

# Al Hikmah

## The Wisdom

### The Value of Humanity in Islam

*By Hadhrat Mawlānā Muhammad Saleem Dhorat hafizahullāh*

#### The Value of Life

In light of Islām's teachings of mercy and tolerance, it is impossible that oppression or the taking of innocent life is permitted in any circumstance. The life of every human, Muslim and non-Muslim, is equally precious and sacred. The value of life is captured in the following verse of the Glorious Qur'ān:

*"...whoever kills a person not in retaliation for a person killed, nor (as a punishment) for spreading disorder on the earth, is as if he has killed the whole of humankind, and whoever saves the life of a person is as if he has saved the life of the whole of humankind..." (5:32)*

As Muslims, we value human life irrespective of geography, race, and gender. We do not distinguish between the poor and the wealthy, women from men, the less able from the able bodied, as a life is a life, hence sacred and precious. Therefore, a loss of life in any corner of the world is a cause of grief and sorrow for every true Muslim.

During such moments we pray to Allāh ﷻ, the

Creator, that He grants everyone guidance and fills this world with peace and security. For those who have suffered loss of life, may Allāh ﷻ grant them patience and courage. If families have lost their breadwinner, may Allāh ﷻ safeguard them from want and poverty. May Allāh ﷻ grant relief to all from oppression and give every human the good fortune to live in peace and prosperity.

When the hearts and minds of humans become corrupt, be they Muslims or non-Muslims, then they no longer remain human. In their eyes, the worth of a human life becomes devalued and no thought is given to who is being killed, how many are killed and how the lives of innocent people, children, the elderly and women are destroyed. There is total contempt for humanity.

We pray that Allāh ﷻ grant those involved in killing innocent people, whether they be individuals, groups or governments, the essence of humanity and the ability to recognise the value of human life.

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## Following the Desires is not Dīn!

Mufti Muhammad Taqi Uthmani *rahmatullah*

"Religion (Dīn) is following the commandments of Allāh ﷻ and His messenger ﷺ in one's everyday life. People prefer doing those religious acts which are pleasing to their desires. Irrespective, if they are the call of the moment from Shariah. For example, some youngsters develop a desire to become an 'ālim (religious scholar) or go in the path of Allāh ﷻ. They pursue this aim regardless of their parent's genuine needs and instructions. Earning a ḥalāl livelihood, taking care of the family and other moral obligations becomes secondary to them. Some are

ever ready to perform nafl Ḥajj and 'Umrah, with thousands of qaḍa ṣalāh outstanding etc.

This is not Dīn. This is following one's desires under the cover of Dīn. Acknowledge what the call of the moment is from Shari'ah and act accordingly. This is Dīn.

Initially this is quite difficult for a novice. Hence, the help and guidance from a Shaykh is essential to do this."

## Questions & Answers

Mufti Abdur Raḥīm Lājpurī Ṣāhib ﷺ

**Q** A woman gave birth for the first time and her nifās stopped before forty days. Can she bathe and perform ṣalāh or must she wait for forty days?

**A** It is not necessary to wait for forty days. The Nifās will end as soon as the bleeding stops. She should then bath and perform ṣalāh. If she fails to do so she will be sinful. It is wrong to believe that a woman must wait for forty days. Forty days is the maximum period of nifās and there is no minimum period. Bleeding after forty days will be regarded as istiḥāḍah.

**Q** To prevent food from getting stuck in cavities and decaying the teeth, dentists fill them with gold, silver, lead, cement and other substances. The question now arises about whether ghusl will be valid if the water does not reach these cavities.

**A** When a cavity is filled for medical reasons, the substance used to fill the cavity will be regarded as a part of the body and it will suffice for the water to reach the substance. It is not necessary for the water to reach inside the cavity. The Shari'ah has permitted the use of gold and silver to replace body parts (such as noses) and it is obvious that water will not reach beneath these parts.

**Q** The menses blood stops after three days and then appears again after performing 3, 4 or 5 ṣalāhs. There are times however when it does not reappear again. Is it necessary to repeat these ṣalāh? If the bath is delayed and ṣalāh not performed, should these ṣalāhs be repeated?

