



GLIMPSES OF
True Beauty
FROM THE LIVES OF
Pious Women

VOLUME ONE

Glimpses of
True Beauty

from the Lives of
Pious Women

Volume 1

uswatul
MUSLIMAH
ROLE MODELS FOR THE MUSLIMAH

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The writers, editors and typesetters humbly request your du'aas for them, their parents, families, Mashaayikh and Asaatizah.

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First Edition: Sha'baan 1439 / May 2018



*True beauty is the beauty which
resides within the heart.*

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Introduction

In the 'olden days', the solution to cracked and chapped lips was a rusty yet trusty tub of Vaseline. Nowadays, we have a vast variety of lip balms, lip oils, lip butters and lip salves.

In the 'olden days', if you asked a person what he had on his foot, he would answer, "A shoe". Nowadays, ask a person the same question, and the answer will vary between 'pumps', 'heels', 'platforms', 'boots', 'sandals', 'takkies', 'sneakers' and other forms of footwear that have walked onto the scene.

In the 'olden days', people's day-to-day activities such as the household chores were sufficient to keep them occupied and also keep them in shape. Nowadays, there is no shortage of people signing up for Pilates, kickboxing, taibo, classes with a personal trainer, spinning classes, gym memberships and much more in the effort to stay 'slim and trim'.

Times have evidently changed, and with the commencement of the twenty first century, people have become more concerned about their appearance than ever before. In fact, people's obsession over appearance has reached such proportions that on

its strength alone, the cosmetic, clothing and fitness industries have flourished into multi-billion dollar enterprises.

When leaving home, they look into the mirror, when sitting in the car, they pull down the visor and look into the mirror, when walking through a department store, they pause for a moment to look into the mirror, and when seated with friends, they reach into their handbag to look into their compact mirror. **In every case, they rely on the mirror to give them a sense of confidence and contentment by reassuring them that they are indeed 'beautiful'.**

*Mirror mirror on the wall
How do I look today?
Will I turn the heads of one and all
or chase them far away?
Foundation will put my flaws behind
Cosmetics are really the key
Not a single blackhead or blemish you'll find
Though sadly I'm not what you see!
When the foundation fades and is no more
I'll be forced to flee and hide
My true colours will come to the fore
Is there any beauty inside?*

Regrettably, the more we obsess over our appearance and stare at our reflection, the less we actually reflect over our 'true beauty' – the beauty which resides within the heart. The more we strive to 'look good', the less we strive to 'be good'. The mirror is

undoubtedly an excellent, impartial judge, as it shows us our every blemish, from a pimple on our cheek to food stuck in our teeth. However, the mirror can only show us the beauty which is skin deep. **To see beyond the skin, we need to engage in reflection.**

Rasulullah (sallallahu 'alaihi wasallam) has taught us to recite the following du'aa when looking into the mirror:

اللَّهُمَّ أَنْتَ حَسَّنْتَ خَلْقِي فَحَسِّنْ خُلُقِي

O Allah! You have beautified my physical creation (and appearance), so beautify my character.

In this du'aa, we are given the very same message – turn your gaze inwards. **Ponder and reflect over your internal state and make an effort to acquire TRUE BEAUTY – the beauty of the heart.**

This book has been compiled from the stories of pious women posted on the Uswatul Muslimah website. Studying the incidents of these personalities and pondering over the lessons learnt from their lives will assist us to reflect over our own lives and inspire us to acquire the TRUE BEAUTY with which they had been blessed.

May Allah Ta'ala accept this effort, allow us to follow in the footsteps of these saintly souls and raise us with them on the Day of Qiyaamah, aameen.



Before Islam

The Gift of Gratitude

After the marriage of Nabi Ismaa'eel ('alaihi salaam), his respected father, Nabi Ebrahim ('alaihi salaam), came to visit him in Makkah Mukarramah. On arriving at his home, he found that Nabi Ismaa'eel ('alaihi salaam) was out, and thus only met his wife. She, however, did not recognize Nabi Ebrahim ('alaihi salaam) as she had never met him before.

Nabi Ebrahim ('alaihi salaam) asked her the whereabouts of Nabi Ismaa'eel ('alaihi salaam) to which she replied, "He has gone to find sustenance for us (i.e. he has gone out to hunt)." Nabi Ebrahim ('alaihi salaam) next enquired regarding their condition. *She replied by complaining, saying, "We are in a bad state and are undergoing constraints and poverty."* Nabi Ebrahim ('alaihi salaam) then said to her, *"When your husband arrives, convey my salaam to him, and tell him to change his doorstep."*

When Nabi Ismaa'eel ('alaihi salaam) later returned home, he perceived that someone had visited, and thus asked his wife, "Did anyone come?" She replied, "Yes, an old man with such-and-such an appearance arrived. He asked me where you were, and I told him that you were out. He asked me regarding our condition, and I replied that we are experiencing difficulty and hardship." Nabi Ismaa'eel ('alaihi salaam) asked her, "Did he give you any

message?” She replied, “Yes, he told me to convey salaam to you, and to tell you to change your doorstep.” Nabi Ismaa’eel (‘alaihis salaam) responded, “*That was my father, Nabi Ebrahim (‘alaihis salaam). He has instructed me to separate from you.*” (Nabi Ebrahim [‘alaihis salaam] was actually referring to the wife of Nabi Ismaa’eel [‘alaihis salaam] when he used the term ‘doorstep’.)

After some time had passed, Nabi Ismaa’eel (‘alaihis salaam) remarried. When Nabi Ebrahim (‘alaihis salaam) came to visit him thereafter, he was yet again not at home. Hence, Nabi Ebrahim (‘alaihis salaam) met his wife who did not recognize him. Nabi Ebrahim (‘alaihis salaam) asked her where Nabi Ismaa’eel (‘alaihis salaam) was to which she answered, “He has gone to search for sustenance for us.” Nabi Ebrahim (‘alaihis salaam) next asked her regarding their condition. *She praised Allah Ta’ala and replied, “We are in a good condition, enjoying prosperity.”* Nabi Ebrahim (‘alaihis salaam) then said to her, “*When your husband arrives, convey my salaam to him, and tell him to keep and look after his doorstep.*”

When Nabi Ismaa’eel (‘alaihis salaam) later returned, he perceived that someone had visited, and thus asked his wife, “Did anyone come?” She replied in the affirmative and informed Nabi Ismaa’eel (‘alaihis salaam) of what had transpired, together with conveying to him the salaam and the message of Nabi Ebrahim (‘alaihis salaam). Nabi Ismaa’eel (‘alaihis salaam) responded, “*That was my father, and you are the ‘doorstep’ to which he referred. He has instructed me to keep you as my wife and to look after you.*” (Saheeh Bukhaari #3364)

Note: The doorstep acts as a form of protection for the door and the home. Similarly, the woman of the home is a form of protection for the home, as she guards the home in the absence of the husband. **Furthermore, the wife always remains at home (in the ideal situation) just as the doorstep never moves and always remains in one place.** For this reason, the word ‘doorstep’ was used to refer to the woman of the home. (*Fat-hul Baari* vol. 6, pg. 499 and *Al-Kautharul Jaari* vol. 6, pg. 261)



Lessons:



The first wife and second wife of Nabi Ismaa‘eel (‘alaihis salaam) had lived in the same home and had both experienced the same conditions of hardship. However, there was a great difference between the two wives. **The first wife displayed the quality of ingratitude and complained, hence she was deprived of remaining in the marriage of Nabi Ismaa‘eel (‘alaihis salaam).** The second wife was blessed with the qualities of gratitude for the favours they enjoyed, patience over their hardships, and contentment with the little that they had, and so she was honoured to remain the wife of Nabi Ismaa‘eel (‘alaihis salaam).



The importance of the wife remaining grateful to her husband and abstaining from complaining can be clearly understood from the hadeeth in which **Rasulullah (sallallahu ‘alaihi wasallam)** warned the women of this Ummah that one of the main causes for them entering Jahannum is their excessive

complaining and lack of appreciation for the favours and kindness of the husband. (Saheeh Muslim #2048)

In another hadeeth, Rasulullah (sallallahu ‘alaihi wasallam) described those women who do not have the quality of appreciation saying, “If you treat such a woman kindly for your entire life, and she thereafter sees something from you (that she dislikes), she will say, ‘I never saw any good from you!’ (i.e. on account of one unhappy experience, she will immediately forget the lifetime of good that you showed her and will immediately complain.)” (Saheeh Bukhaari #29)



Nabi Ismaa‘eel (‘alaihi salaam) heeded the advice of his father, Nabi Ebrahim (‘alaihi salaam), regarding his wife. Similarly, we should ensure that we consult and follow the advice of our parents and elders when choosing a spouse.



The Acid Test of Imaan

While our Nabi (sallallahu ‘alaihi wasallam) was on the journey of mi’raaj, he perceived the most exquisite fragrance. He asked Jibreel (‘alaihi salaam), “O Jibreel! What is this exquisite fragrance?” Jibreel (‘alaihi salaam) replied, “It is the fragrance from the grave of the woman who would comb the hair of Fir’aun’s daughter and her children.”

The history behind the incident of this woman is as follows:

There was a King of the Banu Israaeel who had two sons; Khadhir and Ilyaas. Khadhir had embraced Islam at the hands of a monk who he would sometimes pass by. One day, Ilyaas said to their father, the King, “My brother, Khadhir, has no inclination or desire to become the King after you. Why don’t you get him married so that he will perhaps get a son who can succeed you as the King?” The King accepted the advice of his son, Ilyaas, and got Khadhir married to a beautiful, virgin girl.

When he met his wife, Khadhir said to her, “I have no need for a wife. If you so wish, I will divorce you and let you go, or if you so wish, you can remain with me and worship Allah Ta’ala. However, you will have to keep my secret and not inform anybody that I am not intimate with you due to my being constantly engaged in

‘ibaadah.” The girl chose to remain with him and thus they lived together for one year, worshipping Allah Ta‘ala.

When the year had elapsed, the King summoned Khadhir’s wife and asked her, “You and my son are both young, so why do you not have a child yet?” The girl faithfully guarded the secret of her husband and replied, “Children are from Allah Ta‘ala. If He wishes, there will be a child and if He does not wish, there will be no child.” The King assumed that the girl was barren and commanded Khadhir to divorce her. He thereafter got Khadhir married to a woman who had previously been married and had borne children.

When Khadhir met his new wife, he gave her the same two options; either he divorces her and she leaves or she remains with him and worships Allah Ta‘ala without divulging his secret. As the first wife had done, the second wife chose to remain with Khadhir and worship Allah Ta‘ala. When one year had elapsed, the King summoned Khadhir’s wife and asked her why they still did not have a child. The woman divulged the secret of Khadhir and replied, “He does not have any need for women (due to his excessive ‘ibaadah and has thus not shared the bed with me).”

When the King heard this, he sent for Khadhir who realized that his secret had been divulged and thus fled to an island. The King immediately sent men in pursuit to capture him and bring him back, but they could not find Khadhir.

When two wood gatherers came to the island though, they happened to see Khadhir, and on their return, one of them went

to the King and reported the sighting. When asked if he had any proof, he referred the King to his companion who had also seen Khadhir. The King asked him to confirm this, but the companion decided to protect Khadhir and denied that they had seen him. The King thus concluded that the first man was lying and had him killed, as according to their religion, the punishment of lying was death. He also blamed the second wife of Khadhir for his disappearance, claiming that he fled because she had divulged his secret, and thus executed her as well.

In the meantime, the woman who had been Khadhir's first wife now resided in a corner of the city where she remained engaged in the 'ibaadah of Allah Ta'ala. One day, a man passed by who she overheard reciting "Bismillah". She was surprised and asked him, "Where did you learn this?" On her enquiry, he revealed that he was the wood gatherer who had met Khadhir on the island. The two of them married and she bore him children. *This man later on became the treasurer of Fir'aun, and the same woman, his wife, later on became the maid of Fir'aun's daughter, Maa-ilah.*

One day, while combing the hair of Fir'aun's daughter, the comb slipped and fell from her hand. As she picked the comb up, she said, "In the name of Allah Ta'ala". On hearing this, Fir'aun's daughter asked, "Are you referring to my father?" The maid replied, "*No! My Lord, your Lord and the Lord of your father is Allah Ta'ala.*"

Fir'aun's daughter then went to Fir'aun and reported what the maid had said. Fir'aun sent for her, and when she was brought

before him, he asked her, “Do you have a lord besides me?” She replied, “Yes, my Lord and your Lord is Allah.”

Fir‘aun ordered for a copper cauldron to be brought and then ordered for it to be heated. Before casting her and her children into the cauldron, she requested Fir‘aun to gather her bones and the bones of her children in a cloth and bury them together. Fir‘aun agreed to her request. He thereafter began to mercilessly throw her children, one by one, into the cauldron, until only she and her breastfeeding baby remained.

Seeing her young, breastfeeding child on the brink of death, the maid seemed to waver. *Miraculously, the baby immediately spoke and gave the mother courage saying, “O Mother! Remain steadfast and throw yourself into the fire as the fire and punishment of this world is far easier to bear than the fire and punishment of the Hereafter!”* The mother thus threw herself into the fire and bravely accepted her punishment.

Ibnu ‘Abbaas (radhiyallahu ‘anhuma) has mentioned that four people had spoken in their infancy; ‘Isa (‘alaihi salaam), the baby in the incident of Juraij, the baby who testified to the innocence of Sayyiduna Yusuf (‘alaihi salaam) and the baby of the maid of Fir‘aun’s daughter.

(Al-Bidaayah wan Nihaayah vol. 1, pg. 387 & 392, Musnad Ahmad #2821 and Saheeh Ibni Hibbaan #2903 & 2904)



Lessons:



The first wife of Khadhir was faithful and loyal to him and had kept his secret. It was perhaps on account of her obedience to her husband that Allah Ta'ala saved her from the King whereas the King killed the wife who was unfaithful and disloyal to Khadhir.



When a person has Allah Ta'ala, the Creator, on his side, he will not have any fear for the creation. The maid was thus able to openly declare her imaan before the tyrant, Fir'aun, despite knowing well the consequences and punishments that would follow.



When true awareness of the Hereafter sets in, to the point where it is as real to a person as the world he is living in, he will be prepared to undergo any difficulty in order to attain Jannah. He realizes that misery is short lived and fleeting in this world and pleasures are eternal in the Hereafter. Hence the maid was able to watch her children being ruthlessly killed and then sacrificed her own life, understanding that the difficulty was actually a small price to pay for the eternal bliss of Jannah.

We do not face the trial of being killed and watching the merciless murder of our children. Our challenges are minor and of a social nature viz. "What will people say if I dress modestly? How will society view me if I wear the hijab and niqaab? Will people accept me if I become a true Muslimah?" To lose the acceptance of and not fit in with people who are themselves far from Allah Ta'ala is a minor sacrifice which will earn us the reward of Jannah.



Allah Ta'ala rewards those who assist and help His friends and loyal servants. Hence Allah Ta'ala blessed the wood gatherer who had protected Khadhir with imaan.





*Era of the
Sahaabah
(radhiyallahu 'anhum)*

“She’s Still Small”

Haarith bin Haarith (radhiyallahu ‘anhu) narrates that they saw Nabi (sallallahu ‘alaihi wasallam) inviting people to bring imaan in the oneness of Allah Ta’ala. **The people, however, persisted in rejecting and harming him. Their ill treatment continued until midday when the people eventually dispersed.**

At that point, a girl came to Nabi (sallallahu ‘alaihi wasallam) carrying a bowl of water and a cloth, while the area below her neck had become exposed. He took the bowl from her, drank some of the water and then made wudhu. He thereafter raised his blessed head and said to her, **“O my beloved daughter! Cover your neck and do not fear for your father!”**

When they enquired as to who the girl was, they were told, “This is Zainab (radhiyallahu ‘anha), his daughter.”

(Tabraani - Majma‘uz Zawaaid #9897)



Lessons:

 Despite the fact that the people had been, just moments before, relentlessly harming and rejecting him, the priority of Nabi (sallallahu ‘alaihi wasallam) was to make his beloved

daughter, Zainab (radhiyallahu ‘anha), aware that the area beneath her neck was exposed so that she may cover it. Even under these circumstances, Nabi (sallallahu ‘alaihi wasallam) could not tolerate the body of a woman being exposed.



As parents we need to be firm in ensuring that our children, especially our daughters, are dressed correctly and appropriately. This even relates to ‘small things’ such as deep necklines and short sleeves. Making excuses such as “she’s still small” result in their cultivating bad habits until they become “too big” to be told.



Nabi (sallallahu ‘alaihi wasallam) advised Zainab (radhiyallahu ‘anha) to turn her attention to Allah Ta‘ala and not to fear for her father (sallallahu ‘alaihi wasallam). When a robbery occurs or there is a car accident (may Allah Ta‘ala save us), although we dial the police, ambulance, etc., our focus should first turn to Allah Ta‘ala, bearing in mind that everything lies in His hands. Similarly, we should make an effort to inculcate this mindset and awareness in our children.



Mothering the Men of Jannah

Khansaa (radhiyallahu ‘anha) was a renowned poetess of Arabia. Before accepting Islam, when her brothers, Mu‘aawiyah and Sakhr, passed away, she was so grieved and heartbroken that she composed and dedicated several elegies to them (an elegy is a piece of poetry composed to lament and express sadness over a person’s death). These elegies are regarded as unmatched in the history of Arabic poetry and are renowned for their ability to stir the emotions of the reader, bringing spontaneous tears to his eyes.

The pain that Khansaa (radhiyallahu ‘anha) poured into her poetry gives us a glimpse of the deep bond and attachment that she enjoyed with her brothers. When this was the love that she had for her brothers, we can well imagine how much greater her bond and love for her sons must have been.

Yet, after accepting Islam, the spirit of imaan created such a change in perspective and shift in mindset, that she now actively encouraged her sons to sacrifice their lives for Islam!

On the occasion of the Battle of Qadisiyyah, she addressed her sons in the following words:

“O my sons! You accepted Islam willingly and left your homes voluntarily. **By the promise of Allah Ta‘ala, you are the sons of one father and mother as I have neither been unfaithful to your father nor brought disgrace to your maternal uncle.** I have not spoilt nor dishonoured your lineage. You are well aware of the immense rewards which Allah Ta‘ala has promised those who fight against the transgressors. Also, remember that the eternal abode is far superior to this temporary abode. Allah Ta‘ala says:

يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا

O you who believe! Be patient, outdo all others in perseverance, guard your territory and fear Allah Ta‘ala so that you may be successful.”

(Surah Aal ‘Imraan v200)

When, by the will of Allah Ta‘ala, you awake safe and sound tomorrow, then proceed to fight your enemy with a composed, rational state of mind. Seek the help of Allah Ta‘ala against His enemies. **When you see the battle becoming severe and the fire raging, then hasten towards the furnace (the place where the fighting is most intense) and fight.** You will attain honour in the eternal abode.”

The sons of Khansaa (radhiyallahu ‘anha) thus proceeded to the battlefield where they fought valiantly until they were all eventually killed. On receiving the news, Khansaa (radhiyallahu ‘anha) exclaimed, **“All praise is for Allah Ta‘ala Who has honoured**

me with their martyrdom. I have hope that Allah Ta'ala will unite me with my sons through His infinite mercy.”

(*Al-Istee'aab* vol. 4, pg. 387 and *Khawaateen aur Deen ki Khidmat* pg. 69)



Lessons:



Blessed is the mother who realizes that her children will bear her profit in the Hereafter and accordingly invests in them.



A mother needs to constantly re-align the spiritual compass of her children to ensure that their focus is Allah Ta'ala. For her to do this, however, it is essential that her own compass be in order. An easy method for the entire family to remain firm on Deen is for them to daily engage in ta'leem of Fazaail-e-Aa'maal and Fazaail-e-Sadaqaat by Shaikhul Hadeeth Moulana Muhammad Zakariyya (rahimahullah).



Bring my Son Back to Life

Sayyiduna Anas (radhiyallahu ‘anhu) recounts the following amazing incident:

We once visited a Sahaabi (radhiyallahu ‘anhu) who was extremely sick. While seated with him, his illness reached its final stages and he passed away before we could even leave his home. We then used a piece of cloth that belonged to him to cover his body.

One of us then turned to his aged mother, seated at his head side, and attempted to console her saying, “Be hopeful of Allah Ta’ala’s reward in your calamity.” The old mother asked, “What has happened? Has my son passed away?” When we replied in the affirmative she again asked, “Are you sure that he has passed away?” When we again confirmed that her son had indeed passed away, she raised her hands and made the following du‘aa, “*Oh Allah! You know that I accepted Islam and migrated to your Rasul (sallallahu ‘alaihi wasallam) with the hope in my heart that you will assist me in every moment of adversity and prosperity. Do not therefore test me with this calamity today.*”

She then moved the cloth to expose his face and we were able to eat with him before departing, as he was once again alive, by the will of Allah Ta'ala.

(Sifat-us Safwah vol. 1, pg. 342 and Mujaabud Da'wah - Ibnu Abid Dunya pg. 44)



Lessons:



Although such cases are rare and do not generally take place, the lesson that we derive is that a person who lives his life to please Allah Ta'ala can remain assured and confident that Allah Ta'ala will definitely come to his aid in his hour of need.



A heart void of the obedience and remembrance of Allah Ta'ala is a "dead" heart. *If a mother's du'aa caused Allah Ta'ala to literally bring a dead son to life, imagine the effect our heartfelt, sincere du'aas can have in bringing our own "dead" hearts and the "dead" hearts of our wayward, disobedient children to life.*



As children, let us never underestimate the significance and value of our mothers' du'aas. It sometimes takes just one spontaneous du'aa emerging from a happy mother's heart to secure the lifelong success of her child. *However, the opposite is unfortunately a reality as well; it takes just one curse of a displeased mother to ruin the life of her child in this life and the next.*



The Place for Progress

When the Battle of Badr drew near, Ummu Waraqah (radhiyallahu ‘anha) approached Rasulullah (sallallahu ‘alaihi wasallam) and beseeched him in the following words, “O Nabi of Allah! Allow me to leave with you (for Badr) so that I may nurse the sick and attend to the injured. Perhaps Allah Ta‘ala will bless me with martyrdom.” Rasulullah (sallallahu ‘alaihi wasallam) replied, “Remain in your home, for Allah Ta‘ala will bless you with martyrdom.”

It was on account of this prophecy of Rasulullah (sallallahu ‘alaihi wasallam) that Ummu Waraqah (radhiyallahu ‘anha) was thereafter referred to as “Shaheedah” (the martyr).

During the khilaafah of ‘Umar (radhiyallahu ‘anhu), Ummu Waraqah (radhiyallahu ‘anha) owned two slaves, a male and a female. She had granted them their freedom which they would be allowed to enjoy after her demise. The two slaves however, were impatient and wanted to enjoy their pending freedom immediately. Instead of waiting for her to pass away, they murdered her one night by suffocating her with her shawl and thereafter fled.

When ‘Umar (radhiyallahu ‘anhu) received news of her martyrdom the following morning, he called the people of Madeenah Munawwarah and announced, “Whoever has information regarding these two slaves or has seen them, should bring them forward.” When the slaves were captured and made present, ‘Umar (radhiyallahu ‘anhu) instructed that they be crucified. They thus became the first people to be crucified in Madeenah Munawwarah.

(Sunan Abi Dawood #591 and Musnad Ahmad #27282)



Lessons:



It is not necessary for a woman to leave her home to progress in Deen. Allah Ta‘ala is the One who grants all progress and He can thus grant the women in the home the same virtue that He grants to the men who are out of the home.



The woman who only leaves her home out of necessity is fulfilling the command of Allah Ta‘ala and Rasulullah (sallallahu ‘alaihi wasallam). It is thus this woman who makes the greatest progress in Deen.



Comfort to the Elderly

When Abu Bakr (radhiyallahu ‘anhu) left with Rasulullah (sallallahu ‘alaihi wasallam) on the journey of hijrah, he (had hope that Allah Ta‘ala would accept his wealth for the cause of Islam and so) took all the wealth that he owned, which was five or six thousand dirhams, with him.

After he left, his father, Abu Quhaafah, who (was not yet a Muslim and) had by then lost his sight, came to his home and said to his granddaughter, “I am sure that your father has inflicted suffering upon you by taking all of his wealth with him (and leaving nothing for you).”

Asmaa (radhiyallahu ‘anha) replied, “Never, O my father! He has left a lot for us!” Saying this, she placed some stones in a niche of the home in which Abu Bakr (radhiyallahu ‘anhu) would keep his wealth. She then covered the stones with a cloth and passed the hand of her grandfather over the stones saying, “My father! Place your hand on this wealth.” As the hand of Abu Quhaafah passed over the cloth, he thought that the stones underneath were coins and said, “Very good! If he has left this for you then he has done well, as this will suffice you for some time.”

Asmaa (radhiyallahu ‘anha) mentioned, “By Allah! Abu Bakr (radhiyallahu ‘anhu) did not leave any wealth for us. **However, I did this to spare my grandfather anxiety and keep him at ease.**”

(Musnad Ahmad #26957)



Lessons:

 When a person has true akhlaaq (good character), even if he is undergoing difficulty and turmoil, he will try to save others – especially his parents and elders – from all forms of inconvenience and anxiety. **In this regard, it is often unsuitable to relate incidents to aged people which are such that they will cause them to become stressed and anxious (e.g. incidents of theft, robbery, etc.).**

 Abu Bakr (radhiyallahu ‘anhu) made the decision to take all his wealth and spend it in the path of Allah Ta‘ala as he knew that the level of his family’s imaan was such that they would manage without the wealth and be happy with his decision.



The Value of Du‘aa

It was the habit of ‘Aaishah (radhiyallahu ‘anha) that whenever a beggar asked her for something and made du‘aa for her (as is the habit of many beggars), she would give the beggar whatever he had asked for, and she would also return the du‘aa of the beggar. Hence, someone asked her, “Why do you give the beggar what he asks for and also make du‘aa for him?”

‘Aaishah (radhiyallahu ‘anha) responded, “If I give the beggar wealth and he gives me du‘aa, then what he has given me is in reality more valuable than what I gave him. Hence, I will owe him for his favour. I therefore return his du‘aa with a similar du‘aa, so that I will not be indebted to him (for his du‘aa), and thereafter give him whatever he asks for. In this manner, I ensure that I receive the full reward of my sadaqah.”

(Al-Mafaateeh fi Sharhil Masaabeeh vol. 2, pg. 553)



Lessons:



The pious friends of Allah Ta‘ala understood the value of du‘aa. Hence, they did not regard any person’s du‘aa as trivial or

insignificant, as one does not know whose du'aa may gain acceptance in the court of Allah Ta'ala.



Instead of viewing beggars as a nuisance, we should view them as a means of earning both du'aas and the pleasure of Allah Ta'ala. We should thank Allah Ta'ala for sending the beggar to us, instead of us having to go out in search of a person to whom we could give sadaqah.



Hijrah with Hayaa

Ummu Kulthoom bintu ‘Uqbah bin Abi Mu‘ait (radhiyallahu ‘anha) was a Sahaabiyyah who brought imaan during the initial days of Islam in Makkah Mukarramah. The following is her personal account of how she performed hijrah to Madeenah Munawwarah. She recounts:

I would leave Makkah Mukarramah and go to an area on its outskirts, known as Tan‘eem, where I had some family. I would remain there with my relatives for three or four days, after which I would return to my family in Makkah Mukarramah who did not mind the time that I spent in the outskirts.

This practice continued, until I one day decided to perform hijrah to Madeenah Munawwarah to join Rasulullah (sallallahu ‘alaihi wasallam) and the other Sahaabah (radhiyallahu ‘anhum). *With the aim of performing hijrah, I left Makkah Mukarramah, pretending as if I was going to the outskirts as normal.*

As soon as the person who accompanied me out of Makkah Mukarramah left, I continued walking, until I finally encountered a man. As soon as he saw me, he asked, “Where are you going?” Being wary of my family and the Quraish learning of my plan to perform hijrah, I was reluctant to disclose my destination to him

and thus replied by asking him who he was and what he wanted. When he replied that he was from the tribe of Khuzaa‘ah, I felt at ease, as I knew that the Khuzaa‘ah had entered into a peace treaty with Rasulullah (sallallahu ‘alaihi wasallam). I thus said to him, “I am a woman from the Quraish and I wish to join Rasulullah (sallallahu ‘alaihi wasallam). However, I do not know the way.” Hearing this, he responded, “I will accompany you until I see to it that you enter Madeenah Munawwarah.”

Saying this, he brought me a camel to ride on which he would lead himself. *By Allah! (For the duration of our entire journey,) he never spoke even a word to me. Whenever I needed to dismount, he would make the camel kneel, and would thereafter go some distance away (so that he would not catch sight of my body while I was dismounting).* After I had dismounted, he would return and tie the camel to a tree, after which he would again retreat some distance away and settle beneath the shade of a tree. When it was time to recommence the journey, he would saddle the camel, bring it to me, and would again turn away until I had mounted. Once I was seated, he would lead it by its head, *and he would not once look back in my direction until it was again time to dismount.*

We continued in this manner until we arrived in Madeenah Munawwarah. May Allah Ta‘ala reward him well for the manner in which he accompanied me.

Once in Madeenah Munawwarah, I proceeded to the home of Ummu Salamah (radhiyallahu ‘anha). *On entering, however, she did not recognize me as I was covered with my niqaab.* She only

realized who I was after I removed my niqaab and introduced myself to her, on which she immediately hugged me and asked, “Did you perform hijrah to Allah Ta‘ala and Rasulullah (sallallahu ‘alaihi wasallam)?”

I replied, “Yes, and I fear that Rasulullah (sallallahu ‘alaihi wasallam) will return me to the Quraish (on account of the Treaty of Hudaibiyah which stipulated that those who fled from Makkah Mukarramah should be returned), just as he returned Abu Jandal and Abu Baseer (radhiyallahu ‘anhuma). **The condition of men and the condition of women are not equal and the same (i.e. women are naturally weaker and will not manage being sent back).** My people will look for me in the morning as it is now five days since I left them, and they would have expected me to return within five days (as this was perhaps the maximum amount of time that she would spend on the outskirts). Hence, they will search for me, and if they do not find me, they will depart (for Madeenah Munawwarah).”

Soon thereafter, Rasulullah (sallallahu ‘alaihi wasallam) entered the home of Ummu Salamah (radhiyallahu ‘anha) who informed Rasulullah (sallallahu ‘alaihi wasallam) of my hijrah. Rasulullah (sallallahu ‘alaihi wasallam) welcomed me.

I then said to Rasulullah (sallallahu ‘alaihi wasallam), “I fled to you in order to safeguard my Deen. **Thus, protect me and do not return me, as they will put me through trials and punish me, and I will not be able to bear their punishment.** I am a woman and you know the natural weakness of women. I have seen you return two men (and I thus fear that you will return me as well.)” **Rasulullah**

(sallallahu ‘alaihi wasallam) replied that the clause of the treaty did not apply to women.

Hence, when her brothers, Waleed and ‘Umaarah, arrived to take her back to Makkah Mukarramah, Rasulullah (sallallahu ‘alaihi wasallam) prevented them from doing so and made them return without her.

(Sifat-us Safwah vol. 1, pg. 332 and Usdul Ghaabah vol. 5, pg. 488)

Note: It was only permissible for Ummu Kulthoom (radhiyallahu ‘anha) to travel without a mahram (male relative whom a woman cannot marry) as she was fleeing for the sake of saving her imaan and Deen (as she herself explained). Hence, this incident does not in any way show the permissibility of a woman travelling without a mahram.



Lessons:



Ummu Kulthoom (radhiyallahu ‘anha), in order to protect her Deen, had to perform hijrah to Madeenah Munawwarah. Despite all the odds being against her (she had nobody to accompany her, nor did she know the way, nor have a conveyance to ride upon), she did what was in her capacity and tried her utmost to please Allah Ta‘ala. Hence, she began the journey to Madeenah Munawwarah on foot. As she showed such eagerness, Allah Ta‘ala assisted her and sent someone who not only provided her with a conveyance but even accompanied and protected her.



