

Al Ḥikmah

The Wisdom

Make the Most of This Ramaḍān

by Ḥaḍrat Mawlānā Muhammad Saleem Dhorat ḥafīzahullāh

Once again, the best of all months, Ramaḍān, is upon the horizon. It is a month in which at least one du'ā is accepted daily from every Muslim, one sunnah/nafl act is equivalent to the reward of one farḍ act, and one farḍ act is rewarded seventy times over. From morning to evening and evening to morning, each and every second, Allāh ﷻ showers His choicest blessings and barakah upon His servants.

It is the month in which lies a night (i.e. Laylat al-Qadr) greater in virtue than a thousand months. It is the month in which the provision of the truthful bondsmen is augmented. It is the month in which the fish in the sea seek forgiveness for the fasting servant, and Allāh ﷻ sends mercy upon those who partake of suḥūr. During the first part of this month mercy is showered, forgiveness is granted in the second part, and the last part brings emancipation from Hellfire. As for the bondsmen who keep the fasts of this blessed month with imān and in search of Allāh's recompense,

all their previous sins are forgiven.

It is during this month that the Shayāṭīn are shackled, all the gates of Hell are closed and all the gates of Heaven are flung open. Allāh ﷻ makes it easy for His servants to acquire Jannah, and makes it difficult for His servants to tread paths that lead to Jahannam.

During this auspicious month we are expected to fast and keep control of our base desires so that we may acquire taqwā: a blessing that leads to success in both worlds.

O you who believe, fasting has been prescribed for you as it was prescribed for those that came before you, so that you can become muttaqīn. (2:183)

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Questions & Answers

Q If a male uncovers his knees without an excuse while performing wuḍū, will his wuḍū be valid?

a Fatāwā Shāmī reads: “Knees is an 'Aurah (satr).” Thus, it is compulsory to cover them during ṣalāh. It is of no consequence to the wuḍū if they are uncovered while performing wuḍū. (Fatāwā Dāru'l 'Ulūm: vol. 1, p. 137)

Q Today, there are medicines that intoxicate a person. Does this affect one's wuḍū?

a Though the intoxicating medicine does not nullify the wuḍū itself, the wuḍū will be nullified if the intoxication results in the person losing his consciousness. If it does not intoxicate, the wuḍū will not be nullified. (Fatāwā 'Ulamā Al-Hind: vol. 1, p.601)

Q If a woman in the state of wuḍū cleans the stool of a baby, will her wuḍū remain valid?

a Cleaning the stool of a baby does not nullify one's wuḍū. Thus, she can offer her ṣalāh with the same wuḍū. (Fatāwā Maḥmūdiyyah: vol. 5, p. 74)

Q A person has a pustule which constantly flows. He has put a cotton ball on it which absorbs the pus. Will such a persons wuḍū remain valid in such a case?

a One's wuḍū is nullified when pus flows out of the body regardless if it is absorbed into cotton. But if the wound or pimple is flowing constantly, the wuḍū will not be nullified as the person will hold the status of an excused person. (Imdād Al-Fatāwā New: vol. 1, p. 34)

Q If one's teeth bleed after performing wuḍū, will their wuḍū be valid?

a Bleeding from the body nullifies one's wuḍū when it is in the state of flowing. If the blood is not flowing, rather only the effect of the blood is present; the wuḍū will not be nullified. The jurists write: “If one chews something or uses a miswāk and finds the effect of blood, the wuḍū will not be nullified until the blood flows. If one's spit is mixed with blood, an estimation should be made whether the blood is more in quantity or the saliva. If one finds the saliva to be overpowering the blood in quantity, the wuḍū will remain valid. Whereas, if the blood is greater in quantity than the saliva, the wuḍū will be nullified.” (Kitāb Al-Fatāwā: vol. 2, p. 48)

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An in Depth look at Dhabīhah Part 3

by Mufti Ebrahim Desai ḥafīẓahullāh

The Correct Understanding of the Ḥadīth of Bukhārī

Let us now turn to the ḥadīth in Bukhārī that is often used by many people to justify the claim that tasmīyah is not required. The ḥadīth is as follows: “It has been narrated from 'Āishah رضي الله عنها that some persons said to Nabī ﷺ ‘People bring to us meat. We know not whether the name of Allāh ﷻ has been taken (upon its slaughter) or not? Nabī ﷺ replied, ‘You people say Bismillāh and eat.’ 'Āishah رضي الله عنها says, ‘the people referred to (in this Ḥadīth) were new Muslims.’” (Bukhārī vol.2 pg.828; Deoband)

It is clear that the slaughterers were Muslims, not disbelievers. This is further elucidated by Imām Mālik's رضي الله عنه narration (of the same Ḥadīth) where the addition of, “this was in the beginning of Islām.” (Fath al-Bārī vol.9 pg.792; Qadīmī) is found.