**A** If a woman was always in the habit of bleeding for only three days, she should bathe after three days and start performing her ṣalāh. Qaḍā will be binding if she does not perform her ṣalāh. However, as a precaution, she should have intercourse with her husband only when there is no possibility of the blood returning.

AND ALLĀH ﷻ KNOWS BEST

For any questions, comments, or constructive feedback  
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### **Developing a Proper Understanding of Islām**

Following the tragic events in Paris, there is a significant focus on Islām and Muslims. At this juncture I would urge my fellow citizens, Muslims and non-Muslims, to learn the teachings of Islām from practising Muslims with knowledge; not from the media. Those in the mainstream media, have not studied Islām in the correct manner and therefore do not appreciate the sciences of Islām and the relationship between them. Many times they comment on verses of the Qur’ān and Ahādīth which are out of context, as they are unaware of the method of how to interpret them and as a result reach incorrect conclusions and cause confusion. It is unfortunate that non-Muslims and ill-informed Muslims also express views based on their own interpretation, without the appropriate requisite knowledge. This has led to the distortion of Islām resulting in the misconceptions we see today amongst the general public, with regards to Islām and its teachings. I therefore urge all Muslims to study and embrace the teachings of Islām and live their lives according to it. We need to deepen our understanding of the true essence of Islām by benefitting from reliable ‘Ulamā and reading authentic literature. This will enable us to spread the correct message to others and explain the true qualities, attributes and characteristics of Islām. We must also ensure our individual mistakes do not tarnish and distort the image of Islām and

Muslims. We must all study Islām to the extent that we are able to present and explain, without any hesitation, the Islāmic point of view regarding topics that are commonly misunderstood by non-Muslims.

### **Bringing a Change**

We also need to bring a positive change in our lives by wholeheartedly turning to Allāh ﷻ and repenting sincerely from the disobedience to Allāh ﷻ. Not only have we neglected our Dīn on a personal level, we have also not shared its beauty with others; a major negligence on our part. In our current circumstances Tawbah and Istighfār will be extremely beneficial, as it is stated in a hadīth:

*Whosoever holds fast to Istighfār, Allāh will make for him a way out from every difficulty and will grant him relief from every anxiety and will grant him sustenance from where he expects not.* (Abū Dāwūd)

Let us refrain from every act of disobedience to Allāh ﷻ and become firm on our belief and worship. It is only when we become the personification of Islām through our dealings (mu’āmalāt), social conduct (mu’āsharat) and good character (husn akhlāq), that the true merciful and tolerant character of Islām will be observed and appreciated by all. May Allāh ﷻ grant us all the tawfīq. Āmīn.

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## Words of Wisdom

By Haqrat Mawlānā Muhammad Saleem Dhorat ḥafizahullāh

1. Three things need to be observed before speaking to anyone: the person’s temperament, religious condition and the environment he lives in.

2. It is rare to find a person who is pious and unintelligent, but people who are non-pious and unintelligent are common.

3. For a religious person to feel he has no need to sit in the company of the ‘ulamā is a sign that he is not really religious.

4. Allāh ﷻ has made certain things obligatory. He first gave humans the ability to carry them out, and then ordered them to do them. If it wasn’t possible to do them, he would not have made them obligatory.

5. The only path to tazkiyah (self-rectification) is mujāhadah (striving); dhikr and the company of one’s shaykh assist in this.

6. Mujāhadah doesn’t mean to sleep on the floor when there is a bed to sleep on, nor does it mean to use cold water when warm water is available; mujāhadah is to compel the nafs to obey the Commands of Allāh ﷻ when it does not want to comply.

# The Black Clouds of Fitnah are Closing in upon us

By Muftī Zubair Bayat

The teachings of Nabī ﷺ were comprehensive in every respect. Not only did he teach about the past and present, but also about the future. So accurate and precise were his sayings regarding the future, that year for year and day for day, we see so many of his words coming true right before our very eyes. Many predictions have already occurred, and many are still to come. But just as we expect the sun to rise tomorrow morning, nay, even more, should be our conviction regarding the rest of his future predictions.