No matter how trying her circumstances were, she did not sacrifice or compromise her hayaa (modesty). She ensured that she maintained her hayaa and also wore the niqaab, thus Allah Ta'ala sent a person to assist her who also had a great degree of hayaa. Hence, despite travelling together for five days, their hayaa was such that they never spoke a word to each other nor did her companion once raise his gaze to look at her.



Hayaa entails more than merely wearing the niqaab. Rather, when a woman has true hayaa, she will not make any form of contact with a strange man – be it verbal contact, eye contact or contact through any other medium (e.g. the cell-phone, WhatsApp, e-mail, etc.).



After Makkah Mukarramah was conquered, the law of hijrah ceased. However, if we cannot perform the hijrah of Sahaabah (radhiyallahu 'anhum), we can at least try to migrate away from sin to a life of obedience and pleasing Allah Ta'ala.



The Pearl-Studded Band

'Aaishah (radhiyallahu 'anha) mentions that a black woman, who was once a slave, would sometimes come to speak to her. However, whenever she arrived, she would recite the following before sitting:

وَيَوْمُ الْوِشَاحِ مِنْ تَعَايِيبِ رَبِّنَا

أَلَا إِنَّهُ مِنْ بَلَدَةِ الْكُفْرِ أَنْجَانِي

*The day of the band is from the wonders of our Lord
Behold! He indeed saved me from the land of disbelief*

'Aaishah (radhiyallahu 'anha) once asked her, “What is the matter? Why do you always recite this couplet when you sit with me?” In reply, the women narrated the following incident:

(While I was living with a certain tribe, after they set me free, it so happened that) a young girl from among them, who was a bride on that day, emerged while adorned with a band made from leather and studded with pearls. This bride then removed her band for some time, during which a small kite mistook it for a piece of meat and thus picked it up, flying away with it.

When the bride could not find her band, the tribe began to search for it, but to no avail. Eventually, they suspected me of

stealing it and began to accuse me. They thus began to search me, until even my private area was searched.

At that point, I made du‘aa to Allah Ta‘ala to prove my innocence. As soon as I made the du‘aa, the kite came and dropped the band in their midst. When they saw the band, I said to them, “This is what you were accusing me of and what you claimed I had stolen. I am innocent, and there it is, before you.”

This woman thereafter left the tribe, coming to Rasulullah (sallallahu ‘alaihi wasallam) and accepting Islam.

(Saheeh Bukhaari #439 and Fat-hul Baari vol. 1, pg. 702)



Lessons:



Without proof, no accusation should be levelled against any person. If the person is innocent, even if he is disgraced in this world due to the accusations, Allah Ta‘ala will absolve him on the Day of Qiyaamah and those who disgraced him will be made to answer for their false allegations.



Even if a person is the lowliest slave, Allah Ta‘ala will answer his du‘aa and assist him when he is being oppressed and falsely accused. Hence, we should never look down at any person, as we do not know whose du‘aa will gain acceptance.



Blind Faith in Allah Ta‘ala

Sayyidah Zinneerah (radhiyallahu ‘anha), the Sahaabiyyah of Nabi (sallallahu ‘alaihi wasallam), was a slave from Rome who had accepted Islam in its very early stages. *On account of her Islam, Abu Jahal and the other disbelievers relentlessly tortured and persecuted her.*

After accepting Islam, Sayyidah Zinneerah (radhiyallahu ‘anha) lost her eyesight and became blind. When this happened, the disbelievers began to mock and taunt her saying, “Laat and ‘Uzzaa (two idols that were worshipped by the disbelievers) have made you blind because you have rejected and disbelieved in them!”

In the face of their taunts, Sayyidah Zinneerah (radhiyallahu ‘anha) remained resolute and declared, “*Laat and ‘Uzzaa are not even aware of who their worshippers are (as they are lifeless idols, so how can they blind me?).* Rather, my blindness is from Allah Ta‘ala, and He is capable of restoring my sight.”

When Sayyidah Zinneerah (radhiyallahu ‘anha) awoke the following morning, she found that Allah Ta‘ala had restored her

vision! The Quraish refused to accept that Allah Ta'ala had cured her and declared, "This is the black magic of Muhammad (sallallahu 'alaihi wasallam)."

Witnessing the torture that she suffered, Sayyiduna Abu Bakr (radhiyallahu 'anhu) purchased Sayyidah Zinneerah (radhiyallahu 'anha) and set her free (as he had done with many other slaves who were tortured due to accepting Islam).

(Usdul Ghaabah vol. 5, pg. 292)



Lessons:

 Calamities and difficulties are actually tests from Allah Ta'ala, to determine the strength of our imaan and the level of our submission to His divine decree. **The imaan of Sayyidah Zinneerah (radhiyallahu 'anha) was so strong that this test did not weaken her resolve or determination in the least.** Instead, she placed her trust in Allah Ta'ala Who thereafter restored her vision.

 Sometimes, when a person repents and is trying to change his life, he suddenly faces a calamity or test, e.g. he cancels his insurance policy, and shortly thereafter his car or house is destroyed. Experiencing such adversities should not make him lose hope or become despondent. **Rather, he should think to himself that Allah Ta'ala is testing him to determine whether his repentance is sincere or not.** If he was insincere, then at the slightest sign of adversity and difficulty, he will renege on his repentance and return to the sin.

Every Woman's Complaint

Asmaa bintu Yazeed Al-Ansaariyyah (radhiyallahu ‘anha), a Sahaabiyyah from the Banu ‘Abdil Ash-hal clan, once approached Nabi (sallallahu ‘alaihi wasallam) while he was seated among the Sahaabah (radhiyallahu ‘anhum) and addressed him in the following words:

“May my father and mother be sacrificed for you! I have come to you as a representative of all women. May my life be sacrificed for you! *Every single woman, in the east and west, whether she has heard that I will come to you or not, will have exactly the same question as myself.* Verily Allah Ta‘ala has sent you with the truth to men and women. We brought imaan in you and in Allah Ta‘ala who deputed you.

We, the women, live with restrictions and limitations. We don't leave the confines of our homes. We allow you to fulfill your needs with us, and we bear your children. You, the men, have been favoured by your being able to attend the Jumu‘ah Salaah and other salaahs in congregation. You are able to visit the sick and be present at funerals. You perform hajj after hajj and even more

virtuous than that is your fighting in the path of Allah Ta'ala. When any of you (men) leave your home to perform hajj or 'umrah or to guard the borders of the Islamic territories, it is none other than us women who protect your wealth for you. We sew your clothes for you. We raise and care for your children. Don't we have a share in your reward O Rasul of Allah (sallallahu 'alaihi wasallam)?"

On hearing the complaint of this woman, Nabi (sallallahu 'alaihi wasallam) turned his face towards the Sahaabah (radhiyallahu 'anhum) and asked, "Have you ever heard a woman ask a question regarding her Deen more excellent than the question of this woman?" The Sahaabah (radhiyallahu 'anhum) replied, "O Rasul of Allah (sallallahu 'alaihi wasallam)! We never imagined that a woman could be inspired to ask a question of this nature!"

Nabi (sallallahu 'alaihi wasallam) turned back to her and said, "Return, O woman, and inform all the women you represent that for you to display excellent conduct with your husband, strive to keep him happy and try your utmost to comply with his ways will equal all the deeds you mentioned."

Asmaa (radhiyallahu 'anha) was so delighted to hear this, that as she walked away she continued to exclaim "Allahu Akbar!" and "Laa ilaaha illallah!"

(Shu'abul Imaan #8369)



Lessons:



Having a different role to a man does not make a woman backward or oppressed in any way. She has an equal chance to strive for the Aakhirah by fulfilling the role Allah Ta‘ala has chalked out for her. *It is actually easier for a woman to earn Jannah as all her efforts are made from the comfort of her home.*



Fridges are designed to fulfill one purpose and stoves are designed for another. A good fridge is one that keeps its contents chilled and a good stove is one that generates sufficient heat to cook. *If a stove is cold or a fridge becomes hot, they will both be considered “out of order”.*

Similarly, men and women are different in the purposes for which they were designed. Nabi (sallallahu ‘alaihi wasallam) therefore taught us that a woman who fulfills her purpose – which largely revolves around her remaining in the home - will actually receive the same reward as that man who leaves his home to fulfill his purpose – which largely involves leaving the home. *A woman wishing to behave like a man by adopting the acts of worship specific to him is like a stove behaving like a fridge.*



Ummu Kulthoom bintu 'Ali (radhiyallahu 'anhuma)

A Real 'Model'

Can one comprehend the greatness of a woman who Allah Ta'ala has blessed with the following 'credentials'?

1. Maternal grandfather – The paragon of Allah Ta'ala's creation, Muhammad (sallallahu 'alaihi wasallam).
2. Father – The lion of Allah Ta'ala, Sayyiduna 'Ali (radhiyallahu 'anhu).
3. Mother – The Queen of Paradise, Sayyidah Faatimah (radhiyallahu 'anha).
4. Brothers – The leaders of the youth of paradise, Sayyiduna Hasan and Sayyiduna Husain (radhiyallahu 'anhuma).
5. Husband – The great leader of this Ummah, Sayyiduna 'Umar (radhiyallahu 'anhu).

This blessed personality was none other than Ummu Kulthoom (radhiyallahu 'anha).

We all hope for a pious and saintly person to lead our funeral prayer after we pass away. **Ummu Kulthoom (radhiyallahu ‘anha) was so fortunate that the greatest saints of the age were present to perform her funeral prayer!** On the one hand, was her brother, Hasan (radhiyallahu ‘anhu), and on the other hand, was her step son, ‘Abdullah bin ‘Umar (radhiyallahu ‘anhuma) – both illustrious Sahaabah (radhiyallahu ‘anhuma). Finally, at the instruction of Hasan (radhiyallahu ‘anhu), ‘Abdullah bin ‘Umar (radhiyallahu ‘anhuma) stepped forward and lead the salaah.

(Al-Istee‘aab vol. 4, pg. 510)

This is true nobility and a role model that needs to be emulated. However, the sad reality is that most of us are unaware of the fact that a woman by this name even existed.

Various details and incidents from the life of this true role model are mentioned below so that we may follow in her footsteps.



Becoming the Queen

Every young girl longs and makes du‘aa for the day she’ll receive a good proposal. **Imagine a girl who is proposed for by not only the ruler of the time, but a ruler who is also, without a doubt, the second best person to walk the surface of this earth after the Ambiyaa (‘alaihi salaam).**

During his rule, ‘Umar (radhiyallahu ‘anhu) requested ‘Ali (radhiyallahu ‘anhu) to give him the hand of his daughter, Ummu Kulthoom (radhiyallahu ‘anha), in marriage. ‘Ali (radhiyallahu ‘anhu) initially declined and excused himself saying that he had reserved his daughters for the sons of his brother, Ja’far (radhiyallahu ‘anhu). ‘Umar (radhiyallahu ‘anhu), however, again placed his request before him and explained that there was no one who would appreciate and value her nobility as much as he would. ‘Ali (radhiyallahu ‘anhu) therefore agreed and the nikaah was performed.

After the nikaah, ‘Umar (radhiyallahu ‘anhu) went to a group of Muhaajireen and exclaimed in excitement, “Congratulate me!” They congratulated him and asked, “Who have you married?” He replied, “The daughter of ‘Ali (radhiyallahu ‘anhu). I had heard Rasulullah (sallallahu ‘alaihi wasallam) saying, ‘Every relationship will be severed (will be of no avail) on the Day of Qiyaamah besides my relationship.’ I had given my daughter (Hafsah [radhiyallahu ‘anha]) in marriage to Rasulullah (sallallahu ‘alaihi wasallam) and so I wished to take one of his family in my marriage.”

(Al-Isaabah vol. 8, pg. 465)



Lessons:



Although the main reason for her receiving this excellent proposal was her being the granddaughter of Rasulullah (sallallahu ‘alaihi wasallam), which is not a quality that a person

can choose to acquire, we definitely have the choice of acquiring praiseworthy qualities and habits that will be a reason for us receiving good proposals as well.



A negative impression is often painted regarding the relationship between ‘Umar and ‘Ali (radhiyallahu ‘anhuma) in an attempt to show that they were enemies who hated one another. The logical answer is that if ‘Ali (radhiyallahu ‘anhu) regarded ‘Umar (radhiyallahu ‘anhu) to be his arch enemy, would he have ever given his young daughter to him in marriage?



Humble before the Husband

Ummu Kulthoom (radhiyallahu ‘anha) once sent perfume, drinking utensils and small vanity cases with a messenger to the Queen of Rome (without the knowledge of ‘Umar [radhiyallahu ‘anhu]). On receiving the gifts, the Queen gathered the women of her court and announced, “*These gifts are from the Queen of the Arabs who is the daughter of their Prophet (sallallahu ‘alaihi wasallam).*” She then replied to the gesture by sending gifts of her own – among which was a stunning necklace – to Ummu Kulthoom (radhiyallahu ‘anha).

When the messenger arrived in the presence of ‘Umar (radhiyallahu ‘anhu) bearing the gifts sent by the Roman Queen, ‘Umar (radhiyallahu ‘anhu) came to know of what had transpired

and thus immediately called up a council meeting announcing, “Verily there will be no good in any of my matters if they are decided without consultation (mashurah). Ummu Kulthoom (radhiyallahu ‘anha) sent gifts to the Roman Queen due to which the Roman Queen, in return, sent her gifts. Advise me as to what should be done.” When they heard of the situation, they all expressed the opinion that the gifts sent by the Roman Queen rightfully belonged to Ummu Kulthoom (radhiyallahu ‘anha).

‘Umar (radhiyallahu ‘anhu), however, was not satisfied. He objected and said, “What about the messenger she used? He is employed and paid by the Muslims (and she used the messenger for her personal errand).” ‘Umar (radhiyallahu ‘anhu) therefore had all the gifts deposited into the public treasury and only gave Ummu Kulthoom (radhiyallahu ‘anha) the amount of wealth that she had given the Roman Queen.

(Tareekh Tabari vol. 5, pg. 259)



Lessons:



‘Umar (radhiyallau ‘anhu) was very cautious regarding the wealth and other assets that belonged to the Muslims and would avoid using them for his personal needs. Similarly, we should be mindful of using things that do not belong to us without the permission of the owner. We should also be careful to avoid abusing and misusing things that are meant for public usage.



If the husband corrects his wife, she should accept the rectification instead of becoming upset. She should understand that he wants her to improve and is only correcting her because he wants the best for her.



In the Service of Humanity

‘Umar (radhiyallahu ‘anhu) was once patrolling the outskirts of Madeenah Munawwarah when he spotted a small tent made of hide. As he drew nearer, he heard a woman in pain groaning within the tent and saw a man seated outside. ‘Umar (radhiyallahu ‘anhu) greeted the man and asked him who he was. The man replied that he was a bedouin from the countryside who had come to benefit from the generosity of Ameerul Mu-mineen.

‘Umar (radhiyallahu ‘anhu) thereafter asked him why the woman in the tent was in pain, to which the bedouin answered that she was crying from the pain of labour. Furthermore, she had nobody to assist her.

‘Umar (radhiyallahu ‘anhu) immediately turned and hastened home where he addressed his wife, Ummu Kulthoom (radhiyallahu ‘anha), saying, “Allah Ta‘ala has presented an opportunity for you to earn great reward.” “What is it?” she enquired. ‘Umar (radhiyallahu ‘anhu) replied, “There is a woman in labour who has nobody to help or assist her.”

Ummu Kulthoom (radhiyallahu ‘anha), without any hesitation or reservation, instantly expressed her readiness to seize the opportunity and help the woman in distress saying, “If it is your wish then I will definitely assist.”

‘Umar (radhiyallahu ‘anhu) instructed her to pack the essentials she would require to deliver the baby. When she had packed the necessary items, he requested that she bring him a pot, some fat and some grain as well.

They then departed for the tent with Ummu Kulthoom (radhiyallahu ‘anha) walking behind while ‘Umar (radhiyallahu ‘anhu) walked in front, carrying the pot. On arriving at the tent, Ummu Kulthoom (radhiyallahu ‘anha) entered and began tending to the woman. ‘Umar (radhiyallahu ‘anhu), in the meantime, asked the bedouin to light him a fire. When the fire was lit, ‘Umar (radhiyallahu ‘anhu) placed the pot on it and began to cook the food that he had brought.

After some time, a baby boy was born and Ummu Kulthoom (radhiyallahu ‘anha) called out, “O Ameerul Mu-mineen! Give your companion the glad tidings of a son!” When the bedouin heard her address her husband by the title “Ameerul Mu-mineen”, the realization that it was none other than ‘Umar (radhiyallahu ‘anhu) before him suddenly sank in. He was so shaken that he began to move away from ‘Umar (radhiyallahu ‘anhu) out of awe.

‘Umar (radhiyallahu ‘anhu), however, assured the man that there was nothing to worry about and told him to remain where

he was. He then carried the pot to the entrance of the tent and instructed Ummu Kulthoom (radhiyallahu ‘anha) to feed the woman. When she was done, ‘Umar (radhiyallahu ‘anhu) again carried the pot and now placed it in front of the man saying, “Eat! You must have had a long night.” He then asked the man to visit him the following day after which he and Ummu Kulthoom (radhiyallahu ‘anha) returned.

When the man arrived the next day, ‘Umar (radhiyallahu ‘anhu) gave him many gifts and abundant provisions.

(At-Tabsirah - Ibnul Jowzi vol. 1, pg. 427 and Al-Bidaayah wan Nihaayah vol. 7, pg. 286)



Lessons:

 Ummu Kulthoom (radhiyallahu ‘anha) had such an exemplary level of obedience to her husband that if he required some service of her, even if late at night, she would happily oblige.

 She was able to leave her bed to help other people. Unfortunately, we sometimes cannot even wake up and help ourselves at the time of Fajr Salaah.

 As wealthy, intelligent, good looking or popular as we may be, we should never consider it below our dignity to assist a person in need.

 Whatever good we do should be done solely for the pleasure of Allah Ta‘ala. Once kindness has been shown to a

person, needlessly reminding him of the favour only diminishes and ultimately destroys the reward.



Ummu Habeebah *(radhiyallahu ‘anha)*

A Unique Nikāah

Which of the blessed wives of Rasulullah (sallallahu ‘alaihi wasallam) was closest to him, yet also the furthest from him, at the time of their marriage?

Which of the blessed wives of Rasulullah (sallallahu ‘alaihi wasallam) was given the most mahr (dowry), yet Rasulullah (sallallahu ‘alaihi wasallam) did not give her anything as a dowry?

The answer to both these questions is: Sayyidah Ummu Habeebah (radhiyallahu ‘anha)

Nabi (sallallahu ‘alaihi wasallam) married her while she was in Abyssinia, having migrated to escape the persecution of the Quraish. She was thus the wife of Rasulullah (sallallahu ‘alaihi wasallam) who was the furthest from him at the time of their marriage. However, from all the respected wives of Rasulullah

(sallallahu ‘alaihi wasallam), she is the most closely related to Rasulullah (sallallahu ‘alaihi wasallam) in lineage.

She was given the most mahr of all the noble wives of Rasulullah (sallallahu ‘alaihi wasallam), as her mahr was four hundred dinaars (gold coins). However, Najaashi (rahimahullah), the king of Abyssinia, had given her this amount from his own wealth, on behalf of Rasulullah (sallallahu ‘alaihi wasallam). Hence, Rasulullah (sallallahu ‘alaihi wasallam) did not personally give her the mahr.

Sayyidah Ummu Habeebah (radhiyallahu ‘anha) is the daughter of Abu Sufyaan (radhiyallahu ‘anhu), sister of Mu’aawiyah (radhiyallahu ‘anhu) and first cousin of ‘Uthmaan (radhiyallahu ‘anhu). She was seventeen years old when Rasulullah (sallallahu ‘alaihi wasallam) was blessed with nubuwwah (prophethood) by Allah Ta’ala, and she accepted Islam during its initial period in Makkah Mukarramah.

There is a difference of opinion regarding the name of Sayyidah Ummu Habeebah (radhiyallahu ‘anha). While some ‘Ulama have mentioned her name to be Hind, the preferred view is that her name was ‘Ramlah’. She was given the kunyah (filial title) ‘Ummu Habeebah’ after the birth of her daughter, Habeebah (radhiyallahu ‘anha).

(*Siyaru Aa’laamin Nubalaa* vol. 2, pg. 219, *Tabaqaat Ibni Sa’d* vol. 8, pg. 96, *Al-Isaabah* vol. 8, pg. 140, *Usdul Ghaabah* vol. 5, pg. 287 and *Al-Istee’aab* vol. 4, pg. 401)

Below are a few lesson-filled incidents from the life of our beloved mother, Sayyidah Ummu Habeebah (radhiyallahu ‘anha).



A Dream Come True

Sayyidah Ummu Habeebah (radhiyallahu ‘anha) was initially married to ‘Ubaidullah bin Jahsh, and it was from this union that her daughter, Habeebah, was born. ‘Ubaidullah bin Jahsh was a Muslim at the time, and he migrated to Abyssinia with Ummu Habeebah (radhiyallahu ‘anha) to escape the ruthless persecution of the Quraish.

One night, Ummu Habeebah (radhiyallahu ‘anha) had a dream in which she saw her husband, ‘Ubaidullah bin Jahsh, in an evil and terrible condition. She awoke perturbed and realized that the dream was indicative of her husband’s condition having changed for the worse. As she suspected, the very next morning, her husband announced, “O Ummu Habeebah! I had previously examined the different religions, and I had found no religion better than Christianity to which I subscribed and adhered. Thereafter, I left Christianity and followed the religion of Muhammad (sallallahu ‘alaihi wasallam). Now, I am returning to Christianity.”

Ummu Habeebah (radhiyallahu ‘anha) attempted to stop him and save his imaan. She explained to him that leaving Islam would

hold no good for him, and even related her dream depicting his distressful and lamentable condition. However, he paid no attention to her and left the fold of Islam, passing the remainder of his days drinking wine until he passed away.

Sometime thereafter, Ummu Habeebah (radhiyallahu ‘anha) saw a dream in which she heard someone address her with the title “O Mother of the Believers”. She awoke with a shock, and understood that since it is the blessed wives of Rasulullah (sallallahu ‘alaihi wasallam) who are the Mothers of the Believers, perhaps Rasulullah (sallallahu ‘alaihi wasallam) intended marrying her.

As soon as her ‘iddat terminated, a messenger of Najaashi (rahimahullah), the King of Abyssinia, arrived at her door and sought permission to enter. On opening the door, she found that it was the slave girl of Najaashi (rahimahullah), named Abrahah (rahimahallah), who was in charge of his clothing and perfume. Abrahah (rahimahallah) entered saying, “The King conveys the message to you that Rasulullah (sallallahu ‘alaihi wasallam) has written to him, instructing him to marry you to Rasulullah (sallallahu ‘alaihi wasallam).” Ummu Habeebah (radhiyallahu ‘anha) was delighted and exclaimed, “May Allah Ta‘ala give you glad tidings (as well)!” Abrahah (rahimahallah) then said, “The King has requested that you appoint someone to represent you at the nikaah.”

Ummu Habeebah (radhiyallahu ‘anha) thus appointed Khaalid bin Sa‘eed (radhiyallahu ‘anhu) as her representative. Out of joy, she gave Abrahah (rahimahallah), the messenger who had

delivered the glad tidings, two silver bangles, two anklets that she had been wearing and a few silver toe rings as well, as she had delivered the glad tidings.

That evening, Najaashi (rahimahullah) called Ja'far bin Abi Taalib (radhiyallahu 'anhu) and the other Sahaabah (radhiyallahu 'anhum) who were present to attend the nikaah. Najaashi (rahimahullah) delivered a khutbah (sermon) and thereafter said, "Indeed, Rasulullah (sallallahu 'alaihi wasallam) sent me a letter instructing me to perform his nikaah to Ummu Habeebah bintu Abi Sufyaan (radhiyallahu 'anhuma). I have thus fulfilled the instruction of Rasulullah (sallallahu 'alaihi wasallam), and I have given her four hundred dinaars (gold coins) as mahr (dowry)." Saying this, Najaashi (rahimahullah) placed the dinaars before them.

Khaalid bin Sa'eed (radhiyallahu 'anhu) thereafter delivered a khutbah (sermon) after which he said, "I have fulfilled the command of Rasulullah (sallallahu 'alaihi wasallam) and I have made Ummu Habeebah bintu Abi Sufyaan (radhiyallahu 'anhuma) over into his nikaah. May Allah Ta'ala bless Rasulullah (sallallahu 'alaihi wasallam) in this nikaah." Thereafter, the mahr was handed to Khaalid bin Sa'eed (radhiyallahu 'anhu) who received them on behalf of Ummu Habeebah (radhiyallahu 'anha).

When the mahr was handed to Ummu Habeebah (radhiyallahu 'anha), she called for Abrahah (rahimahallah) and said to her, "When you delivered the glad tidings to me, I gave you certain items, as I had no wealth with me at the time (i.e. I gave you whatever I was able to. If I possessed more wealth, I would have

given it to you. Now that this wealth has arrived,) this is fifty mithqaal (218.7g of gold). Take it and use it for your needs.”

However, Abrahah (rahimahallah) refused to accept the gift. Furthermore, she produced a bag containing all the gifts that Ummu Habeebah (radhiyallahu ‘anha) had given her and returned it saying, “The King has instructed me to abstain from taking anything that belongs to you. I am in charge of his clothing and perfume, and I have followed the Deen of Muhammad (sallallahu ‘alaihi wasallam) and accepted Islam for the pleasure of Allah Ta’ala. The King has instructed his wives to send all the perfume that they possess to you.” The following day, the wives of Najaashi (rahimahullah) presented ‘oud, ‘ambar and many other perfumes to her.

Abrahah (rahimahallah) then said, “I have a request. My request is that you convey my salaam to Rasulullah (sallallahu ‘alaihi wasallam) and inform him that I have followed his Deen.” Abrahah (rahimahallah) would always treat Ummu Habeebah (radhiyallahu ‘anha) with special kindness, and whenever she would visit her, she would remind her, “Do not forget my request.”

After Ummu Habeebah (radhiyallahu ‘anha) left Abyssinia and was united with Rasulullah (sallallahu ‘alaihi wasallam), she narrated to him the manner in which her proposal was delivered and nikaah was performed, and the kindness that Abrahah (rahimahallah) had shown her. She also conveyed the salaam of Abrahah (rahimahallah) to Rasulullah (sallallahu ‘alaihi

wasallam). Hearing this, Rasulallah (sallallahu ‘alaihi wasallam) smiled and replied to her salaam.

(*Tabaqaat Ibni Sa’d* vol. 8, pgs. 96 & 97)



Lessons:

 No person should take his imaan for granted. Rather, we should all express appreciation to Allah Ta‘ala for this invaluable blessing, and beg Him to allow us to leave this world with imaan.

 Each spouse should be concerned for the Deen of the other. Thus, the husband and wife should encourage and motivate each other towards works of righteousness and piety while restraining one another from sin. If one spouse falls into sin and evil habits, the other should not view it as a convenient excuse to join in as well. Rather, as each person will have to bear his own burden on the Day of Qiyaamah, and blaming the next person will not absolve one of his own guilt, everyone should remain firm and safeguard his imaan and Deen.

 It is a teaching of Deen that we should give a gift to the person who delivers glad tidings to us.

 Najaashi (rahimahullah) had such love and respect for Rasulallah (sallallahu ‘alaihi wasallam) and the respected wives of Rasulallah (sallallahu ‘alaihi wasallam), that he gave Sayyidah Ummu Habeebah (radhiyallahu ‘anha) a very substantial amount of gold as mahr from his own wealth. Furthermore, he instructed

his own wives to give all their perfume to her, and did not allow his slave girl, Abrahah (rahimahallah), to take anything from Ummu Habeebah (radhiyallahu ‘anha). We should similarly cultivate the love for Rasulallah (sallallahu ‘alaihi wasallam) and his blessed family, by making du‘aa for them, speaking of them with love and respect and holding them in the highest esteem.



The only desire that Abrahah (rahimahallah) had was that her salaam and news of her imaan be conveyed to Rasulallah (sallallahu ‘alaihi wasallam), so that he could be pleased with her and respond to her salaam. Our deeds are presented to Rasulallah (sallallahu ‘alaihi wasallam) regularly. We need to ask ourselves, “Will he be pleased with our deeds or will he be hurt and disappointed when he sees our condition?” Similarly, we all have the ability of securing the salaam of Rasulallah (sallallahu ‘alaihi wasallam). Whenever we recite durood upon Rasulallah (sallallahu ‘alaihi wasallam) from afar, it is conveyed to him by an angel, after which he responds with salaam. Hence, we should endeavour to recite as much durood as possible.



The Loyalty of Love

In the 6th year A.H. the treaty of Hudaibiyah was formed between the Muslims and the disbelievers of Makkah Mukarramah. When the treaty was formed, various other tribes were also allowed to enter the treaty by becoming allies of either the Muslims or the

disbelievers. Hence, the Banu Bakr tribe aligned themselves with the Quraish, while the Banu Khuzaa‘ah became the allies of the Muslims.

These two tribes had a long history of mutual bloodshed and fighting which finally seemed to cease with the inception of the treaty. Hence, the Banu Khuzaa‘ah were under the impression that they were now safe and at peace. However, the Banu Bakr and the Quraish used this to their advantage, seeking to eradicate the Banu Khuzaa‘ah once and for all. They thus attacked the Banu Khuzaa‘ah in the dead of night and massacred a large number of people. As the Banu Khuzaa‘ah were the allies of the Muslims, they wasted no time in sending a delegation to Rasulullah (sallallahu ‘alaihi wasallam) in Madeenah Munawwarah, requesting his assistance.

The Quraish realized that by attacking the Banu Khuzaa‘ah, they had broken the treaty. Regretting their folly and hoping to renew the treaty, they sent Abu Sufyaan (radhiyallahu ‘anhu), who had not yet accepted Islam, to Madeenah Munawwarah.

When Abu Sufyaan (radhiyallahu ‘anhu) arrived in Madeenah Munawwarah, he came to the home of his daughter, Sayyidah Ummu Habeebah (radhiyallahu ‘anha). On seeing her father, she immediately removed the bedding of Rasulullah (sallallahu ‘alaihi wasallam) and folded it, not allowing her father to sit on it. Noticing this, Abu Sufyaan (radhiyallahu ‘anhu) asked her, “O my daughter! Did you fold the bedding because it is not good enough for me, or because I am not good enough to sit on it?” Ummu Habeebah (radhiyallahu ‘anha) replied, “It is the bedding of

Rasulullah (sallallahu ‘alaihi wasallam) and you are an impure disbeliever. Therefore, I do not want you to sit on the bedding of the Rasul of Allah (sallallahu ‘alaihi wasallam).”

Hearing this response from his daughter, Abu Sufyaan (radhiyallahu ‘anhu) exclaimed, “By Allah! O my daughter, evil has afflicted you after me (i.e. after you left me and accepted Islam)!” Ummu Habeebah (radhiyallahu ‘anha) answered, “No! Rather, Allah Ta‘ala guided me to Islam. O my father, you are the leader and senior of the Quraish. (Hence, when you are a person of such intelligence, then) how is it that it has not yet occurred to you to accept Islam, but are still worshipping stones that can neither hear nor see?” When Ummu Habeebah (radhiyallahu ‘anha) said this, Abu Sufyaan (radhiyallahu ‘anhu) stood and left.

(Tabaqaat Ibni Sa’d vol. 8, pg. 99, Sharhuz Zarqaani vol. 3, pg. 385 and Seeratul Musatafaa [sallallahu ‘alaihi wasallam] vol. 3, pg. 1-6)



Lessons:



This incident highlights the love and loyalty to Rasulullah (sallallahu ‘alaihi wasallam), which consumed the heart of Ummu Habeebah (radhiyallahu ‘anha). Hence, she could not tolerate her own father, Abu Sufyaan (radhiyallahu ‘anhu), sitting on the blessed bedding of Rasulullah (sallallahu ‘alaihi wasallam) while he was in the state of disbelief and spiritual impurity.



