayyidah Maryam ﷺ.

THE DIVINELY-GRANTED CHARACTERISTICS OF SAYYIDAH MARYAM ﷺ

My sisters, how many excellent characteristics Sayyidah Maryam ﷺ had?

1. She was a great worshipper of Allāh ﷻ
2. She had no inclination to the world
3. She was noble, and pure
4. At the time of birth, she was saved from the poking of Shayṭān, and the whispers of Shayṭān
5. She was very humble in front of Allāh ﷻ
6. She would make abundant rukū' and sajdah, i.e., ṣalāh
7. She was given fully over for the service of the Dīn of Allāh ﷻ. This good fortune was not given to any woman before her.

NO-ONE IS GUARANTEED JANNAH

My sisters, when the mother has such a high rank, then the son given to this mother will also have a very high rank.

¹ Sūrah āl-‘Imrān: 43

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If you want a high rank, then you will have to become pious, become chaste, become noble, then Allāh ﷻ will give you a high rank.

No-one is given a guarantee of Jannah. One will get Jannah when doing good deeds. Jannah is acquired through doing good deeds, through the grace of Allāh ﷻ, by making one's self a good person.

I shall inform you of another point related to Sayyidah Fāṭimah ﷺ. Maybe you have heard it before. On one occasion, Rasūlullāh ﷺ said to the Queen of Jannah, his daughter, Sayyidah Fāṭimah ﷺ, "O daughter, remember that you are the daughter of the leader of the Ambiyā'. This will not take you to Jannah." It is reported in a ḥadīth that Rasūlullāh ﷺ said, "He whose actions keep him back, his lineage will not take him ahead."¹

If you want to go to Jannah, then you will have to do good deeds.

A UNIQUE DISPLAY OF THE POWER OF ALLĀH

What a great bounty did Allāh ﷻ give to Sayyidah Maryam ﷺ?

[And mention] when the angels said, "O Mary, indeed Allāh gives you good tidings of a word¹⁰⁶ from Him, whose name will be the Messiah, 'Īsā, the son of Mary – distinguished in this world and the Hereafter and among

¹ Muslim

those brought near [to Allāh]. He will speak to the people in the cradle and in maturity and will be of the righteous."¹

Maryam, you should continue with the worship of Allāh, keep yourself away from men. The angels came with glad-tidings to her. 'O Maryam, Allāh wants to make you a sign through his power, Allāh wants to give you a son.' What a son?

Allāh ﷻ made him a person of excellent traits and perfections, Allāh ﷻ granted him astonishing miracles.

ASTONISHING TRAITS & MIRACLES GIVEN TO SAYYIDUNā 'ĪSā ﷺ

One trait he was given was that he was born directly upon the word of Allāh, 'be', without the agency of a man.

Generally, man is born when a male and female have relations. However, Sayyidunā 'Īsā ﷺ was born without the agency of a father, solely through the word of Allāh, 'be'. Allāh informed of the name of the son also. His name was going to be Masīḥ bin Maryam.

Some people give their children two names. Or, they give one name, and out of love, they give some title or nickname.

Masīḥ means a person who travels, i.e., he will travel the world for the sake of Dīn in abundance.

Another meaning is that his being was purified from all dirt. He was kept pure from sin. He was given this trait of

¹ Sūrah āl-'Imrān: 45-46

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touching the ill, and they would be cured. Also, his existence was a means of great blessings.

The meaning of 'Īsā is leader. It is as though there was blessings in the name and title stipulated for him.

The third trait was that Allāh ﷻ blessed him with a lofty rank in this world and in the hereafter. Allāh ﷻ kept him pure from criticism and disgrace.

There was a fear in the heart of Sayyidah Maryam ﷺ, that people will accuse. By means of this word, Allāh ﷻ consoled her and told her not to fear, he will announce the purity of the lineage of her sone and in the hereafter, there will be an announcement of purity made, Inshā Allāh.

The fourth trait is that Allāh ﷻ made him from his special and close servants.

The fifth trait was that he spoke to the people in the cradle. He was still a suckling baby. He was just born, or, he was forty days old, and he began speaking. Sayyidah Maryam ﷺ was given consolation, she was told not to worry about the accusations of people. The child will speak about her innocence and freedom from any wrongdoing.

The sixth trait was that he would speak to the people when he came of age, i.e., when his intellect was completed and perfected, at that time he will also speak, like at the age of forty. At that age, all people speak, but his speaking at that age would be miraculous because until the time he was raised to the heavens, he had not reached middle age. He was

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approximately thirty-three years old. Now, when he will return to the world, he will speak.

The seventh trait was that he was from the lofty and pious ones. This is a special trait amongst the Ambiyā'.

The eighth trait was that Allāh ﷻ gave him the heavenly scripture, the Injīl, Nubuwwah and wisdom.

The ninth trait was that he was given the miracle of making the shapes of birds with clay, then with the blessed name of Allāh, he would blow into it, and it would come to life.

The tenth trait is that on the Day of Qiyāmah, whoever he intercedes for, it will be accepted.

The eleventh trait is that whichever person was born blind and dead, Sayyidunā 'Īsā ﷺ would cure them.

The twelfth trait was that he would raise the dead by the permission of Allāh.

Sayyidunā 'Īsā ﷺ would go to the grave of a person, and he would call the name of the person, and the dead person would be raised to life and he would speak. Then he would die and go into the grave again.

AN IMPORTANT POINT

Allāh ﷻ grants the Ambiyā' miracles in accordance to the conditions of the time. In the time of Sayyidunā 'Īsā ﷺ medicine, treating people and wisdom had reached a high and advanced level. Medical Science had progressed in leaps and bounds. However, all the doctors and wise men did not have

the treatment for two issues.

1. Death, i.e., raising the dead
2. Treating and curing a person who was born with a disease or defect

Allāh ﷻ granted these things as a miracle to Sayyidunā 'Īsā ﷺ.

OTHER CHARACTERISTICS OF SAYYIDUNĀ 'ĪSĀ ﷺ

The thirteenth trait was that he would inform those who would come to him about what they ate, what was stored in their homes and what was filled there.

The fourteenth trait was that the Taurāt which was revealed to Sayyidunā Mūsā ﷺ, he verified it. He would tell the people that the book that was revealed to Sayyidunā Mūsā ﷺ was a true book.

It is as though together with being a Nabī, Sayyidunā 'Īsā ﷺ came as a Mujaddid. The completion of the laws of the Taurāt, its rulings and principles, were acquired through Sayyidunā 'Īsā ﷺ.

A SPECIAL TRAIT OF THE AMBIYĀ'

Allāh ﷻ blessed the Ambiyā' with a special trait. Each Nabī that came before them, they would say that they are truthful, they would announce the truthfulness of the books that were revealed before them, and especially that Rasūlullāh ﷺ was the final Nabī to come. Each Nabī announced this in their respective times.

The fifteenth excellent trait was that Allāh ﷻ raised him alive to the heavens, then he will return once again to the world. He will come and teach the Dīn, and he will live as an Ummatī of the Ummat e Muḥammadiyah.

In short, Sayyidah Maryam ﷺ was given glad tidings of such a Nabī that possessed so many excellent traits. Together with this, he was given unique miracles. This has been explained in the Noble Qur'ān.

THE CHILDREN WILL BE LIKE THE MOTHER

My sisters, when a woman is pious and upright, she remains chaste, then Allāh ﷻ gives her pious children.

If our sisters become pious, then Allāh ﷻ will grant pious children in their laps. If our sisters will become grateful, then Allāh ﷻ will grant grateful children to them. As the mother is, so will the children be.

If our sisters become pious, then Allāh ﷻ will make their children the saints of the time, they will become 'Ulamā', Muftīn, Dhākirīn, callers to Dīn, their children will become obedient and perfect believers.

Sayyidunā Ibrāhīm ﷺ made du'ā' for obedient children,

O our Rabb, make us complete believers, and from our children a nation that will be completely obedient to you.

It is correct to note that great children came from the bellies of great women. For this reason, if your life will become an Islāmic life, then Inshā Allāh, your children will also become pious. How was Sayyidunā 'Īsā ﷺ born? How

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did Sayyidah Maryam ﷺ give birth? The unique story is mentioned in Sūrah Maryam. Inshā Allāh, in the next lecture, the entire story will be covered.

May Allāh ﷻ bless our mothers, sisters, and others the ability to understand and practice. Āmīn

UNIQUE INCIDENT OF THE BIRTH OF SAYYIDUNĀ

‘ĪSā ﷺ

A few unique points:

If a devilish person has evil intentions for you, then make him fearful using the name of Allāh ﷻ. This is the lesson we learn from Sayyidah Maryam ﷺ.

If boys and girls mix and meet in solitude, in the wrong way, then sin will come about.

You reap as you sow. If you cause hurt to the heart of your parents, then tomorrow your children will cause hurt to you. This is the system of Allāh ﷻ.

It is explained in a ḥadīth that if you treat your parents well, then your children will treat you well.¹

الحمد لله وكفى وسلام على عبادة الذين اصطفى، اما بعد، فأعوذ بالله

من الشيطان الرجيم، بسم الله الرحمن الرحيم

And mention, [O Muḥammad], in the Book [the story of] Maryam, when she withdrew from her family to a place toward the east. And she took, in seclusion from them, a screen. Then We sent to her Our Angel [i.e., Gabriel], and he represented himself to her as a well-proportioned man. She said, "Indeed, I seek refuge in the Most Merciful from you, [so leave me], if you should be fearing of Allāh." He said, "I am only the messenger of your Lord to give you [news of] a

¹ At-Targhīb wat Tarhīb vol.3 p.294

pure boy [i.e., son]."¹

We were discussing Sayyidah Maryam عليها السلام. She was a great worshipper of Allāh ﷻ. She was chaste and pure, so Allāh ﷻ blessed her with a pious son.

At the age of 13 or 15, Sayyidah Maryam عليها السلام began experiencing menses. When this began, she was full of shame, and due to this, she went to the Eastern side of Bayt-ul-Muqaddas.

NATURAL SHAME IN WOMEN

There are pious and pure women that do not feel it appropriate to mention these things in the house in front of the father, brother etc. This is a matter of shame and modesty.

SAYYIDAH MARYAM عليها السلام GETS MENSES

Anyway, Sayyidah Maryam عليها السلام began to get menses. There is a place about 8 miles from Bayt-ul-Muqaddas called Bayt-ul-Laḥm. Today it is called Bethlehem. She went there. She secluded herself on a mountain side.

She would be engaged in worship before this in her room. She would come out for her needs.

It is mentioned in the narrations that at that time, she went to the Eastern side for a need and she was fixing her hair.

It is written in the Tafāsīr that before this, she experienced menses twice. Both times she went to her

¹ Sūrah Maryam: 16-19

maternal aunt. When she completed the bath, then she would come to the Masjid.¹

A RULING FOR WOMEN DURING MENSES

There are many forms of worship that a person is not permitted to do in menses, e.g., reading the Qur'ān, reading ṣalāh, keeping fast, doing ṭawāf. All of these are not permitted during menses. However, there are many things that the sisters can do during menses, like Dhikr of Allāh with the tongue, reciting tasbīh, reading Durūd sharīf, reading du'ā's. All of this can be done during menses.

Sayyidah Maryam ﷺ was accustomed to the worship of Allāh ﷻ. She would sit alone in Bayt-ul-Muqaddas, close the room and engage in worship. She went to a far off place in the jungle and engaged in the worship of Allāh.

A HANDSOME YOUNGSTER IN SOLITUDE

She was alone in the jungle. There was no-one there. Suddenly, Sayyidah Maryam ﷺ saw something strange.

Then We sent to her Our Angel [i.e., Gabriel], and he represented himself to her as a well-proportioned man.

Sayyidah Maryam ﷺ saw that a handsome person was coming. His hair was very beautiful. It was slightly curly. He did not have a beard. He was not so tall, and not so short. Sayyidah Maryam ﷺ saw him and became worried and

¹ Ṭabarī vol.8 p.319

ONE MUST FEAR ALLĀH IN ALL PLACES

My sisters, there is something unique to learn. Sayyidah Maryam ؑ was a young girl. She was beautiful. There was no-one in the jungle. In such a place, a youngster came, and that too, he was handsome. However, Sayyidah Maryam ؑ saw him and got worried and fearful. What a woman of modesty and shame! There was no happiness in the heart, that come, we two youngsters have met in solitude, he is a youngster and I am a youngster, there is no one to see. There was no sense of happiness in the heart of Sayyidah Maryam ؑ. She saw this person and did not smile. May Allāh ؑ make our sisters pure like this. The reality is that if a person has the fear of Allāh ؑ in the heart, then it will be easy to stay away from sin.

INVITATION FROM TWO SIDES TO SIN

Today, fitnah comes from both sides, where there are young males, they are worried about females, our young girls are worried about the young boys. Where they see a young boy, handsome, they take the chance and smile and try to lure the boy towards themselves. Remember, this is a sin.

Just as it is sinful for a boy to wilfully look at a young girl, in the same way, if our young girls look at a young boy with desire, they look with the intention to trap them, then

¹ Rūḥ-ul-Ma'ānī vol.8 p.395

this looking is a sin.

COMMAND TO LOWER THE GAZE

Allāh ﷻ commands,

And tell the believing women to reduce [some] of their vision and guard their private parts and not expose their adornment except that which [necessarily] appears thereof and to wrap [a portion of] their head covers over their chests¹

Note: In the Noble Qur'ān one will find the commands generally referring to the males and females together. However, both have been given separate commands when it comes to guarding the gaze and looking after the private parts. This shows the importance.

IF A PERSON HAS TAQWĀ, THEN TOO HE MUST REFRAIN

Anyway, Sayyidah Maryam ﷺ became fearful. She said, "Indeed, I seek refuge in the Most Merciful from you, [so leave me], if you should be fearing of Allāh."²

This means that even if you have taqwā, then do not come close. A person referred to as a Muttaqī can be taken astray by Shayṭān at any time.

Sayyidah Maryam ﷺ took the name of Allāh ﷻ and made this person fearful.

¹ Sūrah an-Nūr: 31

² Surah Maryam: 18

THE GAZES MEETING ARE A MEANS OF FITNAH

Think, when a boy and girl meet in solitude, then they meet in the wrong way and sin comes about.

Petrol is safe if it does not come close to fire. Similarly, both of them must come close to one another in a non-shar'ī way, otherwise the fires of sin will be ignited.

A STRANGE MAN WAS AN ANGEL IN REALITY, RESPECT FOR THE NAME OF ALLāH

This person who came was not any stranger, but it was an angel by the name of Jibrīl ؑ. Allāh ﷻ sent him in the form of a handsome boy.

Jibrīl ؑ heard the name of Allāh ﷻ that this girl says like this, fear Allāh and do not come close to me, go back out of the respect for the name of Allāh.¹

A SIMPLE METHOD TO SAVE YOURSELF FROM SIN: WORRY ABOUT THE HEREAFTER

My sisters, when such a thing happens, in which Shayṭān wants to create an environment of sin, then remember Allāh immediately, 'My Allāh is seeing me, he knows the intention in my heart. On the day of Qiyāmah, I have to answer to Allāh. I have to respond to the questions in the grave.'