Among the major predictions of Nabī ﷺ was the appearance and prevalence of fitnahs that will afflict mankind. Certain Ṣaḥābah ؓ, such as Haḍrat Ḥudhaifah ؓ specialised in this subject, and had such vast knowledge of this subject, that at times he would say, "If I had to mention certain things, this throat (pointing to his throat) would be slit."

## EXAMPLES OF FITNAH

Fitnahs have been explained by way of two examples in the Ḥadīth. One example is like that of rain, "Fitnahs shall fall upon your homes like the falling of rain." Another example given is like that of a black night, "There shall be fitnahs like a part of a black night ..." In these examples, the salient aspect mentioned of fitnah is the all-pervasiveness of its nature, that none shall escape it but a few, just as it is difficult to escape the rain. Furthermore, it will be dark and black in colour, indicating to its ominous nature and the inability to see ones way through it like a person groping in the dark, which is what happens to most people during the era of fitnah.

## WHAT IS FITNAH

Fitnah is an Arabic word, which literally refers to the smelting of gold ingots and removing the impurities

from it, i.e. separating the good from the bad. This is what happens during a fitnah, the good is separated from the bad. So in this sense, it refers to a test, or event, or a crisis or calamity, that shows the result openly as to who is good and who is not, who succeeds and who shall fail.

## TYPES OF FITNAH

There are a variety of fitnahs facing the Ummah. Among the greatest of fitnahs is that of Irtidād (apostasy), where many who were born Muslim are turning away from Īmān, knowingly or unknowingly. This is predicted as a great fitnah in the very Ḥadīth that enlikens fitnah to a black night, "... a man will be a Mu'min in the morning and a Kāfir (disbeliever) by the evening, and a Mu'min in the evening and a Kāfir in the morning." These days, the instance of people uttering outright statements of kufr is increasing alarmingly, and many do not even realize the grave implications of this. May Allāh protect our Īmān and that of our generations to come.

Another fitnah is that of liberalism and hedonism, where material wealth and objects and the gratification of desires and self-aggrandizement becomes the very goal and purpose of a human being's existence. Regarding this fitnah, Nabī ﷺ warned, "When you see greed being pursued, and desires being obeyed, and the world being preferred (over the Hereafter), and every person proud of his own opinion, then worry about yourself (personal salvation) and do not worry about others." More and more, the prevalence of this fitnah is manifesting in the world. Today, it is all about what car you drive, where you go for vacation, how much of wealth you own, etc.

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## It is not a Place to Hang Around

On the way to Tabūk, when Rasūlullāh ﷺ passed by Hījr, the ruins of Thamūd, he instructed the Ṣaḥābah ﷺ to move on quickly and said to them: “Do not enter the dwellings of those who have oppressed themselves except in the condition that you cry, out of the fear that the same punishment may afflict you.”

He ﷺ also prohibited them from drinking or drawing water from its well. The Ṣaḥābah ﷺ said: “We have already pulled out water and made our dough (using this water).” Rasūlullāh ﷺ commanded them to dispose of the dough and throw away the water.

Thereafter Rasūlullāh ﷺ covered himself with his shawl and rode his horse swiftly until he passed through and left the area.

Lesson: Although thousands of years had passed since punishment had come on this area, Rasūlullāh ﷺ personally exercised such a high level of precaution and instructed His Ṣaḥābah ﷺ to do the same. How much more precaution do we need to exercise – especially in holiday and so-called “festive seasons” – in visiting the beaches and other places wherein there is nothing but vice and immorality, which are definite reasons for the wrath of Allāh ﷻ to descend?

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The disunity and division of the Ummah and the resultant strife, bloodshed and oppression is another example of fitnah. The lesser that is said about this the better, for never has this Ummah, which was supposed to be like a single human body, been as divided and fragmented as it is these days. Whether on an international scale, between Muslim countries and their leaders, or on a national, regional, local level, right down to organisations, families and even homes, there is division and disunity all round. May Allāh unite the hearts.

Technology has brought about many fitnahs, such as the fitnah of the internet, mxit, cellphones, computer games, videos, etc. Then there is the fitnahs of drug and substance addiction, illicit sexual relations, divorces, music, satanism, social upheaval, crime, etc.