Today, the Ummah does not lack information regarding the sunnah of Rasulullah (sallallahu ‘alaihi wasallam). What we

lack, however, is that love for Rasulullah (sallallahu ‘alaihi wasallam) which will compel a person to uphold the sunnah and lead his life in a manner that will please Allah Ta‘ala and His Rasul (sallallahu ‘alaihi wasallam) at all times.



Once this extent of love – which is an integral part of one’s imaan – is acquired, it will be inconceivable for one to abandon any sunnah. For such a person, the words “It’s sunnah” will translate as “I need to do it” rather than “That means I can leave it out”. Furthermore, this love will not allow one to remain idle while the sunnah of the Beloved (sallallahu ‘alaihi wasallam) is being trampled underfoot. Instead, one will do his utmost to revive every sunnah in his own life and the lives of Muslims in general.



Devotion to Deen

Abu Sufyaan (radhiyallahu ‘anhu), the father of Ummu Habeebah (radhiyallahu ‘anha), had accepted Islam on the occasion of the conquest of Makkah. He passed away many years later, during the khilaafat of ‘Uthmaan (radhiyallahu ‘anhu).

Three days after the news of Abu Sufyaan’s (radhiyallahu ‘anhu) demise was broken to Ummu Habeebah (radhiyallahu ‘anha), she took perfume and applied it to herself saying, “I have no need to apply perfume. (However, I am doing so because) I

heard Rasulullah (sallallahu ‘alaihi wasallam) mention, ‘It is not permissible for any woman who believes in Allah Ta‘ala and the last day to mourn for more than three days, except for her husband, as (in the case where her husband passes away,) she will mourn over him for four months and ten days.’”

(Saheeh Muslim #3725)

‘Amr bin Aws (rahimahullah) narrates:

When ‘Ambasah bin Abi Sufyaan (rahimahullah) (the brother of Ummu Habeebah [radhiyallahu ‘anha]) was in his final illness, he narrated to me the following hadeeth which would bring him great happiness. He said, “I heard Ummu Habeebah (radhiyallahu ‘anha) say that she heard Rasulullah (sallallahu ‘alaihi wasallam) mention, ‘Whoever performs twelve rakaats of salaah (i.e. the sunnah muakkadah salaah before and after the various fardh salaahs which equal twelve rakaats in total) during the day and night, then on account of performing these twelve rakaats, a home will be built for him in Jannah.’ After narrating this hadeeth, Ummu Habeebah (radhiyallahu ‘anhu) said, ‘I never left (performing) these twelve rakaats since I heard them from Rasulullah (sallallahu ‘alaihi wasallam).’”

When narrating this hadeeth to me, ‘Ambasah (rahimahullah) similarly mentioned, “I never left (performing) these twelve rakaats since I heard them from Ummu Habeebah (radhiyallahu ‘anha).” *(Saheeh Muslim #1694)*



Lessons:

 Sharee'ah has allowed a person to mourn over the demise of their near and dear ones. However, when the deceased is not one's husband, then it is impermissible to mourn for more than three days. Hence, although Ummu Habeebah (radhiyallahu 'anha) was grief stricken over the demise of her beloved father (radhiyallahu 'anhu), as soon as the three-day mourning-period terminated, she immediately applied perfume to make it clear that she was no longer in mourning. **This highlights the manner in which the lives of the Sahaabah (radhiyallahu 'anhum) completely conformed to the laws of sharee'ah in all aspects.** Furthermore, as they were responsible for conveying Deen to the Ummah, they ensured that they clearly showed us the boundaries of Deen.

 Today if a message makes its rounds on social media advertising a special on plane tickets, so many people will flock to the site that in many cases, the server crashes and the site goes offline. Ironically, many of these people had no intention to travel until they became aware that tickets were discounted. **Sahaabah (radhiyallahu 'anhum), on the other hand, were not motivated by holidays, touring, shopping or entertainment. Rather, their motivation was Jannah.** Hence, when they heard of the immense reward for punctually performing the sunnah salaah – or any other good deed – they immediately brought it into practice and remained steadfast upon it until their demise.



Prepared to Depart

Ummu Habeebah (radhiyallahu ‘anha) passed away in the year 44 A.H. during the rule of her brother, Mu‘aawiyah (radhiyallahu ‘anhu).

Shortly before her demise, she called her co-wife ‘Aaishah (radhiyallahu ‘anha) and said, “It is possible that misunderstandings may have occurred between us which sometimes occur between co-wives. May Allah Ta‘ala forgive us and overlook anything that may have happened. On my part, I forgive you for anything that might have transpired.” ‘Aaishah (radhiyallahu ‘anha) responded by making a similar du‘aa for Ummu Habeebah (radhiyallahu ‘anha) and also forgiving her. Hearing this, Ummu Habeebah (radhiyallahu ‘anha) was delighted and exclaimed, “You have made me happy, may Allah Ta‘ala make you happy as well!”

Ummu Habeebah (radhiyallahu ‘anha) also asked her other co-wife Ummu Salamah (radhiyallahu ‘anha) for forgiveness in a similar manner.

(Tabaqaat Ibni Sa’d vol. 8, pg. 100 and Mustadrak Haakim #6773)



Lessons:



As humans, we are all prone to making mistakes. However, the manner in which we respond to the mistake is crucial. **If we**

attempt to justify our behaviour, 'pass the buck' (blame the next person) or flat-out refuse to acknowledge that we erred, we will never progress as we are hindered by the unwanted baggage of pride. For a person to honestly admit his mistake and beg forgiveness, he needs humility.

Hence, the Sahaabah (radhiyallahu 'anhum) had such humility and sincerity that even if there was a possibility that they had hurt someone, they begged that person for forgiveness.



When crossing the siraat (bridge to Jannah that crosses over Jahannum), it is those who have no burden to carry who will move with the greatest ease and speed. Hence, we should ensure that we get rid of all our unwanted baggage (sins committed against Allah Ta'ala and against other people) before we leave this world. As none of us know our date of departure to the Hereafter, we should not waste even a single moment in repenting to Allah Ta'ala and begging forgiveness from those whom we have hurt or wronged in any way.



Ummu Sulaim *(radhiyallahu ‘anha)*

Among the Fortunate Few

While many of us may have heard of Anas (radhiyallahu ‘anhu), the Sahaabi who was renowned for the service he rendered to Rasulullah (sallallahu ‘alaihi wasallam), there are perhaps not many of us who are aware of his mother, Ummu Sulaim (radhiyallahu ‘anha), and the sterling example she set for the women of the Ummah.

Ummu Sulaim (radhiyallahu ‘anha) was one of the few, fortunate women whom Rasulullah (sallallahu ‘alaihi wasallam) would visit and whose homes he would bless with his noble presence. In this regard, Anas (radhiyallahu ‘anhu) has mentioned, “Rasulullah (sallallahu ‘alaihi wasallam) would not enter the home of any woman, besides the homes of his respected wives (radhiyallahu ‘anhunna), except the home of Ummu Sulaim (radhiyallahu ‘anha). When Rasulullah (sallallahu ‘alaihi

wasallam) was asked regarding this, he said, 'I feel sympathy for her as her brother was killed with me (i.e. for the cause of Islam)'."

Among the virtues that Ummu Sulaim (radhiyallahu 'anha) enjoyed was that Rasulullah (sallallahu 'alaihi wasallam) had given her the glad tidings of Jannah in this very world. Rasulullah (sallallahu 'alaihi wasallam) had said, "I entered Jannah (in a dream), and I then heard footsteps. So I enquired, 'Who is this?' The reply was given, 'This is Ghumaisaa (radhiyallahu 'anha), the daughter of Milhaan, the mother of Anas bin Maalik (radhiyallahu 'anhu)'."

(*Saheeh Muslim #6319 & #6320*)

Note: There are approximately six views regarding the name of Ummu Sulaim (radhiyallahu 'anha). One of the views is that her name was 'Ghumaisaa'.



Lesson:



Ummu Sulaim (radhiyallahu 'anha) and her sister, Ummu Haraam (radhiyallahu 'anha), were both the aunts of Rasulullah (sallallahu 'alaihi wasallam), either by being related to Rasulullah (sallallahu 'alaihi wasallam) or through foster relations.

Rasulullah (sallallahu 'alaihi wasallam) ensured that he only visited the homes of his blessed wives and the home of Ummu Sulaim and Ummu Haraam (radhiyallahu 'anhuma), who were his aunts.

In doing so, Rasulullah (sallallahu ‘alaihi wasallam) set the standard for the Ummah and practically taught us that a man and woman who are not mahram to one another should never be in seclusion – regardless of their level of piety. (*Sharhun Nawawi - Saheeh Muslim vol. 2, pg. 291*)



Allah Over All Else

Ummu Sulaim (radhiyallahu ‘anha) was initially married to Maalik bin Nadhar, and it was from this union that Anas bin Maalik (radhiyallahu ‘anhu) was born. They were from the Ansaar and thus resided in Madeenah Munawwarah.

When Ummu Sulaim (radhiyallahu ‘anha) heard of Rasulullah (sallallahu ‘alaihi wasallam) and his message of Islam, her husband was away from home. Nevertheless, she immediately accepted Islam. When Maalik, her husband, returned home and realized that she had become a Muslim, he asked her, “Have you become a renegade?” Ummu Sulaim (radhiyallahu ‘anha) replied, **“I am not a renegade. Rather, I have brought imaan in Muhammad (sallallahu ‘alaihi wasallam).”**

Ummu Sulaim (radhiyallahu ‘anha) thereafter began prompting her son, Anas (radhiyallahu ‘anhu), to recite the kalimah. **As she prompted and encouraged him, he recited the kalimah, also entering the fold of Islam.** Seeing this, Maalik

became upset and scolded Ummu Sulaim (radhiyallahu ‘anha) saying, “Don’t corrupt my son!” To this, Ummu Sulaim (radhiyallahu ‘anha) calmly replied, “I am not corrupting him.”

After this transpired, Maalik left home in a state of anger and departed for Shaam. While away, he met an enemy who killed him. When the news of his death reached Ummu Sulaim (radhiyallahu ‘anha), she remarked, “I will not remarry until Anas (radhiyallahu ‘anhu) grows up and tells me to do so.”

Once this period had elapsed, Abu Talhah (radhiyallahu ‘anhu), who was not yet a Muslim, came to Ummu Sulaim (radhiyallahu ‘anha) and proposed. When she received the proposal, Ummu Sulaim (radhiyallahu ‘anha) refused to marry him saying, “I am not averse to marrying you and a proposal such as yours is not normally rejected. However, I cannot marry a disbeliever. Do you not know, O Abu Talhah, that your gods (idols), which you worship, are carved by a carpenter who is the slave of so-and-so tribe? Do you not realize that if you light a fire under your god, it will burn? Are you not ashamed to prostrate before something that grew from the ground (as the wooden idols were carved from trees)? Why do you not testify that there is none worthy of worship besides Allah, and that Muhammad (sallallahu ‘alaihi wasallam) is the messenger of Allah? If you do so, I will marry you, and I do not want any dowry from you besides that you accept Islam.” Abu Talhah (radhiyallahu ‘anhu) responded, “Leave me to ponder over this and give it due consideration.”

After some time had passed, Abu Talhah (radhiyallahu ‘anhu) returned and proclaimed, “I testify that there is none worthy of

worship but Allah, and Muhammad (sallallahu ‘alaihi wasallam) is the messenger of Allah.” As soon as he accepted Islam, Ummu Sulaim (radhiyallahu ‘anha) turned to Anas (radhiyallahu ‘anhu) and said, “O Anas! Stand and perform my nikaah to Abu Talhah (radhiyallahu ‘anhu)!”

(Tabaqaat Ibni Sa’d vol. 8, pg. 425-427 and Usdul Ghaabah vol. 5, pg. 456)



Lessons:



Ummu Sulaim (radhiyallahu ‘anha) understood the true value of Islam and imaan. As a result, she was concerned regarding her offspring and thus ensured that she made her son, Anas (radhiyallahu ‘anhu), recite the kalimah. *In fact, her imaan was such that even when faced with opposition from her husband, she remained firm in her imaan and her decision to make Anas (radhiyallahu ‘anhu) a Muslim.*

Similarly, in our own marriages, we may face instances where we have to choose between pleasing our spouses and pleasing Allah Ta‘ala. *At such crucial junctures, if a person is able to prove their loyalty to Allah Ta‘ala, it is indeed a great testament to the level of their imaan, as it clearly shows that they value Allah Ta‘ala over all else.*



Most widows, on receiving an excellent proposal, will not hesitate to accept it, the reason being that remarrying will bring security and companionship, and the new husband will fill the void that was left by the demise of the first husband.

Although there is nothing wrong with this, the concern that Ummu Sulaim (radhiyallahu ‘anha) had for the correct, Islamic upbringing of her son, Anas (radhiyallahu ‘anhu), was such that she chose to sacrifice and delay remarrying until she had seen to the primary stages of his upbringing.

It was perhaps because of this, that Anas (radhiyallahu ‘anhu) would make du‘aa for his mother, in appreciation of her sacrifice, saying, “May Allah Ta‘ala reward my mother well on my behalf as she saw to my upbringing and cared for me excellently.” (*Tabaqaat Ibni Sa’d vol. 8, pg. 426*)



Although Ummu Sulaim (radhiyallahu ‘anha) was entitled to mahr (dowry), she was so happy with the Islam of Abu Talhah (radhiyallahu ‘anhu) that she chose to waive the mahr. His entering the fold of Islam was sufficient for her.



Ultimate Investment

As seen previously, Ummu Sulaim (radhiyallahu ‘anha) had great concern for the Deen of her son, Anas (radhiyallahu ‘anhu). It was on account of this concern that she had risked the wrath of her husband and made her son recite the kalimah, entering him into the fold of Islam.

It was this same motherly concern for the Deen and upbringing of her son that prompted Ummu Sulaim (radhiyallahu ‘anha) to

take Anas (radhiyallahu ‘anhu) to Nabi (sallallahu ‘alaihi wasallam), when he (radhiyallahu ‘anhu) was still a young boy of ten years, and ask Nabi (sallallahu ‘alaihi wasallam) to accept him as a khaadim (special attendant).

Anas (radhiyallahu ‘anhu) mentions, “When Rasulullah (sallallahu ‘alaihi wasallam) arrived in Madeenah Munawwarah, my mother took me to him. She used half her scarf to clothe the lower half of my body, and the other half to make a shawl for the upper half of my body.

When we came to Rasulullah (sallallahu ‘alaihi wasallam), she said, ‘O Rasul of Allah (sallallahu ‘alaihi wasallam)! The other men and women of the Ansaar have given you gifts. I do not have anything to give you besides my son, Unais (small Anas). I brought him to you so that he may serve you. Thus, accept him from me so that he may serve you for as long as you wish, and make du‘aa for him.’

Rasulullah (sallallahu ‘alaihi wasallam) therefore made du‘aa for me saying, ‘O Allah! Grant him abundant wealth and children!’ By Allah! My wealth is indeed abundant, and my children and grandchildren are almost a hundred in total.”

(Saheeh Muslim #6376 and Majma‘uz Zawaaid #1494)

Rasulullah (sallallahu ‘alaihi wasallam) also made du‘aa for the forgiveness of Anas (radhiyallahu ‘anhu) and for him to enjoy a lengthy life. Hence, it is reported that Anas (radhiyallahu ‘anhu) lived for approximately ninety-nine to one hundred and seven years. *(Fat-hul Baari vol. 11, pg. 174)*

In another narration, Anas (radhiyallahu ‘anhu) says, “Rasulullah (sallallahu ‘alaihi wasallam) came to Madeenah Munawwarah when I was ten years old, and he left the world when I was twenty years old. My ‘mother and aunt’ (Ummu Haraam [radhiyallahu ‘anha]) would constantly urge and encourage me to serve Rasulullah (sallallahu ‘alaihi wasallam).” (*Saheeh Muslim #5290*)

On one occasion, Rasulullah (sallallahu ‘alaihi wasallam) visited the home of Ummu Sulaim (radhiyallahu ‘anha). In her eagerness to honour Rasulullah (sallallahu ‘alaihi wasallam) as a blessed guest and entertain him, Ummu Sulaim (radhiyallahu ‘anha) immediately presented him with dates and ghee. However, Rasulullah (sallallahu ‘alaihi wasallam) said, “Return your ghee to its vessel, and your dates to its container, for I am fasting.” Rasulullah (sallallahu ‘alaihi wasallam) thereafter stood in a corner of the home and performed nafl salaah, after which he made du‘aa for Ummu Sulaim (radhiyallahu ‘anha) and her family.

Ummu Sulaim (radhiyallahu ‘anha) then said to Rasulullah (sallallahu ‘alaihi wasallam), “O Rasul of Allah (sallallahu ‘alaihi wasallam)! I have a special request!” When Rasulullah (sallallahu ‘alaihi wasallam) enquired as to what it was, she replied, “(A special du‘aa for) your khaadim (attendant), Anas (radhiyallahu ‘anhu).” At her request, Rasulullah (sallallahu ‘alaihi wasallam) made a special du‘aa for Anas (radhiyallahu ‘anhu).

Anas (radhiyallahu ‘anhu) describes this du‘aa and its acceptance saying, “Rasulullah (sallallahu ‘alaihi wasallam) neither left any goodness of the Hereafter or this world, except

that he made du‘aa for me to be blessed with it. Rasulallah (sallallahu ‘alaihi wasallam) said in his du‘aa, ‘O Allah! Bless him with wealth and children, and grant him barakah (blessings) in it.’ I am thus among those Ansaar who possess the most wealth.”

Furthermore, due to the special du‘aa that Rasulallah (sallallahu ‘alaihi wasallam) made for him to have abundant children, it is reported that before Hajjaaj bin Yusuf came to Basrah (in the year 75 A.H. when Anas [radhiyallahu ‘anhu] was over eighty years old), Anas (radhiyallahu ‘anhu) had already buried more than one hundred and twenty of his own children (not grandchildren)!

(Saheeh Bukhaari #1982 and Fat-hul Baari vol. 4, pg. 287)

Abul ‘Aaliyah (rahimahullah) has mentioned that Anas (radhiyallahu ‘anhu) had an orchard that would bear fruit twice in the year (whereas the norm is that trees bear fruit once a year, during season), and there was sweet basil in his orchard from which the fragrance of musk could be perceived. (*Sunan Tirmizi #3833*)



Lesson:



Every mother wants the very best for her child. However, not every mother knows what is truly best for her child. Hence, many mothers place all emphasis on their son’s or daughter’s secular education, thinking this to be the key to securing a bright future.

Ummu Sulaim (radhiyallahu ‘anha) correctly understood that there could be no greater investment for her son than for him to be placed in the blessed company and service of Rasulullah (sallallahu ‘alaihi wasallam). Her wisdom and foresight in this regard undoubtedly paid off, as Anas (radhiyallahu ‘anhu), on account of his mother’s efforts, enjoyed the exclusive du‘aa of Rasulullah (sallallahu ‘alaihi wasallam), which benefited him in this world and the next.

Similarly, every mother should aspire for her child to be blessed with the opportunity to spend time in the company of the pious rightly guided ‘Ulama and in the service of Deen, as it is hoped that he will win their coveted du‘aas. Furthermore, this environment will have a positive effect on the child and will be a means of barakah for him.



Motherly Moulding

Rasulullah (sallallahu ‘alaihi wasallam) once came to Anas (radhiyallahu ‘anhu) while he was playing with some youngsters. On arriving, Rasulullah (sallallahu ‘alaihi wasallam) greeted them with salaam and sent Anas (radhiyallahu ‘anhu) on an errand.

On account of the errand, Anas (radhiyallahu ‘anhu) was delayed in returning to his mother. When he eventually returned home, his mother asked, “What delayed you?” Anas (radhiyallahu

‘anhu) replied, “Rasulullah (sallallahu ‘alaihi wasallam) sent me on an errand.”

Ummu Sulaim (radhiyallahu ‘anha) asked, “What was his errand?” To this question, Anas (radhiyallahu ‘anhu) answered, “It is a secret.” Hearing this, Ummu Sulaim (radhiyallahu ‘anha) instantly said, “Never divulge the secret of Rasulullah (sallallahu ‘alaihi wasallam) to anyone.”

Years later, when narrating this incident to his close student, Thaabit Bunaani (rahimahullah), Anas (radhiyallahu ‘anhu) said, “By Allah! If I had to reveal this secret to anyone, it would have been you.”

(Saheeh Muslim #6378)



Lesson:



Ummu Sulaim (radhiyallahu ‘anha) was particular regarding instilling values in her son and correctly moulding his mindset. Hence, when he guarded the secret of Rasulullah (sallallahu ‘alaihi wasallam), she was extremely happy and reminded him to never divulge it to anyone.

As a result, when Anas (radhiyallahu ‘anhu) was narrating this incident to his student, Thaabit (rahimahullah), then even though it was many years later and Rasulullah (sallallahu ‘alaihi wasallam) had already left this world, he still did not divulge the secret of Rasulullah (sallallahu ‘alaihi wasallam) to his student.

Concern for Rasulullah (sallallahu ‘alaihi wasallam)

Ummu Sulaim (radhiyallahu ‘anha) and her family had the greatest love and concern for Rasulullah (sallallahu ‘alaihi wasallam). It was on account of this love and concern for Rasulullah (sallallahu ‘alaihi wasallam) that if they ever saw him in any difficulty, they immediately did whatever was within their ability to assist him and bring him comfort.

Abu Talhah (radhiyallahu ‘anhu) once said to Ummu Sulaim (radhiyallahu ‘anha), “I heard the blessed voice of Rasulullah (sallallahu ‘alaihi wasallam) and I perceived that it was weak from hunger. Do you have any food?” Ummu Sulaim (radhiyallahu ‘anha) replied in the affirmative and immediately picked up some bread. She then took her scarf and used part of it to wrap the bread, after which she thrust the bundle of wrapped bread beneath the clothing of Anas (radhiyallahu ‘anhu), and wrapped the remaining section of the scarf around Anas (radhiyallahu ‘anhu) as a shawl. Anas (radhiyallahu ‘anhu) was then sent to Rasulullah (sallallahu ‘alaihi wasallam) with the bread.

When Anas (radhiyallahu ‘anhu) came to Rasulullah (sallallahu ‘alaihi wasallam), he found him seated in the masjid with the Sahaabah (radhiyallahu ‘anhum). As Anas (radhiyallahu ‘anhu) drew closer and stood before them, Rasulullah (sallallahu ‘alaihi wasallam) asked, “Did Abu Talhah send you?” Anas (radhiyallahu ‘anhu) replied, “Yes.” Rasulullah (sallallahu ‘alaihi wasallam) next

enquired, “Did he send you because of food?” Anas (radhiyallahu ‘anhu) again responded, “Yes”. Rasulullah (sallallahu ‘alaihi wasallam) thus turned to the Sahaabah (radhiyallahu ‘anhum) around him and instructed them to stand and join him. They then set out for the home of Abu Talhah (radhiyallahu ‘anhu).

Anas (radhiyallahu ‘anhu) went ahead of Rasulullah (sallallahu ‘alaihi wasallam) and the Sahaabah (radhiyallahu ‘anhum) and reached Abu Talhah (radhiyallahu ‘anhu) before they arrived at the home. He immediately told Abu Talhah (radhiyallahu ‘anhu) that Rasulullah (sallallahu ‘alaihi wasallam) was on his way with a group of Sahaabah (radhiyallahu ‘anhum).

Hearing this, Abu Talhah (radhiyallahu ‘anhu) became anxious and said to Ummu Sulaim (radhiyallahu ‘anha), “O Ummu Sulaim! Rasulullah (sallallahu ‘alaihi wasallam) has come with the Sahaabah (radhiyallahu ‘anhum) and we do not have sufficient food to feed them!” Ummu Sulaim (radhiyallahu ‘anha) calmly replied, “Allah Ta’ala and His Rasul (sallallahu ‘alaihi wasallam) know best (i.e. Rasulullah [sallallahu ‘alaihi wasallam] is aware of our circumstances and the amount of food that we have. Hence, he knows why he brought the Sahaabah [radhiyallahu ‘anhum] to our home. There is no need for us to worry. We need to trust in him.)”

Abu Talhah (radhiyallahu ‘anhu) went out of the home to receive Rasulullah (sallallahu ‘alaihi wasallam). After meeting Rasulullah (sallallahu ‘alaihi wasallam), they proceeded to the home of Abu Talhah (radhiyallahu ‘anhu) and entered. As soon as Rasulullah (sallallahu ‘alaihi wasallam) entered, he said to Ummu

Sulaim (radhiyallahu ‘anha), “O Ummu Sulaim! Bring whatever food you have.” Ummu Sulaim (radhiyallahu ‘anha) thus presented the bread before Rasulullah (sallallahu ‘alaihi wasallam). Rasulullah (sallallahu ‘alaihi wasallam) then instructed for the bread to be broken into pieces, after which ghee was poured over the bread as gravy. Rasulullah (sallallahu ‘alaihi wasallam) thereafter recited whatever Allah Ta‘ala wished him to recite (and made du‘aa for barakah) and blew into the food.

Rasulullah (sallallahu ‘alaihi wasallam) next instructed that the Sahaabah (radhiyallahu ‘anhum) be called into the home to eat in groups of ten (due to the shortage of space). When the first group of ten had eaten to their fill, they left the home, allowing the next group to enter and eat. In this way, all the Sahaabah (radhiyallahu ‘anhum) who had come with Rasulullah (sallallahu ‘alaihi wasallam), who were approximately seventy or eighty in number, ate to their fill and left. After they had eaten, the food was still as it had been initially (i.e. it was no less in quantity).

Rasulullah (sallallahu ‘alaihi wasallam) thereafter ate with the family of Ummu Sulaim (radhiyallahu ‘anha). Ummu Sulaim (radhiyallahu ‘anha) then shared the remaining food with her neighbours.

*(Saheeh Muslim #5316, #5317, #5319 & #5321 and Takmilatu Fathil
Mulhim vol. 4, pg. 39)*

This was not the only instance of Ummu Sulaim’s (radhiyallahu ‘anha) generosity and concern for Rasulullah (sallallahu ‘alaihi wasallam). When Rasulullah (sallallahu ‘alaihi wasallam) made

nikaah to Zainab (radhiyallahu ‘anha), Ummu Sulaim (radhiyallahu ‘anha) prepared a dish of hais (a dish prepared from dates, cheese and ghee) and sent it to Rasulullah (sallallahu ‘alaihi wasallam). (*Saheeh Bukhaari* #5163)



Lessons:



Ummu Sulaim (radhiyallahu ‘anha) and every other Sahaabi (radhiyallahu ‘anhu) had the greatest concern for the comfort and well-being of Rasulullah (sallallahu ‘alaihi wasallam). If they ever saw him undergoing any form of difficulty, they were prepared to sacrifice their very lives to try and alleviate his discomfort.

In our era, it is the condition of the Ummah and their straying from the path of Deen and the sunnah that will cause the greatest discomfort to Rasulullah (sallallahu ‘alaihi wasallam). *If we have true love for Rasulullah (sallallahu ‘alaihi wasallam), we should bring complete Deen into our lives so that we cease bringing pain to his blessed heart.*



A true Muslim is one who has concern for all his fellow Muslims. Hence, if we see any Muslim in need, we should hasten to assist them in whichever manner possible e.g. if there was a death in a certain home, we can assist them by sending food for them, as they may be too occupied to cook, etc.



The response of Ummu Sulaim (radhiyallahu ‘anha), when she said, “Allah and his Rasul (sallallahu ‘alaihi wasallam) know

best”, was testament to her imaan and intelligence. She had total trust in Allah Ta‘ala and Rasulullah (sallallahu ‘alaihi wasallam). We similarly need to trust in the teachings of Rasulullah (sallallahu ‘alaihi wasallam) and firmly believe that our success, in this world and the next, lies solely in adhering to his blessed sunnah.



Yearning for Barakah

Ummu Sulaim (radhiyallahu ‘anha) was fortunate to have none other than Rasulullah (sallallahu ‘alaihi wasallam) frequently visit her home (as explained previously). *She would utilize this unique opportunity to gain and secure as much blessing as she could from Rasulullah (sallallahu ‘alaihi wasallam).*

Anas (radhiyallahu ‘anhu) mentions, “Rasulullah (sallallahu ‘alaihi wasallam) would enter the home of Ummu Sulaim (radhiyallahu ‘anha) and would rest on her bed without her being in the bed.

One day, Rasulullah (sallallahu ‘alaihi wasallam) came to her home and slept on her bed. When she was informed that Rasulullah (sallallahu ‘alaihi wasallam) had come to her home and was asleep on her bed, she came and saw that Rasulullah (sallallahu ‘alaihi wasallam) had perspired, and his blessed

perspiration had gathered on a piece of leather on the bed (on which Rasulullah [sallallahu ‘alaihi wasallam] was asleep).

Ummu Sulaim (radhiyallahu ‘anha) thus opened a small case (in which she stored her valuables, extracted a few glass bottles,) and began to dry the leather piece by squeezing the blessed perspiration of Rasulullah (sallallahu ‘alaihi wasallam) into her bottles.

At that moment, Rasulullah (sallallahu ‘alaihi wasallam) awoke and asked her, “What are you doing? O Ummu Sulaim!” Ummu Sulaim (radhiyallahu ‘anha) replied, “O Rasul of Allah (sallallahu ‘alaihi wasallam)! We want our children to benefit from its barakah (blessings).” Hearing this, Rasulullah (sallallahu ‘alaihi wasallam) responded, “You are correct (in doing this).”

According to another narration, Ummu Sulaim (radhiyallahu ‘anha) replied, “This is your blessed perspiration. We put it into our perfume, as your blessed perspiration is the most fragrant of all perfumes.”

(Saheeh Muslim #6055 & #6056)

When Rasulullah (sallallahu ‘alaihi wasallam) shaved his blessed head, in order to come out of the state of ihraam, then Abu Talhah (radhiyallahu ‘anhu), the husband of Ummu Sulaim (radhiyallahu ‘anha), took some of the blessed hair of Rasulullah (sallallahu ‘alaihi wasallam) and gave it to Ummu Sulaim (radhiyallahu ‘anha). She would then place this hair in her perfume. (*Musnad Ahmad #12483*)

On one occasion, Rasulullah (sallallahu ‘alaihi wasallam) entered the home of Ummu Sulaim (radhiyallahu ‘anha) and found a water skin that was hanging. Rasulullah (sallallahu ‘alaihi wasallam) then took the water skin and drank directly from the mouth of the water skin.

After Rasulullah (sallallahu ‘alaihi wasallam) had drunk, Ummu Sulaim (radhiyallahu ‘anha) cut off the mouth of the water skin (as the blessed mouth of Rasulullah [sallallahu ‘alaihi wasallam] had touched it. Hence, she wished to preserve and safeguard it so that they would be able to derive barakah [blessings] from it).

(Shamaa-il Tirmizi #214)



Lessons:

 Every Ummati of Rasulullah (sallallahu ‘alaihi wasallam) yearns for the opportunity to derive blessing from the blessed hair or any other blessed item that enjoyed a proximity or link with Rasulullah (sallallahu ‘alaihi wasallam). However, it is obvious that very few people are afforded this opportunity as Rasulullah (sallallahu ‘alaihi wasallam) is not in our midst. Hence, when we do not have these blessed items with us, then we should hold fast to that which we do have with us – the blessed sunnah and teachings of Rasulullah (sallallahu ‘alaihi wasallam).

 Just as our love for Rasulullah (sallallahu ‘alaihi wasallam) makes us yearn to visit Madeenah Munawwarah so that we may present our unworthy salaam at the Rowdhah Mubaarak, that

very same love should drive us to revive every single sunnah in our lives, as it is this that will please Rasulallah (sallallahu ‘alaihi wasallam) and become a source of immense barakah.



Others before Ourselves

A man once came to Rasulallah (sallallahu ‘alaihi wasallam) and complained of hunger. Rasulallah (sallallahu ‘alaihi wasallam) thus sent a message to his respected wives, enquiring as to whether they had any food. **However, they all replied, “We do not have anything besides water.”** Rasulallah (sallallahu ‘alaihi wasallam) then turned to the Sahaabah (radhiyallahu ‘anhum) and asked, “Who will host this man as his guest?” Hearing the request of Rasulallah (sallallahu ‘alaihi wasallam), Abu Talhah (radhiyallahu ‘anhu), the husband of Ummu Sulaim (radhiyallahu ‘anha), stood and said, “I will!”