My sisters, if something like this happens, then fear Allāh immediately. Fear Allāh and try to save yourself from sin.

¹ Ṭabarī vol.8 p.321, Maḏharī vol.6 p.11

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Inshā Allāh, Allāh ﷻ will become pleased with you. If a devilish person wants to come close to you with evil intentions, then take the name of Allāh and put fear into him. This is the lesson taught by Sayyidah Maryam ﷺ.

TEST OF SAYYIDAH MARYAM ﷺ

The angel was supposed to come to Sayyidah Maryam ﷺ. He could have come in the form of an old person, he could have come in the form of a child, but he was sent in the form of a young man so that Allāh ﷻ could test Sayyidah Maryam ﷺ. How pure is this woman? She saw this person, and what was her condition? By means of this test, her purity was to be shown.¹

TEST OF THE SERVANT BY ALLĀH ﷻ

My sisters, may Allāh keep us with honour and respect. However, Allāh tests people, when there is a chance to sin, do they fear Allāh, or do they fall into sin?

Sometimes, Allāh ﷻ tests the īmān of a person. This is mentioned in the Noble Qur'ān. He will test the īmān of a person, and the test of īmān is in the practical life of a person.

There is no question paper for this. There are no questions and answers. The method of the test is that if there is a chance to sin, then Allāh ﷻ sees if the person stays away from sin or he or she falls into sin.

¹ Ṭabarī vol.8 p.395

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Allāh ﷻ says in the Noble Qur'ān,

Alif, Lām, Mīm. Do the people think that they will be left to say, "We believe" and they will not be tried? But We have certainly tried those before them, and Allāh will surely make evident those who are truthful, and He will surely make evident the liars.¹

My sisters, we hear and read about the tests of īmān that were given to the Ṣaḥābah ﷺ. They shed their blood. They were beaten, kept thirsty, they tolerated the oppression of the disbelievers and their īmān was tested.

Allāh ﷻ says,

Indeed, those who lower their voices before the Messenger of Allāh – they are the ones whose hearts Allāh has tested for righteousness. For them is forgiveness and great reward.²

May Allāh protect us from such a test. May he have mercy on our condition and keep our īmān firm. May he keep our īmān safe in this world and in the hereafter. Āmīn

PARDĀH IS NECESSARY FROM EVERY 'ĀLIM & EVERY 'ĀMIL

Another meaning of this āyat is that Sayyidah Maryam ﷺ said,

She said, "Indeed, I seek refuge in the Most Merciful

¹ Sūrah 'Ankabūt: 1-3

² Sūrah Hujurāt: 3

from you, [so leave me], if you should be fearing of Allāh."¹

This means that if you are a person of taqwā, then do not go ahead with some wrong deed. Do not come close to a virgin woman. If you do not have taqwā, then it is all the more reason why you should not come near me.

What a unique statement, where if the man in front of her is a ghayr maḥram, he is a great friend of Allāh, a being of taqwā, cautious, a scholar, a mufti, but despite this, if there is no pardah, then in our sharī'ah, it is not permissible to meet face to face and to mix.

Many a time, there are sisters that get swayed by enthusiasm and emotion and there are 'Ālims and 'Āmils that mix with them, we seek the protection of Allāh, sin comes about as a result of this. Hence, no matter how great a scholar might be, no matter what a great spiritual guide he is, but we have consider the border and limit of the sharī'ah.

In addition, what kind of walī is it that speaks to ghayr maḥrams without a pardah?

If there is some necessary work, then one must speak from behind the pardah. I have informed you about the method of speaking, that the tone of a person must be hard, strict, and not in a soft tone.

In short, when Sayyidunā Jibrīl ﷺ saw that Maryam ﷺ was pushing him away, then he introduced himself. He said, 'I am a messenger from your Rabb.'

¹ Sūrah Maryam: 18

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O Maryam, I am not a stranger, I am not a human being, I am an angel from Allāh ﷻ.

When Sayyidunā Jibrīl ﷻ introduced himself and Sayyidah Maryam ﷻ saw the light on the face of Sayyidunā Jibrīl ﷻ, then she realised and recognised that in reality, this is an angel from Allāh ﷻ. Angels are neither male nor female. They are a sinless creation, there is no pardah from them.

THE OBJECTIVE OF THE COMING OF SAYYIDUNĀ JIBRĪL ﷻ

Sayyidunā Jibrīl ﷻ informed of the purpose of his coming, 'in order to give you a pure son.'

This means a son that is clean and pure in terms of lineage, clean and pure in terms of character, sinless, a being that progresses in terms of piety and purity. He came to grant a son like that.

SURPRISE UPON THE GLAD-TIDINGS

When Sayyidah Maryam ﷻ heard this, she said in surprise, 'Oh, how will I get a son?' The reason for this is that, 'no man has touched me, and I have not committed adultery. This means, 'I have not married, and I am not a dirty girl, that I had relations with some man, so how will I get a son?'

May Allāh ﷻ grant our sisters such purity. With what conviction she was speaking, that until this day, no man had

touched her.

MAKE AN INTENTION

My sisters, a woman can speak likes in front of a person. She can make up a story in front of a new husband, that 'Until today, no one has touched me.' However, this was a discussion with an angel. Angels come from Allāh. It is as though this matter is from Allāh, there can be no lies in this.

Sisters, today, make such intentions. Take this kind of feeling and enthusiasm. Make an intention that you will live such a life that you will never allow a ghayr maḥram to touch you. No ghayr maḥram will see your body. You will remain pure and chaste. Inshā Allāh, Allāh will become pleased with us in this world and the hereafter.

Subsequently, Sayyidunā Jibrīl ﷺ replied, 'It will happen such. Your Rabb has said, 'this is an easy matter for me.'

You will be given a pious son without a man touching you, through the power of Allāh ﷻ.

THE SYSTEM OF CREATION OF ALLĀH ﷻ

Look, understand something unique. Whatever males, females, and human beings Allāh ﷻ has created in the world, they have been created in four ways:

1. Sayyidunā Ādam ﷺ was created without a mother and a father. There was no male agency, no female agency. Allāh ﷻ created him through his power. This is the first way.

2. Only a male, no female. Like Sayyidah Ḥawwā . Allāh  created her from the left rib of Sayyidunā Ādam . There was no female agency, only a male – Sayyidunā Ādam .

3. Only a female, no male. For example, Sayyidunā 'Īsā , who was created from a female only, from Sayyidah Maryam .

الرَّجُلُ يَكُونُ الْإِنْسَانُ  The fourth way that happens in the world is that of normal human beings, there is a male and a female.

SAYYIDUNĀ 'ĪSĀ : A MERCY FROM ALLĀH

Allāh  says, 'and so that we can make him a sign for people.'

Maryam, we shall make your son a sign of our power for the people that will come until the Day of Qiyāmah, because we are so powerful, that we can create a person without the agency of a human being. Your son will be a sign of our power.

Then, 'and a mercy from us.'

When Sayyidunā 'Īsā  was in the world, there was mercy upon mercy. He would pass the graves and raise the dead. He would take soil in his hand, make the form of a bird, and blow into it, and it would fly. If there was a person that was born blind, then Sayyidunā 'Īsā  would pass his hands over the patient, and the person would be cured from

blindness. If there was a person suffering from leprosy, then he would pass his hands over the patient, and the patient would be cured.

Sisters, in today's times, medical science has progressed so much, but if there is a child that is born blind, if there is a child born with leprosy, then until today, doctors cannot cure such a person. Sayyidunā 'Īsā ﷺ was made into a mercy, that even if there was a child born blind or a child was born with leprosy, he would pass his hands over the child, and it would be cured.

THE BLESSINGS OF SAYYĪDUNĀ 'ĪSĀ ﷺ ONCE HE RETURNS FROM THE HEAVENS

This was in the world, he was mercy. He will return once again from the heavens, and at that time, he will be mercy too.

When he comes, the word of Islām will reign supreme. The Muslims will rule the world and the treasures will be taken out from the earth. There will be beneficial rain and plenty fruit.

It is mentioned in a ḥadīth that there will be so much of fruit that a large group of people will eat from a single pomegranate and they will tire from eating it. The people will take the peel and use it as an umbrella. Such huge pomegranates will be in the world.¹

¹ Muslim #2937

When Sayyidunā 'Īsā ﷺ comes, there will be mercy and blessings. All arguments and fights will end, there will be peace and safety, there will be justice.

Allāh ﷻ said something unique, 'Maryam, your son is mercy and later on he will be mercy.'

After this, Allāh ﷻ says, 'this is a matter decided upon by Allāh.'

BIRTH OF SAYYIDUNĀ 'ĪSĀ ﷺ

Anyway, Sayyidunā Jibrīl ﷺ came close and held the garment of Sayyidah Maryam ﷺ. He pulled it at the collar. Then he blew into the sleeve. With the blowing of Sayyidunā Jibrīl ﷺ, Sayyidah Maryam ﷺ immediately became pregnant. This was done in seconds. There was no delay. This was all happening through the power of Allāh ﷻ.¹

Allāh ﷻ says,

So she conceived him, and she withdrew with him to a remote place.²

When Sayyidah Maryam ﷺ conceived and her belly became large, then out of shame, she went to one side of Bayt-ul-Laḥm. it is said that this incident of conceiving took place at the time after zawāl. At the time, the age of Sayyidah Maryam ﷺ was 10 years old, according to one report.

¹ Ṭabarī vol.8 p.322

² Sūrah Maryam: 22

Sayyidah Maryam  thought in her heart, now what shall I do? This is the first time I am pregnant, there is no one to help, who will help me? What shall I eat? What shall I drink? She was worried. In this concern, she got up and went one side.

HOW LONG DOES A CHILD STAY IN THE WOMB OF THE MOTHER?

My sisters, it was a display of the power of Allāh  that Sayyidah Maryam  became pregnant immediately and gave birth immediately. The law in our sharī'ah is that according to Sayyidunā 'Alī , Sayyidunā 'Abdullāh bin 'Abbās , and a large number of 'Ulamā', the minimum amount for pregnancy is six months. This means that a woman can give birth at least after six months. This is established.¹

Hence, if a sister gives birth after six months, then it will not be permissible to falsely accuse her. Generally, a child is born after nine months. It is also proven that a child can stay in the womb of a lady for two years, i.e., the minimum amount is six months and the maximum amount is two years.

In our society, there is something wrong that is spread. If a lady gives birth six months or six and a half months or seven months after marriage, then the females begin to accuse her, we seek the protection of Allāh, they say that this child is from before marriage.

¹ Rūḥ-ul-Ma'ānī vol.14 p.175

Sisters, do not make accusations and pollute your tongues.

WHAT I HAVE WITNESSED

There is a young man that is associated with me. All of his children were born at seven months. Now, Māshā Allāh, the children have grown old and they have come to our Madrasah to learn ḥifẓ. One has become an ‘ālim. The student comes to me in Madrasah. When they come, I laugh and say, “This is the seven month person.”

WHERE SHOULD THE WOMAN GO FOR CHILDBIRTH?

Generally, there is a custom or way by us, that the girl goes to the mother’s house for the first child. This is not something wrong. This is because for the first child, the lady generally has lots of shame. She needs help. At the mother’s house, she has affiliation with the people of the house, so if they go to the mother’s house, there is nothing wrong or bad.

Now, Sayyidah Maryam ﷺ began to think about where to rest.

She saw a date palm. It was totally dry. It did not have leaves. There were no dates on it. It was only a trunk. Sayyidah Maryam ﷺ came to this date palm.

THE HELP OF ALLĀH: LIFE INTO LIFELESS

Allāh ﷻ says, ‘the labour pain brought her to the date palm.’

The pain started in Sayyidah Maryam , the date palm became lively and fresh with the grace of Allāh .

PAIN COMES TO WOMEN DUE TO CHILDBIRTH

From this, we learn that at the time of childbirth, it is natural for a lady to have pain. The pain that comes is very severe. Allāh  says about it in the Noble Qur'ān,

His mother carried him with hardship and gave birth to him with hardship.¹

At the time of birth, the lady has so much of pain that between it and death there remains only one stage. For this reason, if a person passes away when giving birth, then Allāh  grants that woman the rank of a martyr.

A ḥadīth states that one day Rasūlullāh  said, “Who do you classify as a martyr?” We said, “O Rasūl of Allāh, the person who is martyred in the path of Allāh.” Rasūlullāh  then said, “Then the number of martyrs in my Ummah will be very few.” He said, “The person who is killed in the path of Allāh is a martyr, the person who passes away in an accident is a martyr, the woman who passes away whilst in labour is a martyr, and the one who drowns is a martyr.”²

THINK BEFORE TROUBLING THE MOTHER

I always say to the young boys and girls that before you

¹ Sūrah Aḥqāf: 15

² Majma'-uz-Zawā'id vol.5 p.301

disobey your mother, think. The mother that gave birth to you with so much of pain, how can you hurt the heart of such a mother? How can you disobey her?

Do not cause hurt to the heart of the mother. Jannah lies beneath the feet of the mother. Hence, do not ever take the bad du'ā's of the mother otherwise your world and life in the hereafter will be destroyed.

THE PAINFUL ADVICE OF A MOTHER

I remember one point. An incident took place by us. I shall inform you. There was a boy that was involved in a ḥarām relationship with a girl, and then they married. The family of the girl was angry. However, they got the support of the court. After the marriage, the girl's family were angry for a long time. The husband and wife lived together, the girl fell pregnant and she was taken to the hospital for birth.

LOOK AT THE POWER OF ALLĀH, THE MOTHER IS A MOTHER

This girl hurt the heart of the mother and married. For this reason, the mother did not have any relationship with the daughter. However, when she heard that the daughter was taken to hospital and she was going to give birth, then the mother put a stone on her heart and went to the hospital.

This side, the daughter gave birth and the child passed away. Now the girl started talking all sorts of different things. She was disrespectful to Allāh ﷻ, we seek the protection of Allāh.

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‘Allāh gave me difficulty. This child was in my belly for nine months, and it died after birth.’

The girl said these kinds of words.

Sisters, when in difficulty, one must not utter such words. One must be patient and earn reward. The child that passes away before becoming mature will serve as a means of salvation for one in the hereafter.

Now listen, when the mother heard these words of disrespect, she went to the bed of the daughter and said, “Daughter, today you are in so much of difficulty. Your daughter was born and it passed away, whereas you did not even feed it a drop of milk. You did not bath this girl even once. You did not clean this child even once.”

“Daughter, I breastfed you for two years, I cleaned your mess, I washed you and brought you up with great effort. Today, you are pained because your child passed away without any effort. Think, the mother that made so much of effort behind you and brought you up, you hurt that mother’s heart and had an impermissible relationship, how have you hurt the heart of this mother?”