To believe that these people were non-Muslims is in fact tantamount to accusing the noble Ṣaḥābah رضي الله عنهم of Rasūlullāh ﷺ of the heinous crime of consuming meat slaughtered by polytheists which is expressly forbidden in the Qur'ān:

“Forbidden to you is carrion... and that slaughtered for other than Allāh.” (Al-Māidah 5:3)

The actual meaning of this Ḥadīth, as understood by similar narrations is that one should not entertain unfounded doubts about a Muslim that he would neglect to mention the name of Allāh ﷻ upon his slaughter.

“This is what is understood by the context of the Ḥadīth since the answer of Nabī ﷺ to the question was, ‘Say Bismillāh and eat.’ It is as though they (questioners) were told, ‘That is not your concern, rather what should concern you is to consume it (wholesomely in the Sunnah manner) by saying Bismillāh before partaking thereof.’” (Fath al-Bārī vol.9 pg.793; Qadīmī)

Ḥāfiẓ ibn 'Abdul-Barr رضي الله عنه has emphasized this point very clearly: “Similarly, the slaughter of the Bedouin

Muslims will be permissible (for consumption) since they usually know of the tasmīyah (at the time of slaughter).” Ibn 'Abdul Barr رضي الله عنه has concluded, “In this Ḥadīth, it is understood that the slaughter of a Muslim should be consumed and he should be regarded as having performed tasmīyah upon its slaughter (even when one is not certain about this fact) because with regards to a Muslim, one should entertain nothing but good thoughts unless concrete evidence is established to the contrary.” (Fath al-Bārī vol.9 pg.793; Qadīmī)

This import is borne out by other narrations of this same Ḥadīth as follows: “The narration of Ibn 'Uyayna رضي الله عنه (one of the Ḥuffāẓ of Ḥadīth) has the addition, ‘accept their oaths and eat’, i.e. take their word for it that they have taken tasmīyah upon slaughter (and partake without doubts).” (Ibid pg.793)

The Narration of Abū Sa'īd رضي الله عنه

Imām Ṭabrānī رضي الله عنه has recorded the narration of Abū Sa'īd رضي الله عنه though with a difference in wording that he said, “Accept their word that they have effected (Shar'ī) slaughter.” (and consume it without doubt). (Ibid)

The Narration of Imām Ṭaḥāwī رضي الله عنه

“Some of the Ṣaḥābah رضي الله عنهم asked Rasūlullāh ﷺ that, ‘Some Bedouins bring to us meat, cheese and fat. We know not the condition of their Islām, (i.e. they are Muslims but of what caliber, we are unaware).’ Nabī ﷺ replied, ‘Check that which is prohibited by Allāh ﷻ and abstain therefrom. In whatever Allāh ﷻ has not discussed, he has given you a concession. Your Rabb (Lord) does not forget. Thus, say Bismillāh (and partake).’” (Ibid)

Explaining this Ḥadīth, 'Allāmah ibn Tīn رضي الله عنه comments:

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Through mujāhadah (striving), fasting, tarāwīḥ and devotion, we will develop the quality of taqwā and its nūr will enlighten our hearts. This in turn will make our hearts such that not only will they begin to shun the filth of sin, they will also begin to despise it.

But why is it then, that having witnessed the passing of this blessed month often, our lives have not yet changed, and we continue to lead a life of sins. We need to strive to make this year's Ramaḍān a turning point in our lives, as there is no guarantee that we will live to see the next one. With this purpose in mind, let us ensure we follow these three points:

1. Abstain from sin. We must resolve to spend the entire month of Ramaḍān without committing even a single sin, and resolve to continue the same after Ramaḍān.
2. Do not waste a single second. We should make a timetable from now; set our times for our daily prescribed practices and slowly but surely increase them, e.g. our recitation of the Glorious Qur'ān, dhikr etc.
3. Make a firm resolution to change your life this Ramaḍān. Daily, we should sit and contemplate over our past, for at least fifteen minutes. In particular, we should think about what we were supposed to have done but failed to do, and how many opportunities were given to us by Allāh ﷻ yet were wasted. As a result we should make plans to improve our future lives.