Abu Talhah (radhiyallahu ‘anhu) thereafter proceeded home with the guest. On arriving home, he encouraged his wife, Ummu Sulaim (radhiyallahu ‘anha), to feed the guest saying, “Honour the guest of Rasulallah (sallallahu ‘alaihi wasallam).” **His wife replied, “We only have food for the children!”** Abu Talhah (radhiyallahu ‘anhu) instructed, “Prepare the food, distract the children and put them to sleep.”

Ummu Sulaim (radhiyallahu ‘anha) did as instructed. She prepared the food and put the children to sleep. Thereafter, while the guest was eating, Ummu Sulaim (radhiyallahu ‘anha) pretended to adjust the lamp while actually extinguishing it. They were thus in darkness and the guest was under the impression that his host was eating with him, whereas Abu Talhah (radhiyallahu ‘anhu) did not eat as the food was insufficient. Abu Talhah (radhiyallahu ‘anhu) and Ummu Sulaim (radhiyallahu ‘anha) spent that night in hunger.

The following morning, Abu Talhah (radhiyallahu ‘anhu) went to Rasulullah (sallallahu ‘alaihi wasallam). When Rasulullah (sallallahu ‘alaihi wasallam) met him, he said, “Allah Ta‘ala was delighted at the manner in which you and your wife conducted yourselves last night.”

It was on this occasion that the following verse was revealed:

وَيُؤْتِرُونَ عَلَىٰ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ

And they give preference over themselves, even if poverty be their lot.

(Saheeh Bukhaari #3798, Saheeh Muslim #5359 and Fat-hul Baari

vol. 7, pg. 150)



Lessons:

 One of the glaring features in the lives of the Sahaabah (radhiyallahu ‘anhum) was their generosity and big-heartedness – especially when it came to opening their doors and entertaining

guests in their homes, a practice which is a sunnah, an integral part of Deen and a sign of imaan.

Sadly, there are many people who care more for their reputation than they do for the comfort of the guest. Hence, even if there is a person who is a stranger or has nowhere to eat, they refuse to bring him home, not because there is insufficient food, but because they did not have the chance to prepare a lavish multi-course meal. They think, “How can we serve this ordinary food or ‘leftovers’ to the guest?” instead of realizing that being warmly welcomed into a home and being served even a simple meal is better than being given the cold shoulder and left hungry.



In the above verse of the Quraan Majeed, Allah Ta‘ala praised the Sahaabah (radhiyallahu ‘anhum) and highlighted their willingness to sacrifice their own comfort for the comfort of others.

This quality is indeed the hallmark of a Believer, but is rapidly diminishing on account of each person being concerned with only his own welfare and material progress. Hence, the concept of forgoing one’s right or sacrificing for the next person has become alien and inconceivable. This is glaringly evident in cases where siblings are at each other’s throats and cut off ties due to inheritance issues, spouses are on the brink of divorce as each is unwilling to make a small change to accommodate their partner, and mothers-in-law and daughters-in-law are at war as none wishes to swallow their pride and back down.



Concern for His Comfort

After Ummu Sulaim (radhiyallahu ‘anha) married Abu Talhah (radhiyallahu ‘anhu), they had a son named Abu ‘Umair (radhiyallahu ‘anhu). Abu ‘Umair (radhiyallahu ‘anhu) was a very handsome child and his father, Abu Talhah (radhiyallahu ‘anhu), loved him intensely.

One day, after Abu ‘Umair (radhiyallahu ‘anhu) had grown into a young, active child, he fell extremely sick. **Abu Talhah (radhiyallahu ‘anhu) was so concerned and worried about his son that his own health began to deteriorate.** Nevertheless, despite his son being extremely ill, Abu Talhah (radhiyallahu ‘anhu) would continue to visit and sit in the company of Rasulullah (sallallahu ‘alaihi wasallam) every morning and evening.

While Abu Talhah (radhiyallahu ‘anhu) was with Rasulullah (sallallahu ‘alaihi wasallam) one evening, Abu ‘Umair (radhiyallahu ‘anhu) succumbed to his illness and passed away. Ummu Sulaim (radhiyallahu ‘anha) instructed her family saying, **“Do not inform Abu Talhah (radhiyallahu ‘anhu) of the death of his son until I myself inform him.”**

Before Abu Talhah (radhiyallahu ‘anhu) could arrive, Ummu Sulaim (radhiyallahu ‘anha) took the body of her just-deceased son, gave it ghusal and enshrouded it in a kafan. She then placed the body in a corner of the home, out of sight. She thereafter prepared supper for her husband, Abu Talhah (radhiyallahu ‘anhu), who happened to be fasting.

Abu Talhah (radhiyallahu ‘anhu) thereafter arrived, bringing home with him a few guests from the masjid. On arriving home, Abu Talhah (radhiyallahu ‘anhu) asked Ummu Sulaim (radhiyallahu ‘anha), “How is the boy?” Ummu Sulaim (radhiyallahu ‘anha) replied, “He is more at peace than he ever was.” Abu Talhah (radhiyallahu ‘anhu) understood this reply to mean that the child had recovered from his illness and thus felt relaxed, allowing him to eat his supper with the guests in comfort. After they had eaten and the guests had departed, Ummu Sulaim (radhiyallahu ‘anha), beautified herself more than she had ever done before and presented herself to her husband. They thereafter shared the bed.

The following morning, when Abu Talhah (radhiyallahu ‘anhu) had performed ghusal and was about to leave home, Ummu Sulaim (radhiyallahu ‘anha) said to him, “O Abu Talhah! Tell me, if some people loaned an item of theirs to a household and thereafter asked the household to return it, would the household have the right to withhold the item?” Abu Talhah (radhiyallahu ‘anhu) replied, “No.” Ummu Sulaim (radhiyallahu ‘anha) then said, “Hope for reward on account of your son (passing away). Allah Ta‘ala had loaned him to us and has now taken him back.”

When he heard the news of his son’s demise, Abu Talhah (radhiyallahu ‘anhu) was naturally shocked and upset, and said, “You left me to share the bed with you and thereafter informed me of my son?” He thereafter proceeded to perform salaah with Rasulullah (sallallahu ‘alahi wasallam), after which he informed

Rasulullah (sallallahu ‘alaihi wasallam) of the events of the previous night.

When he heard what had transpired, Rasulullah (sallallahu ‘alaihi wasallam) made du‘aa for Ummu Sulaim (radhiyallahu ‘anha) and Abu Talhah (radhiyallahu ‘anhu) saying, “**May Allah Ta‘ala grant you barakah in the night you spent together.**” Thus, Ummu Sulaim (radhiyallahu ‘anha) had conceived that night.

Sometime thereafter, Ummu Sulaim (radhiyallahu ‘anha) was out of Madeenah Munawwarah, travelling with her husband accompanying Rasulullah (sallallahu ‘alaihi wasallam). As they neared Madeenah Munawwarah, Ummu Sulaim (radhiyallahu ‘anha) was struck by labour pains. On account of the labour, she could not make the final leg of the journey to enter Madeenah Munawwarah and thus Abu Talhah (radhiyallahu ‘anhu) had to remain with her to care for her.

Abu Talhah (radhiyallahu ‘anhu), due to his deep love for Rasulullah (sallallahu ‘alaihi wasallam), always desired to leave Madeenah Munawwarah with Rasulullah (sallallahu ‘alaihi wasallam) and enter the blessed city with Rasulullah (sallallahu ‘alaihi wasallam). Now, because he had to stay with Ummu Sulaim (radhiyallahu ‘anha), he would miss entering with Rasulullah (sallallahu ‘alaihi wasallam). He thus raised his hands in du‘aa and supplicated saying, “**O Rabb! It pleases me to leave with Your Rasul (sallallahu ‘alaihi wasallam) when he leaves, and enter with him when he enters. I am now held back, as You can see.**”

When he made this du‘aa, the labour ceased and Ummu Sulaim (radhiyallahu ‘anha) exclaimed, “O Abu Talhah (radhiyallahu ‘anhu)! I no longer feel the pains that I was feeling! Proceed!” Thereafter, as they entered Madeenah Munawwarah, her labour resumed and she was blessed with a son.

When the child was born, Ummu Sulaim (radhiyallahu ‘anha) said to Anas (radhiyallau ‘anhu), “O Anas! Nobody will feed this child until you first take him to Rasulullah (sallallahu ‘alaihi wasallam).” Hence, as soon as it was morning, Anas (radhiyallahu ‘anhu) took his baby brother to Rasulullah (sallallahu ‘alaihi wasallam) who happened to have a branding-iron in his blessed hand at the time (with which he would brand the animals of zakaat for identification purposes).

On seeing Anas (radhiyallahu ‘anhu), Rasulullah (sallallahu ‘alaihi wasallam) said, “Ummu Sulaim (radhiyallahu ‘anha) has perhaps had a child?” Rasulullah (sallallahu ‘alaihi wasallam) then placed the branding-iron down and Anas (radhiyallahu ‘anhu) placed the baby in his blessed lap. Rasulullah (sallallahu ‘alaihi wasallam) then called for some ‘ajwah dates of Madeenah Munawwarah to be brought. When it was presented to him, he placed it in his blessed mouth and chewed it until it softened into a paste. He then placed it into the child’s mouth. When it was placed in his mouth, the baby began to suck at it eagerly. Noticing this, Rasulullah (sallallahu ‘alaihi wasallam) said, “Look at the love of the Ansaar for dates!” Rasulullah (sallallahu ‘alaihi wasallam) then wiped the face of the baby and named him ‘Abdullah.

Sufyaan bin 'Uyaynah (rahimahullah) narrates from a man of the Ansaar (radhiyallahu 'anhum) who mentioned that this son, 'Abdullah, had nine sons, all of whom had studied the Quraan Majeed.

(*Saheeh Bukhaari #1239, Saheeh Muslim #5612, Musnad Ahmad #12028 and Fat-hul Baari vol. 3 pg. 217*)



Lessons:

 The behaviour and conduct of Ummu Sulaim (radhiyallahu 'anha) on the demise of her son adequately demonstrates the high level of concern which she had for her husband's comfort. She was obviously greatly grieved and affected, as her son had passed away. *Yet, despite her pain and grief, she put her emotions aside, in a remarkable display of selflessness, and did all that she could to see to the comfort of her husband and even attend to his guests.*

As he was fasting, she did not break the news to him immediately, as it would have caused him to lose his appetite and go hungry. Furthermore, in case he needed to share the bed, she adorned herself and saw to his matrimonial needs as well. Finally, being the end of the day, he was tired. If she broke the news to him at that moment, his grief would have deprived him of sleep. Hence, she first saw to all the needs of her husband, and only when he had eaten, fulfilled his needs and rested, did she break the news to him. *Rasulullah (sallallahu 'alaihi wasallam) was so pleased*

with her selfless behaviour and conduct that he made du‘aa for them. As a result, their son, ‘Abdullah (radhiyallahu ‘anhu), was born, and the barakah was evident in his progeny, where nine of his sons were ‘Ulama.

When we examine the exemplary conduct of Ummu Sulaim (radhiyallau 'anha), we find that it was the spirit of sacrificing her comfort for the comfort of others that prompted her to behave in this manner. Similarly, in our own lives, we are sometimes fatigued and exhausted, down and depressed or starving and famished. Under these trying conditions, are we able to look beyond our own comfort to see how we can bring comfort to others, especially our life partners?



Today, most people remain connected to a network through which they can instantaneously communicate with people of their choice. The Sahaabah (radhiyallahu ‘anhum) remained connected with Allah Ta‘ala and thus when they raised their hands to communicate with Him via du‘aa, they often received an instantaneous response.



Powerful Prescription

Sayyidah Ummu Sulaim (radhiyallahu ‘anha) once came to Rasulullah (sallallahu ‘alaihi wasallam) and requested, “O Rasul of

Allah (sallallahu ‘alaihi wasallam)! Teach me some words to recite through which I will make du‘aa to Allah Ta‘ala.”

Rasulullah (sallallahu ‘alaihi wasallam) answered, “Recite subhaanallah ten times, alhamdulillah ten times and Allahu Akbar ten times. Thereafter, ask your needs of Allah Ta‘ala, for He will say, ‘I have done so! I have done so! (I have fulfilled your needs)’”

(Musnad Ahmad #12207)



Lesson:

 The prescription given to Sayyidah Ummu Sulaim (radhiyallahu ‘anha) by Rasulullah (sallallahu ‘alaihi wasallam) is one that is both easy to recite and extremely powerful. **We all have needs, and every person is totally dependent on Allah Ta‘ala alone for the fulfilment of his needs.**

Hence, before supplicating to Allah Ta‘ala and presenting our needs to Him, let us strive to recite the zikr prescribed above. It will only take a few moments, but the effect of the du‘aa that is answered will be long lasting.





*Early
Centuries of
Islam*

The Fight for Chastity

The corpse of a beardless youngster who had been murdered was once brought to ‘Umar (radhiyallahu ‘anhu). The body of the youth had been found lying face down on the road. ‘Umar (radhiyallahu ‘anhu) tried his utmost to investigate and determine what had happened to the youngster and to identify his killer. However, the investigation of ‘Umar (radhiyallahu ‘anhu) did not produce any leads.

His inability to apprehend the killer and mete out justice greatly concerned ‘Umar (radhiyallahu ‘anhu). He thus turned to Allah Ta‘ala and made du‘aa saying, “O Allah! Grant me success in finding the killer!” The case thereafter went cold with no leads turning up until the year had almost ended. At that point, a newborn baby was found lying on the road in the exact same place where the corpse of the youngster had been found!

When the baby was brought to ‘Umar (radhiyallahu ‘anhu), he immediately realized that this baby had something to do with the murdered youngster and thus exclaimed, “Insha-Allah I will soon succeed in meting out justice on behalf of the murdered youngster.” He thereafter handed the baby to a woman and instructed her saying, “Look after this baby and take the money for his expenses from us. Watch to see who will come to take this

baby from you. When you find somebody kissing this baby and clasping him to their chest then immediately inform me of that person's location."

The baby thus began to live with the woman and time passed. One day, when the baby had now grown to become a young child, a slave girl came to the woman and said, "My mistress has sent me to you to request that you send this child to her. She wishes to see the child and will return the child to you thereafter." The woman replied, "Definitely! Take him to her and I will accompany you."

They proceeded together until they entered the home of the mistress. There, the woman observed as the mistress set her eyes on the child, grasped him and began to kiss him. The mistress was the daughter of an Ansaari Sahaabi of Rasulullah (sallallahu 'alaihi wasallam). The woman went to 'Umar (radhiyallahu 'anhu) and informed him of what had happened.

No sooner had he heard her report, he immediately took his sword and set out for the home, where he found her father (radhiyallahu 'anhu) leaning against the door. 'Umar (radhiyallahu 'anhu) addressed him asking, "O so-and-so! What is the condition of your daughter?" The Sahaabi (radhiyallahu 'anhu) replied, "O Ameerul Mu-mineen! May Allah Ta'ala reward her! She is among the people who best understand and fulfill the rights of Allah Ta'ala and the father. Together with this, her salaah, fasting and all matters pertaining to her Deen are excellent." 'Umar (radhiyallahu 'anhu) said, "I would like to enter your home so that I may address your daughter and further encourage her to strive in the line of righteousness and piety."

The Sahaabi (radhiyallahu ‘anhu) said, “Wait here so that I may inform the people in the home of your arrival.”

‘Umar (radhiyallahu ‘anhu) agreed and after some time, was invited into the home. When he entered the home, ‘Umar (radhiyallahu ‘anhu) unsheathed his sword. He then addressed the girl with a warning and said, “**Speak the truth or else I will put you to my sword!**”

The girl immediately realized why ‘Umar (radhiyallahu ‘anhu) had come and replied, “O Ameerul Mu-mineen! Please do not be hasty! By Allah I will speak the truth! There was an old woman who used to visit me. I took her as a mother and she treated me as a daughter and took me as one. Our relationship continued in this way for some time. Eventually, one day she said to me, ‘O my daughter! I need to travel to a certain place. I have a daughter who lives in such-and-such a place and I fear for her safety. I therefore wish to bring her to stay with you until my return.’ **She thereafter brought her young son to me whom she had dressed as a young girl.** So convincing was her disguise that I did not at all suspect that the person before me was actually a boy. Even when staying with me, the boy would look at me and treat me like any other girl would. This, however, soon came to an end. **One day, I awoke from my sleep with a shock to realize that the “girl” staying with me was actually a boy who was in the process of abusing me! I desperately grabbed a knife lying nearby and used it to kill him.** I then had his body carried to the place where you had found it. Soon after, I gave birth to the boy’s child and had the baby sent to

the place where you found it. By Allah! What I have just told you is the story of the baby and the dead boy.”

‘Umar (radhiyallahu ‘anhu) replied, “You have spoken the truth! May Allah Ta‘ala grant you barakah (blessing)!” He thereafter gave her some advice, made du‘aa for her and left. As he left, he said to her father (radhiyallahu ‘anhu) in high praise of her, “May Allah Ta‘ala grant you barakah in your daughter for what an excellent daughter it is that you have!”

(Manaaqibu ‘Umar ibn al Khattaab [radhiyallahu ‘anhu] - Ibnul Jowzi [rahimahullah] pg. 79-81)



Lesson:



A true Muslim woman will even be prepared to kill a person to preserve her chastity and honour. How lamentable it is that some women are now prepared to kill their chastity and honour to have a ‘good time’ with some person. We need to murder our carnal desires and passions and give life to our imaan and love for Allah Ta‘ala.



A Sweet and Simple Nikāah

Sa‘eed bin Musayyab (rahimahullah) was an illustrious Taabi‘ee who was the son-in-law and student of Sayyiduna Abu Hurairah (radhiyallahu ‘anhu).

Katheer bin Abi Wadaa‘ah (rahimahullah) narrates the following:

I would regularly sit in the gathering of Sa‘eed bin Musayyab (rahimahullah). However, there was once a period during which I remained absent for a few days. On my return, Sa‘eed bin Musayyab (rahimahullah) asked me, “Where were you?” I replied, “My wife passed away and I was thus preoccupied (with the funeral).” On hearing this, Sa‘eed bin Musayyab (rahimahullah) exclaimed, “Why did you not inform me of her demise so that I could have attended the funeral!”

After a few moments had passed, Sa‘eed bin Musayyab (rahimahullah) asked me, “Have you looked for another wife?” I replied, “May Allah Ta‘ala have mercy on you! Who would get me married, as I possess no more than two or three dirhams?” Sa‘eed bin Musayyab (rahimahullah) answered, “I will get you married

(to my daughter).” In astonishment, I asked, “Will you really get me married?” He replied, “Yes,” and thereafter recited the khutbah by praising Allah Ta‘ala and sending salutations on Rasulullah (sallallahu ‘alaihi wasallam). He then performed my nikaah.

On the completion of my nikaah, I stood and was filled with such joy and happiness that I did not know what to do! I returned to my home and began to ponder over which people I could approach for a loan. At the time of Maghrib Salaah, I left to perform my salaah and again returned home. I was alone and had been fasting, so I prepared to break my fast with a simple supper of bread and olive oil. At that moment, I heard a knock on my door.

I called out, “Who is it?” The person knocking replied, “Sa‘eed.” *I thought of every person named Sa‘eed besides Sa‘eed bin Musayyab (rahimahullah), as for the past forty years, he had only been seen on his way from his home to the masjid, or going from the masjid to his home.* When I went to the door, I was surprised to see that it was Sa‘eed bin Musayyab (rahimahullah). Seeing him, I began to think that he had changed his mind (and regretted marrying me to his daughter). I said to him, “O Abu Muhammad! Why did you not send for me so that I would have come to you (instead of you taking the trouble to come to me)?”

Sa‘eed bin Musayyab (rahimahullah) replied, “*No, you are more worthy of me coming to you. You were without a wife, and you are now married, so I did not want you to spend the night alone. Here is your wife.*” As he said that, I saw her standing

behind him. He grasped her hand, led her into my home, and then left, closing the door behind him.

My wife, the daughter of Sa'eed bin Musayyab (rahimahullah), immediately collapsed, overwhelmed by extreme hayaa and modesty. I secured the door and placed the plate containing my meagre supper in the shadow of the lamp so that she would not see it. I then climbed to the roof of my home and called out to my neighbours who soon assembled, asking me what the matter was. I explained my situation to them and they hastened to assist me. Soon, the news reached my mother who also arrived.

When my mother came, she said to me, "It is haraam for you to look at my face if you touch your wife before I first pamper and prepare her for three days." I thus waited for three days after which I began to live with my wife.

I found her to be the most beautiful of women, and one who had excelled in memorizing the Quraan Majeed and the ahaadeeth of Rasulullah (sallallahu 'alaihi wasallam). She was also fully aware of all the rights of the husband.

I remained with her for a month without attending the gathering of Sa'eed bin Musayyab (rahimahullah) and again joined his gathering once the month had passed. On arriving, I made salaam to which Sa'eed bin Musayyab (rahimahullah) replied, but he did not speak to me until the gathering had terminated and the crowd had dispersed.

When everyone had departed and we were alone, he asked me, "How is that person (referring to his daughter)?" I replied, "She is

excellent, O Abu Muhammad! She is as a well-wishing friend would wish her to be for me, and as an enemy would dislike her to be for me.” Sa‘eed bin Musayyab (rahimahullah) said, “If you have any problem then discipline her.”

I thereafter returned home, after which Sa‘eed bin Musayyab (rahimahullah) sent me a gift of twenty thousand dirhams (silver coins).

(*Siyaru Aa’laamin Nubalaa vol. 4, pg. 233*)



Lessons:



The hadeeth teaches us that if a person wishes to enjoy a blessed and blissful marriage, he should make piety the primary criterion when selecting a spouse. Although Katheer bin Abi Wadaa‘ah (rahimahullah) was in poverty, Sa‘eed bin Musayyab (rahimahullah) married his daughter to him, as securing a home of piety for her was his main priority.

Thus, when the ruler, ‘Abdul Malik, had proposed on behalf of his son, Waleed, for the daughter of Sa‘eed (rahimahullah), he refused, as he was concerned about the Deen of his daughter. Eventually, the ruler even lashed Sa‘eed (rahimahullah) a hundred times, attempting to force him to give his daughter’s hand in marriage to Waleed. However, Sa‘eed (rahimahullah) remained firm and finally married his daughter to Katheer bin Abi Wadaa‘ah (rahimahullah). (*Siyaru Aa’laamin Nubalaa vol. 4, pg. 233*)



A person having a timid nature may likely faint when given a fright, as his senses become completely overwhelmed. Such was the nature of Sa'eed bin Musayyab's (rahimahullah) daughter. Hence, when meeting her husband for the first time, her outstanding quality of hayaa (shame and modesty) was so dominant that it overpowered all her senses, causing her to collapse! If we find it difficult to comprehend or imagine a level of hayaa as high as this, then it is due to the breakdown and deterioration of hayaa in society today.



When praising his wife, Katheer bin Abi Wadaa'ah (rahimahullah) mentioned that she was blessed with the 'ilm (knowledge) of Deen and was fully apprised of the husband's rights. In this regard, we should realize that just as it is important for us to acquire the relevant knowledge of Deen, it is also imperative for us to fulfil the rights of our spouse and strive to earn their happiness.



Rasulullah (sallallahu 'alaihi wasallam) has informed us that the marriage which earns the greatest blessings is the marriage in which the least expenses are incurred. Hence, Sa'eed bin Musayyab (rahimahullah) performed his daughter's nikaah with utmost simplicity, understanding that this lays the foundation for a blissful marriage.



Considerate to the Core

Qaadhi Shuraih (rahimahullah) was the chief judge of Kufah, appointed by none other than Sayyiduna ‘Umar bin Khattaab (radhiyallahu ‘anhu).

Imaam Sha’bi (rahimahullah) narrates the following regarding him:

Once, Qaadhi Shuraih (rahimahullah) addressed us saying, “You should marry a woman from the tribe of Banu Tameem, as they are indeed THE women (i.e. they have unparalleled qualities).” Hearing this high praise, we asked him, “Why do you say that, O Abu Umayyah?” In reply, Qaadhi Shuraih (rahimahullah) recounted his personal experience as follows:

One day, while returning from a funeral, I passed by a tent where I saw an old woman with a young girl beside her. Seeing them, I asked for something to drink. At my request, the old woman asked, “Do you prefer milk, water or nabeez (a drink prepared by soaking dates, grapes or other similar items in water)?” “I prefer milk,” was my reply. The old woman thus turned to the young girl and instructed her, “Give him milk to drink, as it is my impression that he is a stranger here.” She therefore gave me milk to drink.

After I drank the milk, I asked the old woman, “Who is this young girl?” The old woman replied, “She is my daughter, Zainab bintu Hudair. She is from the Banu Tameem tribe.” I next asked, “Will you marry her to me?” To this, the old woman replied, “Yes, provided that you are a suitable and compatible match. She has an uncle before whom you should place your request.”

I thereafter returned home and skipped the afternoon siesta. After performing Zuhr Salaah, I went to my reliable, trustworthy friends, Masrooq bin Ajda’ and Aswad bin Yazeed (rahimahumallah). After performing ‘Asr Salaah, I proceeded to the uncle of this girl who was seated in the masjid. On seeing me, he moved from his place for me. I thus said to him, “You may remain seated in your place, as we have merely come to place a need before you.” The uncle replied, “Welcome, O Abu Umayyah! What is it that you need?” I responded, “I have come to discuss your niece, Zainab.” The uncle replied, “By Allah! She is pleased with your proposal, so do not fall short (and delay) in her regard.” We then spoke for some time, after which the uncle married me to his niece, Zainab.

After leaving the uncle, I proceeded home, and had barely arrived there, when I already began to regret my decision. I reproached myself saying, “What have you done to yourself by marrying a woman from the Banu Tameem? They are known for their hard-heartedness and uncouth nature!” I then decided, on the spot, that I would send a message of divorce to her.

However, after some time had passed, I had a change of heart and said, “I will not commit two foolish acts at once (if marrying

her was a foolish decision, divorcing her immediately after marriage will be a second foolish choice). Rather, I will keep her in my nikaah. If I am happy with her, then I will praise Allah Ta'ala. If I am unhappy with her, I will divorce her.”

With this in mind, I had her dowry and some other gifts delivered to her. Shortly after, when she was brought to my home, I said to her, “It is sunnah for the wife to perform two rakaats of nafl salaah behind her husband when she is brought to his home. After performing salaah, they should both engage in du'aa and beg Allah Ta'ala to grant them barakah (blessings).” Saying this, I stood and commenced salaah, while my wife stood in salaah behind me.

When we completed the salaah, I extended my hand to her, but she said, “Wait a moment!” When I received this response, I said to myself, “By the Lord of the Ka'bah! She seems to be one of ‘those’ women!”

However, she then addressed me in the following manner:

“All praise is due to Allah Ta'ala, and may Allah Ta'ala shower His mercy and blessings upon our master, Muhammad (sallallahu 'alaihi wasallam), and his blessed family. I am a woman who is a stranger to you. By Allah! I have never before mounted a conveyance which was as difficult for me as I find this to be (i.e. I have never been in a situation more difficult than this as I do not know what is expected of me). You are a man whose temperament, ways and preferences are unknown to me. So please inform me of that which pleases you and that which

displeases you so that I may abstain from the latter. These are the few words that I (wished to) say, and I ask Allah Ta‘ala to forgive me and to forgive you.”

To this, I replied saying:

“All praise is due to Allah Ta‘ala, and may Allah Ta‘ala shower His mercy and blessings upon our master, Muhammad (sallallahu ‘alaihi wasallam), and his blessed family. You have come to a household and family who take your husband as their leader. Hence, you will insha-Allah be a leader to their women as well. I like such-and-such things and I dislike such-and-such things.”

As I terminated, she asked, “Tell me, do you like your in-laws to visit you?” I replied, “I am a Qaadhi (judge). Hence, I do not like my in-laws to dictate to me, nor do I like them to be estranged from me.”

She then further enquired, “Which of your neighbours do you prefer to enter your home and which do you prefer to not enter your home?” I replied, “So and so are good company, whereas so and so are not suitable company.”

After this conversation, we lived together for a year in which my happiness increased with each passing day.

One day, I returned home from the court session and found an old woman in my home, instructing my wife regarding what she should and should not do. I asked my wife, “O Zainab! Who is this?” She replied, “This is your mother-in-law. This is my mother.” Hearing this, I enquired regarding her health, after which she asked me, “How are you, O Abu Umayyah? How do you

find your wife?" I replied, "I find her to be an embodiment of goodness."

The old woman then said, "A woman's manners will be at their worst in two situations; when she gives birth to a child, and when she gains favour with her husband (and thus becomes spoilt). If you have any misgivings or doubts regarding your wife, then resort to punishing her." I answered, "I testify that she is truly your daughter. You have saved me the need to impart good qualities to her and you have instilled excellent character within her." She then asked me, "Would you mind your in-laws visiting your home?" I replied, "They may visit whenever they wish."

My mother-in-law would thereafter visit me once a year and would give us this very same advice before departing. I lived with my wife for twenty years, and in this period, I only became angry with her once. Even then, I was at fault.

(Tareekh Ibni 'Asaakir vol. 23, pg. 51 and Qisasul Arab, vol. 2, pg. 97)



Lessons:



When a person wishes to get married, he should adopt the correct procedure and protocol. This entails contacting the parents or guardians of the person for whose hand one wishes to propose, instead of contacting the person directly and proposing to her. By adopting the correct protocol, one will be saved from disgrace, misunderstandings and suspicion.



Every person is unique in their likes and dislikes. For the purpose of living together harmoniously and prosperously, each spouse will have to sacrifice to ensure that the other is comfortable. **To do this, it is necessary for the spouses to know each other's likes and dislikes, tastes and distastes, etc. very well, and to accordingly consider these preferences.**



There may be times in a person's marriage where he feels that he made the incorrect decision and is tempted to bail out and jump ship. **However, we should never be hasty in making any decision.** Very often, it is merely our emotions that have overcome us. Thus, we sometimes even notice that our anger, frustration, etc. seems silly and trivial as soon as the anger has subsided. If a bad decision is made on the spur of the moment, when we later return to our senses and realize the consequences and now wish to reconcile, it may be impossible to repair the damage.



If the husband disapproves of one keeping the company of certain people due to them having a bad influence on one's Deen, then one should avoid such people and refrain from interacting with them.



A wife should not allow her friends or even relatives to excessively visit her home as this obviously invades the privacy and space of the husband, intrudes on his time with his wife and also disrupts the system and functioning of the home. **Hence, before inviting any friends or family, she should ensure that he is**

happy. Ultimately, the wife should realize that she is married to him – not to her friends, cousins, etc.



When a husband is happy with his in-laws, he will himself invite them into his home and will even go out of his way to entertain them. Hence, instead of imposing the in-laws on him, get him to love his in-laws.



When a mother instils good qualities in her daughter and gives her the correct Islamic upbringing, she is in reality laying the foundation for her daughter's successful marriage and life to come.



Hafsah bintu Seereen (rahimahallah)

Engrossed in 'Ibaadah

Hafsah bintu Seereen (rahimahallah) was a Taabi'iyah (one who had seen the Sahaabah [radhiyallahu 'anhum]). Her siblings were Muhammad bin Seereen (the renowned hadeeth scholar and interpreter of dreams), Yahya, Kareemah and Ummu Sulaim (rahimahumullah).

Hafsah (rahimahallah) had memorized the Quraan Majeed at the age of twelve. She would enter the masjid of her home (the portion of her home dedicated to salaah and 'ibaadah) before the Zuhr Salaah and would remain there, engaged in 'ibaadah, until she had performed the 'Asr Salaah, the Maghrib Salaah and even the 'Esha Salaah. After performing the 'Esha Salaah, she would further remain in her masjid, engaged in 'ibaadah, until the Fajr Salaah, after which she would continue her 'ibaadah until the time of the Dhuha (Chaasht) Salaah. Only on completion of the Dhuha Salaah would she leave her masjid to sleep, see to her

needs and perform wudhu. At the time of Zuhr, she would once again enter her masjid for 'ibaadah. This was her habit for approximately thirty years.