IF YOU TROUBLE YOUR PARENTS, YOUR CHILDREN WILL TROUBLE YOU

For this reason, I say to the young boys and girls that if you will hurt the heart of your parents today, then remember, it is the power of Allāh, ‘you reap as you sow’. If you hurt the heart of your mother, then tomorrow, your children will

hurt your heart. This is the system of Allāh.

This subject matter is mentioned in a ḥadīth that you must treat your parents well, your children will treat you well.

A DELICATE POINT & A LESSON

There is a friend of mine that lives close to the Mumbai Airport. (Now he has moved elsewhere.) He is very clever. He knows English well. During his student days I used to say that he will become the Mufti Taqī ‘Uthmānī of his time. He came to me and mentioned a unique incident.

He said, “After marriage, I had a daughter. Now she is four years old. Her condition is that she troubles a great deal. She causes so much of trouble that she does not allow us to sleep at night. She does not allow us to sleep in the day. Because of this, I am worried. My wife is also worried.

One day, my mother and wife took my young daughter to our old house, so when the people saw the trouble of my daughter, they said after taking my name that when they saw her trouble, they remembered my childhood. “When you were a child, then you used to trouble your parents in this way. Your daughter is the same today.” This was a matter of childhood, something that a person does not do with understanding.

THE SYSTEM OF ALLĀH

I was saying that if you trouble your parents today, then tomorrow, your children will trouble you. Hence, my request to the young generation is that you must always make the

hearts of your parents happy. Do not make them angry.

SAYYIDAH MARYAM ﷺ GETS LABOUR PAIN

Anyway, Sayyidah Maryam ﷺ got up and went to the date palm. Allāh ﷻ says,

And the pains of childbirth drove her to the trunk of a palm tree. She said, "Oh, I wish I had died before this and was in oblivion, forgotten."¹

On one side, Sayyidah Maryam ﷺ had pain. Due to pain, Sayyidah Maryam ﷺ was worried. On the other side, she was alone in the jungle. There was no one to help her. There was no food or drink.

DESIRE FOR DEATH

Sayyidah Maryam ﷺ said, "If only I died. I wish I did not see this day. People would have forgotten me, I would have faded away into oblivion."

There was so much of worry that Sayyidah Maryam ﷺ began to wish for death.²

Sisters, in our sharī'ah, the law is that we cannot wish for death and suicide is ḥarām. Sayyidah Maryam ﷺ wished for death. This was permitted in that sharī'ah. Many a time, sisters have great pain and say, 'I should die, death should come to me'. One must never say such things.

¹ Sūrah Maryam: 23

² Rūḥ-ul-Ma'ānī vol.8 p.400

Sayyidah Maryam ؑ was overpowered by the condition. She said this involuntarily. She forgot the glad-tidings brought by Sayyidunā Jibrīl ؑ that she will have a pious son.

On the other side, there was fear of being disgraced, as she had a child without being married. People will disgrace her.

SUPPORT IN THE JUNGLE

Now she went and sat at the date palm, taking support from it. She got the support of a tree in the jungle. However, she was hungry. She was thirsty. What should she do? She had a child in her womb. How did Allāh ؑ arrange for food from the unseen?

A MAḤRAM MAN CONSIDERS A PREGNANT WOMAN

Look at the power of Allāh. Sayyidunā Jibrīl ؑ came there. Sayyidah Maryam ؑ was sitting whilst leaning on the date palm. Sayyidunā Jibrīl ؑ was standing at the bottom. He considered Sayyidah Maryam ؑ because she had a child in the stomach. Her belly was big, she was resting against the tree.¹

We learn from here that maḥram males must give due consideration on occasions like this.

¹ Rūḥ-ul-Ma'ānī vol.8 p.401

CONSOLATION

He stood at the bottom and he gave consolation to Sayyidah Maryam ﷺ,

But he called her from below her, "Do not grieve; your Lord has provided beneath you a stream."¹

ARRANGEMENTS FOR WATER IN THE JUNGLE

Sayyidunā Jibrīl ﷺ hit his foot and where Sayyidah Maryam ﷺ was sitting, a spring of excellent cool water gushed forth. It is said that there was a stream there. It was dry and now water began to flow.²

The meaning of the āyat is that Maryam, do not worry, from beneath you, Allāh will grant you a son that will be a leader.

ONE HAS TO ADOPT MEANS IN THIS WORLD

She got water, now she needed food. What did Allāh ﷻ do for the food?

And shake toward you the trunk of the palm tree; it will drop upon you ripe, fresh dates.³

Sayyidah Maryam ﷺ thought in her heart that O Allāh, it does not even have leaves, so where will the dates come from? This is a dry tree. It does not even have life. Allāh ﷻ

¹ Sūrah Maryam: 24

² Rūḥ-ul-Ma'ānī vol.8 p.401

³ Sūrah Maryam: 25

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said, “Maryam, your work is to shake the tree. It is our work to cause fresh dates to fall. You make effort, we shall give.” Allāh ﷻ inspired into the heart of Maryam, ‘Shake the tree, and witness the power of Allāh.’

When she shook the dry tree, then small branches started to come out. Leaves came out, and she saw the dates coming out.¹

This world is a place of means, one has to work in the world. Look, Allāh ﷻ made Sayyidah Maryam ﷺ use some means. From this, we learn that adopting means does not contradict tawakkul, i.e., trusting Allāh.

There are many sisters whose husbands’ are ill. They cannot earn. Or, the husband passed away. They do not stretch their hands in front of anyone. They do not ask. They stay behind the pardah, adopt some work and earn their sustenance. This is the blessed teaching of the sharī’ah that one must adopt some means of earning, and by means of this, a person will earn ḥalāl sustenance.

Umm-ul-Mu’minīn Sayyidah Khadījah ﷺ was a person involved in business. Her business used to run from Makkah to Shām. For this reason, whichever sister does not have a system of earning, she must stay within the limits of the sharī’ah and earn ḥalāl. There is no sin in this.

¹ Ṭabarī vol.8 p.330

THE DEAD TREE CAME TO LIFE

According to the command of Allāh, Sayyidah Maryam ؑ shook the tree. It was a dead tree and did not have a single leaf. The pious bondswoman Sayyidah Maryam ؑ put her hand on the tree. Allāh ؑ caused the tree to come to life and fresh dates fell for Sayyidah Maryam ؑ.¹

Sisters, just as a dead tree came to life through the blessings of Sayyidah Maryam ؑ, in the same way, in the gathering of the pious men and women, when a person will sit punctually in the lectures, then through its blessings, Allāh ؑ will cause our dead hearts to come to life.

OUT OF SEASON DATES IS A BLESSING OF ALLĀH

In short, she did not have any need to leave this place. There was water there, there were dates there.

Dates is the best of food, especially for those people who have a lack of blood. It is mentioned in a ḥadīth that when the time came for Sayyidah ‘Ā’isha ؑ to leave the home of her parents, then her body was weak and thin. Subsequently, her mother fed her dates and cucumber to get strength.²

¹ Ṭabarī vol.8 pp.330-331

² Ibn Mājah #3324

DATES ARE VERY BENEFICIAL WHEN A CHILD IS BORN

Eating dates and cucumbers is very beneficial for the health. It causes blood to be made. Hence, when a child is born, one must use dates and dry dates in abundance. There is great benefit in it.

The Mufasssirīn write that when a child is born, then dates are the most beneficial. This is because if there was anything better for that time, then Allāh ﷻ would have fed that to Sayyidah Maryam ﷺ.¹

Sisters, we were speaking about Sayyidah Maryam ﷺ. If a woman remains chaste and pure, protects her honour, fears Allāh, worships Allāh, then Allāh ﷻ will feed her in the jungle. He will give cool water to drink. He will send Sayyidunā Jibrīl ﷺ to console the person, and he will aid the person. Allāh ﷻ will grant a person a pious child. Inshā Allāh, we shall continue in the next lecture.

وآخر دعوانا ان الحمد لله رب العالمين

¹ Mazharī vol.6 p.15, Rūḥ-ul-Ma'ānī vol.8 p.403

THE UNIQUE INCIDENT OF THE BIRTH OF SAYYIDUNā 'ĪSā ﷺ

Important points:

Teach your children the belief that Sayyidunā 'Īsā ﷺ had no father. Allāh ﷻ created him through his power. Sayyidah Maryam ﷺ did not have any wrong relationship with anyone. She was pure.

The ḥukamā' say that drinking water is beneficial before meals and during meals. Do not drink water immediately after meals. After a while, a person will get relief from acidity.

Remaining silent is the treatment for many fitnahs. Silence is a great treasure. Yes, when there is a need, then say that which is necessary, clarify that which is necessary.

If someone criticizes for a sin, then the critic will not die until he does not get involved in that same sin. Hence, do not ever criticise anyone for a sin.

الحمد لله نحمده ونستعينه ونستغفره ونؤمن به ونتوكل عليه
ونعوذ بالله من شرور أنفسنا ومن سيئات أعمالنا، من يهده الله فلا مضل
له ومن يضلله فلا هادي له ونشهد أن لا إله إلا الله وحده لا شريك له
ونشهد أن سيدنا وشفيعنا وحبیبنا وإمامنا ومولانا محمدا عبده
ورسوله، صلوات الله تبارك وتعالى عليه وعلى آله وأصحابه وذرياته وأهل
بيته وأهل طاعته، وبارك وسلم تسليما كثيرا فأعوذ بالله من
الشیطان الرجیم، بسم الله الرحمن الرحیم

So eat and drink and be contented. And if you see from among humanity anyone, say, 'Indeed, I have vowed to the Most Merciful abstention, so I will not speak today to [any] man.'¹

FOUR GREAT BOUNTIES FOR SAYYIDAH MARYAM ﷺ

In the previous lecture, we reached the point that Allāh ﷻ had blessed Sayyidah Maryam ﷺ in the jungle with four great bounties.

1. She was alone, so Allāh ﷻ sent Sayyidunā Jibrīl ﷺ to console her.

2. He made arrangements for her to rest on a tree, a date palm.

¹ Sūrah Maryam: 26

3. He caused a spring of cool water to flow.

4. He granted fresh dates for her to eat.

When these bounties were arranged, then by means of Sayyidunā Jibrīl ﷺ, Allāh ﷻ instructed, 'eat, and drink.'

THE ARRANGEMENT OF FOOD, WATER, AND THE FOOD-CLOTH

When we think over the āyāt, then when the time comes to arrange the food cloth, then Allāh ﷻ first arranged the water. Then the arrangements for the dates were made. When the time came to use these bounties, then he said that eat the dates first and then drink water.

Generally it happens that the drinks and water are placed first on the food-cloth, then the food is brought.

By some pious people, the way has been that first the people of the house sit down, or the guests sit down, and then the food is brought to the food-cloth.

If the food is placed first, and then the people sit, then this is a sort of disrespect to the food. It is understood that the food is waiting for us. Therefore, when people come to sit, the food must be put later.

THE PRACTICE OF OUR GUIDE & MENTOR

By our Shaykh, Muftī Maḥmūd Ḥasan Gangohī ﷺ in the Chatta Masjid of Deoband, the guests would be made to sit first. Then the attendants would bring the food filled plates to the food-cloth.

PRESCRIPTION TO SAVE ONE'S SELF FROM ACIDITY

The Ḥakīms say that before eating and whilst eating, drinking water is beneficial. One must not drink water immediately after eating. After some time, one can drink. This will give relief to a person from acidity.

ETIQUETTES OF EATING

When people finish eating, then first the food must be picked up. After this, the people must get up. This is part of the etiquette of meals. However, if there are other people waiting in the second row, then there is no need to lift up the food. Those who are finished can get up, and others can come to the food-cloth.

THE SYSTEM OF MEANS IN ORDER TO FULFIL NEEDS IS ALSO A BOUNTY FROM ALLĀH

It is a mercy from Allāh ﷻ upon man that he has fulfilled our needs in this world, and he created a system of means for it. Food and drink is our need. Allāh ﷻ fulfils the need and he arranges the means for it too.

PIOUS CHILDREN ARE THE COOLNESS OF THE EYES

Allāh ﷻ then instructed Maryam to look at her son and acquire the coolness of her eyes.

The children a person has and they are involved in the

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work of Dīn, when a person looks at them and he acquires satisfaction and peace, that child is a mercy and the coolness of the eyes. The children that are pious, obedient to their parents, they are the coolness of the eyes of the parents.

Otherwise, sisters, the bounties of food, drink, clothing, homes, cars, these can be acquired, but if one has disobedient children, then the peace from the lives of the parents will be taken away. Then, even in palatial homes, a person will not get peace. A person will have a grand car, but he will still not be at ease.

Yes, if a person has pious children and they serve their parents, then a small house, and a simple life will be very enjoyable to a person. Hence, a person must always make du'ā' to Allāh ﷻ and he must have concern about teaching and nurturing his children so that they will become the coolness of the eyes and bring peace to the heart.

A COMPREHENSIVE DU'Ā' OF THE PIOUS SERVANTS OF ALLĀH

There is an excellent du'ā' in the Noble Qur'ān for this,

"Our Lord, grant us from among our wives and offspring comfort to our eyes and make us a leader [i.e., example] for the righteous."¹

This is the du'ā' of the pious servants of Allāh, as stated in the Noble Qur'ān. When making this du'ā', the women

¹ Sūrah al-Furqān: 74

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must make the intention that O my Rabb, grant us the coolness of our eyes from our husbands and our children.

Similarly, give the children good education in the Maktab and Madrasah. Teach them Islāmic etiquettes and character, and well as the Sunan at home.

If a child has a huge business, but he or she does not have Dīn, but they are disobedient to Allāh ﷻ and spend their lives in sin, then they are not the coolness of the eyes. They are thorns in the eyes of the parents.

When our children will become religious, then we will become the leader of the group that is pious. This is because the parents are the leaders of the house, they are responsible.

A VALUABLE PRESCRIPTION FOR A DISOBEDIENT HUSBAND OR WIFE OR CHILDREN

This is a very beloved du'ā'. In fact, I tell you that in the Sunnah and Nafl Ṣalāh, after at-taḥiyyāt and durūd sharīf, read this du'ā', especially those women who do not have children, or, those mothers who are worried about the line that their children have taken. They must recite this du'ā' three or five times after the farḍ ṣalāh. Similarly, whoever is worried about the line of the husband, they must also read this du'ā' in the last sitting of the Sunnah and Nafl Ṣalāh, as well as after the salām in the farḍ ṣalāh. Inshā Allāh, there will be great benefit in this.

THE CONVICTION OF SAYYIDAH MARYAM ﷺ

Subsequently, Sayyidah Maryam ﷺ practiced on the

command of 'eat and drink'. She drank the cool water. She had the suckling infant in her lap, she looked at his face. Her heart was at peace. However, the question was that until when will she sit in the jungle?