In addition, Rasūlullāh ﷺ mentioned four things we must do abundantly in the month of Ramaḍān; two for the Pleasure of Allāh ﷻ and two that we cannot do without.

1. Recite in abundance the kalimah LĀ ILĀHA IL-LALLĀH.
2. Seek His forgiveness through istighfār.
3. Ask for His Jannah.
4. Ask His refuge from the Fire of Jahannam.

My late father, Ḥāfiẓ Ibrāhīm Dhorat ﷺ taught me a prayer during my childhood, which I assume he did keeping in mind the aforementioned ḥadīth of

Rasūlullāh ﷺ. He taught me to recite abundantly during the month of Ramaḍān:

لَا إِلَهَ إِلَّا اللَّهُ، أَسْتَغْفِرُ اللَّهَ، أَسْأَلُكَ الْجَنَّةَ، وَ أَعُوذُ بِكَ مِنَ النَّارِ

LĀ ILĀHA ILLA ALLĀH, ASTIGHFIRULLĀH, AS'ALU-KAL-JANNAH WA A'ŪDHUBIKA MINAN NĀR.

There is none worthy of worship besides Allāh ﷻ; I seek forgiveness from Allāh ﷻ; I beg from You [O Allāh] Paradise, and I seek refuge in You [O Allāh] from the Hellfire.

May Allāh ﷻ enable us all to truly value Ramaḍān this time round, making it the beginning of a new chapter in our lives in which we gain His pleasure and become as He wishes us to be. Āmīn.

Concern For Even Small Deeds

Kahmas ibn al-Ḥasan said to me: "I committed a sin for which I have been crying in regret for forty years." I asked: 'What was it?' He said: 'A friend of mine visited me once so I bought for him a fish (to serve to him). After he ate I stood up and took a piece of mud from the wall of my neighbour so he could use to wash his hand. This sin [taking the piece of mud without asking the permission of my neighbour] is what I have been crying about for forty years."

[Ḥilyat al-Awliyā']

The Status of Women in Islām

by Shaykh 'Abdul-'Azeez ḥafīzahullāh

The status of the Muslim woman in Islām is a very noble and lofty one, and her effect is very great in the life of every Muslim. Indeed, the Muslim woman is the initial teacher in the building of a righteous society, providing she follows the guidance from the Book of Allāh and the Sunnah of His Prophet ﷺ since adherence to the Qur'ān and the Sunnah distances every Muslim - male or female - from being misguided in any matter.

The secret of her importance lies in the tremendous burden and responsibility that is placed upon her, and the difficulties that she has to shoulder - responsibilities and difficulties some of which not even a man bears. This is why from the most important obligations upon a person is to show gratitude to the mother, and kindness and good companionship with her. And in this matter, she is to be given precedence over and above the father.

A man came to Allāh's Messenger ﷺ and said: O Messenger of Allāh! Who from amongst mankind warrants the best companionship from me? He replied: "Your mother." The man asked: Then who? He replied: "Your mother." The man then asked: Then who? The Prophet ﷺ replied again: "Your mother." The man then asked: Then who? He replied: "Then your father." [Related by Al-Bukhārī (no.5971) and Muslim (7/2), from Abū Hurayrah ؓ.] So this necessitates that the mother is given three times the kindness and good treatment than the father.

As regards the wife, then her status and her effect in making the soul tranquil and serene, has been clearly shown in the noble āyah (verse), in

His ﷺ saying:

"And from amongst His Signs is: That He created for you wives from amongst yourselves, so that you may find serenity and tranquility in them. And He has put between you love and compassion. Indeed, in this are signs for those who reflect." [Sūrah Rūm 30:21].

And do not forget about 'Āishah ؓ and her great effect, since even the great Ṣaḥābah ؓ (Companions) used to take knowledge of Ḥadīth from her, and many of the Ṣaḥābiāt ؓ (female Companions) learnt the various rulings pertaining to women's issues from her.

And I have no doubt that my mother - may Allāh ﷻ shower His mercy upon her - had a tremendous effect upon me, in encouraging me to study; and she assisted me in it. May Allāh ﷻ greatly increase her reward and reward her with the best of rewards for what she did for me.