Hafsah (rahimahallah) would recite half the Quraan Majeed every night, and would fast every day, besides the five days of the year in which fasting is prohibited (the two 'Eids and the days of tashreeq).

When standing to perform her Tahajjud Salaah, Hafsah bintu Seereen (rahimahallah) would light her lamp. Occasionally, while in salaah, the lamp would be extinguished. Despite this, however, her room would miraculously remain illuminated and bright until the morning.

Hafsah (rahimahallah) once purchased an Indian slave girl. When she was asked to describe her mistress, she said, "She is a pious woman. However, it seems that she has committed some grave sin, for she spends the entire night crying and performing salaah!"

Hafsah bintu Seereen (rahimahallah) passed away in the year 101 A.H. at the age of ninety.

(Sifat-us Safwah vol. 2, pg. 241-243, Tabaqaat Ibni Sa'd vol. 8, pg. 484 and Tahzeebut Tahzeeb vol. 12, pg. 409)



Lessons:

 There is one common ingredient in the recipe of all successful people – dedication. They do not lose focus and work committedly and consistently, until they finally achieve their goal. The same trait can be found in the life of Hafsa bintu Seereen (rahimahallah). She did not allow herself to be distracted and remained engaged in her ‘ibaadah until her demise.

Today, there are countless distractions, waiting to ambush and rob us of our precious time. From Facebook, Twitter, Instagram and WhatsApp to ‘meets and eats’ in coffee shops, we squander and ‘kill’ invaluable moments of our time during which we could have been gaining the proximity of Allah Ta‘ala.

Let us conduct a simple experiment for just one day – whenever we have the urge to pick up our phone to pass time, let us pick up and recite the Quraan Majeed, or pick up a tasbeeh and engage in zikr instead. Thereafter, take note of the amount of zikr and tilawah achieved on that day. We may surprise ourselves and realize that we are nowhere near fulfilling our potential!

 Engaging in nafl ‘ibaadah is meritorious and virtuous. However, it is necessary for one to fulfil all their obligations before engaging in voluntary deeds. Hence, we should not make the mistake of neglecting our duties and obligations (such as to the children, home and husband) due to engaging in excessive nafl ‘ibaadah. If a person has no responsibilities, or their responsibilities will not be affected, they may tread the path of Hafsa bitu Seereen (rahimahallah).

Raise not the Niqaab

‘Aasim Al-Ahwal (rahimahullah), a renowned narrator of hadeeth, mentions the following:

Whenever we would go to Hafsa bintu Seereen (rahimahallah) (to learn hadeeth), she would use her jilbaab to cover her face as a niqaab. We once said to her, “May Allah Ta’ala have mercy on you! Allah Ta’ala has mentioned in the Quraan Majeed:

وَالْقَوَاعِدُ مِنَ النِّسَاءِ الَّتِي لَا يَرُجُونَ نِكَاحًا فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَنْ يَضَعْنَ ثِيَابَهُنَّ
غَيْرَ مُتَّبِعَاتٍ بِرِيبَةٍ

And the elderly women who are past the prospect of marriage, there is no blame on them if they lay aside their (outer) garments, provided they do not make a display of their beauty. (Surah Noor v60)

(By reciting this verse to Hafsa [rahimahallah], ‘Aasim [rahimahullah] and his companions were implying that on account of her advanced age, Hafsa [rahimahallah] did not need to wear a niqaab.)

Hafsa bintu Seereen (rahimahallah) immediately asked, “What does the Quraan Majeed mention after that?” We recited:

وَأَنْ يَسْتَعْفِفْنَ خَيْرٌ لَهُنَّ

but it is best for them to be modest

Hafsa (rahimahallah) explained, “This is the reason why I still cover myself with the niqaab.” (*Sifat-us Safwah* vol. 2, pg. 241)

Lessons:

 There were a select few women among the Sahaabah (radhiyallahu ‘anhum) and Taabi’een (rahimahumullah), whom Allah Ta‘ala had blessed with the knowledge of ahaadeeth. Due to the necessity for this knowledge of Deen to be preserved and transmitted to the Ummah, it was necessary for people to take the ahaadeeth from these women. However, as we see in the above incident, even when these women were well into the advanced stages of their life, due to which there could have been no fear of fitnah (sin), they still ensured that they adhered strictly to the laws of hijaab and niqaab. They did not compromise, in any way, on the standards outlined by Deen.

This is in stark contrast to some of the female ‘scholars’ of today who unashamedly sit on a stage in the company of strange men, attractively dressed and adorned in make-up, displaying themselves not only to those present but to the entire world via the television. If we wish to acquire hadeeth and the knowledge of Deen, which is the legacy of Rasulullah (sallallahu ‘alaihi wasallam), then let us show it the due respect it deserves.

 A person who is truly pious will never become complacent or allow himself to be lulled into a false sense of security regarding his carnal self. Rather, he will always be on guard and remain vigilant. Hafsah bintu Seereen (rahimahallah), as old as she was and as pious as she was, did not remove her niqaab and say, “My heart is clean. I don’t feel anything.” This is the

indication of true piety – uncompromising commitment to the sharee‘ah.



Overcoming Calamity

Hafsah bintu Seereen (rahimahallah) had a son named Huzail. He was very obedient to her and served her with great care and love. He went to great lengths to ensure her comfort and well-being. This can be gauged from the fact that he would not collect ordinary firewood for her home, but would instead break cane during the summer months and leave it to dry until the winter. When winter set in, he would burn this dried cane in her home to warm her, as it produced very little smoke. **Huzail thus ‘went the extra mile’ to ensure that the smoke of the fire would not be a source of discomfort to his mother.**

Furthermore, he would not simply milk the camel and give her this milk to drink. Rather, he would leave the milk in the camel’s udders overnight, and only on milking it the following morning, would he present the milk to his mother saying, “Drink, O mother of Huzail, as the best milk is that which remains in the udders overnight.”

When Huzail passed away, his demise was not just the loss of a son, but also the loss of the love and care that he always showered upon her. **Allah Ta‘ala blessed Hafsah (rahimahallah) with sabr**

(patience), and so she had no complaint or objection against the decision of Allah Ta'ala. Nevertheless, being a mother, there was a continuous pain in her heart.

One night, while Hafsa bintu Seereen (rahimahallah) was reciting the Quraan Majeed, she came to the following verse:

مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ ۗ وَلَنَجْزِيَنَّهُ الَّذِيْنَ صَبَرُوْا أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوْا
يَعْمَلُوْنَ

What is with you must vanish, what is with Allah will remain. And We will certainly bestow, on those who patiently persevere, their reward according to the best of their actions. (Surah Nahl v96)

Hafsa (rahimahallah) repeated this verse (pondering over the meaning), and her sorrow and sadness was soothed.

(Al-Muntazam vol. 7, pg. 172)



Lessons:



Every person, whether he is an adult, or even a grandparent, should try to serve his parents and please them to the best of his ability. **When doing so, he should go the 'extra mile', as this will earn extra reward.** For example, when making tea for one's father, instead of giving him a chipped cup with the teabag still inside, and the milk and sugar separately, one should prepare the tea fully and serve it on an attractive saucer, with all the finishing touches. **This extra effort takes just a few moments more yet earns magnificent reward.**



Everything of this world is temporary and will most certainly perish. When losing something or someone near and beloved, it is natural to feel grief. However, we should never be upset over the decision of Allah Ta'ala. Pondering over the above verse will assist one to overcome his grief.



As the things of this world, with all their glitter and glamour, are short-lived and temporary, we should invest our time, wealth and energy into that which is eternal – the Hereafter.



When the parents are pious, then Allah Ta'ala often blesses their offspring with piety as well. If we wish to have pious children, the effort for piety will have to begin in our own lives.



Mu‘aazah Al-‘Adawiyyah (rahimahallah)

In Love with ‘Ibaadah

There once lived, in the city of Basrah, a woman by the name of Mu‘aazah bintu ‘Abdillah Al-‘Adawiyyah (rahimahallah). She was a student of Sayyidah ‘Aishah (radhiyallahu ‘anha).

Mu‘aazah (rahimahallah) was well known for her abundant nafl ‘ibaadah. *She had such love for salaah that she would perform approximately six hundred rakaats of nafl salaah daily.* She was married to an illustrious Taabi‘ee named Abus Sahbaa, Silah bin Ashyam (rahimahallah). Their love for ‘ibaadah can be gauged from the fact that on their wedding night, she and her husband stood and commenced nafl salaah, and remained engaged in their salaah right until the time for Fajr Salaah dawned upon them! *They thus spent their entire first night engaged in salaah.*

At the beginning of every day, Mu‘aazah (rahimahallah) would say to herself, *“Perhaps today is the day in which I will pass away.”* With this in mind, she would exert herself in ‘ibaadah the entire

day, without resting. When the evening would set in, she would address herself saying, “Perhaps tonight is the night in which I will pass away.” With this thought in mind, she would similarly exert herself in ‘ibaadah the entire night, without resting.

A statement of hers has been recorded with regard to spending the entire night in ‘ibaadah. She says, “I am surprised at an eye which is able to sleep, despite being well aware of the long sleep it will experience in the darkness of the grave.”

During the winter season, she would deliberately avoid wearing thick, warm clothing as she feared that the warmth would make her fall asleep and affect her ‘ibaadah.

When Mu‘aazah (rahimahallah) was close to passing away, she began to cry, and thereafter began to laugh. When someone asked her the reason for her crying and laughing, she replied, “As for my crying, I realized that I will soon be separated from fasting, salaah and zikr (as I will no longer be able to perform ‘ibaadah after passing away), and it was this that caused me to cry. As for my laughing, I saw Abus Sahbaa (my late husband) enter the courtyard of our home with a group of people, and he was dressed in two green garments. By Allah! I never before saw people such as these! It was this sight that caused me to laugh.”

Mu‘aazah (rahimahallah) thereafter said, “I do not think that I will reach the next salaah.” Thus it transpired exactly as she had said; she passed away before the next salaah time could set in.

*(Al-Bidaayah wan Nihaayah vol. 9, pg. 166 and Sifat-us Safwah
vol. 2, pg. 240)*

Lessons:

 The hadeeth teaches us to inculcate within ourselves the awareness and consciousness of death as it will serve as a great deterrence from sin and aid one in gaining the special proximity of Allah Ta'ala. Hence, Mu'aazah (rahimahallah) had such an awareness of death that she felt as if every day was her last.

 When a person abandons sin and commits himself to 'ibaadah, then Allah Ta'ala blesses him with the sweetness of imaan. Once the sweetness of imaan is acquired, a person will enjoy such ecstasy in their 'ibaadah that even the enjoyment of the first night of marriage will not be able to compare.



Content with the Command of Allah Ta'ala

In the year 76 A.H. the husband and son of Mu'aazah (rahimahallah) were both martyred while waging jihaad in the lands of Persia. When the news was broken that her husband and son had both passed away, many women gathered at the house of Mu'aazah (rahimahallah) in order to console her over her loss. On seeing these women, Mu'aazah (rahimahallah) calmly said, "If you have come to congratulate me (on my husband and son attaining the rank of martyrdom) then you are welcome. If you have come

for any other purpose (i.e. if you have come to console me) then return (as I am not in need of consolation).”

Mu‘aazah (rahimahallah) was once suffering from a stomach ailment. When the doctor was consulted, he prescribed Nabeezul Jarr (a type of drink that sometimes ferments and becomes intoxicating) as medication. When a cup of this drink was presented to Mu‘aazah (rahimahallah), she made du‘aa saying, “O Allah! You are well aware that ‘Aishah (radhiyallahu ‘anha) narrated to me that Rasulullah (sallallahu ‘alaihi wasallam) had prohibited Nabeezul Jarr. Thus suffice me as You wish.” *As soon as she made this du‘aa, the cup containing the drink suddenly fell over, spilling its contents. Mu‘aazah (rahimahallah) was also cured soon thereafter.*

(Tahzeebut Tahzeeb vol. 12, pg. 452 and Al-Bidaayah wan Nihaayah vol. 9, pg. 166)



Lessons:



Mu‘aazah (rahimahallah) had such conviction and faith in the promise of Allah Ta‘ala that she was not at all grieved over the news of her husband’s and son’s death. *She firmly believed that they were most fortunate to have been blessed with martyrdom and the news was thus ‘good news’ and a reason to rejoice.* Similarly, when a Believer builds strong conviction in the promises of Allah Ta‘ala, then his entire mindset and behaviour

will accordingly change, until even his emotions will be governed by Deen and the wish of Allah Ta‘ala.



The pious servants of Allah Ta‘ala are very particular in regard to abstaining from haraam – to the extent that they even abstain from that which is doubtful. **Abstaining from things which are haraam and even of a doubtful nature is a vital ingredient in the recipe for one to have his du‘aas accepted by Allah Ta‘ala.**



You are What You Eat

Ummul Aswad Al-‘Adawiyyah (rahimahallah) was a woman who had been breastfed by Mu‘aazah Al-‘Adawiyyah (rahimahallah).

Mu‘aazah (rahimahallah) once said to Ummul Aswad (rahimahallah), “Do not spoil the pains that I took in breastfeeding you by eating haraam, for I did all that was possible to ensure that I ate only halaal when feeding you. Therefore, strive to consume only halaal so that you will perhaps be blessed to serve Allah Ta‘ala and be pleased with His decree.”

Ummul Aswad (rahimahallah) would thereafter mention, “If I ever partook of food that was even doubtful in nature, the result would be that I would either be deprived of fulfilling a fardh action or some other ‘ibaadah that I would normally carry out with punctuality on a daily basis.”

(Sifatul Safwah vol. 2, pg. 246)

Lessons:



The saying ‘You are what you eat’ applies to a person’s spiritual self as well as physical self. If one is particular and consumes only halaal, the pure, wholesome food will assist him in carrying out righteous works. **Conversely, consuming haraam contaminates a person’s system so that he loses the motivation to perform ‘ibaadah and refrain from sin.**



The child that is in the womb of the mother and even the child that is breastfed by the mother are both receiving their nutrition directly through their mother. **Hence, the food that is consumed by the mother will have a direct effect on the piety and righteousness of the child.** If the child is nourished with haraam from the very beginning of his life, it will be very easy for him to go astray and falter in his Deen.



At the Side of Bishr Haafi (rahimahullah)

Saintly Siblings

Bishr Haafi (rahimahullah) was a renowned saint and ascetic who lived in Baghdad during the third century of Islam. Such was his exemplary asceticism and remarkable 'ibaadah that people, to this day, seek inspiration from his amazing incidents.

Bishr Haafi (rahimahullah) was not an only child. Rather, he had three sisters who were named Mudh-ghah, Mukh-khah and Zubdah (rahimahunnallah) who were all renowned for their asceticism, worship and piety.

Zubdah would often utter the following words of wisdom: “The heaviest load which burdens a servant is that of his sins whereas the lightest load is that of repentance. Why does he not then resort to repentance to rid himself of the sins which burden him?”

(Sifatuf Safwah vol. 1, pg. 577)

Hereunder follow some incidents from the life of his sister, Mukh-khah (rahimahallah).



Productive and Progressive within the Home

Mukh-khah (rahimahallah) had achieved such spiritual excellence that she literally served as an example for Bishr (rahimahullah) to follow. Bishr Haafi (rahimahullah) would often acknowledge the exalted rank of his sister by saying, “I learnt asceticism (abstinence from the dunya) from my sister.”

Mukh-khah (rahimahallah) would earn a living while remaining in the confines of her home by spinning cotton into yarn which she would send to the market to be sold. Bishr Haafi (rahimahullah) resided with his sister, Mukh-khah, and probably learnt this craft from her which he also practised in order to earn a living. He thus ensured that he was completely independent and would not have to turn to people for handouts.

(Tareekhu Baghdad vol. 16, pg. 625, Siyaru Aa’laamin Nubalaa vol. 10, pg. 471 and Wafayaatul Aa’yaan vol. 1, pg. 277)



Lessons:

 The role which Allah Ta'ala has given women in society is different to that of men. **Being different in this regard, however, does not to the slightest extent hinder a woman in her effort to reach Allah Ta'ala.** Rather, a woman is still capable of attaining such piety that she will set the standard for her entire family and be an inspiration for a sage of the age.

 The West attempts to brainwash us into believing that a woman cannot progress and be productive unless she leaves her home. **This notion and concept, however, is completely false as the home to the woman is what water is to the fish – it is only in the home that she can truly progress and flourish.** If removed from the home, like a fish out of water, the survival of her very imaan is at stake.

We thus see the sister of Bishr Haafi (rahimahullah), from the confines of her home, seeing to her dunya and also making such strides of progress in Deen that not only did she become a legend to the Muslim Ummah, but was also instrumental in the great strides that her brother had made. **Hence if there is a genuine need for a woman to earn a livelihood, she should try her utmost to do it from the confines of her home where her honour, chastity and respect will be safeguarded.**



The Intelligent Enquirer

Mukh-khah (rahimahallah) would constantly refer to Imaam Ahmad bin Hambal (rahimahullah) in order to ask him questions pertaining to piety and asceticism. Such was the depth of understanding behind her questions that Imaam Ahmad (rahimahullah) would express amazement over her outstanding intelligence.

Mukh-khah (rahimahallah) once went to Imaam Ahmad (rahimahullah) and posed the following question, “O Imaam! Tell me! Is the groan of a sick person in distress and discomfort not actually a complaint against the decree of Allah Ta‘ala?”

Imaam Ahmad (rahimahullah) replied, “I have hope that the groan of the sick person is actually a complaint addressed to Allah Ta‘ala, not against Allah Ta‘ala.” After hearing the answer of Imaam Ahmad (rahimahullah), Mukh-khah (rahimahallah) left.

Imaam Ahmad (rahimahullah) then turned to his son, ‘Abdullah (rahimahullah), and exclaimed, “O my son! I have never heard a question as intelligent as this before! Follow this woman and see which home she enters so that you may identify her.” When ‘Abdullah (rahimahullah) followed her and successfully identified her, he returned to his father, Imaam Ahmad (rahimahullah), and informed him that the woman was none other than the sister of Bishr Haafi (rahimahullah). When he heard this, Imaam Ahmad (rahimahullah) exclaimed, “It was

impossible for her to be anyone but the sister of Bishr Haafi (rahimahullah)!”

(*Sifat-us-Safwah* vol. 1, pg. 577)



Lessons:

 Despite her intelligence and piety, Mukh-khah (rahimahallah) ensured that she referred to Imaam Ahmad (rahimahullah) and did not attempt to apply her own mind and reasoning to understand matters of Deen.

Similarly, we should entrust our queries to the relevant, qualified authorities of Deen whenever we have something to ask and should not resort to “Googling” everything. The danger in referring to “Google” is that the internet is a public domain which is open for every Tom, Dick and Harry to air their views – as warped, misguiding and erroneous as they may be. We may thus be led into reading an article or post or listening to a clip which has the potential to cause irreparable damage to our Deen.

 When referring to the learned, it is important to ensure that we do not trespass the bounds of Deen by being lax in regards to our hijab, etc. If we are negligent in this regard, instead of this noble quest for knowledge earning us reward and the pleasure of Allah Ta’ala, it will become a burden in the Hereafter and earn us the anger of Allah Ta’ala.



A Muslim must always remain pleased with the decision and decree of Allah Ta'ala. Hence even a sick person, when groaning in pain or discomfort, should think to himself that on account of my own weakness, **I am actually asking Allah Ta'ala to substitute the mercy of sickness for the mercy of good health.** In this way, even his groan will become a du'aa and will not be a complaint against the decree of Allah Ta'ala.



The Hunger for Halaal

Mukh-khah (rahimahallah) had an exemplary level of taqwa. It was this taqwa and consciousness of Allah Ta'ala that prompted her to ensure that she consumed only that which was halaal. **It was also out of this concern to earn and consume only halaal that she sometimes went to Imaam Ahmad bin Hambal (rahimahullah) and sought his guidance.**

Mukh-khah (rahimahallah) once came to Imaam Ahmad (rahimahullah) and asked, "O Abu 'Abdillah! I am a woman who spins cotton by the light of the lamp at night. It sometimes so happens that the lamp is extinguished and I thus continue spinning by the moonlight. **Is it necessary for me to inform my customers regarding which yarn was spun by the light of the lamp and which yarn was spun by moonlight?"** Imaam Ahmad (rahimahullah) replied, "If there is a discernible difference, you will have to inform your customers." (*Sifat-us Safwah vol. 1, pg. 577*)

Lessons:



When a person has the consciousness of Allah Ta'ala, he will be concerned about the 'small' things as well, *since his sight is not on the smallness of the offence, rather on the greatness of the Being Who's law is being broken.*



Wealth which is earned in a dishonest manner is not only void of barakah (the divine blessing of Allah Ta'ala) but will also have to be paid for on the Day of Qiyaamah. When this ill-gotten wealth is void of barakah, even those things which are purchased through it will be tainted.



Although we may not be the breadwinners of our family, we need to encourage those responsible for putting bread on the table to ensure that they earn in a manner which will secure the happiness of Allah Ta'ala and draw His barakah.

The effect of eating tainted food is so detrimental that even if you are unaware of it being tainted, you will still be adversely affected by consuming it. Among the evil effects of such food is that the inclination to obey Allah Ta'ala dies down and is replaced by the temptation and urge to sin. The pious understand the importance of barakah and thus exercise extreme caution with regards to avoiding haraam.



Faatimah bintu ‘Abdil Malik (rahimahallah)

In the Lap of Luxury

If we comb through the annals of history, we will undoubtedly discover hundreds if not thousands of women who hailed from royal families and led lives of utter leisure and luxury. *Despite the abundance of royal women who lived through the ages, history is perhaps unable to produce a single woman to date who can compare to Faatimah bintu ‘Abdil Malik (rahimahallah).*

Faatimah bintu ‘Abdil Malik (rahimahallah) was not merely from a royal family. Rather, she was completely surrounded by the kings of the time.

- Her grandfather was Marwaan bin Hakam who ruled the Islamic World for nine months and eighteen days before passing away in 65 A.H.
- Her father was ‘Abdul Malik, the son of Marwaan, who ruled over the Muslim Empire from 65 A.H. until his demise in 86 A.H.

- Her brother, Waleed, succeeded her father as ruler until his demise in 96 A.H.
- Her second brother, Sulaimaan, succeeded Waleed as ruler until he passed away in 99 A.H.
- Her third brother, Yazeed bin ‘Abdil Malik, ruled the Islamic World from 101 A.H. until he passed away in 105 A.H.
- Her fourth brother, Hishaam, was the tenth Umayyad Ruler of the Islamic Empire and passed away in 125 A.H.

Finally – and most importantly – her husband was none other than ‘Umar bin ‘Abdil ‘Azeez (rahimahullah), the khaleefah of the Muslims from 99 A.H. until 101 A.H.

The luxurious lifestyle which ‘Umar bin ‘Abdil ‘Azeez and Faatimah bintu ‘Abdil Malik (rahimahumallah) initially lead and the abundant wealth which they enjoyed can perhaps be gauged from the waleemah they held. ‘Umaarah bin Ghaziyyah (rahimahullah) was present on the occasion and mentioned that instead of burning oil in the lamps, they burnt ghaaliyah (an expensive perfume made from ambergris and musk)!

The greatest merit to her credit, however, is the incredible transformation and metamorphosis which her life underwent after her husband, ‘Umar bin ‘Abdil ‘Azeez (rahimahullah), became the khaleefah. She and her husband completely divorced the world and its luxuries and devoted themselves to labouring for the Aakhirah.

(Taareekhul Khulafaa, Al-Bidaayah wan Nihaayah and Taareekh Ibni ‘Asaakir vol. 70, pg. 29)

Hereunder are a few incidents from her life.



Shifting the Goal Post

After being appointed as the khaleefah, ‘Umar bin ‘Abdil ‘Azeez (rahimahullah) once mentioned the following:

“O people! My nafs (carnal self) is such that it is very ambitious. Instead of being satisfied and content when it receives something, it aspires to achieve and acquire that which is even better. **Now that my nafs has been given that which is the ultimate (i.e. the khilaafat), it wants something better, and the only thing that is better is Jannah. Therefore, assist me in securing my Jannah.**”

In just a single day, his entire focus had shifted from perfecting his dunya to perfecting his Jannah. He therefore returned to his home and proceeded to sell all his slaves, clothing, perfume and other inessential items. **The items he sold were of such value, that they fetched a combined price of 23 000 gold coins!** ‘Umar bin ‘Abdil ‘Azeez (rahimahullah) took the entire amount and spent it in the path of Allah Ta‘ala.

‘Umar bin ‘Abdil ‘Azeez (rahimahullah) also went to his wife, Faatimah (rahimahallah). Her late father, ‘Abdul Malik bin Marwaan, had given her much jewellery and wealth, some of which was so valuable and beautiful that jewellery of its kind had never been seen before! ‘Umar bin ‘Abdil ‘Azeez (rahimahullah)

asked her, “Where did you get this from?” She replied, “Ameerul Mu-mineen (my father) gave it to me.” ‘Umar bin ‘Abdil ‘Azeez (rahimahullah) then explained to her that it was impermissible for her to keep the jewellery, as her father had paid for it from the public treasury. He thereafter said, “**Either return it to the public treasury or allow me to separate from you, for I cannot tolerate being in this home while this jewellery is also here.**”

In the face of this ultimatum, the true colours of Faatimah (rahimahallah) shone to the fore as she spontaneously answered, “**Definitely! I choose to remain with you and would have unhesitatingly done so even if I had more jewellery and wealth than this!**” She then proceeded to have all her wealth and jewellery deposited into the public treasury.

After her husband ‘Umar bin ‘Abdil ‘Azeez (rahimahullah) passed away, her brother Yazeed bin ‘Abdil Malik said to her, “I know that ‘Umar oppressed you (by asking you to deposit your wealth and jewellery into the public treasury). If you wish, I will return the items to you or if you prefer, I will give you wealth equivalent to their value.” Faatimah (rahimahallah) replied, “**I do not want it. It is not befitting that I obey my husband in his lifetime, only to go against his wishes after his demise.**”

(Tabaqaat Ibni Sa’d vol. 5, pg. 345 & 393, Al-Kaamil vol. 3, pg. 255 and Taareekhul Khulafaa pg. 236)



Lessons:



‘Umar bin ‘Abdil ‘Azeez (rahimahullah), after enjoying the best of things that the world could offer, realized that only Jannah could truly satisfy him. How fortunate is the person who realizes this from the very beginning and uses his wealth and other assets to prepare his eternal abode in Jannah!



Faatimah (rahimahallah) had such an exemplary level of submission and obedience to her husband that she continued to comply with his wishes even after his demise.



The person who truly fears Allah Ta‘ala will not have anything to do with haraam or doubtful wealth.



The greater the responsibility with which one is entrusted, the greater the level of accountability.



Dilapidating Our Home to Develop Others

A woman once travelled from Iraq to lay a request before ‘Umar bin ‘Abdil ‘Azeez (rahimahullah). When she arrived at his home, she called out, “Is there a doorkeeper guarding Ameerul Mu-mineen?” After a few moments, she heard someone reply from within the home, “There is no doorkeeper, enter if you so wish.”

The woman therefore entered and found Faatimah bintu ‘Abdil Malik (rahimahallah) seated in the home, holding cotton which she was spinning. The woman greeted Faatimah (rahimahallah) with salaam to which she replied and again invited her into the home. The woman accepted the invitation and ventured further into the home until she took a seat. **She then looked around the home and was surprised to find that her sight did not fall on any item of value.**

She thereafter said, “I only came to this ruined home so that I can build my own home (i.e. I have come for financial assistance).” Hearing the woman’s statement, Faatimah (rahimahallah) replied, **“It is the building of homes of people such as yourself that has caused this home to be dilapidated.”**

Just then, ‘Umar bin ‘Abdil ‘Azeez (rahimahullah) entered the yard and went to a well in the corner where he drew a few buckets of water which he poured on the clay that was near the home, all the while frequently glancing at Faatimah (rahimahallah). Noticing this, the woman admonished Faatimah (rahimahallah) saying, “Veil and conceal yourself from this worker for I see him constantly glancing at you!” To this, Faatimah (rahimahallah) answered, **“He is not a worker! He is Ameerul Mu-mineen!”**

‘Umar bin ‘Abdil ‘Azeez (rahimahullah) then proceeded to the door of the home and entered after making salaam. On entering, he immediately proceeded to his musalla to perform salaah. When he was done, he asked Faatimah (rahimahallah) who the woman was and served her with some grapes.

When she had eaten, ‘Umar bin ‘Abdil ‘Azeez (rahimahullah) asked her what need had brought her to his door. The woman replied, “I am a woman from Iraq and I have five daughters who are all unproductive and unmarried. I have come to ask you to please show your kindness to them.” Hearing this, ‘Umar bin ‘Abdil ‘Azeez (rahimahullah) began to cry out of sympathy.

He then seized his inkpot and some paper and began to write instructions to the Governor of Iraq. Addressing the woman, he said, “What is the name of your eldest daughter?” The woman provided him with the name which he wrote on the paper, together with a stipulated allowance which the Governor was to provide her. Seeing this, the woman was delighted and exclaimed, “Alhamdulillah!”

‘Umar bin ‘Abdil ‘Azeez (rahimahullah) thereafter enquired regarding the names of the second, third and fourth daughters and similarly wrote instructions to the Governor to provide them with allowances. Through this all, the woman continued to exclaim “Alhamdulillah!” in delight. When the stipulation was made for the fourth daughter, the woman’s delight reached its peak and she began to thank and praise ‘Umar bin ‘Abdil ‘Azeez (rahimahullah) profusely.

The instant the woman thanked and praised him, ‘Umar bin ‘Abdil ‘Azeez (rahimahullah) held up his hand and said, “So long as you praised Allah Ta‘ala, Who is worthy of all praise, I continued to stipulate allowances for your daughters. Now that you have praised me, I will not stipulate anything for your fifth

daughter. Instead, instruct your four daughters to spend on her from their own allowance.”

The woman departed for Iraq with the letter to the Governor in her possession. When she reached Iraq and handed the letter to the Governor, he cried bitterly and exclaimed, “**May Allah Ta‘ala shower His mercy on the one who wrote this letter!**”

The woman immediately realized that something had happened to ‘Umar bin ‘Abdil ‘Azeez (rahimahullah) and asked, “Has he passed away?” When the Governor replied in the affirmative, she began to wail and cry (as she was convinced that due to the death of ‘Umar bin ‘Abdil ‘Azeez [rahimahullah], her daughters would not receive the allowance that he had promised). Noticing her distress, the Governor consoled her saying, “**Do not worry. Under no circumstances will I reject his instructions.**” Saying this, he made the necessary arrangements for their allowance.

(Seerat ‘Umar bin ‘Abdil ‘Azeez - Ibnu ‘Abdil Hakam pg. 149)



Lessons:

 Faatimah bintu ‘Abdil Malik (rahimahallah), despite being the wife of the ruler and being raised in luxury, **did not consider it below her dignity to fulfill the household chores with her own hands.** Hence the woman from Iraq found her spinning cotton.



Faatimah (rahimahallah) had once lived the ‘ultimate’ life. To please Allah Ta‘ala and her husband, however, she forwent her luxuries and adopted a life of simplicity. *If she could make the change from extravagance to simplicity, we can, at the very least, live with moderation and stop being wasteful and extravagant.*



Such was the generosity of Faatimah (rahimahallah) that she allowed her own home to be emptied so that the homes of others could be filled.