This is because she was in Bethlehem, which was about eight miles from Bayt-ul-Muqaddas. She had to return home. If she did not return, then people would worry about her and search for her.¹

There was fear that if she took her son and went, then the people of the household would ask, Maryam, how did this child come before marriage? People would accuse her of adultery.

However, on the other side, she had conviction in Allāh ﷻ, that he was the one that gave her the son, he will make it clear that she is pure. He will grant honour and no-one will be able to do anything.

Sisters, if you have conviction in the being of Allāh, then inshā allāh, Allāh will make your work easy. Today, there is a shortage of conviction. There is the doubt in the heart, 'I do not know if Allāh will do this or that?'

A UNIQUE RESPONSE TO GIVE THE PEOPLE WHEN THEY ASK

Allāh ﷻ showed her a way, that if the people ask about the child, then give the following response,

¹ Ṭabarī vol.8 p.325

And if you see from among humanity anyone, say, 'Indeed, I have vowed to the Most Merciful abstention, so I will not speak today to [any] man.'¹

First, make a vow to fast, and then truthfully say that you are fasting. In the condition of fasting, you will not speak to anyone. Give this reply and remain silent. The best way to suppress the trial of these people is to remain silent.

A TRIED PRESCRIPTION TO REMAIN PROTECTED FROM FITNAHS

Sisters, silence is the treatment for many fitnahs. If you hold onto this quality in your life, then Inshā Allāh, Allāh ﷻ will save you from fitnahs and arguments. This silence is a great treasure. When there is a need, then you can speak according to necessity and clarify accordingly.

AN ADVICE OF MY MENTOR

My mentor, Muftī Maḥmūd Gangohī ﷺ used to say, “During the time of fitnah, when there is an environment of arguing, then at such a time, if you want to save yourself from fitnah, then keep your ears and eyes open, and close your tongue.”

Keep your ears open, there is no way that it can be closed. This means that if someone speaks, then listen. Carry on looking with the eyes, but close your tongue. He who closes

¹ Sūrah Maryam: 26

his mouth, Allāh ﷻ will save him totally from fitnah. This is a unique prescription given by the pious.

THE SPECIAL FAVOUR OF ALLĀH ﷻ UPON THIS UMMĀH

Sisters, in that time, there was a fast kept in which a person remained silent. At this point, Allāh ﷻ said that she must make a vow to remain silent from morning until evening, and that she will not say anything at all. This kind of vow was permissible in that sharī'ah. It is as though it was correct to make an intention not to speak in that religion.

Allāh ﷻ showed great mercy on this Ummah. There is no such fast in our sharī'ah. However, we are taught that in the condition of fasting, we must say good things, we must not backbite, not lie, not carry tales, we must not argue, not make fitnah, recite tasbīḥ and the Noble Qur'ān, make dhikr, make du'ā', speak about Dīn, speak good things. If a person keeps a fast and backbites, carries tales, lies, swears, then the light and reward of the fast will be lost.

UNIQUE INCIDENT OF TWO WOMEN

In Faḍā'il A'māl, I heard of the story that two women kept fast. Then they felt the severity of the fast, they were in difficulty, they were close to death. Rasūlullāh ﷺ was asked about these two women. Rasūlullāh ﷺ sent a utensil to them, and said that they must vomit into it. They vomited into it, and pieces of meat and blood were found. The people saw

this and were amazed. Rasūlullāh ﷺ said, “They kept fast with the ḥalāl sustenance given by Allāh and they ate ḥarām by backbiting about people.” Backbiting is like eating the flesh of one’s dead brother. This was shown in the vomit.¹

The meat and blood being shown in this way as a result of backbiting was a miracle of Rasūlullāh ﷺ.

RAMAḌĀN IS A PERIOD OF EXERCISE

Sisters, how should we live our lives? Fasting is a training and exercise. Allāh ﷻ wants that during Ramaḍān we must train not to backbite, not to lie, not to carry tales, not to accuse others, so that this training can be of help throughout the year. This subject matter is explained in the Noble Qur’ān,

O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous²

This means that through the blessings of Ramaḍān, you will become people of taqwā, such taqwā that will help you stay away from ḥarām and sin for the rest of the year and the rest of your life.

If there is something untoward that happens, then I apologise first. The sisters have a flair for keeping optional fasts. They are much ahead in comparison to the men in this

¹ Faḍā’il Ramaḍān vol. p.27

² Sūrah al-Baqarah: 183

regard. However, I say that if there was such a thing as fasting to remain quiet, then possibly none of the sisters would manage. May Allāh ﷻ grant proper understanding. May he grant the ability to control the tongue. May he protect us from using the tongue in the wrong way. Āmīn

SAYYIDAH MARYAM ﷻ GOES FROM SOLITUDE TO THE CITY

Subsequently, Sayyidah Maryam ﷻ took her child into her lap and left the jungle and came to the town. In some reports it is mentioned that the day that Sayyidunā 'Īsā ﷻ was born, that was the day she came. Some reports state that she came after 40 days, after the bleeding stopped.¹

A MISUNDERSTANDING

There are some sisters who feel that after the child is born, then Ṣalāh for 40 days is forgiven. After 40 days, they perform ghusl and start Ṣalāh. This is incorrect.

The reality is that the bleeding continues with the child birth. As long as there is bleeding, there is no Ṣalāh. She must then bath and start Ṣalāh.

The maximum time for post birth bleeding is forty days. If there is bleeding for more than 40 days, then it will be illness. Ṣalāh is not forgiven for this time. There are many sisters who have post birth bleeding for less than 40 days.

¹ Rūḥ-ul-Ma'ānī vol.8 p.406, Ṭabarī vol.8 p.334

The blood for some stops after a day, or a few days. This woman must bath when the blood stops and start Ṣalāh. Some women have no post birth bleeding. For them is the same ruling, they must bath and start Ṣalāh.

QUESTION OF THE PEOPLE UPON SEEING THE CHILD IN THE LAP OF SAYYIDAH MARYAM ﷺ

Allāh ﷻ says,

Then she brought him to her people, carrying him. They said, "O Mary, you have certainly done a thing unprecedented."¹

Sayyidah Maryam ﷺ brought the child in her lap and came to her people. All of them saw that Sayyidah Maryam ﷺ had gone to the jungle and returned with the baby. They said, "O Maryam, you are not even married, so from where have you come with the child."²

PEOPLE WHO WORRY ABOUT OTHERS FOR NOTHING

In every era there are people whose work it is to worry about others. What is he doing? What happened by this person? They have made it their life's work to worry about others.

May Allāh ﷻ save us from such habits. Āmīn

¹ Sūrah Maryam: 27

² Rūḥ-ul-Ma'ānī vol.8 p.406

Keep on doing your work. Do not engage yourself in the business and activity of others. Good deeds decrease because of this. Sins increase.

CRITICISM OF PEOPLE

After this, the people criticised,

O sister [i.e., descendant] of Hārūn, your father was not a man of evil, nor was your mother unchaste.¹

O the sister of a pious person like Hārūn, what a pious man he was. What a wrong you have done? You have a child without marriage? People began to criticize.

CRITICISM IS A SEVERE SIN

Sisters, do not criticise anyone for a sin. It is mentioned in a ḥadīth, ‘he who criticizes someone for a sin, then the critic will not die until he does not get engaged in that sin himself.’²

The critic announces that he is pure from that sin and evil. He looks down on those in front of him. He tries to show that others are low. If you want goodness for a Muslim, then explain to him in solitude about stopping from his evil.

A REASON FOR GETTING INVOLVED IN SIN

Mufti Aḥmad Khānpūrī says, “There are many people today, even good and pious people that are involved in certain types of sins. One reason for this is that at first, they

¹ Sūrah Maryam: 28

² Tirmidhī

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criticised a Muslim for a sin. The result of this is that later on, they got involved in the same sin. May Allāh ﷻ protect us. Āmīn.”

THE BROTHER OF SAYYIDAH MARYAM ﷺ:

HārūN

The summary is that those who posed the question, posed it by making a link to a pious person. ‘O sister of Hārūn, how did you get a baby before marriage?’

It is said that the name of the brother of Sayyidah Maryam ﷺ was Hārūn. He was a pious man.

It could mean that, as stated in the ḥadīth, in times of before, people would keep the names of pious people and the Ambiyā’. It is as though the name Hārūn was kept by way of linking her to Sayyidunā Hārūn ﷺ. They reminded her of a pure lineage and asked the question.

Some people say that the link to Sayyidunā Hārūn ﷺ - the brother of Sayyidunā Mūsā ﷺ was a family lineage.¹

DUE TO THE BLESSINGS OF A SINGLE PIOUS PERSON, THE ENTIRE FAMILY GETS A GOOD NAME

We learn that if there is a pious person in the family, then due to that pious person, the whole family gets a good name.

¹ Ṭabarī vol.8 pp.335-336

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The people of the whole family will show respect that he is from the family of a certain pious person.

If some wrong takes place, then people take the name of the same pious person and criticize. They say that how pious was your father, how pious was your brother, and you are doing this sin? You are doing wrong?

At this point, people said, “O the sister of a pious person like Hārūn, your father ‘Imrān was very pious. He was the Imām of Bayt-ul-Muqaddas, he was the teacher of the Imāms, your mother was Hannah, a pious woman, and your brother was pious too. In short, your entire family was pious and from where have you brought a child before marriage?”

Now, Sayyidah Maryam ﷺ practiced on the teaching that Allāh ﷻ gave her, and through this, Allāh ﷻ let the work of Sayyidah Maryam ﷺ be completed.

The reality, O sisters, is that whatever guidance we have been given by Allāh, when a person will carry it out, then our work will get done in this world and the hereafter.

THE HELP OF ALLĀH FOR SAYYIDAH MARYAM ﷺ

What did Sayyidah Maryam ﷺ do? She indicated to the child, “Do not ask me, ask this child.”

Now the people became angry. Firstly, she brought a child without being married, and now on top of that she is mocking them by saying that we should ask the child. Does a child speak? They said, “How can we speak to a child that is in the cradle?”

Sisters, when a sister remains pure, then how the help of Allāh ﷻ comes? See, how was Sayyidah Maryam ﷺ helped?

ANNOUNCEMENT OF THE PURITY OF SAYYIDAH MARYAM ﷺ

Sayyidunā 'Īsā ﷺ was in the lap of his mother, he was drinking milk. When he heard his mother being accused, he immediately left the breast of his mother and turned around. He raised his finger to the sky and began to speak.¹

THE POWER OF ALLĀH: THE UNIQUE SPEECH OF A CHILD

The child that was just born is innocent. He was a child of one day. He was sleeping in the lap of his mother. He raised his finger and began speaking. He gave such a powerful speech that even intelligent people cannot speak like that.

What speech did he give?

Allāh ﷻ mentions his speech in the Noble Qur'ān,

[‘Īsā] said, "Indeed, I am the servant of Allāh. He has given me the Scripture and made me a prophet. And He has made me blessed wherever I am and has enjoined upon me prayer and zakāh as long as I remain alive. And [made me] dutiful to my mother, and He has not made me a wretched tyrant. And peace is on me the day I was born and the day I

¹ Rūḥ-ul-Ma’ānī vol.8 p.407

will die and the day I am raised alive."¹

Sayyidunā 'Īsā ﷺ spoke all of this whilst he was in the lap of his mother.

Sisters, Allāh ﷻ has this ability to teach an innocent child to speak and by means of this, to announce the purity of his mother.

CHILDREN THAT SPOKE IN THE CRADLE

There is a report in Bukhārī that there were three children that spoke in their childhood.

1. When Sayyidah Maryam ﷺ was accused, then Sayyidunā 'Īsā ﷺ spoke in the cradle.

2. There was a great worshipper of the Banī Isrā'īl, Jurayj. When a woman accused him of adultery, then a small child spoke and cleared the name of this pious person.

3. There was a lady of the Banī Isrā'īl that was feeding her child. A handsome rider passed by her and said, "O Allāh, make my child like this person." The child left the breast, faced the rider and said, "O Allāh, do not make me like him," then it continued drinking. Sayyidunā Abū Hurayrah ﷺ said, "It is as though I am seeing Rasūlullāh ﷺ sucking his finger and explaining how the child was drinking." Then a slave girl passed by so the mother said, "O Allāh, do not make my son

¹ Sūrah Maryam: 30-33

like this.” The child left the breast and said, “O Allāh, make me like this.” The mother said, “My child speaks?” The child said, “The rider was a proud and haughty person. This slave girl is innocent. The people accused her of stealing, of adultery, whereas she did not do anything.”

4. Other reports mention other children: When Sayyidunā Yūsuf ﷺ was accused, then an innocent child spoke and testified.

5. The child whose mother Fir'awn had ordered to be thrown into the fire. The child said to the mother, “O mother, be patient because you are upon the truth.”

6. In the story of the people of the trenches, a woman was to be thrown. Her breastfeeding child spoke.

7. Imām Tha'labī رحمه الله reports from Ḍaḥḥāk that Sayyidunā Yaḥyā رحمه الله also spoke in the cradle.

Ḥāfiẓ Ibn Ḥajar رحمه الله says that if this is the case, then the number of such children is seven.¹

8. Similarly, there are other children mentioned in other reports. There was a certain matter of Sayyidunā Mūsā رحمه الله in the court of Fir'awn. On that occasion, the child of the beautician spoke. In his childhood, Sayyidunā Mūsā رحمه الله had caught the beard of Fir'awn.

¹ Kashf-ul-Bārī

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He pulled it and slapped Fir'awn. Fir'awn wanted to kill Sayyidunā Mūsā ﷺ. The child spoke, "Test him, place a burning coal in front of him and a gem. If he places the coal in his mouth, then understand that he did this due to ignorance." This was done. Sayyidunā Mūsā ﷺ stretched his hand towards the coal. He was protected in this way.

Anyway, everyone heard what Sayyidunā 'Īsā ﷺ said and they understood that Sayyidah Maryam ؑ is pure. She did not do anything wrong.

Remember that the objective was to explain the purity of Sayyidah Maryam ؑ. For this reason, Sayyidunā 'Īsā ﷺ spoke in infancy. However, he did not speak after this. He began to speak as a normal child later on. This speaking in childhood was a miracle. He spoke only at that time, and then he stopped speaking.

SUMMARY OF THE SPEECH OF SAYYIDUNĀ 'ĪSĀ ﷺ

Sayyidunā 'Īsā ﷺ gave a unique lecture. He said, 'I am the servant of Allāh.' Do not have doubt on my mother. Do not accuse my mother. Allāh ﷻ created me from his power.

In this is an indication that in the future, people must not remain in misunderstanding. I shall always be the servant of Allāh, I am not a deity.

ANNOUNCEMENT OF BEING A SLAVE

The moment he came into the world, Sayyidunā 'Īsā ﷺ

announced that he was the servant of Allāh ﷻ.