And there is no doubt also, that the house in which there is kindness, gentleness, love and care, along with the correct Islāmic tarbiyah (education and cultivation) will greatly affect the man. So he will become - if Allāh ﷻ wills - successful in his affairs and in any matter - whether it be seeking knowledge, trading, earning a living, or other than this. So it is Allāh ﷻ alone that I ask to grant success and to guide us all to that which He loves and is pleased with. And may the prayers and peace of Allāh ﷻ be upon our Prophet Muḥammad, and upon his Family, his Companions and his followers.

Arrogance, Humbleness, and Inferiority Complex

by Khalid Baig

It has been called umm al-amrāḍ, or the root of all sicknesses of the heart. Prophet Muḥammad ﷺ warned that a person having even an iota of it in his heart will never enter paradise. This deadliest of all sins is kibr, or arrogance.

No one likes arrogance --- in others. We never like a person who is haughty, too proud, or condescending. We detest a person who belittles us and has a huge ego. Similarly, we love people who are humble, polite, and easy to talk to. We love people who give us respect and honor. Thus if we follow the principle of treating others the way we like to be treated, most of these problems might be cured. In reality, the treatment of umm al-amrāḍ requires a deeper look.

For that we need to appreciate the difference between adab or manners on the one hand, and akhlāq or morals on the other. While adab deal with one's external disposition, akhlāq as defined by Islām deal with our inner thoughts, feeling, and attitudes. In a healthy personality, the manners and morals are in harmony. But it is also possible to have the former without having the latter. The first concerns itself with how a person deals with others. The second is concerned with what a person thinks of himself. Two persons showing humbleness in their dealings with others, may have exactly opposite ideas in their minds. One may do it out of his or her "generosity"; the other may do it because he genuinely thinks that he is not better than the other person. The first person only has a shell of humbleness, which will crumble when tested. It is the second person who is really free of arrogance.

Real greatness belongs only to Allāh ﷻ, our Lord, Creator, and Master. Human beings are just a creation of Allāh ﷻ --- and a very small creation in comparison to the unimaginably vast universe. Anyone who understands this will realize that our proper status is only that of servants of Allāh ﷻ. In fact for a Muslim the real human model is none other than Prophet Muḥammad ﷺ who is the greatest of all human beings. His greatness lies in being the humblest of all servants of Allāh ﷻ! It is impossible for any person

who has this consciousness to entertain any notions of his own greatness.

This leads us to the definition of kibr, given in a famous ḥadīth: "Kibr is to knowingly reject Truth and to belittle other people." This ḥadīth exposes two strains of this deadly disease, both dealing with our exaggerated ideas of self-importance. The first suggests that I am more important than the Truth. The second suggests that I am more important than other people.

We know about the Quraish and Jews of Arabia who had come in contact with Prophet Muḥammad ﷺ and who knew in the heart of their hearts that he indeed was the Messenger of Allāh ﷻ. Their arrogance, though, kept them from accepting it. History has recorded statements from some of them who said we know he is the Promised Prophet but we will keep on opposing him to maintain our leadership.

While that was the most blatant form of arrogance, we can witness the same attitude on a smaller scale in our discussions and arguments. A person realizes that he was wrong, but then his pride keeps him from admitting it. No matter how polite or "humble" that person may appear to be ordinarily, this test shows the presence of arrogance in his heart. It is arrogance that keeps a person from saying "I am sorry."

The second strain involves our feeling of superiority with respect to other people. Islām's teaching is that one should never consider oneself greater than other people, because that Judgment will come from Allāh ﷻ, and Allāh ﷻ alone, on the Day of Judgment. None of us know what our end will be, whether we will end up being a winner or loser over there. The person who appears to be nobody here may end up with eternal bliss because of his goodness that only Allāh ﷻ knew. The person who is a big shot here may end up among the sinners who will be punished there, because of his evil that only Allāh ﷻ knew. How foolish, it is then to congratulate ourselves over our fleeting "superiority".

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Du'ā for the Month of Ramaḍān

'Āishah رضي الله عنها asked Rasūlullāh صلى الله عليه وسلم: "If I knew which night was the Night of Power, what should I say in it?" He commanded her to say the following:

اللَّهُمَّ إِنَّكَ عَفُوفٌ كَرِيمٌ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي

O Allāh, You are the Most Forgiving, the Most Gracious, and you love to forgive; so forgive me. (At-Tirmidhī)

Thus, we should frequently recite this du'ā in the month of Ramaḍān.