Patient without Complaint

Maslamah bin ‘Abdil Malik, the brother of Faatimah bintu ‘Abdil Malik (rahimahallah), once came to visit ‘Umar bin ‘Abdil ‘Azeez (rahimahallah) when he was ill. On entering, he noticed that the clothes of Ameerul Mu-mineen, ‘Umar bin ‘Abdil ‘Azeez (rahimahallah), were dirty! He immediately turned to his sister, Faatimah (rahimahallah), and commanded her to wash his clothes. *Faatimah (rahimahallah) replied with absolute humility, “We will do it insha-Allah.”*

When Maslamah returned, however, he found that the clothes of ‘Umar bin ‘Abdil ‘Azeez (rahimahallah) were still dirty. He turned to Faatimah (rahimahallah) and exclaimed, “Did I not tell you to wash the clothes of Ameerul Mu-mineen?” *Only now did*

Faatimah (rahimahallah) explain, “By Allah! He only has these clothes!”

(*Al-Kaamil* vol. 3, pg. 269)



Lessons:

 Some people wallow in self-pity. They look for the slightest excuse to give a speech on all the difficulties they suffer and on how much patience they have to exercise. Through complaining, however, they deprive themselves of the great rewards of sabr (patience).

 Faatimah (rahimahallah) was not willing to reveal the circumstances of constraint under which they lived – not even to her own brother. Only when he pursued the issue did she reveal the reality of the matter to him. This was not only a sign of her sabr but also a sign of her independence and self-respect. On the contrary, a sign of greed is where a person complains of his hardship to all and sundry while harboring the hope in his heart that they will feel sympathy and ‘help him out’.

 When her brother, Maslamah, instructed her to wash her husband’s clothes, she did not become upset and give any of the following retorts, “Who are you to tell me? Since when do you rule my life? My husband’s clothes are none of your business!” Rather, she expressed her humility and submitted saying, “We will do so insha-Allah”. This single aspect of her behaviour speaks volumes

in explaining her inner condition to us. She was indeed blessed with humility and did not respond with pride and arrogance.



Mimicking the Mother

On one occasion, ‘Umar bin ‘Abdil ‘Azeez (rahimahullah) asked his wife, Faatimah (rahimahallah), whether she could give him a dirham (silver coin) so that he could buy grapes. When she replied that she did not possess even a dirham, he next asked her if she had any small change which she could give him. Faatimah (rahimahallah) again replied that she did not have anything to give him.

On realizing that ‘Umar bin ‘Abdil ‘Azeez (rahimahullah) himself did not have any money, she exclaimed, “*You are the leader of the Muslims yet you are unable to acquire a dirham?*” ‘Umar bin ‘Abdil ‘Azeez (rahimahullah) replied, “*Living in poverty is easier than dragging chains in Jahannum (on account of utilizing the people’s wealth, entrusted to the public treasury, for one’s personal luxuries).*”

(Siyaru Aa’laamin Nubalaa vol. 5, pg. 134)

After performing the ‘Esha Salaah, ‘Umar bin ‘Abdil ‘Azeez (rahimahullah) would visit his daughters and spend some time with them. One particular night, however, when ‘Umar bin ‘Abdil ‘Azeez (rahimahullah) went to visit them, he was surprised to find

that all his daughters covered their mouths with their hands and avoided him!

‘Umar (rahimahullah) turned to the servant and asked her in concern, “What is the matter with them?” The servant replied, “For supper, they did not have any food besides lentils and onions. They are avoiding you as they fear that you will be inconvenienced if the stench of the onions reaches you through their breath.” When he heard this, ‘Umar bin ‘Abdil ‘Azeez (rahimahullah) burst into tears and said to his daughters, “Where is the good in you enjoying the best varieties of foods if it results in your father being dragged to Jahannum? (on account of the food being purchased using the money of the people)” Hearing this, his daughters also began to weep.

(Seerat ‘Umar bin ‘Abdil ‘Azeez - Ibnu ‘Abdil Hakam pg. 54)



Lessons:



The mindset of Faatimah (rahimahallah) was such that she was happy to comply with the wishes of her husband – especially as his primary wish was for her to enter Jannah safely. **On account of this mindset, although she had a right to ask for an allowance, she did not complain of her lack of money to her husband.** In fact, due to her contentment, her husband probably did not even realize that she did not have any money and therefore went to her when he wanted to purchase grapes.



The mindset, attitude and outlook of a child are generally moulded by the parents. In the case of a girl, it is generally the mindset of her mother that prevails and governs her behaviour. **When Faatimah (rahimahallah) had the mindset of contentment and refraining from complaint, her daughters also behaved in this manner.** Hence on noticing that all they had to eat was lentils and onions, they did not ‘make a fuss’ and ‘bring the roof down’. Rather, they adopted patience (sabr) and happily ate it without complaining to their father.



It's Me or Your Bread

Shah bin Shujaa' Kirmaani (rahimahullah) was a saintly personality who hailed from a family of monarchs, but abandoned the throne and kingdom in order to tread the path of gaining the proximity of Allah Ta'ala. He passed away before the year 300 A.H.

Once, the King of Kirmaan proposed for the daughter of Shah bin Shujaa' (rahimahullah). Shah bin Shujaa' (rahimahullah), however, did not accept the proposal.

Shah bin Shujaa' (rahimahullah) thereafter went to the masjid where he noticed a poor youngster performing salaah. The youngster was performing his salaah in such an excellent manner that his salaah impressed and delighted Shah bin Shujaa' (rahimahullah). As soon as the boy completed his salaah, Shah bin Shujaa' (rahimahullah) approached him and asked him if he was married. When the boy replied in the negative, Shah bin Shujaa' (rahimahullah) asked, "Would you like to marry a girl who recites the Quraan Majeed, performs salaah, fasts, and she is beautiful, clean and pure?"

The youngster excused himself and explained that on account of his poverty, nobody would get him married. Shah bin Shujaa' (rahimahullah) said to the youngster, "I will get you married." He

also reassured him saying, “We will neither burden you nor expect anything from you.”

Shah bin Shujaa’ (rahimahullah) then instructed him to take a dirham’s worth of bread, food and perfume, and told him that the proposal was concluded.

Shah bin Shujaa’ (rahimahullah) next returned home where he spoke to his daughter and told her of his intention to marry her to the poor youngster. He praised the youngster and encouraged her to marry him, due to which she agreed. The nikaah was thus performed.

That evening, Shah bin Shujaa’ (rahimahullah) took his newly-wed daughter to the home of her husband. *As soon as she entered, her gaze fell on a piece of dry bread which was placed on a jar.* She asked her husband, “What is this?” He replied, “Bread which remained from yesterday. I have kept it to eat when I break my fast.” Hearing this, the girl immediately turned to leave.

Her husband immediately remarked, “I knew that the daughter of Shah bin Shujaa’ (rahimahullah) would have too much of pride to live with me, and that she would not be content with my poverty or pleased with me as a husband.” The girl immediately responded, *“The daughter of Shah (rahimahullah) is not leaving your home because of your poverty, but rather because your trust and reliance in Allah Ta’ala is weak!* Furthermore, I am not surprised that this is your condition. What surprises me is how my father told me that he was marrying me to a pious youngster! How could he have described such a person as pious who does not

trust Allah Ta‘ala to provide for him without first keeping a piece of bread?”

The youngster tried to explain and said, “I have a valid reason to keep the bread.” However, his wife was not satisfied and replied, “Your reason is your business. As far as I am concerned, I will not live in a home in which food is kept. Either I will leave this home, or you will remove the bread from this home.”

Accepting the correction of his wife, the youngster immediately gave the bread in charity, choosing for the daughter of Shah bin Shujaa’ (rahimahullah) to remain with him.

(Rowdhur Rayyaaheen pg. 192 and Al-Irshaad wat Tatreez pg. 87)



Lessons:



There is no better foundation for a blissful marriage than a pious spouse. Despite coming from a royal background, Shah bin Shujaa’ (rahimahullah) chose for his daughter a pious youngster who had no material possessions. How wise and fortunate is the person who gives due consideration to piety when selecting a spouse, as piety shows its worth in this world and the next.

Wealth sometimes goes as quickly as it comes and beauty is literally only “skin-deep”; all it takes is a small accident to irreversibly mar the once-beautiful features of the beloved. A marriage based on wealth and beauty alone is susceptible and can easily disintegrate.



Our seniors have great wisdom and foresight. Rather than opening a D.I.Y. kit and finding our own partner, we should trust them to find a suitable match for us **In this way we will secure their du'aas – for which there is no substitute in gaining success – and we will secure ourselves a bright, happy future insha-Allah.**



We are not required to empty our pantries of all the groceries nor our homes of all our comforts entirely. What we do need to do, however, is give up extravagance and ostentation (showing off) and bring simplicity into our lives.



Accepting Correction

There was once a woman who hailed from the clan of Taim. She would exert herself in 'ibaadah to the extent that she would fast for three consecutive days and only spend the fourth day without fasting. Such was her attachment to worshipping Allah Ta'ala that she would spend all her time in the local masjid and would only emerge to attend to her basic needs.

One day, the great scholar, Ebrahim Taimi (rahimahullah), advised this woman and said to her, “The salaah which you perform in your home is more virtuous and carries more reward than the salaah which you perform in the masjid.”

The woman immediately accepted the advice of Ebrahim (rahimahullah) and left the masjid, proceeding to her home. She thereafter ensured that she performed all her 'ibaadaat at home and did not leave her home without necessity. This act served to open the doors of even greater spiritual progress for her and was a means of her attaining much more reward.

(Sifat-us-Safwah vol. 2, pg. 113)



Lessons:



Rasulullah (sallallahu ‘alaihi wasallam) has himself told us that a woman’s salaah is most virtuous when performed in her home. The advice of Ebrahim Taimi (rahimahullah) was thus in conformity with the teaching of Rasulullah (sallallahu ‘alaihi wasallam). The praiseworthy trait of this woman, however, was that she did not demand that Ebrahim Taimi (rahimahullah) produce proof for what he said. Rather, she understood that he was her senior and thus took his advice to heart. This led to her making much more progress than she would have otherwise made.



Accepting correction may cause your pride and ego to be wounded for a few moments. However, it is still infinitely preferable to spending a lifetime in ignorance which will harm you in the Hereafter.



Household of Tahajjud

‘Aamir bin Aslam Al-Baahili (rahimahullah) narrates the following from his father:

We had a neighbour, in our locality, whose name was Hunaidah (rahimahallah). After a third or half the night had passed, she would stand and awaken her husband, children and servants saying, “Stand, perform wudhu and engage in salaah! You will soon be pleased with (and appreciate) what I am saying!” In this manner, Hunaidah (rahimahallah) continued to awaken them for Tahajjud Salaah until she passed away.

After her demise, her husband had a dream one night in which he was told, “If you wish to reach her rank in Jannah then continue to carry out her action among her household (of awaking the household for Tahajjud).” After seeing this dream, her husband began to awaken the household, as his late wife had done, until he passed away.

After his demise, his eldest son had a dream in which he was told, “If you wish to join your parents in their rank in Jannah then continue their action among their household (of awaking the household for Tahajjud).” The eldest son thus began to awaken

the household, as his parents before him had done, until he too passed away.

On account of this household being one that was punctual on Tahajjud Salaah, they were known by the title 'Qawwaameen' (those who were punctual with Tahajjud).

(Sifat-us Safwah vol. 2, pg. 501)



Lessons:



Families are incredible structures that lend one another support, assisting each other to make great strides in life. A simple example of this is when a family member needs urgent medical treatment but cannot afford it. Under these circumstances, we will often find the entire family contributing, in their own small way, to assist this person. *When we are prepared to assist one another to this extent in our worldly lives, why do we not assist one another in achieving our Jannah?*

Whether by encouraging one another to do good, such as reciting the Quraan Majeed, performing all our salaah (in the masjid with jamaat for the men), or restraining one another from evil, if we truly love our families and households, we will do all that we can to try and take ourselves and them to Jannah.



There are many legacies that parents can leave for their children, and similarly there are many legacies that children can inherit from their parents. Some parents leave a booming

business empire, others leave a legacy of academic achievements, while others leave a sporting legacy.

However, the ultimate legacy that a parent can leave and a child can receive is the legacy of Deen, where the child follows in the pious footsteps of the parents and continues to carry out the good works for which they were renowned. This legacy is the most profitable one, as the parents and all those who had preceded in the chain of righteousness will continue to derive the rewards produced through their legacy – even after their death.



Embodiment of Honesty

Shaikh ‘Abdul Qadir Jeelaani (rahimahullah) is a personality who needs no introduction as his piety and righteousness are well known. He narrates the following inspiring incident from his youth:

On the occasion when I took my mother’s permission to travel to Baghdad to seek the knowledge of Deen, she made over to me forty dinars (gold coins). To keep them safe and concealed, she sewed them into my kurta (upper garment), near the region of my armpit. *Thereafter, when bidding me farewell, my mother made me promise that I would always be truthful.*

During the journey, our caravan was intercepted by sixty robbers. Initially, none of them interfered with me. Eventually, however, one of them passed by me and asked, “O pauper! How much money do you have?” *I replied by truthfully stating, “Forty dinars.”* He asked, “Where is the money?” *I replied, “Sewn into my kurta beneath my armpit.”* Due to my forthright honesty, the robber assumed that I was joking and thus left me, continuing on his way.

After a few moments, another robber passed by and asked me the same questions, to which I gave the same reply. He also

thought that I was joking and thus ignored me, proceeding on his way.

Later, when they were reporting to their leader, both the robbers who had questioned me mentioned what had transpired. The leader was surprised and said, “Bring him to me.” They thus fetched me and took me to a small hill where they were busy distributing the stolen wealth amongst themselves.

When I appeared before their leader, he questioned me, “What wealth do you have with you?” I replied, “Forty dinaars.” He asked, “Where is it?” I replied, “Sewn into my kurta near my armpit.” Astonished, he further enquired, “What made you confess that you had this wealth (whereas it was hidden and we would have never known of it)?” I replied, “My mother made me promise that I would always be truthful, and I will not break my promise to her.”

Hearing this answer, the leader was extremely affected and began to weep. He exclaimed, “You refuse to break your promise to your mother, whereas I have been breaking my promise to Allah Ta’ala (to refrain from sin and haraam) for so many years!” Saying this, the leader repented at my hands from his life of theft. On witnessing this, the other robbers proclaimed, “You were our leader in crime, and now we make you our leader in repentance as well.” Thus, they all repented at my hands and returned the stolen wealth to the caravan.

(Bahjatul Asraar pg. 186 and Qalaa-idul Jawaahir pg. 9)



Lessons:



The values that a mother instils in a child become deeply entrenched. These values guide him from childhood through to adulthood, assisting him to live a life of righteousness and piety.



When a Muslim brings the qualities of Islam into his life, he becomes a true flag bearer of Islam, thus attracting people to the beauty and purity of Islam and the sunnah of Rasulullah (sallallahu 'alaihi wasallam). The effect of interacting with such a person (one blessed with the true values of Islam) is such a great da'wah to Islam that it often inspires countless people to change their lives.



The value of a promise and truthfulness is such that Shaikh 'Abdul Qadir (rahimahullah) was prepared to lose his money, but not his honesty and truthfulness. We have all pledged to be the faithful servants of Allah Ta'ala, yet behave treacherously and unfaithfully by disobeying Him and breaking His commands. If we uphold our pledge to Him, we too will be blessed and will gain His proximity and favour.



A Clean Heart Draws Divine Help

Shaikh Abur Rabee' (rahimahullah) relates the following incident:

I once heard of a very pious lady by the name of Fidh-dhah who lived in a certain village. This woman, Fidh-dhah, was rapidly gaining fame as word of an amazing phenomenon regarding her spread among people. *Although we do not visit women, due to the necessity to investigate and ascertain the reality and authenticity of this rumour, I took a group of people and travelled to her village.*

On arriving in the village and making enquiries, the people of the village informed us that Fidh-dhah possessed a she goat that yielded both milk and honey. Hearing this, we bought a brand new bowl and proceeded to her home.

On arriving, we greeted her with salaam and said, "We wish to witness the barakah (blessing) of your goat." Fidh-dhah obliged and made the goat over to us. *After receiving the goat, we began milking it and as it was reputed, both milk and honey flowed from the teats of the goat!*

After enjoying the milk and honey, we asked Fidh-dhah to tell us the secret to the special barakah (blessing) she and her family enjoyed from the goat. In response, she mentioned the following story to me:

There was a time when we were very poor and possessed nothing except a small she goat. When 'Eidul Adha arrived, my husband, who was a pious man, said to me, "We own nothing except this she goat. Let us sacrifice it for 'Eid in the name of Allah Ta'ala." I replied, "Don't slaughter it as we need it. Allah Ta'ala has not made it necessary for us to sacrifice an animal for 'Eid in circumstances of such poverty."

Coincidentally, a guest arrived on that very Day of 'Eid and we had no food with which to entertain him. I thus said to my husband, "Allah Ta'ala has instructed us to honour our guests by entertaining them and seeing to their comfort. Let us slaughter this she goat for our guest." As my husband prepared to slaughter the goat, I said to him, "You should slaughter it outside the house, behind the wall, so that the sight of its slaughter does not distress our children and cause them to cry."

My husband thus took the goat and made his way out of the yard to slaughter it. However, while he was meant to be slaughtering it, I saw the goat jump onto the wall and re-enter the yard. Thinking that the goat had escaped, I went outside and saw that my husband had already slaughtered our goat and was now in the process of skinning it! I exclaimed to him, "How strange! Another she goat, resembling our own, has entered our yard!"

Hearing this, my husband said, “Perhaps Allah Ta‘ala has granted us a goat which is better.”

Whereas our first goat yielded only milk, this second goat yields both milk and honey! This special barakah which we enjoy was granted to us on account of us honouring our guest.

Fidh-dhah then advised saying, “This goat grazes in the pasture of the heart. If you sow goodness and righteousness in your hearts, it will graze on good and its milk will accordingly be wholesome and good. **Conversely, spoiling your hearts and filling them with filth and muck causes the milk of the goat to spoil and turn bad.** Therefore, ensure that you guard your hearts from evil, then everything will be of benefit to you.”

(Rowdhur Rayyaaheen pg. 93)



Lessons:



Honouring the guest is not only a command of sharee‘ah, but is also a means of securing tremendous barakah (blessings) in one’s life and home.



When a person sacrifices something that is dear to him for the sake of Allah Ta‘ala, then Allah Ta‘ala most certainly rewards him with something far better.



The heart is the ‘nucleus’ of the entire body. If the heart is filled with piety and righteousness, then acts of piety and righteousness will emanate from the limbs of the body. If the

heart is contaminated with sin and evil, then the limbs will carry out acts of sin, immorality and shamelessness. Hence, to get all the limbs of the body under control, one will have to make an effort to purify the heart.





*Latter
Centuries of
Islam*

A Mother Motivates

Akbar was the Moghul king of India from the year 963 A.H. until his demise in 1014 A.H. Initially, he was religiously inclined, but later began to hold corrupt beliefs and ideologies due to which he caused great harm to Islam during the period of his rule.

On one occasion, all the dignitaries, eminent personalities and noble people came to Akbar to pay their respects. Amongst them was an 'aalim named Moulana 'Abdun Nabi. *When he noticed Akbar wearing clothing of a saffron colour, he immediately reprimanded him and instructed him to change his clothing, as saffron coloured clothing is impermissible for males to wear.* However, while reprimanding Akbar, he became so spirited that he even struck Akbar's clothing with the tip of his staff.

Akbar was extremely upset at the manner in which he had been publicly reprimanded, yet he remained silent. Later, when he entered the women's quarters of the palace, he went to his mother and related what had happened. His mother, who was from a saintly family, consoled him in the following words, *"History will record among your virtues the tolerance which you displayed. History will record that an 'aalim, who was one of the public, struck the King with his staff in reprimand, yet the King*

remained silent out of honour and respect for Deen.” (Taareekh-e-Da’wat wa ‘Azeemat vol. 4, pg. 90)



Lessons:



When Akbar complained to his mother, she could have influenced him in any way she wished. Had she wished, she could have incited him against the ‘aalim. **Instead, on account of her piety, she consoled him and advised him to disregard his own honour so that Islam and Deen may be honoured.**



If a teacher or ustaaz reprimands our child, instead of regarding the teacher to be our enemy and siding with our child, **we should realize that these people are concerned about the improvement of our child.** Their reprimand is not one of hatred and enmity, but rather one of well-wishing and love, as they wish the child to attend to his weaknesses and progress in life.



Opening the Floodgates

Shaikh ‘Abdul Haq Muhaddith Dehlawi (rahimahullah) narrates the following incident:

Delhi was once struck by a very severe drought. Due to the prolonged lack of rain, farms produced no crops and trees bore no fruit. People were suffering to the extent that they longed for even basic bread. *Every person made du‘aa for rain yet there was not even the slightest sign of a cloud in the sky.*

The ‘Ulama of the city eventually decided that all the people would gather in an open field on an appointed day. All the people, the children and even the animals were to come and ‘Salaatul Istisqaa’ (salaah for rain) was to be performed. After the salaah, everybody would repent from their sins and make du‘aa for rain.

When the appointed day arrived, everyone gathered outside the city, their faces burning from the intense heat of the blazing sun. After the salaah was performed, all exerted themselves in du‘aa, crying and begging for rain. *To their dismay, however, not even a wisp of a cloud was visible in the open sky.* The children were now restless and the animals thirsty. The condition of the people had deteriorated due to their excessive crying. They

continued to exert themselves until the time of 'Asr Salaah arrived.

As they were crying and begging Allah Ta'ala in du'aa, a young traveller happened to pass by the open field. He was holding the bridle of his camel while walking on foot. Seated on the camel was a woman covered in a veil. On seeing the people in distress, he stopped his camel and asked them what was going on. After hearing the details of their plight, he went to his camel and lifted his hands in du'aa. **Before he could even lower his hands, the sky filled with clouds and rain began to fall in torrents!**

An 'aalim went up to the youngster and asked him how he had attained the good fortune of being a person whose du'aas were instantly answered. The youngster replied, "Seated on the camel is my mother. **She has led a life of such purity and chastity, that neither has she ever set eyes on a strange man nor has a strange man ever set eyes on her.** I clutched the end of her shawl and pleaded to Allah Ta'ala in du'aa, 'O Rabb of the universe! This is my pious and chaste mother. **If her piety and chastity is valued in your sight, then shower your rain upon your servants.'** I had not yet put my hands down when the rain began to fall."

(Khawaateen-e-Islam ke Kaarnaame pg. 212 and Hayaa aur Paakdaamanee pg. 36)



Lessons:



Allah Ta‘ala has such love for chastity and purity that they are literally the key to the floodgates of His mercy. By mentioning his mother’s chastity, the youngster’s du‘aa was immediately accepted.



A pious and chaste person is not the only person to benefit from his own righteousness. Rather, when his righteousness attracts the mercy of Allah Ta‘ala, even those around him get “thrown in” and benefit.



Just as men have to guard their gazes, women too have to guard their gazes. A floating gaze has led to many a marriage ending up on the rocks or even being totally wrecked.



The Powerful Product of Purity

Among the prominent rulers of Afghanistan during the 1800s was a man named Dost Muhammad Khan who passed away in 1863.

At one point during his rule, he appointed one of his sons as his successor. After some time, when an enemy force attacked his kingdom, he dispatched this very son to defend the kingdom and recover the territory that was lost to the invading forces. On the instruction of his father, the son set out with an army.

Later, Dost Muhammad Khan received the news that his son had been defeated and had fled from the battlefield. Extremely pained, grieved and disappointed, he entered his home and addressed the boy's mother saying, *“Our son has turned out to be weak and cowardly! He has suffered defeat and is fleeing the battlefield, whereas this is the time for him to show courage and bravery!* Furthermore, I have appointed him as my successor. The people will now tell me that I have appointed a weakling and a coward as my successor. This has caused me immense grief and disappointment.”

When the boy's mother heard this, she confidently remarked, "The news that you received is incorrect. It is not possible for my son to have been defeated." Dost Muhammad Khan was astonished and said, "I received this information through official, authentic channels. How can you sit here, in this home, and tell me that this reliable information is incorrect?"

After a period of time had passed, Dost Muhammad Khan received the information that his son had actually won the battle and was now returning home victorious! He was overjoyed and rushed home to inform the boy's mother. After telling her the news, he asked her, "Tell me, how were you able to say with such conviction and certainty, while seated within your home, that the information was incorrect?"

The mother replied, "I would not have normally revealed this to anyone. However, because you have instructed me to tell you the reason, I will do so. When I conceived and I was carrying the prince, I decided that let alone haraam food – I would not even allow a single morsel of doubtful food to pass my lips. I understood that haraam food weakens the heart, causing a Believer to lose his courage, strength and bravery. I thus ensured that I ate only halaal food so that he would be blessed with bravery and strength. After taking this decision, I complied with it completely, ensuring that I only ate halaal. After the boy was born, I decided to adhere to two things. First, I would never suckle the child while in the state of impurity (needing ghusal), and over and above that, I would also make wudhu. Furthermore, whenever I was able to, I would recite Surah Yaseen while suckling him. The second is that

I continued to ensure that I consumed only halaal food so that the suckling child would not be affected by the ill effects of haraam food through the milk he drank. When he marched to combat the enemy, because of my adhering to these actions, I had complete conviction that he would return victorious. That is how I knew that the information you received was incorrect.”

*(Islaahi Bayaanaat - Mufti ‘Abdur Raof Sukkharwi [hafizahullah]
vol. 2, pg. 109-111)*



Lessons:



When a person eats food, then the nutrients such as proteins, carbohydrates, vitamins, minerals, etc., assist his body positively. Similarly, any contaminants that may exist in the food such as pesticides, chemicals, etc., affect his body negatively. **In exactly the same manner, when food is halaal, it assists his imaan in a positive manner, and when the food is haraam or contaminated with haraam, it affects his imaan in a negative manner.** As a result, the food we eat has great influence over our motivation to carry out good deeds and refrain from haraam. Hence, when the prince was a ‘product’ of piety and purity, his imaan gave him the courage to stand and fight against the invaders.



As parents, what we put into our children, both literally (food and drink) and figuratively (values and morals), is what we will get out from them. **Thus, it is imperative that we feed their**

bodies and souls with only that which is pure, and avoid exposing them to things that are evil and impure.



The Rose in Full Bloom

Shaikh ‘Abdullah ‘Afeefi, an Egyptian scholar, mentioned the following amazing incident:

It was a hot summer’s day in the year 1914 when I found myself standing amidst a group of travellers at the railway station of Tanta, waiting to board the train from Alexandria to Cairo. There was the general hustle and bustle at the station as travellers hastily spent the remaining few minutes preparing their luggage and bidding their loved ones farewell.

I was engaged in a rather interesting and fruitful conversation with a friend who was beside me when, out of the blue, we were startled by a sudden noise and uproar. *As we turned, craning our necks to see what all the commotion was about, we caught sight of a young, seventeen year old girl being dragged to the platform by a merciless police officer and a burly, rough government official. Behind them followed a feeble sixty year old man, thin with grief and sorrow.* The girl was trying to push away and resist the men on either side of her but to no avail.

The train suddenly arrived in the midst of all the drama, drawing up to the platform. The crowd, however, were so riveted by the spectacle before them that they had almost forgotten why

they were there in the first place. As we continued to watch, we saw the girl being forced aboard the train by the two men beside her. My companion and I hastened to occupy seats that were as close to this strange group as possible.

The girl looked so grieved and heartbroken that I was unable to restrain myself and remain silent. I addressed the old man and asked him what the matter was. He replied in a voice choked by tears and sorrow, "I am a Spaniard and this is my daughter. She has, since I can remember, been overcome by a strange condition. I awoke one morning and heard her performing the salaah of a Muslim woman! From that day on, she has insisted on washing her own clothing and always wears a white scarf which she uses to cover her face and her chest. She spends all her time in salaah, fasting and worship. Her name was "Rose" but she refuses to be called by any other name but "Faatimah." It wasn't long before her younger sister began watching and imitating her to the extent that they were identical in their every movement and action. I was worried by the direction things were taking and approached one of our head priests for assistance and guidance. He began visiting her to explain and preach Christianity to her but the more he tried, the more committed she became to Islam. Eventually, frustrated over his dismal failure to revert her to Christianity, he wrote to an official of the Spanish government appointed to deal with apostate families. The Spanish official, after consulting with the Egyptian government, decided that she should be sent to him. Against her will and that of her family, he intends imprisoning her

in a nunnery (place where nuns live) where they hope to force her to renounce Islam and revert to Christianity.”

I asked the father in horror, “How can you happily allow your innocent, sinless daughter to be dragged off like a criminal?” The father heaved a deep sigh which echoed with heart-splitting sorrow and said, “I was deceived and taken by surprise. The Spanish and Egyptian governments have taken this matter into their own hands and left me powerless. What can I hope to do?”

Having heard the tragic tale of the old man, I now turned my attention to Faatimah. The burden of grief and sorrow she bore was so immense that even a mountain would have bowed beneath its weight. I asked her gently, “Faatimah! What is the matter?” She seemed less disturbed by my presence than the presence of those around us and so, in a voice which croaked with fatigue, she replied, “There is a Muslim family who live in our neighbourhood. In the course of frequenting their home, I would often hear and learn aspects of Islam. *One night, as I fell asleep, I was shown a dream in which I saw Nabi Muhammad (sallallahu ‘alaihi wasallam) who was surrounded by noor and radiance. Such was the brilliance and intensity of the noor that it completely dazzled my eyes. Nabi (sallallahu ‘alaihi wasallam) then said to me while motioning with his blessed hand, ‘O Faatimah! Draw closer to me’.*”

When she took the name “Muhammad (sallallahu ‘alaihi wasallam)”, her extreme love for him caused her entire body to tremble uncontrollably to the point where her tongue seized, the colour of her face changed and she collapsed onto her seat. A

feeling of sorrow and despair had by now gripped all present in the compartment.

Just then, an elderly man happened to stroll past the entrance of our compartment. I approached him and requested him to call out the azaan in the girl's ear. He began to call out the azaan in her ear and as he reached, "Ash-hadu anna Muhammadar Rasulullah" she took a deep breath and regained consciousness after which she recommenced crying. When she was completely in her senses once again, I asked her the reason for her fear and distress. *She replied, "I know that I am being taken to a nunnery where I will be lashed until the whips are dyed in my blood. That, however, does not frighten me in the least. My greatest fear is that I will be unable to perform salaah and worship Allah Ta'ala!"*

After hearing her out, I asked her, "O Faatimah! Should I not show you how to escape this?" Eager to escape the clutches of her captors, she replied in the affirmative. I explained, "A person is a Muslim so long as there is imaan in his heart. There is no harm if you pretend to renounce Islam merely to placate and please these officials. Once you have escaped them, you may go where you wish and carry out the duties of Islam as you desire."

On hearing my suggestion, she glared at me in such fury and disgust that I immediately regretted the statement I had made and felt ashamed. She thereafter vehemently declared, *"I would prefer that they behead me and tear my limbs apart! If I wanted to and tried to speak the words you suggest, my tongue would definitely betray me."*

Before we knew it, the train had arrived at the Cairo station and it was time for us to part ways. Those were the last words we exchanged and that was the last I ever saw or heard of her.

(Al-Mar-atul 'Arabiyyah vol. 2, pg. 8)



Lessons:



The unshakeable imaan of Faatimah resulted from interacting with a home which had a true Islamic lifestyle and values. If the only trace of Islam in a home is a frame on the wall or a dusty Quraan Majeed on the shelf, let alone outsiders, the imaan of the inhabitants themselves will be in jeopardy.



Faatimah, in the midst of disbelievers, insisted on dressing like a true Muslimah and refused to be called by an English name. She could not tolerate resembling the disbelievers in any way.



Faatimah was more concerned about missing her salaah than she was about being mercilessly flogged and whipped.



Saintly Women around Siddeeq

Introduction

Qari Sayyid Siddeeq Ahmad Baandwi (rahimahullah) was a great personality of the recent past, who had visited South Africa as well. The senior ‘Ulama of our country had a very high regard for him and also derived much benefit from him. He passed away on 28th August, 1997.

Such was his calibre that his ustaaz, the great Mufti of India, Mufti Mahmood Hasan Gangohi (rahimahullah) once mentioned regarding him, *“If Allah Ta‘ala has to ask me what I have brought on the Day of Qiyaamah, I will reply, ‘Siddeeq and Abraar’”*, referring to Qari Siddeeq (rahimahullah) and Moulana Abraarul Haqq (rahimahullah).