Being the servant of Allāh is the greatest treasure for a person. It is a lofty honour. For this reason, this word is used for Rasūlullāh ﷺ in the Noble Qur'ān,

Exalted ^{is} He who took His Servant [i.e., Prophet Muḥammad ﷺ] by night from al-Masjid al-Ḥarām to al-Masjid al-Aqṣā, whose surroundings We have blessed, to show him of Our signs. Indeed, He is the Hearing, the Seeing.¹

This was a unique and great journey and it was a chance of innumerable bounties from Allāh ﷻ. The story of the me'rāj was beginning. Some other title, like khalīl could have been used. It would have been good. However, the word 'abd, i.e., servant was used and it finished all other possibilities off, that the highest honour is in being a servant.

A servant is he who remains obedient to his master at all times and he is pleased with the decision of his master at all times.

CORRECTING TWO WRONG BELIEFS

There are many people in the world today that believe that Sayyidunā 'Īsā ﷺ is God.

Sisters, teach your children the belief that Jesus is not God. He is the servant of Allāh ﷻ. There is only one deity. He has no partner. Sayyidunā 'Īsā ﷺ and Sayyidah Maryam

¹ Sūrah al-Isrā': 1

ﷺ are the servants of Allāh ﷻ.

I do not know what the syllabus books here contain. In India, in the Christian schools, one will find another wrong belief that is taught; Sayyidah Maryam ؑ had an illicit affair with Joseph the Carpenter. As a result, Sayyidunā 'Īsā ؑ was born. Such fabrications and lies are taught to children.

For this reason, teach the children the correct belief that Sayyidunā 'Īsā ؑ had no father. Allāh ﷻ created him through his power and Sayyidah Maryam ؑ did not have any illicit affair with anyone. She was pure.

DISBELIEF IN THE NAME OF EDUCATION

In India, there is a city called Daman. I have the chance to go to Daman because of affiliation in terms of teaching. One of our associates told us something very strange. They had seen the notebook of the children that was used for Sunday school. On the first page, the thing that shook them was the lines: God is three, the father, the son, and Mary.

Look, such wrong beliefs are taught to Muslims in the name of English education. May Allāh ﷻ protect us and our progeny. Hence, one must always check the school books of the children.

BOOK, NABĪ, & BLESSED BEING

With regards to Sayyidunā 'Īsā ؑ, the Noble Qur'ān says that Allāh ﷻ gave him a book, made him a Nabī, and made him blessed wherever he is.

I explained the blessings of Sayyidunā 'Īsā ﷺ to you, that there were blind people, lepers, and other sick people that would be brought to him, and he would pass his blessed hands over them, and they would be cured. When he returns before Qiyāmah, then there will be blessings upon blessings. There will be abundant fruit and crops.

So much of milk will come from a goat, a cow, a camel that it will suffice an entire family. Then too, the milk will not end. Allāh ﷻ will place so much of blessings in the animals.¹

ONE WHO ESTABLISHES ṢALĀH, ZAKĀT, OBEDIENT & FORTUNATE

Allāh ﷻ emphasized upon Sayyidunā 'Īsā ﷺ to perform Ṣalāh, teach others, give zakat, and tell others to give zakat, for as long as they live.

He was instructed to be good to his mother.

Allāh ﷻ did not make him wretched.

Sayyidunā 'Īsā ﷺ was soft, he had a good character, compassionate, merciful, and loving.

PEACE UPON PEACE

Allāh ﷻ placed peace upon him on three occasions, the day he was born - Shayṭān did not touch him, the day he will die - Shayṭān will not touch him. Subsequently, Sayyidunā

¹ Muslim

‘Īsā ﷺ is currently alive in the heavens. Before Qiyāmah, he will come to the world. With regards to this, it is mentioned in a ḥadīth that he will return to the world, marry, he will have children, and when he passes away, he will be buried next to Rasūlullāh ﷺ in Masjid An-Nabawī.¹

Subsequently, on the day he passes away, there will be peace. On the Day of Qiyāmah, when he comes from the grave, there will be peace on him.

When the people heard the unique and miraculous speech of Sayyidunā ‘Īsā ﷺ, they were shocked. They were convinced that Sayyidah Maryam ﷺ is pure and the child was born through the power of Allāh ﷻ.

LIVE A LIFE IN THE OBEDIENCE OF ALLĀH

Sisters, when Sayyidah Maryam ﷺ lived her life in the worship and obedience of Allāh ﷻ, she guarded her purity and chastity, then Allāh ﷻ blessed her with a pious son like Sayyidunā ‘Īsā ﷺ.

The truth is that whoever obeys Allāh ﷻ, he lives his life in the happiness of Allāh ﷻ, Allāh will grant such a person in the world and the hereafter. Allāh ﷻ will grant a person honour, Allāh ﷻ will grant pious children.

Sisters, guard your chastity, guard your character, guard your youth, and become people who worship Allāh ﷻ.

¹ Mazharī vol.2 p.61

ACCUSING IS A SIN

Look, it is a serious sin to accuse someone. Allāh ﷻ dislikes this sin so much that whoever falsely accuses a pious woman, Allāh ﷻ will cause the name of this woman to be cleared through his power miraculously.

We have just heard this in the incident of Sayyidah Maryam ﷺ. For this reason, stay away from the sin of accusing others. This is a sin even worse than backbiting.

Worry about the education and nurturing of your children. Inshā Allāh, Allāh ﷻ will grant you the best fruits in this world and the hereafter.

وآخر دعوانا أن الحمد لله رب العالمين

THE ĪMāN REFRESHING INCIDENT OF A WOMAN:

AṣḥāB-E-UKHDŪD

EXTRACTS

From childhood, take your children to the pious servants of Allāh ﷺ. Take them to the 'Ulamā'. Send them to the pious. Ask them to make du'ā' for your children. Through the blessings of this, Allāh ﷻ will make your children pious from small.

Nowadays, when the children are small, we do not send them to the pious and when they get spoilt, then we take them. We send them in jamā'at, but then the time has gone on for too long. Despite this, there is still benefit in this.

We must keep a special watch on the timetable of our children, school, madrasah etc. What time does school begin? What time does it end? What time does the child come home? It must not be that after Madrasah, the child goes to the wrong places, to friends, and wastes time. The life of the child must not be spoilt. Therefore, keep a good check on the children.

Keep good names for your children. Good names have a good effect.

If there is ta'wīdh work to be done, then only do it by a person of taqwā.

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

By the sky containing great stars. And [by] the promised Day and [by] the witness and what is witnessed, Destroyed [i.e., cursed] were the companions of the trench. [Containing] the fire full of fuel, when they were sitting near it and they, to what they were doing against the believers, were witnesses. And they resented them not except because they believed in Allāh, the Exalted in Might, the Praiseworthy, to whom belongs the dominion of the heavens and the earth. And Allāh, over all things, is Witness.¹

In the Noble Qur'ān, a number of oaths were taken for this one incident.

FIRST OATH

The first oath that Allāh ﷻ took was by the sky containing great stars.

How unique Allāh ﷻ created the sky? It has various stages and degrees. Allāh ﷻ send angels to these stages and orbits.

The sky contains the sun, moon, stars, and other bodies. Allāh ﷻ made unique stages and huge creation in the sky.

¹ Sūrah Burūj: 1-9

ALLāH TAKING AN OATH ON THE CREATION

Sisters, Allāh ﷻ can take an oath on whichever creation of his that he wants. In many places in the Noble Qur'ān, Allāh ﷻ takes oaths on his creation. When he wants to show the benefit of some creation, or he wants to show the importance of something, then Allāh ﷻ takes an oath on the creation. In the Noble Qur'ān, he takes an oath on time. Allāh ﷻ explains to the people that they must not waste time. Time is very important and valuable. O human beings, value it, and when man will value it, he will not waste it, then Allāh ﷻ will be pleased with him.

WE CAN TAKE AN OATH IN THE NAME OF ALLāH ONLY

However, the ruling for us is that we must first make an intention that we will not take an oath. If we have the habit of talking the truth all the time, then there will be no need to take an oath. If there is some need to take an oath, then we must take an oath only and only on the name of Allāh ﷻ and then fulfil it.

OATH TO SIN

One must never take an oath to do something wrong or sinful. If a person takes an oath to sin, then he must break it and not carry it out. There are young sisters today that make false oaths on being honest and loyal but they engage in illicit affairs. This is sinful. It is not correct to do this. One must

break these oaths, and give kaffārah for them.

DO NOT TAKE AN OATH IN THE NAME OF ANYONE BESIDES ALLāH

In the ḥadīth, we find abundant guidance from Rasūlullāh ﷺ. One must not take an oath in the name of anyone besides Allāh ﷻ.

Rasūlullāh ﷺ said, “Do not take oaths in the names of your mothers, fathers, idols, and do not take an oath in the name of anyone besides Allāh, and only take an oath when you are truthful in your speech.”¹

In one ḥadīth, the same subject matter is mentioned, that Rasūlullāh ﷺ saw Sayyidunā ‘Umar ؓ taking an oath in the name of his father. So Rasūlullāh ﷺ said, “Know well, Allāh ﷻ has forbidden from taking oaths on the names of ones forefathers. Whoever has to take an oath, he should take an oath in the name of Allāh ﷻ, otherwise he must keep quiet.”

We learn from this report that a person must only take an oath if there is a need. Oaths can only be taken on something true. Oaths can only be taken in the name of Allāh ﷻ. After taking an oath, it must be fulfilled.

SECOND OATH

The second oath is, And [by] the promised Day.

An oath was taken on the Day of Qiyāmah. This is very

¹ Abū Dāwūd

severe and terrifying day. In Sūrah al-Qāri’ah, Allāh ﷻ says,

The Striking Calamity – What is the Striking Calamity? And what can make you know what the Striking Calamity is? It is the Day when people will be like moths, dispersed, and the mountains will be like wool, fluffed up.¹

THIRD OATH & MEANING OF WITNESS

The third oath is the ‘witness’. This refers to the day of Jumu’ah. Allāh ﷻ takes an oath on the day of Jumu’ah.

It is mentioned in a ḥadīth, “The Promised day (mau’ūd) is the Day of Qiyāmah. Yaum Mash-hūd is the day of ‘Arafah. Shāhid is the day of Jumu’ah. This is the most virtuous of days. On the day of Jumu’ah is a moment in which, if a person makes du’ā’ to Allāh, Allāh ﷻ will grant him goodness, and if he seeks protection from evil, then Allāh ﷻ will protect him.”²

In another āyat, shāhid refers to Rasūlullāh ﷺ.

O Prophet, indeed We have sent you as a witness and a bringer of good tidings and a warner³

Hence, the oath was taken on the day of Jumu’ah, or on the being of Rasūlullāh ﷺ. This is a matter of great virtue that in the Noble Qur’ān, Allāh ﷻ takes an oath on Rasūlullāh ﷺ. If the oath refers to the day of Jumu’ah, then it

¹ Sūrah al-Qāri’ah: 1-5

² Tirmidhī

³ Sūrah al-Aḥzāb: 45

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shows the great importance and significance of the day.

THE FOURTH OATH & MEANING OF MASH-HŪD

Allāh ﷻ takes a fourth oath on Mash-hūd. This refers to the day of 'Arafah.

The last month of the Islāmic calendar is Dhul-Hijjah. The month in which Ḥajj and Qurbānī takes place. The ninth day of this month is the day of 'Arafah.

VIRTUE OF FASTING ON THE DAY OF 'ARAFAH

It is mentioned in a ḥadīth that whoever will fast on the day of 'Arafah, Allāh ﷻ will forgive his sins of the past and future year.¹

Therefore, one must fast on the ninth of Dhul-Hijjah, a day before 'Īd-ul-Aḍḥā. One benefit of this is that the stomach will get some relief a day before, so one will be able to eat the Qurbānī meat continuously.

A UNIQUE STORY OF FOUR OATHS

Anyway, Allāh ﷻ took an oath on four things.

1. The sky
2. The Day of Qiyāmah
3. The Day of Jumu'ah
4. The Day of 'Arafah

Allāh ﷻ took these four oaths and mentions an incident.

Sisters, how unique will the story be, that Allāh ﷻ

¹ Tirmidhī

himself takes an oath on four things and mentions it.

One must understand and have conviction in the advices given in this story. One must practice on the points it contains. Through this, we will get the ability to stay away from the evil it warns about. By means of this, Allāh ﷻ will make this incident a means of increasing our īmān and conviction. Āmīn

WHEN DID THIS INCIDENT TAKE PLACE?

We learn from the books that this incident took place seventy years before the birth of Rasūlullāh ﷺ. Next to Saudi Arabia is Yemen. The capital of it is Sanaa. There was a king in Yemen by the name of Yusuf. The people would refer to him as Yusuf Dhū Nawās.¹

This king kept a great magician in his court. He used this magician to run his country. Wherever he faced some problem, he used to turn to this magician, and seek help from him. the magician used to help him and run the country. In ancient times, this would be the general condition, where people in authority would try to influence and sway those under them. In order to keep their awe over the public, they would use magic and magicians.

DO NOT EVER GO TO IRRELIGIOUS 'ĀMILS

Even today, we seek the protection of Allāh, there are many Muslims that take support from black magic. In order

¹ Ma'ārif-ul-Qur'ān vol.8 p.713

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to control someone, in order to keep a person under his sway, they use black magic. They feed the person something upon which black magic was done and by means of this, they control a person.

For this reason, do not ever go to the people that engage in 'amaliyyāt and ta'wīdh, especially a non-Muslim or someone that does not perform Ṣalāh, or a person who has shaky religious issues; a person who does not have the fear of Allāh, someone who does not give due importance to pardah, a person must never go even by mistake to such people who engage in these 'amaliyyāt.

Sometimes, if the person does not feed something, then too, he reads some filthy words, words of polytheism, and blows. Due to these words, a person does not know, and he becomes obedient to the person, doing whatever they say.

THE CONDITION OF OUR SISTERS

Outwardly, it seems inappropriate to say these words in a general gathering. However, the sisters must be guarded. Save yourselves. For this reason, I am saying this. Nowadays, there are Muslim women that go to the Mandirs, they go to Sadhus, they go for Ta'wīdh to non-Muslims they go to sinful Muslims, irreligious Muslims. Then they read such words, feed them something, and the sister does not know, they come under the control of that person.

What happens is that they say things, shameful things that I cannot even say. The sinner, Sadhu, Bapoo, or whatever, takes control of the person, and he does wrong things with

the person. He commits adultery. There are many cases of such strange things, and reports of such filth that come to us, then later on, with great difficulty, they are treated by an 'āmil and the effects are decreased.

For this reason, all of you must adopt great caution in this regard. I have hope in you and request you to always stay far away from wrong 'amaliyyāt, people who do ta'wīdh, whether they are Muslim or not. Save yourself from such people.

If there is the need for this, then go to a pious man of Allāh, who is sincere and religious. Keep your father, brother, husband with you.

The third year of our lectures have been published in Urdu and Gujarati. They are present here. The CD's are with you. Listen and read. There are strange stories of false 'āmilis and their wrongs that we have explained. May Allāh ﷻ protect all the sisters from these things.