These are some examples of the fitnahs mentioned. There are in fact hundreds of fitnahs that have been mentioned, and whole books have been written on

the subject of fitnah titled “Kitāb-al-Fitan”, for example the “Al-fitan” of Allamah Miwazi and others.

### **WHAT TO DO AT THE TIME OF FITNAH**

This is the most important issue. Knowing all about the fitnahs is not sufficient. One needs to know how to survive and combat the fitnahs. This has also been mentioned in the Ḥadīth Sharīf. Some of the solutions or remedies proposed are as follows:

Stick to the majority body and their leaders as is mentioned in one Ḥadīth. This refers to the mainstream body of the Ummah – the Ahlus-Sunnah-wal-Jama’ah. He who stays aloof, and goes towards the ‘fringes’ is more likely to go astray.

Remain low profile. The Ḥadīth Sharīf says: “like the mat on the floor”. A time will come, when the one who is standing will be better off than the one who is walking and the one who is sitting will be better off than the one who is standing and so on.

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Every head of every home must work dedicatedly and devotedly for the reformation and salvation of his own family.



The Qur'ān Sharīf states: "O Believers, save yourselves and your families from the fire of hell." And everyone is a Shepard responsible for his own flock as is mentioned in a famous Ḥadīth.


Every individual should strive for a strong spiritual condition, which is the only protector against all fitnahs. This will entail, acquiring correct and sufficient basic knowledge, keeping constant company with the pious, reciting the Qur'an and doing Ḍikrullāh regularly and making lots of Du'ā, along with other good deeds. Undertake to do Mashwara and Istikharah before undertaking any decision, for in this is great safety and protection, and guidance towards the right path.


May Almighty Allāh protect the whole Ummah from every fitnah. We have been taught this Du'ā in the Ḥadīth Sharīf. This is a vital Du'ā to recite regularly in the dangerous times of fitnah we live in: O Allāh! I seek Your protection from all fitnahs, open and subtle. Āmīn, Āmīn, Āmīn.

## Imām Aḥmad ibn Ḥanbal

Abū 'Abdullāh Aḥmad ibn Ḥanbal Ash-Shaybānī , was born in the city of Baghdād in the year 780 CE (164 AH). He studied various subjects in his hometown and travelled extensively in the quest of knowledge.

In his great book, Siyar A'alām An-Nubalā, Imām Dhahabī  described ibn Ḥanbal  with these high words, "The true Shaykh of Islām and leader of the Muslims in his time, Master of Ḥadīth and Proof of the Religion".

He was chiefly interested in acquiring knowledge of aḥādīth and travelled extensively through Iraq, Syria, Arabia and other places in the Middle East studying religion and collecting the aḥādīth of Prophet Muḥammad . His travels kept him occupied for several years of his early life.

After returning home, he became a student of Imām Shafi'ī  who taught him the subject of Islāmic Fiqh and its fundamentals. This and the fact that he was a scholar of ḥadīth were responsible for his deep devotion to the textual views on Islām, and his opposition to innovation of any kind.

## Months in Islām

C	S	W	F	O	X	J	T	V	Z
N	U	W	X	D	E	R	S	L	G
A	P	D	S	W	Q	A	P	S	P
P	P	O	H	M	Y	M	Z	H	N
W	V	T	A	J	U	A	B	A	G
J	M	D	B	U	E	D	A	W	M
U	W	H	A	M	B	H	J	W	I
M	E	U	N	A	D	A	A	A	S
A	W	L	N	D	H	N	R	L	L
D	K	Q	B	I	U	N	I	S	A
I	F	A	X	U	L	Y	H	A	W
U	M	D	M	L	H	B	K	F	W
L	A	A	X	U	I	M	A	A	A
A	R	H	L	W	J	R	L	R	L
K	A	L	C	L	J	U	H	U	
H	H	G	C	A	A	W	I	C	I
I	U	A	J	J	H	P	B	B	B
R	M	E	B	X	V	J	A	Z	A
F	Q	P	H	X	E	Y	R	L	R

Muharam

Safar

Rabi-ul-Awwal

Rabi-ul-Akhir

Jumadi-ul-Uwla

Jumadi-ul-Akhir

Rajab

Shaban

Ramadhan

Shawwal

Dhul-Qadah

Dhul-Hijjah