Qari Siddeeq (rahimahullah) had been offered teaching posts with lucrative salaries in many institutes of higher learning. He declined their offers, however, and accepted a post in Madrasah Islaamiyyah of Fatehpur. His decision to serve Deen here was

based on the fact that the madrasah was close to his mother and also close to the people of his own area. Being based in this madrasah would thus enable him to both serve his mother and attend to the Deeni needs of the people of his own area.

During his third year of teaching there, Qari Siddeeq (rahimahullah) received the news that the people of an area close to his home village had left the fold of Islam. At this crucial juncture, Qari Siddeeq (rahimahullah) thought to himself, “On the Day of Qiyaamah, Allah Ta’ala will not ask me whether or not I taught the ahaadeeth of Saheeh Bukhaari. Rather, will I be able to answer if Allah Ta’ala asks me what did I do for the people of my area when they turned away from Islam?”

It was this concern and pain for the Deen of his people that caused him to thereafter undergo great difficulties in propagating Deen in and around his hometown, until he finally established a great institute, which even attracted students from South Africa.

As is the case with most other great personalities, the women of his family played a very important role in him achieving this success. Below are a few inspiring and thought provoking incidents from the lives of his grandmother, mother, wife and mother-in-law.



Purdah Conscious

The respected grandmother of Qari Siddeeq Ahmad Baandwi (rahimahullah) was a woman of extreme virtue and piety. She understood the value of time and hence as soon as she would complete her household duties, she would immediately engage in zikr and 'ibaadah.

One of the many outstanding qualities that she possessed was her concern for purdah (remaining concealed from strange men). She would visit her sister's home once a week between 'Asr and Maghrib. Her concern and caution regarding purdah can be gauged from the fact that before leaving her home, she would first send little boys out to survey the streets. *It was only when she would receive their assurance that there were no men on her route that she would don the complete niqaab and depart for her sister's home.*

A further point which highlights her concern for purdah was that she would repeatedly instruct the washerwomen to ensure that they did not wash her clothing in any place where it would be visible to men. *After the clothes were washed, she would not allow the washerwomen to dry them in public.* Rather, she would make them bring her wet clothing back to her home where she would herself hang it to dry, ensuring that it would not be seen by any men.

On one occasion, she was due to take possession of a certain property. However, government regulations demanded that she

present herself in court in order for the property to be transferred onto her name. When she was informed of this, she refused to go to the court and declared, “Whether I receive the property or not, I am not prepared to go to the court before men.”

In that era, the officials were considerate and would make special concessions for people of Deen and piety. Hence an official from the court who was sent to the family said, “There is no need to appear in court. All we require is that she gives us her fingerprint on this document.” However, she refused to do this as well and said, “I do not want to have anything to do with a piece of land that is the cause of strange men looking at my fingerprint.”

Eventually, on account of her refusal to compromise on her standards of purdah, she was unable to receive the land.

(Hayaat-e-Siddeeq pg. 74 and Tazkiratus Siddeeq vol. 1, pg. 136)



Lessons:



True purdah and hijab is where a woman tries to remain concealed from strange men in every regard. She does not suffice on remaining out of sight. Rather, she tries to even remain out of mind.

In this regard, she will not speak loudly if there are men in the vicinity who may hear her voice, she will not hang her clothing – especially attractive clothing and undergarments – in a public area and if she is forced to be in public, after dressing in the

appropriate, concealing manner, she will try her best to remain inconspicuous and will not draw attention to herself.



When a woman has the true spirit of purdah, she will be prepared to pay any price to guard her shame, modesty and chastity, as she will realize that these are her true treasures.



Although it was permissible for the grandmother of Qari Siddeeq (rahimahullah) to give her fingerprint, her level of modesty was so high that she regarded even this to be inappropriate.



Spirit of Simplicity and Sympathy

The name of the mother of Qari Siddeeq (rahimahullah) was Khairun Nisaa and she was a woman whose piety, humility, simplicity, 'ibaadah and good character were exemplary.

She had memorized four paras of the Quraan Majeed and would engage in tilaawat and zikr as soon as she had completed her household chores.

She never missed the Awwaabeen Salaah and was also punctual on Tahajjud Salaah. After performing the Fajr Salaah, she would remain engaged in zikr until Ishraaq. Her excessive 'ibaadah,

devotion in salaah, long sajdahs and lengthy emotional du'aas were famous among her family members.

She lived in great poverty and constraint and would thus grind flour and sew clothing for people in order to earn a living.

Her simplicity was such that she would wear patched clothing. *At times, it would be covered in so many patches that it would be difficult to recognize the original garment.* Similarly, her bedding was a patched duvet. When any women would visit, Qari Siddeeq (rahimahullah) would send one of the children to hide the bedding so that the guest would not feel that she is being neglected and ill-treated.

When Qari Siddeeq (rahimahullah) would arrange new clothing for his mother, then due to her simplicity, she would not like to wear it. *In fact, she never wore new clothing since her husband had passed away.* If anybody gifted her with new clothes, she would immediately give it to some poor person, preferring to wear her old clothing.

Her level of sympathy and care was such that if anybody in the village was undergoing any difficulty or hardship, she would go and help them. *This quality in her was so well known that even non-Muslim women would come to her with their needs.*

When Qari Siddeeq (rahimahullah) initially started the madrasah in his area, the small children who came to study would reside in his own home and his mother would care for them. *When they sometimes wet their beds during winter, she would wash the bedding, bath them and also wash their clothing.*

Some of the children were so young that she would have to wash their hands and faces and clean the dirt from their eyes with her own hands. If any student fell ill, she nursed him back to health. For a long period of time, she, together with the wife of Qari Siddeeq (rahimahullah), prepared two meals a day for approximately 35 students.

Towards the end of her life, she succumbed to numerous illnesses and was finally blessed to pass way in the Month of Ramadhaan 1397 A.H. - 1977.

(Hayaat-e-Siddeeq pg. 76 and Tazkiratus Siddeeq vol. 1, pg. 140)



Lessons:

 Although we are not required to adopt such simplicity, it is imperative for us to slow down the pace with which we are moving towards extravagance in every sphere of our lives. There is absolutely no need to insist on wearing a new garment for every occasion or to change the theme of the home every now and again.

 When a woman supports and assists her menfolk in their work of Deen, she secures a share of the reward for herself as well, even though the role that she played may apparently seem to be insignificant. Even allowing them to freely engage in Deeni activities without becoming an obstacle is an act of immense reward.



To provide financial assistance to people in difficulty is a great, meritorious action. To physically assist, however, is often more difficult and thus can sometimes earn a person more reward. *Moreover, when we personally assist the needy (within the limits of hijab), it creates awareness within us of the plight and conditions of the lesser privileged.* This serves as an invaluable eye-opener which makes us appreciate how blessed we truly are. Additionally, the people whom we assist will come to love us, as Muslims, drawing them closer to Islam and also dispelling any perception that one wishes to exploit them.



From Riches to Rags

The wife of Qari Siddeeq (rahimahullah) was an amazing woman. She was born in May 1931 and passed away in August 1993. *Being a woman who lived not so long ago, we would perhaps find it easier to relate to her.*

Qari Siddeeq (rahimahullah) would often mention the following in praise of his wife:

“My wife was from a rich family and my father-in-law held a very high position. They lived a life of great comfort and luxury (and had servants to do all the work at their home). She had even been proposed to a colonel initially. Allah Ta‘ala, however, decreed that she marry me. *She spent her life with me in poverty.*”

Despite the hardship, she was very tolerant and made excessive *sabr (patience)*. At times, she would sew clothing and sell it to cover the home expenses.

She was not extravagant in her food. She would sometimes eat chutney and roti, sometimes just dry bread, and would sometimes prepare some gravy as well. When there were guests, she would prepare the best that she could, which was a potato curry, as it was difficult to acquire anything else.

Most women have a habit of looking at other women's clothing, jewellery, etc., and thereafter demanding the same for themselves. *However, my wife was such that she never even noticed what the other women were wearing and eating, and she never made any kind of request or demand.* She ate and wore whatever was available.

Patience and contentment were among her outstanding qualities. In times of hardship and poverty, neither did she ever complain, nor did she express intolerance through her speech or actions. She would even plaster the mud walls of the home with her bare hands.”

He also once mentioned, *“My wife was one in a thousand. It is extremely difficult to find someone like her.”*

(Hayaat-e-Siddeeq pg. 233 and Tazkiratus Siddeeq vol. 1, pg. 603 & 615)



Lessons:

 In order to cultivate contentment, we have to reflect over the innumerable bounties with which we have been blessed and also refrain from looking at the bounties of others. **There will always be people in the world who have more or have better than us.** If we keep looking at them, we will never learn to appreciate what we have and be content.

 Those who are patient and persevere for the pleasure of Allah Ta'ala become a means of great inspiration for others. Nobody is inspired by the comforts and luxuries that anyone enjoyed, though it was within permissible limits.

 While one should always ask for 'aafiyat (ease), **the way to avoid any challenges overwhelming one is to keep reminding oneself that this world is a temporary abode and that these tests will soon pass.** The most important aspect is to pass the tests that come – and that is through patience and sincerely turning to Allah Ta'ala.



Devotion and Worship

Qari Siddeeq (rahimahullah) mentioned regarding his wife:

“She was more punctual on her ma'moolaat (daily 'ibaadaat) than I was and would never miss them. She was extremely

punctual on the Ishraaq and Dhuha Salaahs, would perform lengthy rakaats of Awwaabeen Salaah and was quite regular on her Tahajjud Salaah as well. After Fajr Salaah she would recite the Quraan Majeed and would only rise from the musalla after performing Ishraaq Salaah. She never missed her daily portion of Munaajaat-e-Maqbool (a du'aa kitaab) and **always kept a tasbeeh in her hand to make zikr. Unless there were visitors present to whom she had to speak, she would engage in zikr.**"

In the Month of Ramadhaan, many people would partake of meals with Qari Siddeeq (rahimahullah). She would personally make all the food arrangements and would spend whatever money she had for this purpose. **Apart from this, the rest of her time would be spent in reciting the Quraan Majeed.** She would also sit in i'tikaaf as well as give a lot of charity in the form of food, drink and cash. Even out of the Month of Ramadhaan, most of her money would be spent in charity and assisting others.

She would regularly present Qari Siddeeq (rahimahullah) with a record of her expenditure. Qari Siddeeq (rahimahullah) would even ask her, "When did I ask you for an account?" She would reply, **"You did not ask me, but I should be giving you an account."** Qari Siddeeq (rahimahullah) remarked, "When I would look at the record she would provide, **I would see that most of the money had been spent on the needs of others.** Sometimes she would give money to a poor person whose daughter was getting married or was being sent off to her husband's home, and sometimes to a person who needed medication or treatment. **Very little was**

spent on herself.” (Hayaat-e-Siddeeq pg. 234 - 236 and Tazkiratus Siddeeq vol. 1, pg. 607)



Lessons:



For a person to engage in ‘ibaadah on the odd occasion, such as a big night, is easy. For a person to remain punctual on ‘ibaadah throughout the year, especially during the holidays, is very difficult. This punctuality on daily ‘ibaadah, however, is a sign of true dedication and commitment and that is why it is valued by Allah Ta‘ala and becomes the means for a person to make tremendous progress.



Although Qari Siddeeq (rahimahullah) did not ask or even expect his wife to provide a detailed record of her expenditure, she still ensured that she presented him with the breakdown of her expenses. This degree of transparency to which she adhered is something which wins the confidence and faith of the husband.



A salient quality of the Sahaabah (radhiyallahu ‘anhum) was that they preferred others to be comfortable, even if it entailed them sacrificing their own comfort. If we are too weak to sacrifice some of our own comforts, let us at least try to sacrifice some of our luxuries so that we can make our fellow brothers and sisters comfortable.

It is not behoving of a Muslim to drown himself in luxury after luxury while those around him are drowning in poverty and difficulty and lack even basic necessities.

As for the wealth that is wasted in merely trying to impress others, such as in weddings, etc., this must be totally cut out and the same should be given to the poor.



Kindness and Compassion

One of the special qualities of the wife of Qari Siddeeq (rahimahullah) was her concern for others and kindness towards them. Family women, village women and even non-Muslim women would come to her with their needs. She would visit the sick and when needed, assist in delivering a baby. If people came to her for money, she would help them in whatever capacity she could, and as far as possible she would never turn anyone away empty handed.

The life of this great woman was replete with such incidents which highlight the spirit of compassion and kindness which burned within her.

A man came to Qari Siddeeq (rahimahullah) after her demise and began to cry. When Qari Siddeeq (rahimahullah) tried to comfort and console him, he explained that it was the behaviour of Qari Siddeeq's (rahimahullah) wife that had left an indelible impression on his heart and caused him to cry.

This man had once brought his sick daughter to Qari Siddeeq's (rahimahullah) home. When the daughter entered, the wife of

Qari Siddeeq (rahimahullah) noticed that her hair was dirty. She immediately washed the girl's hair, gave her milk to drink and thereafter made her lie down and began to fan her.

Similarly, a pundit once came with his wife and child to visit Qari Siddeeq (rahimahullah). On receiving them, Qari Siddeeq (rahimahullah) insisted that the pundit's wife and child go to Qari Siddeeq's (rahimahullah) home. When they entered the home, the pundit's child began to cry. Noticing this, the wife of Qari Siddeeq (rahimahullah) immediately brought some milk and gave it to the child to drink after which she turned to the pundit's wife and offered her some fruit. *Her hospitality and manners were such that they made a great impression on the pundit's wife.*

If any women of the village spoke to her harshly, she neither fought with them nor retaliated in any way. Rather, she would listen to their screaming with silence and sabr (patience). On one occasion, a certain woman screamed at her very abusively, yet she remained silent and pretended as if she had not heard her abuse. *Her character was such, that when this same woman fell sick the next day, she still went to visit and nurse her.*

(Hayaat-e-Siddeeq pg. 234 - 235 and Tazkiratus Siddeeq vol. 1, pg. 608 - 609)



Lessons:



True compassion and care for the creation of Allah Ta'ala is where a person is willing and eager to help and assist all people,

whether Muslim or non-Muslim. Furthermore, a sign of a person's intention being sincere is that he assists all those who are in need, whether they are influential or not.

When there is a lack of sincerity, one will only aid those through whom he can gain recognition for his 'humanitarian efforts' or from whom he can later extract favours. He will always first consider what "mileage" he can get from the effort and only then undertake it.



It is the akhlaaq (good character) of Islam that creates the greatest impression in the hearts and minds of non-Muslims and causes them to admire and love Islam. Many of us have staff or domestic workers who have been with us for years. If after spending this lengthy period in our company they are still not attracted to the natural beauty of Islam, then we need to ask ourselves whether we are to blame and whether it is our behaviour and interaction with them that has turned them away.



Islam allows us to retaliate to the exact extent that we are harmed. However, Islam encourages us to be kind and courteous to even those who ill-treat us, as this was the way of Rasulullah (sallallahu 'alaihi wasallam). It is a means of melting the heart of the enemy and is a sign of a person having a high level of character.



Interaction with the In-Laws

The wife of Qari Siddeeq (rahimahullah) lived under the same roof as her mother-in-law for approximately thirty years. During this lengthy period, she displayed exemplary conduct in her manner of interacting, dealing and serving her mother-in-law.

When people live in such close proximity for such a long period, it is obvious that a situation will occasionally arise in which there is some friction between the two parties. Despite these occasional misunderstandings, she always strove to display exemplary character in her interaction with her mother-in-law. On account of both her excellent character and that of her mother-in-law, these occasional misunderstandings would soon be forgotten and the great harmony which they shared in the home would prevail.

When the mother of Qari Siddeeq (rahimahullah) fell ill towards the end of her life, and became so weak that she was unable to even work, it was his wife who served her tirelessly until her end. She would help her to sit, lie down, go to the toilet, eat, drink and would also wash her clothes and attend to all her needs. By serving her mother-in-law in this manner, she secured her happiness.

She was very particular regarding her relationship with her own daughters-in-law as well. Hence, as per her husband's advice, she made arrangements for her daughters-in-law to live in their own, separate quarters from the very beginning of their married

lives. This was to ensure that they would all enjoy a harmonious relationship, and to avoid ill feelings and clashes arising. **Despite living separately, however, they were not in any way estranged or cut off from one another. Instead, their bond was as though they all lived together.**

The result of her excellent, accommodating attitude with her daughters-in-law was that they took her to be their own mother and were prepared to cook for her and help her at any time. In fact, such was their harmony that they were eager and considered it their good fortune to be given the chance to cook for their father-in-law.

(Hayaat-e-Siddeeq pgs. 78 & 237 and Tazkiratus Siddeeq vol. 1, pg. 609)



Lessons:

 Although it is not a compulsory duty of the daughter-in-law to serve her mother-in-law, the wife of Qari Siddeeq (rahimahullah) went the extra mile in serving her mother-in-law, **thereby securing her happiness, taking her du'aas and winning the heart of her husband.**

 In order to maintain harmony and happiness, we should be ultra-cautious when interacting with our in-laws, be they our daughters-in-law or our mothers-in-law. **The husband will never be happy if his wife and mother are constantly complaining about one another.** Clashes between these two parties often become a recipe for disaster in the marriage.



It is natural for people to occasionally disagree with one another. However, we should not allow these occasional disagreements to derail our harmony and love to the extent that we are now unprepared to even make salaam to one another. Instead a person blessed with good character will immediately seek to reconcile and will even be prepared to shoulder the blame – even if not blameworthy – to achieve this purpose.



Selflessness and Submission

The wife of Qari Siddeeq (rahimahullah) truly possessed the qualities of submission and humility. Hence the manner in which she served and obeyed her husband was nothing less than outstanding.

Despite hailing from a very affluent family and being raised in the lap of comfort, after marrying Qari Siddeeq (rahimahullah), she adapted to the conditions prevalent in his home and went out of her way to see to his needs and comfort, even sacrificing her own comfort in the process.

Qari Siddeeq (rahimahullah) would often receive guests. His wife would prepare the food for the guests and when possible, she would prepare more than one dish. For many years, she saw to the needs of the guests entirely on her own. It was only later, when

her daughters were old enough to assist her, that she would get them to help her in the kitchen, thereby training them as well.

Seeing to the needs of guests is no easy task, and in their case the stream of guests was continuous. Together with male guests, there would sometimes be female guests as well. **They would often arrive unexpectedly or at an odd or inconvenient time. Despite this, she went out of her way in seeing to their comfort.** In this regard, she could not tolerate receiving a guest without having food prepared and thus always ensured that some food was kept aside for the unexpected guest.

On one occasion, she asked a child to bring her some newspaper which she wished to place in the cupboard to line the shelf. Qari Siddeeq (rahimahullah) merely mentioned that this action could amount to disrespect, as the name of Allah Ta'ala and Rasulullah (sallallahu 'alaihi wasallam) are sometimes printed in Urdu newspapers. Hence, to use such a newspaper as a lining in the cupboard would amount to disrespect, as items would be placed on top of it. **When she heard her husband express his concern, she removed all the newspapers from the cupboards and further vowed to never line the cupboards with such newspapers again.**

She was once dressed and on the verge of departing for a wedding in another village. Precisely at that moment, she learnt that her husband was not happy for her to attend. **She cancelled her plans and did not attend that wedding.**

(Hayaat-e-Siddeeq pg. 238 and Tazkiratus Siddeeq vol. 1, pg. 613)

Lessons:



Honouring and entertaining the guest to the best of one's ability is a basic teaching of Islam. The ideal is that we always keep some food, baking, etc., aside so that guests will always be welcome and well entertained in our home. **By the same token, not having anything lavish to present should not become an excuse for us to avoid inviting guests to our home.** Nabi (sallallahu 'alaihi wasallam) has taught us that guests are a source of immense barakah (blessings) entering one's home.



The wife of Qari Siddeeq (rahimahullah) was so particular about her husband's happiness that she did not wait for him to expressly tell her to avoid something. **Rather, when she somehow came to know that something was going to displease him, she immediately left it out.**



The pious friends of Allah Ta'ala have the highest degree of respect for all things related to Deen. Hence, if a newspaper contained the name of Allah Ta'ala and Rasulullah (sallallahu 'alaihi wasallam), they would show it respect.



An Enviably End

The wife of Qari Siddeeq (rahimahullah) eventually passed away on Wednesday, 4th August 1993.

Qari Siddeeq (rahimahullah) was engaged in teaching Saheeh Bukhaari when he received the news that his wife had become extremely ill and that her condition was critical. Qari Siddeeq (rahimahullah) immediately rushed home and on entering, found that his wife had only a few breaths left. He made salaam to her, held her legs and gestured to her to forgive him. *The signs of death then became apparent and while the words ‘Allah! Allah!’ were emanating from her mouth, she departed from this world.*

Prior to her demise, Qari Siddeeq (rahimahullah) had once seen a dream in which ‘Umar (radhiyallahu ‘anhu) came to his home while he was still in the madrasah. In the dream, on realizing that ‘Umar (radhiyallahu ‘anhu) was at his home, he immediately left the madrasah and went home. On meeting ‘Umar (radhiyallahu ‘anhu), he asked him, “What is the reason for your coming? I did not even know that you arrived!” *‘Umar (radhiyallahu ‘anhu) replied, “I have come to take my sister.”* After narrating this dream, Qari Siddeeq (rahimahullah) explained that his wife was a descendant of ‘Umar (radhiyallahu ‘anhu) through her maternal lineage.

Qari Siddeeq (rahimahullah) once mentioned, “After my wife passed away, I was very concerned regarding her and wished to know the state that she was in. Sometime later, I had a dream in which I saw a grand palace with beautiful rooms. There were attendants present and the rooms were very unique. There was a magnificent bed, the like of which I had never seen before, and there was also bedding upon the bed. *My wife was seated on the bed and was dressed like a young, beautiful bride. Her clothing*

was made of the finest cloth and the splendour of her scarf was beyond description. There was a bed beside her on which she was laying bedding. She turned and called out to me to come and join her. However, I informed her that I still had work to do and that I would come later on.”

After narrating the dream, Qari Siddeeq (rahimahullah) mentioned, “I had peace of mind after this dream and my worry and concern was now removed. I also realized that my own death was close.”

(Hayaat-e-Siddeeq pgs. 204 & 239)



Lessons:



The pious were always concerned that no person should pass away while bearing a grievance against them – even if that person be their spouse. *As we do not know when a person may pass away, in the event of us hurting any person, we should immediately secure their forgiveness and should not delay in the least.*



The reward for persevering and enduring for the short duration of our stay in this world is the infinite, ultimate bliss and ecstasy which we will enjoy in Jannah.



The Honour of the In-Laws

The mother-in-law of Qari Siddeeq (rahimahullah) was a very pious woman as well. She was known for her punctuality in performing Tahajjud Salaah. *Among her outstanding qualities was the respectable manner in which she always conducted herself and the tact with which she would resolve issues.*

When Qari Siddeeq (rahimahullah) proposed, his father-in-law had already passed away and the proposal was thus placed before his mother-in-law. Although the piety and character of Qari Siddeeq (rahimahullah) was well known to all, his poverty was such that it was unimaginable that his proposal would be accepted. *However, his mother-in-law was a woman who understood the value of Deen and piety.* She thus accepted the proposal for her daughter and sent her from a home which had every type of wealth to a home which possessed no material wealth but was filled with the wealth of Deen.

In that area and period, it was the norm that when the groom went to fetch his bride, he would take a dress for her to wear. The mother of Qari Siddeeq (rahimahullah), despite her poverty, arranged for the best dress that she could afford and sent it with Qari Siddeeq (rahimahullah).

When the dress was handed over to his mother-in-law, she noticed that on account of Qari Siddeeq's (rahimahullah) poverty, the dress was of a poor quality and could not even match the ordinary clothing which her daughter wore on a daily basis.

However, she was now in a dilemma. If she made her daughter wear the dress at her own home in Baroli, before her own family, they would possibly laugh at her and embarrass her. **On the other hand, if she did not wear the dress, her in-laws would feel hurt and embarrassed.**

This was one occasion which served to highlight the tact with which she was blessed, as she took a course of action that saved the honour of both parties.

She made her daughter wear a beautiful dress and placed the dress which the mother of Qari Siddeeq (rahimahullah) had sewn into a box and handed it to her daughter. **She then instructed her to leave her home wearing her own dress, but to ensure that she changed into the dress which her husband had brought before entering his village, so that his mother and family would see her wearing their dress and be pleased.**

(Tazkiratus Siddeeq vol. 1, pg. 603-606)



Lessons:



Although one may take wealth, beauty and other similar factors into consideration when a proposal is received, **the main criteria by which the decision should be made is that of Deen and piety.** If a man has the fear of Allah Ta'ala, he will not abuse and hurt his wife. More importantly though, a pious spouse will assist one in the effort to earn Jannah.



Parents naturally love their children very deeply and wish the best for them. However, out of love for their children, they sometimes interfere too much, to the point where the marriage of the newlywed couple begins to suffer. Before doing anything, the parent should first ponder and think, “What effect will my action have on my child’s spouse? Will he/she be unhappy, embarrassed, etc.?” If tact and caution is exercised in this regard, the parents will be able to guide the children and see to their well-being without causing harm to their marriage.



A true Muslim is that person who ensures that he is not the means of the next person experiencing any harm or even the smallest discomfort. Discomfort is not restricted to the physical self. Rather, it can be emotional discomfort or even mental discomfort. The mother-in-law of Qari Siddeeq (rahimahullah) was so considerate when it came to the feelings of others that she went out of her way to devise a plan by which her daughter’s in-law would be saved from any embarrassment.



Wife of Dr. Hafeezullah Madani (rahimahullah)

Transforming through Ta'leem

The respected wife of Shaikh Doctor Hafeezullah Sukkharwi Muhaajir Madani (rahimahullah) was born in March 1917, and passed away in July 1992 at the age of 75.

She had acquired the basic secular education under private tutelage. When it came to Deen, she had practically memorized the entire Behishti Zewar. Hence, many women would come and ask her their various masaa-il which she would answer from Behishti Zewar. Furthermore, she had read the Mawaa'iz (discourses), Malfoozaat (selected sayings) and other works of Moulana Ashraf 'Ali Thaanwi (rahimahullah) multiple times.

As a result of constantly reading his works, her mindset and outlook completely conformed to Deen and the sunnah of Rasulullah (sallallahu 'alaihi wasallam). She was thus filled with a perpetual motivation to carry out righteous works, and possessed

a strong aversion for sin and bid'ah (innovated practices). Practicing on Deen had literally become her second nature.

On account of her piety, many women would come to her for ta'leem on a weekly basis. They would sit for an hour and conduct kitaab reading from the various works of Moulana Thaanwi (rahimahullah), with half an hour dedicated exclusively to reading from Behishti Zewar. **The result of these weekly ta'leem sessions was that the majority of these women became inclined to Deen and also developed the mindset, outlook and values of Deen.**

(Mithaali Khawaateen pg. 331)



Lessons:

 One glaring feature that stood out in the life of this woman, and was perhaps greatly instrumental in her becoming the saintly figure that she was, was her attachment to the works of Moulana Ashraf 'Ali Thaanwi (rahimahullah). **In this regard, the works of our 'Ulama and pious predecessors, who were the saints of the age and were accepted and approved of by the other 'Ulama, are invaluable in a person gaining guidance and developing the mindset and outlook of a true Muslim.**

It is thus necessary for their kitaabs to be read in the home on a daily basis so that the household remains motivated and guided in Deen. Similarly, we should endeavor to attend the weekly ladies ta'leem, as this will be a means of us developing the mindset, outlook and values of Deen.



When reading any kitaab or listening to any lecture, it is essential to remind oneself that the purpose is to strengthen one's imaan, gain direction in Deen and motivation towards righteous actions. The purpose is NOT entertainment and passing time in an 'Islamic' way. Hence, even if the bayaans or kitaabs of our senior 'Ulama are not 'dynamic' or 'humorous', and seem old-fashioned and simple, we should value them and listen/read them with an open heart.



A Marvellous Mother

Her son, Dr. Kareemullah Makki, mentioned the following:

'A child's first classroom is the mother's lap' is a well known adage. Alhamdulillah, we were blessed to be raised in the 'classroom' of my mother, who was extremely pious and blessed in all aspects of Deen. She strove to instil within us (her children) piety and the values and mindset of Islam, and was thus very particular regarding our behaviour and actions. **In fact, she would continuously monitor every action of ours and correct us where necessary.**

From childhood, she would make us perform salaah under her watchful eye. If we ever misbehaved, she would immediately reprimand us, and if she felt the need, she would even report us to our father. **She never once interfered or interceded when our**

father disciplined us. Rather, she lent him her complete support. On our father's instruction, she would give him a detailed report regarding the times at which we entered and left the home.

We would often travel home by train and would sometimes happen to sit in a compartment in which another passenger was smoking. As soon as we arrived home and she perceived the smell of the smoke on our clothing, she would interrogate us saying, "Speak the truth! Have you been smoking?" When we would reply in the negative, she would ask us why our clothing smelt of cigarette smoke, after which we would explain the reason to her. This is merely an example to illustrate the concern for her children which burned within her at all times, and the fear she had for them falling into bad habits.

She always emphasized the importance of good company to us and encouraged us to establish a relationship and maintain contact with the pious. The blessings of this was that three of my brothers had received khilaafat (the authority to accept disciples) from senior shaikhs in the spiritual field.

On one occasion, after my mother was bedridden, one of my brothers missed a salaah with jamaat in the masjid. My mother was extremely upset and reprimanded him severely. As a punishment, she said to him, "Until you have not performed all your salaah with jamaat for one week, do not speak to me!"

As strict as my mother may have been, she was very compassionate and loving to her children. After we had left home to study, work, etc., she would urge us, "Return as quickly as you

can! Your arrival soothes my heart!” She would hug us and say, “This brings me comfort.” She would also say, “You will understand and appreciate how I feel when you have children of your own.” *My mother was thus very compassionate and loving. However, if any law of Deen was broken then she would become upset and would scold and rebuke us.*

(Mithaali Khawaateen pg. 332-336)



Lessons:



A mother who has true concern and love for her children will want the very best for them in both this world and the next. Just as she will want her sons to receive the very best education, so that their financial futures will be secured, and her daughters to be married into good homes for the same reason, *she should be even more concerned to secure their Deeni future and their Jannah!* For this purpose, she will continuously monitor them, guide them and discipline them.



It is essential for the mother and the father to work together in raising and disciplining the children. If this is not done, one parent may wish to discipline the child while the other may spoil the child. *As a result, the child will learn to manipulate the parents and ‘play’ one parent against the other.*



Even after a child has become an adult and has left the home, his parents should still be concerned for his/her Deen. A

child is never too old for correction or to be questioned regarding his/her habits, salaah, etc.



Parents should always express their love and affection for their children. If this is not done and the parent attempts to discipline the children, the children will feel that their parents hate them and are their enemies.



A Wonderful Wife

Her son, Dr. Kareemullah Makki, mentioned the following:

My respected mother, until her demise, never once opposed the instruction of my father, even though fulfilling his instruction may have been awkward or caused her inconvenience.

Regarding my mother's caution in spending wealth, I heard my respected father mention, "She never spent even one rupee without my permission." In fact, she would not even spend her personal wealth or go to meet any person without first securing my father's permission. Her obedience to my father and ensuring that she asked him before doing anything was to such an extent that she would not even acquire her basic necessities such as clothing, etc. without first consulting him.

My mother never went to the market place or a shopping centre. Instead, she would ask my father or us (her sons) to buy her whatever she needed. She also instilled this quality of

shunning the shopping centres in my sisters. It is for this reason that none of the women of our household go to shopping centres.

We (the children) never saw our mother and father fighting or arguing with one another. She never did any action that displeased my father. Sometimes, other women would give her advice and suggest that she do something in a certain manner. My mother's response would be, "I will first ask my husband, and I will not do it if it does not please him."