THE REQUEST OF THE MAGICIAN REGARDING A BOY

Anyway, the King of Yemen, Yūsuf Dhū Nawās, used to effect black magic on whoever he wanted to by means of this magician, he used to take control of whoever he wanted. When the magician became old, he one day said to the King, “O King, I have become old. I do not know when death will come to me. Then my magic will end. Give me a young and clever boy so that I can teach magic to him and after I die, he

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will help you.”

HE GOT THE BOY

The King looked for a boy. Subsequently, he found someone that was very clever and intelligent. He had a good memory. He used to memorise things quickly. The king said to the parents of the boy that this boy will learn magic and in the future, we shall give him a grand position and high status, and we shall keep him in the court.

The parents were happy for their son to learn magic.

BEGINNING OF LEARNING & TEACHING MAGIC

Now, the magician stipulated a time for the boy. He said, “Come at this time, stay by me for this amount of time, I shall teach you magic slowly.”

The boy would leave his house and go to the magician. The magician taught him daily. When the time was finished, the child would return home.

MEETING A CHRISTIAN SCHOLAR ON THE WAY

Look at the power of Allāh. The king and the magician wanted to teach magic to the boy. However, Allāh ﷻ decided something different for the boy.

The road that the boy would take, there lived a great scholar on that road. He was a pious friend of Allāh ﷻ. He used to believe in Sayyidunā ‘Īsā ﷺ. It was the time of the sharī’ah of Sayyidunā ‘Īsā ﷺ and he was a scholar of the Injīl.

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This boy had a detective mind. The minds of some children are like that naturally, they always seek out new things.

One day, when the boy was going to the magician, then he sat for a short while by the scholar. The scholar taught him the Injīl. It was the book of Allāh. It had light. It had blessings and goodness in it.

In that time, the Injīl had proper divine teachings. Now the Injīl is corrupted and spoilt. There have been so many changes made to it that it is almost impossible to differentiate between what is divine and what is not. Now, the Injīl book in the world is known as the Bible. Who gathered the writing in it? From where was it gathered? This needs research.

Anyway, the magic that this magician taught contained filth. It had evil in it. There is a great difference between the two. The book taught by the scholar had light, good character, whilst the teachings of the magician had evil in it, it had filth in it. Naturally, the heart of the child inclined to the scholar.

THE UNIQUE SYSTEM OF ALLĀH & LIGHT OF THE DIVINE BOOK

Look, how does the system of Allāh ﷻ work in the world. This is something for us to understand. When this boy would go to the magician in the morning, then he would sit by the scholar. The scholar would teach the Injīl to him. The boy would enjoy this learning. He would sit there for a long time.

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Then, he would say, “Son, go to the magician, he is waiting for you.”

The boy would go to the magician, but his heart did not like it. Because his parents were sending him there, it was the order of the king, which is why the child would go.

The time spent by the scholar would be very long and he would get delayed. For this reason, the magician would punish him for being delayed. This child would tolerate the beating. However, he would definitely go to the scholar and learn the divine book. Then when his time was up, he would leave and sit by the scholar once again. He would sit by him and learn the Injīl. He would be delayed in returning home. His parents would scold him for coming late, asking him where he went and why he came late. They would punish him too.

In essence, sisters, when he left home, he would go to the scholar and learn the book of Allāh. Hence, he would be late in going to the magician. When leaving the magician to return home, he would once again sit by the scholar, making him late in returning home. His parents would beat him. He would get punished on both sides. However, he tolerated the difficulty and continued being patient. And he continued learning the Dīn of Allāh.

This is a matter of the light of the book of Allāh. This is experienced in the form of sweetness. The child was being beaten, but he continued learning the book of Allāh. However, for the sake of learning the Dīn, he tolerated the

punishment and the blessings of this was that he became a scholar at whose hands miracles were seen.¹

WE MUST HAVE SPECIAL CONCERN FOR THE TIME OF OUR CHILDREN

Sisters, one matter to understand is that we must keep a special check on the time table of our children. What time does school start? What time does school end? What time do they come home?

Our children must not be loafing around after Madrasah finishes. They must not go to wrong friends and spoil their lives. For this reason, make a habit of checking one your children, this is essential.

Now, whilst staying in the company of this scholar, he studied the book of Allāh, and the boy became a special friend of Allāh. In his childhood, he became a special friend of Allāh.

METHOD OF MAKING YOUR CHILD A SPECIAL FRIEND OF ALLĀH

The truth is that when children are small, from then we should take them to the pious friends of Allāh. Take them to the 'Ulamā'. Ask these pious people for du'ā'. Through the blessings of this, Allāh ﷻ will make your children pious.

¹ Rūḥ-ul-Ma'ānī vol.15 p.297, 298

ONE OF OUR EVIL HABITS REGARDING CHILDREN

Nowadays, what do we do? When the children are small, we do not send them to the pious. When they grow old, they get spoil, then we want to go to the pious. Then it is too late. We must make a habit of taking them to the pious from young.

THE ATTENDANT OF RASŪLULLĀH ﷺ:

SAYYIDUNĀ ANAS ﷺ

This is also established in the ḥādīth. When Rasūlullāh ﷺ migrated to Madīnah Munawwarah, then he said to Sayyidunā Abū Ṭalḥa ﷺ, “If you have a child at home, then give him for the work at our home.”

Sayyidunā Anas ﷺ says, “Sayyidunā Abū Ṭalḥa ﷺ put me on the conveyance and took me to Rasūlullāh ﷺ. He handed me over saying that this child will serve him.”¹

Sayyidunā Abū Ṭalḥa ﷺ was the stepfather of Sayyidunā Anas ﷺ. His real father had passed away. After this, his mother Sayyidah Umm Sulaym ﷺ married Sayyidunā Abū Ṭalḥa ﷺ. Hence, he was the stepfather. At the time, the age of Sayyidunā Anas ﷺ was 10. He then served Rasūlullāh ﷺ for 10 years. Subsequently, he was 20 years old when

¹ Bukhārī

Rasūlullāh ﷺ passed away.

In the narration of Sayyidunā Anas ؓ, he said that the women of his house, his mother, maternal aunt, grandmother etc. would emphasize on him and send him to Rasūlullāh ﷺ. Because children are negligent. He said, “If I went anywhere, then they would think about me. I served for 10 years.”¹

THE PERFECT COMPASSION OF RASŪLULLĀH ﷺ

Sayyidunā Anas ؓ says, “Rasūlullāh ﷺ did not ever tell me about some work he gave me, “Why did you not do this?” he did not ever say to me about something I did not do, “Why did this happen?”

This is an example of the perfect and complete compassion and lofty character of Rasūlullāh ﷺ, otherwise, it is quite clear that a child of 10 forgets and it is natural for them to have shortcomings in the matter of service to others. However, Rasūlullāh ﷺ did not ever scold him, but when he was told to do something, then Sayyidunā Anas ؓ says, “Because I was a child, I would say, “I shall not go”, whereas in my heart I knew I was going to go. I would just say it.”

THROUGH THE BLESSINGS OF SERVICE, HE GOT THE DU'ā' OF RASŪLULLĀH ﷺ

On one occasion, the mother of Sayyidunā Anas ؓ said

¹ Al-Mu'jam Al-Kabīr of Ṭabrānī #705

to Rasūlullāh ﷺ, “Make du’ā’ for your attendant, Anas.” Subsequently, Rasūlullāh ﷺ made du’ā’, “O Allāh, increase his wealth and children, and bless him in whatever you give him.”¹

EFFECT OF THE DU’Ā’ OF RASŪLULLĀH ﷺ

Subsequently, his age was about 10 years. Sayyidunā Anas ﷺ was amongst the last of the Ṣaḥābah ﷺ to pass away. He saw a number of generations of his progeny. He buried about 120 of his own children.

Allāh ﷻ granted him so much blessings in his wealth that his garden used to give fruits twice a year. There was a flower in his garden that would give off the fragrance of musk.

In one report, Rasūlullāh ﷺ made a special du’ā’ for him, “O Allāh, increase his wealth and children, and enter him into Jannah.”²

Sayyidunā Anas ﷺ says, “I was wealthy amongst the Anṣār and I buried more than 120 of my own children. Inshā Allāh, I shall enter Jannah.”³

¹ Bukhārī

² Al-Adab Al-Mufrad #56

³ Bukhārī

THE BLESSINGS OF THE DHIKR & COMPANY OF MIYAJĪ NŪR MUḤAMMAD JHANJHĀNWĪ ﷺ

There was a great saint of the Chishtiyyah that passed, Miyajī Nūr Muḥammad Jhanjhānwī ﷺ.

My mentor was Muftī Maḥmūd Ḥasan Gangohī ﷺ, his guide was Shaykh-ul-Ḥadīth Mawlānā Muḥammad Zakariyyā ﷺ, his guide was Mawlānā Khalīl Aḥmad Sahāranpūrī ﷺ, his guide was Mawlānā Rashīd Aḥmad Gangohī ﷺ, his guide was Ḥājī Imdādullāh Muhājir Makkī ﷺ, his guide was Miyajī Nūr Muḥammad Jhanjhānwī ﷺ. He was a unique saint. He lived in an area near Jalalabad. He would sit in a room and engage in dhikr.

Miyajī ﷺ passed away more than a hundred years ago. However, the small room in which he would sit and make dhikr is such that one can experience the sweetness and fragrance of that dhikr until today. He used to make the dhikr of Allāh in such a way that he used to teach the small children, alif, bā and the nāẓirah of the Noble Qur'ān at the same time. In UP, whoever teaches the small children is called Miyajī. Based on this, his title became famous, Quṭb-e-‘Ālam Ḥaḍrat Miyajī Nūr Muḥammad Jhanjhānwī.

His condition was such that the children that used to come to him to learn the alphabets, he used to make them traverse the stages of sulūk and taṣawwuf, and through the grace of Allāh ﷻ, all the children gained great spiritual

strength and became the saints of the time.

We were mentioning the incident that the innocent child that was going to the scholar, through his company, the child became a saint. One day, a unique incident happened.

TWO TEACHERS IN FRONT OF THE INNOCENT CHILD

Now, two things were in front of the child. One was the magician, and the other was the scholar.

He would go happily to the scholar, but he was forced to go to the magician.

Allāh ﷻ has blessed the ‘ulamā’ of our time with so much of compassion, and love that the children happily go to Madrasah.

In short, there were two things related to this child. He would go by force to the magician. He would happily go to the ‘ālim. Now, the child was convinced in his heart that the magician was wrong. He teaches evil and filth. This ‘ālim is good, he teaches with affection and love. However the child thought, I must test which teacher of the two has the proper and correct knowledge. Is the knowledge of the magician correct, or is the knowledge taught by this person who teaches the divine book correct?

UNIQUE CHANCE TO TEST

On one occasion, there was a unique incident that transpired. The boy went out one morning on time to go to his teachers and he saw that the road was blocked. There was

a huge gathering in the town. The boy went close and asked, “What is this?” The people said, “Today there is a great serpent or lion on the road. Due to this, the road is closed. No one has the courage to go ahead. The animal is so big that no one has the courage to kill it.”

Look, when Allāh ﷻ wants to grant īmān to the people of a locality, then what types of īmānī conditions are created. The boy thought of something. He thought that today is the ideal occasion. I shall test whose religion is true and whose knowledge is correct.

He took an arrow, put it in the bow, and fired it towards the animal. In some reports, it is mentioned that he picked up a rock and threw it towards the animal. He made the intention when firing or throwing, ‘If the religion of the teacher under whom I am learning the book of Allāh is true and correct, his knowledge is correct, then this animal must die.’ Saying this, he threw the rock at the animal or fired the arrow. Subhānallāh.¹

RASŪLULLĀH ﷺ THROWS PEBBLES ON THE OCCASION OF BADR

There are examples of this in the Noble Qur'ān.

On the occasion of the Battle of Badr, when the conditions were severe, and also on the occasion of migration, when the disbelievers surrounded Rasūlullāh ﷺ,

¹ Rūḥ-ul-Ma'ānī

then Rasūlullāh ﷺ picked up pebbles with his blessed hands, he picked up dust and threw it towards the enemy. He recited the āyat,

And you threw not, [O Muḥammad], when you threw, but it was Allāh who threw¹

Allāh ﷻ says that outwardly Rasūlullāh ﷺ threw a handful of pebbles. This is what the world saw. But the reality is that the pebbles that he threw were actually thrown by Allāh ﷻ.

THE UNIQUE POSITION OF RASŪLULLĀH ﷺ

What a unique position of honour and love did Allāh ﷻ grant to Sayyidunā Muḥammad Rasūlullāh ﷺ, that he ﷺ threw the pebbles, and Allāh ﷻ says ‘O my Nabī, you did not throw the pebbles, Allāh threw them.’ The action that Rasūlullāh ﷺ did, Allāh ﷻ says that he did it.

ANOTHER EXAMPLE OF THE RANK OF RASŪLULLĀH ﷺ

In another āyat of the Noble Qur'ān, the Ṣaḥābah ﷺ had pledged allegiance at the hands of Rasūlullāh ﷺ. Being bay'ah, doing the bay'ah is a blessed Sunnah of Rasūlullāh ﷺ.

The Ṣaḥābah ﷺ were pledging allegiance at the hands of

¹ Sūrah an-Anfāl: 17

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Rasūlullāh ﷺ under a tree, and Allāh ﷻ explains this incident in the Noble Qur'ān. Allāh ﷻ says,

Indeed, those who pledge allegiance to you, [O Muḥammad] – they are actually pledging allegiance to Allāh. The hand of Allāh is over their hands.¹

This is so unique, bay'ah is being given to Rasūlullāh ﷺ, the hand of Rasūlullāh ﷺ is described, the hand of the Ṣaḥābi is at the bottom, and Allāh ﷻ says in the Noble Qur'ān that those fortunate people who pledged allegiance at your hands under the tree, in reality, they pledged allegiance to Allāh ﷻ.

The hand that is seen to be the hand of Rasūlullāh ﷺ, in reality, is the hand of Allāh ﷻ, how beloved is Rasūlullāh ﷺ. Subḥānallāh.

WE ARE VERY FORTUNATE

Let us go a step ahead. We are very fortunate that Allāh ﷻ has made us in the Ummah of such a merciful Nabī. Allāh ﷻ has accepted sinners like us with dirty tongues to recite Durūd upon Rasūlullāh ﷺ. Where are our dirty tongues? Where are our dirty mouths, and where is the blessed Durūd upon Rasūlullāh ﷺ? This is a great favour and bounty on us.

May thousands and millions of Durūd be upon Rasūlullāh ﷺ and his luminous hands

Inshā Allāh, we shall be very fortunate from such

¹ Sūrah al-Faṭḥ: 10

luminous hands, the hands that Allāh ﷻ says are his, on the Day of Qiyāmah, sinful Ummatīs like us will be given from the pond of Kawthar.