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"Concerning tasmiyah upon slaughter carried out by others of which they are unaware, there is no obligation upon them regarding it. The (slaughter) will only be held incorrect when such evidence is established. Allāh صلى الله عليه وسلم has not made it obligatory upon any Muslim to be aware of tasmiyah upon the slaughter of another Muslim, since the slaughter of another Muslim will be always regarded as correct (accompanied by tasmiyah) unless evidence is established to the contrary." (Ibid pg.794)

The above should be sufficient to clarify any doubt in the meaning of the Ḥadīth of Bukhārī.

Importance of Muslim Unity with Regards to Ḥalāl Meat

Shayṭān is ever prepared to bring about division as this will inevitably lead to the collapse of the Muslim Ummah. In his untiring efforts, he has overlooked no sphere of life to cause his mischief even to the extent of nourishment. Allāh صلى الله عليه وسلم has warned us of Shayṭān's inroads in this regard as has been explained already. Shayṭān, possessed of a keen intelligence and discernment knows full well that once the Muslims cannot interact and mix with one another due to suspicion in regards to ḥalāl and ḥarām, this will bring about the much awaited split in the global community of Islām. To combat this,

it is required that Muslims take courage and band together to solve this problem, irrespective of color and race, since the commands of Allāh صلى الله عليه وسلم are universal. Due to this solidarity, the Muslims of South Africa, although a minority (around 3 - 4 %) have progressed far ahead in eliminating this problem. With a bit of extra physical and monetary sacrifice, they have managed to establish their own abattoirs in different parts of the country.

If Muslims in other parts of the world who have, Alḥamdulillāh, become a sizeable community were to show such unity and get together, there is every confidence that the problem would be eliminated with little difficulty.

To conclude this, let us ponder upon the following words of Nabi صلى الله عليه وسلم:

"The lawful is clear and the unlawful is clear. Between these lie matters of confusion. Regarding these, many are ignorant. Whomsoever falls into these, falls into the unlawful, like a shepherd grazing (his flock) upon a sanctuary's perimeter very soon falls into trespass. Beware! Every king possesses a sanctuary and the sanctuary of Allāh صلى الله عليه وسلم are His prohibitions. Take note! In the body there is a piece of flesh such that when it is good the entire body is good; when it is corrupt the whole body is corrupted. Listen! It is the heart." (Arba'in Nawawiy)

Did you know...

A Muslim Mathematician and Astronomer, Muḥammad ibn Musā al-Khwarizmī, discovered algebra! And algebra was named after his book, Kitaab al-Jabr.

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What if a person does have edge over another person in measurable worldly terms? How then can he not consider himself superior than the other person in that respect? The point is sometimes made in half jest: it is difficult to be humble when you are so great. Islām does not ask us to reject reality and imagine we don't have what we really do. Rather it asks us to take a deeper look at the reality and not be misled by a superficial perception of it. And the simple reality that escapes many is that our health, wealth, talents, and power are not of our own creation. God gave those to us as a test and He can take them back whenever He wills. Those who are conscious of this reality, their blessings will produce gratitude in them; those who are blind to it will develop pride and arrogance.

Some forms of kibr are subtle. If a person is embarrassed to bow to Allāh in the presence of non-believers, that is a case of "kibr in the face of Allāh ﷻ," says Mawlāna Ashraf 'Alī Thānvi.

While throughout history humanity had agreed on the evil of arrogance and the virtue of humbleness (despite its failures in practice), this century has seen new dogmas that aim at changing the definitions of good and evil. Humbleness is no longer desirable. Rather, one has to avoid "Inferiority Complex." Alfred Adler (1870-1937) gave us that term. According to him, life is a continuous struggle to move from a position of inferiority to a position of significance. Those who fail to make the progress, develop inferiority complex, which can be treated by increasing self-esteem. Unfortunately today such pseudo-science is accepted as gospel truth.

The truth is that problems arise when we turn away from reality. A humble person is a happy, content, grateful person who thanks God for his blessings and has no notions of his own superiority. False notions of superiority or of one's entitlements in life, on the other hand, lead to frustrations and complexes.

Ramadhan

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

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