(Mithaali Khawaateen pg. 332-335)



Lessons:



It is the teaching of Islam that a woman should respect her husband and obey him in all permissible matters. If she conducts herself in this manner, then apart from the fact that she is in perpetual 'ibaadah, her husband will be pleased with her, making her home one of happiness. *If her husband is unhappy with her, she will naturally feel miserable and unhappy.*



As far as possible, a woman should totally shun the malls and shopping centres. *If she is able to acquire her necessities without personally going to a mall or shopping centre, then she should try to do so.*



'Home Affairs'

Her son, Dr. Kareemullah Makki, mentioned the following:

My respected mother was very hardworking and would personally carry out all the household chores such as cleaning, sweeping, washing the clothing and dishes, cooking, etc. She was very particular regarding cleanliness. Every item of the home stayed in a specific place. She placed great emphasis on this and would thus say, “Whenever you take anything from its place, then ensure that you return it to its place after using it so that the next time it needs to be used, it will be found easily.”

My mother was very ordered and systematic in her ways and strongly disapproved of things that lacked system and order and were random and haphazard. Hence, when making the bed, she ensured that the duvet, sheets and pillows be equal on all the sides of the bed.

Towards the end of her life, when my mother became bed-ridden, she would insist that food prepared for the guest be brought to her first, in bed, so that she could check whether her daughters and daughters-in-law had placed all the items on the tray neatly and correctly. She was always concerned about the comfort of the guests and would enquire as to whether the guests needed anything.

(Mithaali Khawaateen pg. 333 & 334)



Lessons:



Every mother should strive to ‘train’ her children and instil the correct values and qualities in them. **Not only should their minds be moulded correctly, but rather even their actions should be guided so that they learn to do things correctly.**



Being systematic, orderly and organized is a valuable, necessary quality in life. The importance of being systematic and not attending to tasks haphazardly can be understood from cooking – everyone knows that the meat is cooked first and the garnish added at the end. Imagine what the result would be if the garnish was the first thing to enter the pot while the meat was added right at the end! **Hence, without system and order, even the simplest of tasks becomes complicated and spoilt. Furthermore, when one does not have a system in life, discomfort and inconvenience is inevitably caused to others, especially one’s husband.**



Today, many women consider it below their dignity to personally attend to the chores of the home, whereas in reality, a woman who personally carries out the work of the home is generally praised and admired.



Entertaining and seeing to the comfort of the guest is among the salient, glaring features of a Believer.



Dedicated until Death

Her son, Dr. Kareemullah Makki, mentioned the following:

Despite my respected mother personally carrying out all the chores of the home, she had fixed times for her nafl 'ibaadah, such as zikr and reciting the Quraan Majeed, and was punctual in adhering to these times. She would also punctually perform the various nafl salaahs such as Tahajjud, Ishraq, Dhuha (Chaasht), the sunnats of 'Asr and the Awwaabeen Salaah. She would perform all her salaah with great devotion and concentration.

My mother had a very high level of taqwa and fear of Allah Ta'ala, due to which she always abstained from sin. She spent all her free time reciting tasbeeh or the Quraan Majeed. She was very particular in completing the daily zikr and 'ibaadah that Mufti Muhammad Hasan (rahimahullah) and her husband (rahimahullah) had prescribed for her.

Despite the abundant 'ibaadah that she engaged in, she would still say, "I have no good to my name." Furthermore, she would continuously beg Allah Ta'ala for forgiveness. On account of her piety, women would often come to her for du'aa. Whenever this happened, she would say, "I do not know why these women have been deceived into thinking that I am a pious person, as I am actually a great sinner."

She was blessed with the vision of Rasulullah (sallallahu 'alaihi wasallam) in her dream on multiple occasions. She was also blessed to see Khadeejah (radhiyallahu 'anha) and 'Aishah

(radhiyallahu ‘anha) in her dream. Despite this, she would still continue to say that she had no good to her name.

During the final ten years of her life, she was bedridden due to illness. *Even in this state, she continued to fulfil her ma’moolaat (daily ‘ibaadaat) as normal, and continued to encourage us, her children, to be steadfast in practicing on every aspect of Deen.* In the final days of her life, despite the pain that she was suffering, she continued to engage in zikr and recite tasbeeh.

(Mithaali Khawaateen pg. 333-336)



Lessons:



A common factor found in pious people is their adherence to a strict schedule and ensuring that they fulfil all their various responsibilities and ma’moolaat (daily ‘ibaadaat) with punctuality and steadfastness. Some pious people are so committed to their ma’moolaat that even if they are travelling or sick, they refuse to forego their daily optional ‘ibaadah and still complete it as normal. *Their commitment was such that they were even engaged in zikr during their dying moments.*



True humility is where a person can be blessed with every form of Deeni goodness, yet believes that he is completely insignificant.



Wife of Moulana Hakeem Akhtar (rahimahullah)

Introduction

‘Aarif Billah, Moulana Shah Hakeem Muhammad Akhtar (rahimahullah), is a personality who needs no introduction. He was the Shaikh (spiritual mentor and guide) of senior ‘Ulama of our country such as Moulana Yunus Patel (rahimahullah), Moulana ‘Abdul Hameed Ishaq (daamat barakaatuhum), the principal of Darul ‘Uloom Azaadville, Moulana Fazlur Rahman Aa’zami (daamat barakaatuhum), the Shaikhul Hadeeth of Darul ‘Uloom Azaadville, and Moulana Haroon Abasoomar (daamat barakaatuhum), the Shaikhul Hadeeth of Madrasah Ta’leemuddeen in Isipingo Beach. *Many other ‘Ulama and millions of people worldwide have benefited and continue to benefit tremendously from the teachings and guidance of this great saint.*

It is perhaps sufficient testimony to his piety and saintliness that his own Shaikh, Shah ‘Abdul Ghani Phulpoori (rahimahullah),

had once mentioned with regard to him that he had attained a very high rank of piety and had a very strong bond with Allah Ta'ala.

His Shaikh also made the very same statement regarding another person – the respected wife of Moulana Shah Hakeem Muhammad Akhtar (rahimahullah). Shah 'Abdul Ghani Phulpoori (rahimahullah) said, “The person in his home (i.e. his respected wife) has also attained a very high rank of piety and has a very strong bond with Allah Ta'ala.”

(Rashk-e-Awliyaa, Hayaat-e-Akhtar pg. 42)

Hereunder are some of the sterling qualities found in the life of this great woman so that we may all benefit from the rays of radiance that emanated from her life.



The Perfect Partner

Moulana Shah Hakeem Muhammad Akhtar (rahimahullah) married her, although she was older than him, solely on the basis of her piety and righteousness which was well-known to the people of her area.

Describing his nikaah, Moulana Shah Hakeem Muhammad Akhtar (rahimahullah) mentioned the following:

“My nikaah incurred very little expense, as I spent a total of only two hundred rupees. I gifted my wife a set of ordinary, simple clothing. You will perhaps be surprised to learn that I performed my own nikaah, as there was no ‘Aalim in the village where my wife lived. Hence, I recited the khutbah of the nikaah and thereafter performed my own nikaah in the presence of the witnesses.”

He also mentioned the following in praise of his respected wife:

“At the very beginning of our marriage, she said to me, ‘I will always assist you in your efforts and endeavours. I will eat whatever you feed me and I will wear whatever clothing you provide for me. If you are in a state of hunger, I will happily remain hungry with you, and if you wish to live in the jungle, then I will accompany you. I will never ask or demand anything from you nor will I ever cause you anxiety or worry.’ My respected wife remained true to her words as she never once asked or demanded anything such as jewellery, clothing or money. She did not possess any love for the world nor the things of the world. In fact, her disinterest in the world was such that it seemed as though she did not even know that a thing like the world existed.”

“It was through my respected wife that I was blessed with a son like Moulana Mazhar (daamat barakaatuhum), who is a capable and pious ‘Aalim. Allah Ta‘ala, out of His grace, is taking great work of Deen from him.”

“She was very pious and was the Raabi‘ah Basriyyah of our time. I am so convinced of her piety and righteousness that when

I make du'aa to Allah Ta'ala, I ask Him to accept my du'aa on account of her piety and righteousness.”

(*Rashk-e-Awliyaa, Hayaat-e-Akhtar* pgs. 42, 44 & 47)



Lessons:



Rasulullah (sallallahu ‘alaihi wasallam) has taught us that when seeking a partner, we should always make it our priority to find one who possesses Deen and piety.



The nikaah which attracts the most blessings is that nikaah in which the least expenses were incurred.



A truly loyal and faithful wife is one who will remain patiently at her husband’s side through the good times and the difficult times without uttering a word of complaint.



When a wife is blessed with contentment, she will not harbour ambitions to collect wealth, clothing, shoes, furniture, jewellery, etc. but will be content with what she has in life and will dedicate her energy to developing her Jannah. *When a woman does not possess contentment, she will always hanker after more, and in the process, will often become a burden to her husband as she squanders his hard-earned wealth.*



A person may fool the world, but it is very difficult to deceive one’s spouse who knows one more intimately than any other person. *Hence, if a person’s spouse sincerely praises him saying that he is pious, it is high praise indeed. From the praise of*

Moulana Shah Hakeem Muhammad Akhtar (rahimahullah), we understand the high rank and exemplary piety of this woman.



One of the greatest gifts that any parent can hope for is that of a pious child. **However, to achieve this, the child will have to receive an upbringing of piety from his parents.** Hence, Moulana Shah Hakeem Muhammad Akhtar (rahimahullah) praised the role of his respected wife in producing a son like Moulana Shah Hakeem Muhammad Mazhar (daamat barakaatuhum).



Deen before Herself

Moulana Shah Hakeem Muhammad Akhtar (rahimahullah) had great love for his Shaikh (spiritual mentor), Moulana Shah ‘Abdul Ghani Phulpoori (rahimahullah), and was very devoted and attached to him. He remained in his company for lengthy periods, benefiting from his piety, teachings and guidance.

Moulana Shah Hakeem Muhammad Akhtar (rahimahullah) mentioned that **it was only due to his wife’s selflessness and generous spirit that he was able to remain with his Shaikh and benefit from him in this manner**, as she had happily sacrificed her own rights by allowing him to remain away from her during this time. When she saw his deep devotion to his Shaikh, she said to

him, “You may remain in the service of your Shaikh for as long as you wish. I will neither object nor impose anything on you.”

In the year 1960, Moulana Shah ‘Abdul Ghani Phulpoori (rahimahullah) travelled to Pakistan, as he was considering relocating there. Moulana Shah Hakeem Muhammad Akhtar (rahimahullah) accompanied him on this journey. No women or children travelled with, as Moulana Shah ‘Abdul Ghani Phulpoori (rahimahullah) had not yet finalized his decision to migrate from India to Pakistan. When some time had passed, they were supposed to return to India for a few days. However, due to unforeseen circumstances, Moulana Shah ‘Abdul Ghani Phulpoori (rahimahullah) was unable to go to India and was thus compelled to remain in Pakistan for an entire year. During this period, Moulana Shah Hakeem Muhammad Akhtar (rahimahullah) chose to remain in his service instead of returning home to India. Furthermore, due to his limited means, he was unable to bring his wife and children from India to join him in Pakistan.

We can imagine the difficulty that his respected wife underwent that year, being totally cut-off from her husband. *Despite the hardships she endured, she never once wrote him a letter complaining of her hardships and difficulties. Her adherence to hijab and purdah was so strict that for this entire period she never once emerged from her home!*

It was during this same period of separation that the respected son of Moulana Shah Hakeem Muhammad Akhtar (rahimahullah), Moulana Muhammad Mazhar (daamat barakaatuhum), who was still a child at the time, fell ill. His sickness was so severe that it

resulted in all the hair on his head falling off. Seeing her son in this serious state, she wrote a letter to her husband mentioning their son's illness and requesting him to make du'aa. **Even under these trying circumstances, she refrained from complaining and did not ask him to return to India.**

(Rashke Awliyaa, Hayaat-e-Akhtar pg. 42-43)



Lessons:



Almost every person wants to enjoy a comfortable life in this world. For this purpose, a wife will not only allow her husband to leave the home to earn a livelihood, but will also encourage him to earn as much money as he can. Sometimes, the husband works from 8 until late, six days a week, and when he returns home at night, he is too tired to give her and his children quality time and attention. However, all this is patiently endured in the interest of earning money and enjoying a comfortable lifestyle.

However, **comfort in the Hereafter, through admittance to Jannah, is our true goal. Hence, every woman should encourage her husband to engage in Deeni activities and spend time in the company of the pious.** If we truly understood the value of Jannah, we would all happily sacrifice by allowing our husbands to leave the home for the sake of Deen.



True patience is where a person does not complain to people, but instead turns his attention to Allah Ta'ala and begs Him in du'aa.



Personification of Compassion

Moulana Shah Hakeem Muhammad Akhtar (rahimahullah) was blessed with a wife who was extremely caring, considerate and obedient, and her compassion was such that she concerned herself regarding the wellbeing of one and all.

Meer Saheb (rahimahullah) was the special attendant of Moulana Shah Hakeem Muhammad Akhtar (rahimahullah). On one occasion, when Meer Saheb (rahimahullah) was extremely sick, his sister went to visit the respected wife of Moulana Shah Hakeem Muhammad Akhtar (rahimahullah). On returning from her visit, she made the following remark to Meer Saheb (rahimahullah):

“I was amazed at the level of concern that Moulana Shah Hakeem Muhammad Akhtar’s (rahimahullah) wife showed over your ill health! In fact, your sickness caused her worry and anxiety just as a mother becomes worried and anxious over her own child’s illness. She continuously spoke about the excellent manner in which you remained with her husband and served him, and also continuously made du’aa for your recovery.”

Meer Saheb (rahimahullah) also mentioned that he would go to the home of Moulana Shah Hakeem Muhammad Akhtar (rahimahullah) every morning to benefit from his company. As soon as he arrived, Moulana Shah Hakeem Muhammad Akhtar (rahimahullah) would ask him if he had eaten breakfast. *If not, the respected wife of Moulana Shah Hakeem Muhammad Akhtar (rahimahullah) would prepare breakfast for them.*

The brother-in-law of Meer Saheb (rahimahullah) was once ill. Before going to visit him, Meer Saheb (rahimahullah) went to Haafiz ‘Abdullah, the grandson of Moulana Shah Hakeem Muhammad Akhtar (rahimahullah), and said to him, “Please request your grandmother to make du‘aa for my brother-in-law.” On his return, Meer Saheb (rahimahullah) asked Haafiz ‘Abdullah, “Did your grandmother make du‘aa for my brother-in-law?” Haafiz ‘Abdullah replied, *“Yes, she did. When I conveyed your request, she had just lay down to sleep. However, on hearing your request, she awoke from her bed, made wudhu, performed two rakaats of salaah and thereafter engaged in a lengthy du‘aa.”*

Hearing this, Meer Saheb (rahimahullah) regretted asking her to make du‘aa, as due to her compassion for people, she ignored her illness and weakness and undertook the difficulty of leaving her bed, performing wudhu and salaah and making a lengthy du‘aa for the recovery of his brother-in-law.

Moulana Shah Hakeem Muhammad Akhtar (rahimahullah) mentioned that *his respected wife recited the first kalimah seventy thousand times and conveyed the reward to his respected mother after her demise.*

(Rashk-e-Awliyaa, Hayaate Akhtar pg. 46 and
<http://www.khanqah.org/mazhar-biography.php>)



Lessons:



Feeling compassion for the creation of Allah Ta'ala is a sign of imaan. Hence, the pious servants of Allah Ta'ala would feel sympathy and go out of their way to be of assistance to any person in need, even if that person was a total stranger. Furthermore, they placed the comfort and wellbeing of others before their own wellbeing and comfort.



The respected wife of Moulana Shah Hakeem Muhammad Akhtar (rahimahullah) had such love and respect for her mother-in-law that even after her demise she expressed obedience and love for her by conveying rewards to her.



Exemplary to the End

Towards the end of her life, the respected wife of Moulana Shah Hakeem Muhammad Akhtar (rahimahullah) became ill, and shortly before passing away, she suffered a stroke.

Moulana Shah Hakeem Muhammad Akhtar (rahimahullah) mentioned: "When I would arrive home, I would almost always find my respected wife engaged in reciting the Quraan Majeed.

Towards the end of her life, she became extremely ill and weak. Even in this weakened state, her nafl salaah, zikr and recitation of the Quraan Majeed did not decrease. I would sometimes (take pity on her due to her illness and) say to her, ‘Decrease your nafl ‘ibaadah a little.’ However, she would merely smile and remain silent.”

He also said: “We were married for approximately fifty years, and for this entire period, she remained punctual on her Tahajjud Salaah.”

Approximately sixteen days before she passed away, Moulana Shah Hakeem Muhammad Akhtar (rahimahullah) was in Makkah Mukarramah to perform ‘umrah. The day after he arrived in Makkah Mukarramah and performed his ‘umrah, his son, Moulana Shah Hakeem Mazhar (daamat barakaatuhum) contacted him with the following message:

“My respected mother’s illness has worsened. However, she has asked me to tell you that you may remain in Makkah Mukarramah and that you do not need to return.”

Hearing this, Moulana Shah Hakeem Muhammad Akhtar (rahimahullah) thought to himself, “What she has allowed me to do is one thing, but what I should be doing is something else.” Moulana Shah Hakeem Muhammad Akhtar (rahimahullah) thus returned to Pakistan.

During her final illness, when women would visit her, they would all be amazed and remark over a fragrance that they could

perceive around her. It was such that none of them had ever smelt something as delightful before.

Eventually, on Wednesday 19th Sha'baan 1419 (9th December 1998), she departed from this temporary world (may Allah Ta'ala honour her with the highest stages of Jannah, aameen).

After her demise, many people saw dreams which conveyed glad tidings that she was in a good condition in the Hereafter. Among these dreams was the dream of Mufti Husain Bhayat (rahimahullah) of South Africa. Mufti Husain (rahimahullah) was blessed to have a very close relationship with Moulana Shah Hakeem Muhammad Akhtar (rahimahullah). In his dream, he saw himself attempting to enter Jannah. However, the angels prevented him from doing so and said, "Not yet." The angels then asked him, "Who is this person coming behind you?" He replied, "My respected mother (referring to the respected wife of Moulana Shah Hakeem Muhammad Akhtar [rahimahullah] whom he had respected and revered as his own mother)." **As soon as she arrived, the angels granted her entry into Jannah.**

(*Rashk-e-Awliyaa, Hayaate Akhtar* pgs. 42 - 48)



Lessons:



There are many women who have free time and find different activities to occupy themselves with during this time. How fortunate and blessed is that woman who uses this time

wisely and productively to worship Allah Ta'ala, thus accumulating her capital for Jannah!



'As you live, so you shall die'. When someone passes their entire life in righteousness and piety, then Allah Ta'ala generally favours them to meet their end in the state of righteousness and piety. May Allah Ta'ala bless us all to follow in her footsteps, aameen.



Piety in our Modern Age

Moulana Ismail Bayat (hafizahullah) is an ustaaz of Madrasah Ta'leemuddeen, Isipingo Beach and the head of the Jamiatul 'Ulama (KZN) Ta'limi Board. Hereunder is an article that he wrote on the loss of his respected wife.

Introduction

اللَّهُمَّ لَكَ الْحَمْدُ فِي بِلَاتِكَ وَصَنِيْعِكَ إِلَى خَلْقِكَ ، وَلَكَ الْحَمْدُ فِي بِلَاتِكَ وَصَنِيْعِكَ إِلَى
أَهْلِ بُيُوتِنَا ، وَلَكَ الْحَمْدُ فِي بِلَاتِكَ وَصَنِيْعِكَ إِلَى أَنْفُسِنَا خَاصَّةً ، وَلَكَ الْحَمْدُ بِمَا هَدَيْتَنَا ،
وَلَكَ الْحَمْدُ بِمَا أَكْرَمْتَنَا ، وَلَكَ الْحَمْدُ بِمَا سَتَرْتَنَا ، وَلَكَ الْحَمْدُ بِالْفُزَانِ ، وَلَكَ الْحَمْدُ بِالْأَهْلِ
وَالْمَالِ ، وَلَكَ الْحَمْدُ بِالْمُعَافَاةِ ، وَلَكَ الْحَمْدُ حَتَّى تَرْضَى ، وَلَكَ الْحَمْدُ إِذَا رَضِيتَ يَا أَهْلَ
التَّقْوَى وَأَهْلَ الْمَعْفِرةِ .

O Allah, all praises are due to You in Your test and doings with Your creation. All praises are due to You in Your test and doings with our household. All praises are due to You in Your test and doings specifically with ourselves. All praises are due to You for having guided us. All praises are due to You for having honoured us. All praises are due to You for covering our faults. All praises are to You on account of the Quraan Majeed and all praises are due to You for the family and wealth (You bestowed on us). All praises are due to You for having granted us

safety and all praises are due to You until You are pleased. May praises be for You when You become pleased, O The One Who ought to be feared and The One Who is worthy of forgiving (sins).

On Sunday, 1st Sha'baan 1437 (corresponding to 8th May 2016), we met in a fatal accident. My beloved wife and son passed away in the accident and my eldest daughter was seriously injured, losing her left arm and breaking her left leg. May Allah Ta'ala forgive us all and grant all who have passed on the highest stages in Jannatul Firdaus, aameen!

My respected and honourable ustaaz, Mufti Ebrahim Salejee (daamat barakaatuhum), suggested that I write a few lines regarding my beloved wife and the manner in which she left this world with the hope that it may serve as an inspiration for us all.

This wonderful woman, who was a great gift and bounty from Allah Ta'ala, blessed me with immense happiness and support throughout my married life. *She was my backbone and was always there to help me and support me in all my Deeni endeavours.*

She had so many sterling qualities that it will not be possible for me to enumerate them all in this short article. However, I will try to mention some of the things that she had done in the last few days of her life which I hope will inspire us.

Tahajjud Salaah and Du'aa

In the last ladies programme held in Isipingo Beach, Mufti Ebrahim Salejee (daamat barakaatuhum) had encouraged the ladies and children to wake up for Tahajjud Salaah. Since that day, she would wake up every night consistently, performing lengthy rakaats of Tahajjud Salaah and making lengthy du'aas.

I once asked her jokingly, “Very long du'aas you're making! I hope you're making du'aa for me and your children also.” She laughed and said to me, “**I always make du'aa for you and your madrasah work, and every day I make du'aa for my children.**”

I then told her, “Make special du'aa for your son because in this day and age, bringing up boys is not so easy.” When I said this, she replied, “I make six du'aas for my son every day.” When I asked her which du'aas she would make for her son, she told me that she made the following six du'aas for him every day, the first two of which are the du'aas that Mufti Ebrahim Salejee (daamat barakaatuhum) had told us to make for them, and the other four of which she had added from her own side:

1. *Allah Ta'ala unku acha ghar naseeb farmaye.* (**May Allah Ta'ala grant him a good home**). This was the du'aa of Moulana In'aamul Hasan (rahimahullah). Mufti Ebrahim Salejee (daamat barakaatuhum) explained this to be a very comprehensive du'aa which has many meanings. The essence of the du'aa is that Allah Ta'ala should bless him

with a good home in this world, a good spouse, a good home in the qabar and a good home in the Aakhirah.

2. **May Allah Ta'ala always allow him to interact with good people.** This is a du'aa which the old people used to make for their children. Throughout our lives, we interact with different people, whether at home or on travel, hence the need to always interact with good people.

The following four du'aas are her own du'aas:

3. Allah Ta'ala must make him a jayyid (excellent) haafiz, a qari and a practicing 'aalim who will serve the Deen of Allah Ta'ala with ikhlaas (sincerity) until his end.
4. **Allah Ta'ala must make him perform all his salaah with jamaat (in congregation) in the first saff (row).**
5. Allah Ta'ala must always keep him in the company of the Awliyaa (pious) of the time.
6. **Allah Ta'ala must save him from ever having love for sports in his heart.**

Gheebat

An amazing quality in her life was that she hardly ever made gheebat. If I had to bring up a topic and start speaking something bad about someone, she would immediately stop me and say, **“Why are you talking about that person? We are much worse than him.”** I eventually became very apprehensive about speaking anything negative about anyone in front of her.

She was very careful with her tongue and would not quickly blurt out things. *Even if someone ridiculed her in some way, she would brush it off with a sweet smile.* Our senior 'Ulama have mentioned that if someone is careful with the use of their tongue, Allah Ta'ala will bless them with a good death.

Purdah

Alhamdulillah, she was very conscious of purdah and would never interact freely with non-mahram men, even if they were her *brothers-in-law and cousins.* She always donned a burqah over her cloak and would wear a double-flap purdah.

She hated it when young girls wore indecent clothing beneath their cloaks. *On one occasion, I remember her reprimanding her niece for wearing jeans under her cloak.* She made her immediately go and change her clothing and asked her to wear loose fitting trousers under her cloak.

Preparation for Death

By the grace of Allah Ta'ala, she had no qadha fasts or qadha salaahs outstanding. After the Month of Ramadhaan, she would calculate all her missed fasts and write them down on her dressing table cupboard. Most of the time, she would complete all her qadhas in the Month of Shawwaal.

In fact, just before she passed away, on our way to a family programme, where I was supposed to give a small talk, she suggested to me that I speak about the importance of completing ones qadha fasts before the Month of Ramadhaan, as the fasts are sometimes delayed right until the end of Sha'baan.

She had also paid all her debts for pastries, meat, etc. and she did not owe money to anyone.

Love for 'Ulama and Deen

She always had a deep love for our Madrasah Ta'leemuddeen and the students of the madrasah. She always told me, “Whenever you want to bring 'Ulama home, please bring them and I will happily feed them.” She had a very soft spot for the madrasah students, and would make a point of calling them home regularly and feeding them. She would specifically feel sorry for the foreign hifz students at the madrasah, and would ask me to take sweets and food for them on special occasions such as 'Eid, 'Aashuraa, Ramadhaan, etc.

She mentioned to me on several occasions, “If ever Mufti Ebrahim Salejee (daamat barakaatuhum) needs any khidmat (service), you must immediately carry it out for him. If he needs to go anywhere, put his work ahead of my work.”

She was very passionate about the Ramadhaan i'tikaaf that takes place at the madrasah musjid and would make all the

arrangements for its meals by phoning the local ladies and drawing up a roster for the iftaar.

When it was her turn, she would be very excited and would go out of her way to prepare a lavish meal. I would sometimes scold her and tell her that she was over doing it. However, her standard reply would be, “*These are my mehmaan (guests) and I will prepare for them how I want to.*”

Allah Ta‘ala blessed me on a few occasions to join Mufti Ebrahim Salejee (daamat barakaatuhum) for ‘umrah in Ramadhaan. I always asked her to tell me what she wanted from Makkah Mukarramah and Madeenah Munawwarah so that I could buy it for her. Her standard reply would be, “*I don’t want anything. I only want you to stay at Mufti Saahib’s side and make his khidmat (serve him).*”

There are always visitors at the madrasah and they often come unannounced. She would tell me, “Please tell Mufti Saahib that if ever he needs to feed any guests, he must just send them home without even informing me. If he needs tea and samoosas to be sent to the office, I will willingly make it and send it. ” Alhamdulillah this quality is found in all her sisters; they enjoy feeding and looking after guests.

Service to Her Parents

Alhamdulillah, in this aspect also, she used to go out of her way to take care of her parents, just like her other sisters, her brother

and her sister-in-law. Her mother and father have been ill for some time and so she would regularly go to their home to help them as best as she could.

In December, her father was diagnosed with cancer and had to be operated on immediately. Alhamdulillah, she stayed with them for six weeks in December and took good care of them for the entire period. *Whenever she went to their home, she had a habit of rubbing and massaging her father's feet.* Being diabetic, his feet always become swollen and so every night without fail, she would rub his feet with arnica oil.

In the last week before she passed away, she was very concerned about her mother's Ramadhaan preparations. She spent the whole week preparing the filling, etc. and had all her mother's samoosas filled by one of the local ladies in Isipingo Beach. *Indeed, she was loved dearly by her parents and would go out of her way to help them.*

Interaction with Her in-laws

In the 17 years that I was married to her, she has never once had a fight with my mother or my sisters. She always treated my parents very well.

The house we are living in belonged to her. It was a gift that her father had given to her when we got married. *Yet she always made my parents feel very welcome in her home.* When we extended the house, she told my father, "Papa, we made this

section especially for you and mummy to come and live with us.” She told me to make a set of keys for the house and give it to my father and tell him that whenever he wanted to come and stay at the house, he may do so at his leisure. *There was no need for him to ask us to come and stay.*

The day before she passed away, we went to Estcourt and spent the night with my parents. I was not so keen to go but she insisted that we all go, as my parents were leaving for ‘umrah the next day. She phoned my mother and told her not to make supper. *My father wanted to eat fish curry and rotla, hence she prepared the fish, made the rotlas and took it to Estcourt for supper. My father really enjoyed it and thanked her for making it for him.*

Before leaving home, she made a lot of Ramadhaan savouries for my parents. She told my mother, *“Mummy, you go nicely for ‘umrah and don’t worry about your savouries.”* That night, she offered to help my mother pack her bags. She sat till quite late in my mother’s room and helped her with her luggage and packing. In the morning, she quickly helped her pack her pad-kos (food for the road) and her cooler bags and packed them into the car. *My mother really loved her and took her as her own daughter.*

Obedience to Her Husband

She was an excellent wife to me. She would cook delicious meals for me every day and have them hot and ready at meals times.

She was never an impediment in any of my Deeni works and she used to say this to me as well, “Insha-Allah I will never become an obstruction in any of your Deeni works. If you ever need to go anywhere, you may go with pleasure, as I know that I will also receive an equal share in the sawaab (reward).”

The night before she passed away, I was so happy with her for the manner in which she conducted herself with my parents, that when I came into the room to sleep, I said to her, “How can I ever thank you for doing so much for my parents? You make me so happy.” I then looked up towards the sky and said to Allah Ta’ala more than 10 times, “O Allah! I am happy with her, You be happy with her. O Allah! I am pleased with her, please You be pleased with her.” I continued making du’aa for her and she kept on smiling at me. It is mentioned in one hadeeth that if a woman’s husband is happy with her, she is a guaranteed Jannati.

Children

She always took good care of my children and passed good values on to them. *She was extremely particular about their salaah and would always ensure that she woke them up at the time of Fajr.* She was also very careful to never send them anywhere without parental supervision. Their aunts would often request that the children come for holiday, but she would never allow them to go if she was not present as well. This was because Mufti Ebrahim

Salejee (daamat barakaatuhum) once advised us not to send them anywhere without parental supervision.

She was also very particular about ta'leem at home. The Thursday before she passed away, I was gone to Umlazi for a programme and came back late after 'Esha. *I walked into the house, only to find my whole family sitting together, reciting durood and reading Fazaail-e-Aa'maal.* After we completed the recitation of durood, she asked me to make du'aa. I told her that she should make the du'aa to which she replied by giving me a stiff look and saying, "Stop showing off now and make the du'aa." Alhamdulillah we made a lot of du'aa together as a family and amongst the du'aas we made was the du'aa that Allah Ta'ala bless us all with shahaadat (martyrdom) and Jannatul Firdaus. Insha-Allah, Allah Ta'ala accepted this du'aa in her favour.

Family

She loved her immediate and extended family very much. She was extremely happy the weekend before she passed away as she had spent the weekend with her uncles, aunts and some cousins at her uncle's farm.

They all got along so well that it's hard in this day and age to find cousins and families that have so much of unity and love. May Allah Ta'ala increase their love.

Death

Death is a reality and everyone has to drink from the cup of death. No one and simply no one is able to delay the appointed time. I am really happy for her that Allah Ta'ala blessed her with shahaadat (martyrdom). *What gives me the greatest solace is that she repeatedly recited the kalimah, over and over again, before she fell unconscious.*

She had such a smile on her face on that day that I never, in my entire life, saw her smile as broadly as she did on that day. When her janaazah was brought into the room and her face was revealed, everyone in the room saw that it was shining radiantly with noor. *At the time of ghusal, her shahaadat finger remained in a position where it was facing towards the sky as one does in tashahhud.* The crowd that had attended the janaazah was extremely large, consisting of many 'Ulama and pious people.

May Allah Ta'ala forgive her, be pleased with her and grant her and her son the highest stages in Jannatul Firdaus, aameen.



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