ANOTHER GOOD FORTUNE

Greater than this is another good fortune. The sinful Ummatis will be given the chance to clasp and shake hands with the blessed hands of Rasūlullāh ﷺ. This opportunity will be given to the Ummatis. What a blessed and luminous time it will be that in the plains of Qiyāmah, we will get the chance to clasp and shake hands with Rasūlullāh ﷺ and meet him!

THE VIRTUE OF RECITING DURŪD SHARĪF FIFTY TIMES

‘Abdur-Raḥmān bin ‘Īsā ﷺ reports that whichever Muslim will recite Durūd Sharīf fifty times a day, then Allāh ﷻ will grant that person the chance to clasp the hands of Rasūlullāh ﷺ and shake it, and the chance to meet him ﷺ.¹

THE MIRACLE OF RASŪLULLĀH ﷺ

Sisters, Rasūlullāh ﷺ threw a handful of pebbles and it reached the eyes of all the disbelievers. No one could see Rasūlullāh ﷺ. Rasūlullāh ﷺ came out with ease from the

¹ Al-Qawl ul-Badī' p.282

house and he departed to Madīnah.¹

In Badr, a handful of pebbles hit the enemy, and all their eyes were affected. Allāh ﷻ blessed the Ṣaḥābah ﷺ with victory.²

Allāh ﷻ granted Rasūlullāh ﷺ such a powerful miracle.

THE ANIMAL DIED WITH THE BLESSING OF THE NAME OF ALLĀH

Anyway, the boy shot an arrow or threw a rock. Look at the unique power of Allāh ﷻ, the arrow hit and the animal died. The people were very happy. The people removed the dead animal from the road and the path was opened.³

Word spread throughout the city and the talk went around that this boy is on the correct religion. The people of the city began to praise the boy and slowly they started coming to him and asking him, ‘what is your religion and way?’

The boy would tell the people about Allāh, and tell them to become Muslims and believe in one Allāh. By means of this innocent boy, slowly the Dīn of Allāh spread and there was an environment of īmān in Yemen created.

The name of this boy was Abdullāh bin Tāmīr.⁴

¹ Al-Bidāyah wan Nihāyah vol.3 p.156

² Zād-ul-Ma’ād (Urdu) vol.2 p.161

³ Rūḥ-ul-Ma’ānī vol.15 p.297

⁴ Ma’ārif-ul-Qur’ān vol.8 p.713

BELOVED NAME TO ALLĀH

It is mentioned in a ḥadīth that you should name your children ‘Abdullāh, ‘Abd-ur-Raḥmān, ‘Ubaydullāh. These names are beloved to Allāh ﷻ. They are very loved by Allāh ﷻ.

The name Muḥammad is also beloved to Allāh. A ḥadīth states, ‘When you name your son Muḥammad, then respect him, and give him place in your gathering and do not do anything that will cause harm to come to him.’¹

A POINT TO TEACH CHILDREN

Sisters, understand one important point. The boy finished off a harmful thing for the people. He brought relief to the people. The road was closed. The boy fired an arrow or threw a rock and killed the animal. He opened the road and brought comfort to others.

From this, we understand that teach your children from young that son, do work that will bring comfort to people. Do work that will remove difficulty from them. Serve people, by means of you, Allāh ﷻ will remove harm from people. By means of you, Allāh ﷻ will bring comfort to people. Do work like this.

In a ḥadīth of Abū Dāwūd, it is mentioned that removing a harmful thing from the road is charity.

¹ Ṭabrānī #2573

THE SERVICE RENDERED BY ARAB CHILDREN IN MAKKAH AT THE TIME OF IFṬĀR

You see in Makkah that there are small Arab children in the Ḥaram Sharīf, how they serve the people performing 'Umrah? They catch the people and bring them to the food-cloth for ifṭār. They speak such nice things and call the people, 'Father, Mother, Uncle' and call the people. What a unique scene is witnessed in the Ḥaram!

They insist upon the people walking in Mina, 'Arafah, Muzdalifah and give them cold drinks and water.

AN EASY WAY TO EARN JANNAH

Teach your children how to serve people and how to bring comfort to them. If this habit is created at a young age, then when they grow up, Inshā Allāh, they will serve their parents. Through the path of serving others, a person will easily earn Jannah. This is a very easy way to earn Jannah. May Allāh ﷻ make this environment general and common. Āmīn

INCIDENT OF A BLIND PERSON IN THE COURT OF THE KING

Look at the power of Allāh. There was a blind person sitting in the court of the king. He was a special person of the king. The king placed great reliance on him. The king showed great love for him. This person had become blind. At first, his eyesight was proper, and later on they were spoilt.

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When the people came to know that this is a unique person and he has knowledge of the book of Allāh ﷻ, then they started coming to him. People that were ill came, people that were worried came, and this boy used to serve them. He used to tell them, “Brother, believe in one Allāh. He will give you cure. Allāh will remove your illness and worry.” The boy used to teach them this.

Now this blind person came to know of him, so he also went to the boy and said, “Son, my eyes have become blind. Cure them.” He brought many gifts also for the boy.

The boy replied, “Take your gifts back.” The boy gave a response filled with īmān and said, “It is not in my control to cure your eyes. It is in the control of Allāh. Bring īmān in Allāh, I shall make du’ā’ to Allāh to cure your eyes.”

The blind person read the kalimah. The boy made du’ā’. ‘O Allāh, give cure to this person.’

Subsequently, with the grace of Allāh ﷻ, his eyes were cured. The next day, he came in a healthy condition to the court of the king. The king was astonished that until the previous day, he was blind, and today he was cured. The king asked, “Who cured you?”

He replied, “My master has cured my eyes.” Upon this, the king became angry and said, “I am your master, who is another master for you?” He said, “You are a king, not a master. The master is Allāh. Allāh has cured me.” The king became angrier and sent this person to jail. He instructed that this person be punished. He was tortured and asked, “Who is

the one who cured you?” He took the name of the boy and also the name of the Christian scholar.¹

OPPRESSION UPON A PIOUS SERVANT OF ALLĀH

The king called for the scholar and put pressure on him, and oppressed him. He said, “Leave your religion, leave faith.”

The scholar refused to leave his religion. Subsequently, the oppressive king put a saw on the head of the scholar and cut him into two, killing him.²

Look, how much of difficulty he went through for the sake of īmān, he was cut in half. In addition, the person who was blind at first, he was cured through the du'ā' and īmān of the boy, he was also killed.

He did not kill the boy as yet. He had work with the boy, he was going to make the boy into a magician and then he was to help the king. Therefore, the king did not kill the boy, but the king called for him personally and said, “Son, you learnt a great deal of magic from the magician. You cure blind people through this too.”

The boy gave a clear answer and said, “I do not cure anyone. Allāh alone gives cure. The king gave lots of difficulty to the boy. The boy gave the name of the scholar

¹ Ṭabarī vol.12 pp.524-525

² Ṭabarī vol.12 p.526

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who taught him the knowledge of the divine scripture.

The rest of the story will be mentioned in the next lecture, Inshā Allāh.

May Allāh ﷻ grant us such īmān and conviction, may he grant the children the company of the pious from young, may Allāh make them into the saints of the age, may he make them the coolness of our eyes and through his grace and mercy, may he create pious people in our homes, children that will become a continuous charity for us in the hereafter, may Allāh grant us a pure environment.

وآخر دعوانا أن الحمد لله رب العالمين

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

By the sky containing great stars. And [by] the promised Day and [by] the witness and what is witnessed, Destroyed [i.e., cursed] were the companions of the trench. [Containing] the fire full of fuel, when they were sitting near it and they, to what they were doing against the believers, were witnesses. And they resented them not except because they believed in Allāh, the Exalted in Might, the Praiseworthy, to whom belongs the dominion of the heavens and the earth. And Allāh, over all things, is Witness.¹

THE KING PLANS TO KILL THE INNOCENT BOY

Yesterday, we began the incident that is mentioned in these āyāt. We reached the point where the king of Yemen Yusuf Dhun nawās had killed the scholar and the blind person who was cured through the blessings of the du'ā' of the pious boy. Now all the anger of the king fell on the innocent boy. The king tried some way or the other to kill the boy.

Sisters, when the incident began, you heard that the king had an objective with the boy. The boy was being taught black magic. The king chose him to be taught. However,

¹ Sūrah Burūj: 1-9

when this boy brought īmān, then because of īmān, the king became his enemy.

THERE IS ENMITY ALSO FOR THE SAKE OF īMāN

Many times in the world, enmity is created because of īmān. Allāh ﷻ says,

And they resented them not except because they believed in Allāh, the Exalted in Might, the Praiseworthy.

The enmity shown towards them was only because they believed in one Allāh.

TAKING THE BOY TO THE MOUNTAINTOP TO BE KILLED

Now the king planned to kill the boy, so he said to his police, “Take this boy to the mountain. Once you reach the top, throw him down and kill him.”

The police took the innocent boy to a mountain. Their filthy intention was to throw the boy down and kill him.

When they reached the mountaintop, because the boy had the blessings of the company of the pious scholar, he immediately began to make du'ā' to Allāh ﷻ, ‘O Allāh, these people brought me here to kill me. They have brought me to the top in order to throw me down, help me, and protect me.’

There was this innocent boy, but how beloved was his thinking, at such a moment of difficulty, he knew that Allāh ﷻ will help him.

This boy raised his hands and made this beautiful du'ā'

and immediately there was an earthquake. There was such a dangerous earthquake that all the police that brought him, they all fell down, and died. None of them were saved. Allāh ﷻ kept the boy safe. This was the blessing of the du'ā' of the boy.

When they all died, the boy came back to the king alone. He entered the city safely and reached the court of the king. The king saw him and asked, “Oh, how did you return alive? Where are my men?”

The boy replied with full courage, “I made du'ā' to Allāh, and the power of the du'ā' was such that it caused an earthquake, and all your men died. Allāh ﷻ kept me safe.”¹

SECOND PLAN TO KILL THE BOY

Then the king made a second plan to kill the boy. Now he called many people and said, “Take this boy in a ship, in the name of a tour, take him to the middle of the ocean, and when the ship is right in the middle, pick him up and throw him over, finishing him.”

Subsequently, the men of the king took the boy in the name of a tour. They put him in a boat and went into the water. When they were in the middle of the ocean, and the people intended to throw him over, the boy made du'ā' to Allāh ﷻ, ‘O Allāh, the one who helps those in distress, these people want to drown me. Protect me, help me.’

¹ Ṭabarī vol.12 p.525, Rūḥ-ul-Ma'ānī vol.15 p.298

Subsequently, look at the power of Allāh. A hurricane began. It was very dangerous. It caused the boat to capsize and all those aboard died. The boy swam out and came peacefully to the shore.¹

Through the blessings of du'ā', Allāh ﷻ saved the boy.

THROUGH THE BLESSINGS OF DU'Ā', DIFFICULTIES ARE REMOVED

Sisters, one must always remember, when there is difficulty, then du'ā' is such a powerful weapon that through the blessings of it, Allāh ﷻ removes difficulty and sends his help.

Is He [not best] who responds to the desperate one when he calls upon Him²

If there is a person in an unfortunate condition, and he calls on Allāh, then Allāh ﷻ accepts his du'ā' and removes his difficulty.

Now the boy came to the shore, he walked to the court of the king. The king saw him and was shocked. He said, "Where are the people that went to drown you?" With great faith and conviction, he replied, "All of them drowned and were finished and Allāh protected me."

Now the king Yūsuf Dhu Nawās was worried about how to kill the boy. It was famous in Yemen that this boy comes

¹ Ṭabarī vol.12 p.525, Rūḥ-ul-Ma'ānī vol.15 p.298

² Sūrah an-Naml: 62

back every time safely and whoever goes to kill him, they die.

THE BOY EXPLAINED THE WAY TO KILL HIM

Then the boy said to the king, “O king, if you want to kill me, then I shall tell you the way. If you kill me according to the way I show you, then I shall die, otherwise I will not die.”

The king said, “Tell me quickly, what the way that will cause you to die is and how I should kill you?” The boy replied, “Set up a wooden structure in a huge plain and hang me from it. Gather all the masses of Yemen and kill me in front of them by taking an arrow. Stand far, and fire it at me. However, when firing, then say loudly, ‘in the name of the Rabb of this boy.’ If you say this and fire the arrow, then I will die.”¹

Sisters, this king did not have īmān. It was because of this īmān that he became the enemy of everyone. However, when the time came to kill this boy, then even though he did not want to, he was ready to carry out whatever the boy said. All of this was happening. He was preparing to call them to īmān. This boy was giving his life. However, he was becoming a means of faith of thousands of people.

MARTYRDOM OF THE BOY & ITS BLESSINGS

The king prepared a huge plain and he put the wooden

¹ Ṭabarī vol.12 p.525

structure in the middle. He hung the boy from it and he gathered all the people of Yemen. All the people of Yemen saw the boy and were shocked. What kind of boy is this, he is the one who makes Du'ā' to his creator and cures the ill? He is the one who returns safely every time. Now we shall see this time.

All the people gathered. The king took an arrow and he recited aloud, 'with the name of the Rabb of this boy.'

Saying this, he fired the arrow, it hit the boy near his ear and got stuck in his head. Blood spurted out and this boy was martyred. The innocent boy was martyred. He gave his life, he gave this sacrifice.

Upon his sacrifice, Allāh ﷻ cause the winds of īmān to blow in Yemen. All the people that were in that plain saw this event of truth, and they shouted out, and all of them began reciting the kalimah. They said, 'we believe in the Rabb of this boy.'

Thousands of people began reciting the kalimah. The boy who could not be killed by trying many different ways, only by taking the name of his Rabb was he martyred. So it means that the Rabb the boy calls to is true.

ĪMĀN SPREADS THROUGH SACRIFICE

When the king saw this scene, he was very worried. 'Oh, I wanted to stop the people from īmān. In order to stop the people from īmān, I killed the blind person. In order to stop the people from īmān, I killed the scholar. In order to stop the people from īmān, I killed the innocent child. However, the

matter has now turned around, such that as the child was killed, thousands of people recited the kalimah and brought īmān.¹

The reality is that īmān spreads through the blessings of sacrifice. The more sacrifice is made, the more īmān will shine. This boy gave his life, he was martyred, but through the blessings of this, thousands of people were given īmān.

THE KING GETS TRENCHES DUG & FIRES LIT

When thousands of people entered īmān, then the disbelievers and the king were very worried because the matter had turned around. Subsequently, the king became angry, and commanded the army to kill all those who brought īmān.

However, thousands of people brought īmān, so how were they all going to be killed?

The king instructed that huge trenches be dug. Due to this, Allāh ﷻ referred to this as Ukhdūd.

Killed were the companions of the trench. [Containing] the fire full of fuel.

The king got trenches dug all around Yemen, he lit fires in them. They were burning for a number of days. So the king told his army, 'Catch and bring all those who read the kalimah. Tie them in ropes and burn them alive.'

¹ Ṭabarī vol.12 p.525, Rūḥ-ul-Ma'ānī vol.15 p.298

THE DISBELIEVERS SAW THE BURNING MUSLIMS & LAUGHED

Subsequently, the oppressors began catching the believers from all over Yemen. These people had unique īmān. The īmān they had was extremely strong, they were steadfast such that even upon seeing people burning, they saw people reading the kalimah and being caught and burnt, despite this, they were not ready to leave īmān. One, two, three, four, men, women, children, were all being caught and burnt in the fire.

My sisters, all the disbelievers were sitting around the trenches, they were happy at the Muslims burning, wah, you read the kalimah and because of this, you are burning today.¹

The Muslims were being thrown in the fire, they were tortured, and the disbelievers were watching all this and were happy about it. Allāh ﷻ explains this,

Destroyed [i.e., cursed] were the companions of the trench [Containing] the fire full of fuel, when they were sitting near it.

WHEN DIFFICULTY COMES, THEN THERE IS NO NEED TO WORRY

Sisters, the same is happening today in the world. Muslims are troubled, and the enemy is happy. However,

¹ Ṭabarī vol.12 p.525

there is no need to worry. Allāh ﷻ explains in the Noble Qur'ān,

If good touches you, it distresses them; but if harm strikes you, they rejoice at it.¹

TWO POWERFUL ADVICES OF ALLĀH

However, do not worry. Allāh ﷻ gives us two powerful advices.

And if you are patient and fear Allāh, their plot will not harm you at all. Indeed, Allāh is encompassing of what they do.²

Allāh ﷻ will cause their plans to fail. Allāh ﷻ will cause their plots to fall.

GOOD NEWS

Listen to one piece of good news. From another āyat, we learn that today in the world, the disbelievers laugh at the difficulty of the Muslims. However, tomorrow, on the Day of Qiyāmah, Allāh ﷻ will give a chance to the people of īmān, when the disbelievers will be thrown into hell. The Muslims will see this and be happy and they will be happy forever. When the angels will pull these disbelievers and throw them into the fire, then the believers will see this and be joyous. Allāh ﷻ says in the Noble Qur'ān.

¹ Sūrah āl-'Imrān: 120

² Ibid

Indeed, those who committed crimes used to laugh at those who believed. And when they passed by them, they would exchange derisive glances. And when they returned to their people, they would return jesting. And when they saw them, they would say, "Indeed, those are truly lost." But they had not been sent as guardians over them. So today those who believed are laughing at the disbelievers, on adorned couches, observing. Have the disbelievers [not] been rewarded [this Day] for what they used to do?¹

TWELVE THOUSAND MUSLIMS WERE BURNT

Subsequently, in the famous ḥadīth book, Muslim, this incident is mentioned. Not one, two, three, four, a thousand, but twelve thousand Muslims were burnt in the fire. These people had such strong īmān that they burnt, but they were not ready to abandon the kalimah. Allāh ﷻ blessed them with firm īmān.²

A WOMAN STEPS BACK & A SMALL CHILD SPEAKS

It is mentioned in the ḥadīth that when all the people were caught and brought to throw in the fire, then one woman was also amongst them. She had a breastfeeding child. She had the child in her hands. She was a person who was a reciter of the kalimah. The police had caught her in order to throw her

¹ Sūrah al-Muṭaffifīn: 29-36

² Muslim #3005, Rūḥ-ul-Ma'ānī vol.15 p.298

into the fire. Due to the child, she had lots of mercy and she moved back from falling into the fire. Love for the child was boiling in her heart, that she could burn but how can this happen to the innocent child? When she moved back, then the unique power of Allāh ﷻ came to the fore. Allāh ﷻ gave the power to speak to the child. The child consoled the mother. It said, “O mother, why do you fear falling into the fire? Jump into the fire. You are upon the truth, you are upon faith. Whatever difficulty you tolerate for the sake of īmān, you do not need to worry about going through this difficulty.”¹

A breastfeeding child was giving solace to its mother. When the mother heard what the child said, she got courage, and the mother jumped into the fire with the child. Subhānallāh.

THE HELP OF ALLĀH ﷻ IS WITH THE MUSLIMS

Sisters, it is mentioned in a ḥadīth that the non-Muslims were looking at the scene of the Muslims burning in the fire. They were tortured by burning. However, the reality is that when they were falling into the fire, then before they reached the fire, Allāh ﷻ took their souls and conveyed them to Jannah. Whoever fell into the fire, they did not fall into it as living beings. It was corpses that fell into it. None of them had the difficulty of burning. This was the clear help of Allāh ﷻ.²

¹ Muslim

² Ṭabarī vol.12 p.525

PUNISHMENT FOR BRINGING ĪMĀN

In the next āyat, Allāh ﷻ says that the Muslims were being punished only because they brought īmān in Allāh, the mighty and the praiseworthy.

The reason for enmity being shown to them was that they believed in Allāh, the king of the skies and the earth. Subsequently, the non-Muslims committed so much oppression, they killed twelve thousand people.

THE COMPASSION OF ALLĀH ﷻ

However, O my Allāh, how merciful are you, you are inviting such great oppressors to bring īmān. The next āyat says,

Indeed, those who have tortured the believing men and believing women and then have not repented will have the punishment of Hell, and they will have the punishment of the Burning Fire.¹

The Mufasssīrīn have mentioned the advice of Ḥasan Baṣrī rahimahullah, he said, “This is the mercy of Allāh. The mercy of Allāh is such that the oppressors of Yemen that burnt the believers, Allāh ﷻ invited them to repent. He called them to īmān. Come, believe, repent, I shall forgive you, how merciful is our Allāh.”²

Sisters, the merciful being that invites the disbelievers to

¹ Sūrah al-Burūj: 10

² Ma'ārif-ul-Qur'ān vol.8 p.714

repent and believe, that very same Allāh says to us, the believers, “O my sinful servants, come, repent, change your lives for the better, and become people who cry in my court.”

THE SEVERE PUNISHMENT OF ALLĀH FOR THOSE WHO DO NOT REPENT & THOSE WHO DO NOT BELIEVE

Allāh ﷻ invited, then too, the people did not believe. So Allāh ﷻ sent a severe punishment on them.

Then have not repented will have the punishment of Hell, and they will have the punishment of the Burning Fire.¹

Such oppressors were invited to īmān. Despite this, they did not accept īmān. They did not repent, so they will be punished in the hereafter. However, Allāh ﷻ punished them in the world, the fire that they lit for the believers, Allāh ﷻ caused the fire to burn in a unique way. Subsequently, the power of Allāh ﷻ came into play and the fire came out of the trench, it spread all over and the disbelievers could not extinguish it. The fire burnt the disbelievers' homes, towns, and cities. It finished off everything.

In order to save his life, the king fled, the fire came behind him. He ran and came to a ship in order to save himself from the fire, as the fire could not come into the water. He sat in a ship and went to the river. Allāh ﷻ caused

¹ Sūrah al-Burūj: 10

the ship to flip and the king drowned.¹

Allāh ﷻ says, ‘indeed, the catching of your Rabb is severe.’

Allāh ﷻ says, ‘O people, my punishment, my catching, my punishment, is very severe. When I come to punish, then those who lit the fires were burnt in the very same fires. All the believers that they burnt were gone to Jannah, but the same fire became a punishment for the disbelievers.’

THE BODY OF THE BOY AFTER 150 YEARS

I shall inform you of a unique aspect. I mentioned that this incident took place 70 years before the birth of Rasūlullāh ﷺ. Then, Rasūlullāh ﷺ came into the world and he lived for 63 years. Then it was the time of Sayyidunā Abū Bakr ؓ. Sayyidunā Abū Bakr ؓ passed away. After that it was the time of Sayyidunā ‘Umar ؓ. There was about 150 years that had passed since the incident took place.

During the khilāfat of Sayyidunā ‘Umar ؓ, a canal was dug. When digging, the body of the boy, ‘Abdullāh bin Tāmīr, came out.

It is mentioned in a ḥadīth reported by Sayyidunā Ṣuhayb bin Sinān ؓ, ‘the body of this boy was taken out in the time of Sayyidunā ‘Umar ؓ. His finger was on his temple, as he had left it.’²

¹ Rūḥ-ul-Ma’ānī vol.15 p.301

² Tirmidhī

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When a person is buried, then in a short time, the shroud is finished off, the body gets decomposed etc. However, look at the unique power of Allāh. When his grave was dug, the innocent boy was is as. Not a hair fell from his body. It seemed as though the body had been just buried.

Allāh ﷻ says in the Noble Qur'ān,

And do not say about those who are killed in the way of Allāh, "They are dead." Rather, they are alive, but you perceive [it] not.¹

Allāh ﷻ has forbidden the earth from consuming the bodies of the Ambiyā', and the Shuhadā'.

THE WOUND WAS FRESH

Listen ahead, his right hand was placed on his wound. The place where the arrow hit, his hand was there, the Ṣaḥābah ﷺ tried to move his hand, and fresh blood began to flow. It seemed as though he had been buried the same day. Then his hand was placed on the wound again and the blood stopped. There was a ring on his finger. It had a stone on which was written, 'Allāh is my Rabb'.

The Ṣaḥābah ﷺ were worried about what to do with the body. They sent news of this immediately to Sayyidunā 'Umar ﷺ in Madinah Munawwarah. They informed him of what had happened. In reply, Sayyidunā 'Umar ﷺ said, "This innocent friend of Allāh and martyr, his body has come out.

¹ Sūrah al-Baqarah: 154

Bury it as is once again.”

The instruction of Sayyidunā ‘Umar رضي الله عنه came. The Ṣaḥābah رضي الله عنهم and Tābi’īn that were there prepared another grave and they buried him with his shroud, ring, and wound.

ADVICE FOR US IN THIS SŪRAH

Sisters, Allāh ﷻ mentioned this story in the Noble Qur’ān. He took four oaths when mentioning the story.

Sisters, there is advice in this for us. I mentioned one yesterday, that take your children to visit the ‘Ulamā’ and pious. Through the blessings of the pious, Allāh ﷻ will make the children pious from young.

This was a young boy, but he went to serve a scholar who was teaching the book of Allāh. Through this, Allāh ﷻ made him into a walī, a martyr, and a means of spreading īmān throughout Yemen.

May Allāh ﷻ make our children pious, may Allāh ﷻ let there be saints in our families. However, for this, it is necessary that we have concern for the education and nurturing of our children from childhood.

Have Concern for the Nurturing of your Children

Today is such a time that when the children are young, then we do not worry, whereas the childhood is the time for their education and nurturing. When the child is young, then we must have special concern about its education and nurturing. If you have proper care for the child from young, then Inshā Allāh, when they come of age, they will be pious.

Today, the parents are blind in the love for the child. They allow the child to sin, watch films, and listen to music. They give them expensive phones. Then, when the child is spoilt, the parents become worried and they go around crying.

WHAT IS LOVE FOR THE CHILD?

Sisters, love for the child is this; teaching them pure character, teach them religiousness, if they become pious, then when they come of age, Inshā Allāh, they will be the coolness of your eyes. If you did not care about them in childhood, then after they come of age, it will be very difficult to bring them under control. May Allāh ﷻ grant us the ability to give the proper education and nurturing to our children. Āmīn

I shall mention a few aḥādīth on the nurturing of children at the end of this gathering.

AḥādīTH

With regards to education and nurturing of children, there is one point mentioned in the ḥadīth, that when the child is born, then what must be done?

Sayyidunā Abū Rāfi' ﷺ reports that when Sayyidunā Ḥasan ﷺ was born in the house of Sayyidah Fāṭimah ﷺ, then Rasūlullāh ﷺ gave the Adhān in the ears of the child.¹

From this, we learn that when the child is born, the Adhān must be called out in the right ear and the Iqāmah in

¹ Abū Dāwūd

the left ear.

Sayyidah 'Ā'isha رضي الله عنها reports that when a child would be brought to Rasūlullāh ﷺ, then he would chew a date, place it in the mouth of the child and make of blessings for the child.¹

From this, we learn that after the child is born, a pious person should chew a date, and place it in the mouth of the child.

The misunderstanding here is that we breastfeed the child upon birth, whereas the first thing that must be given to the child should be the chewed date. Later on, one can feed the child, and one must also make du'ā' of blessings for the child.

It is mentioned in one ḥadīth that the 'Aqīqah should be done on the 7th days. Through the blessings of 'Aqīqah, the child will be protected. This is reported by Sayyidunā Samurah bin Jundub رضي الله عنه. The child should be named on the seventh day and the hair must be cut.

In one ḥadīth, it is mentioned that when the child learns to speak, then the following āyat must be taught first,

And say, "Praise to Allāh, who has not taken a son and has had no partner in [His] dominion and has no [need of a] protector out of weakness; and glorify Him with [great] glorification."²

Similarly, one should teach the child the kalimah

¹ Muslim

² Sūrah Banī Isrā'īl: 111

tayyibah.

From this, we learn that from childhood, one must teach the child such words that will correct its beliefs.

It is mentioned in a ḥadīth that when the child reaches the age of 7, then it must be instructed to perform Ṣalāh, and when it reaches the age of 10, one must hit the child for not performing it.¹

Rasūlullāh ﷺ said, ‘A father does not give a better gift to his children than excellent conduct.’²

Teach the child good conduct. Protect the child from filthy things. Teach them Islāmic character. Treat them with love and affection.

Sayyidunā Abū Hurayrah رضي الله عنه reports that Rasūlullāh ﷺ kissed Sayyidunā Ḥasan bin ‘Alī رضي الله عنه, whilst Sayyidunā Aqra’ bin Ḥābis رضي الله عنه was sitting there. He said, “I have ten children, I have not kissed even one of them.” Rasūlullāh ﷺ said, “He who has no mercy, no mercy will be shown to him.”³

From this, we learn that one must show love and affection for the children, and also kiss them.

In another ḥadīth, Rasūlullāh ﷺ said, “Keep the rod hanging in the house so that the children will see it and be notified. It must be used at the time of need.”

¹ Abū Dāwūd

² Tirmidhī

³ Bukhārī

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In a report of Sayyidunā Mu'ādh bin Jabal رضي الله عنه, it is mentioned that one should warn them to fear Allāh.¹

In a report of Muslim, it is mentioned that one should not make bad du'ā' for one's children.

In a report of Bukhārī, it is mentioned that one must be just between one's children.

In one ḥadīth of Muslim, Rasūlullāh ﷺ said that one must be careful to treat daughters well. He who looks after his daughters, then they will become a means of saving him from the fire on the day of Qiyāmah.

Teach daughters the habit of pardah.

When children are very small, then do not be too harsh on them, so soft and kind.

Yes, if there is a matter of the sharī'ah, something related to Dīn, then one must be harsh, and if need be, scold them and use the rod.

One special point is that one must not remind children of one's favours. Do not ever do this.

Together with this, make du'ā', Inshā Allāh, Allāh will make our children pious, may Allāh ﷻ grant us all the ability to pay attention to this. Āmīn

وآخر دعوانا أن الحمد لله رب العالمين

تمت

¹ Musnad Aḥmad