

Al Hikmah

The Wisdom

Ḥāfiẓ Muhammad Patel Ṣāhib ﷺ

Ḥaḍrat Mawlānā Muhammad Saleem Dhorat ḥafīzahullāh

It is the practice of Allāh ﷻ that in every era, He creates amongst us such individuals who are a beacon of light for all. They are blessed with such qualities, that those fortunate to spend time with them are left in astonishment. Their character is naturally one of extreme aspiration, determination and ambition; all of which does not waver when faced with difficulties and trials; which does not weaken with the passing of time; nor does it diminish in the slightest from its peak. Such individuals persevere and persist in the pursuit of their goals and their steadfastness and determination is an inspiration for both the young and old. One such blessed individual was Ḥāfiẓ Muhammad Patel ṣāhib ﷺ, the Amīr of the Da'wah and Tablīgh movement in the UK and Europe.

Born in 1926, in a small village by the name of Manekpore Takoli, Gujarat, India; Ḥāfiẓ ṣāhib ﷺ spent the first twenty-one years of his life there and memorised the Glorious Qur'ān in

his childhood. Upon the birth of Pakistan in 1947, he migrated and settled in Karachi. He was an average person leading an ordinary life, yet his natural disposition of high aspiration and the decreed destiny of becoming a source of guidance for many was to soon transpire. It was in Karachi that he accepted the invitation to spend three days with the Tablīgh Jamā'ah, and this was the moment which kindled the sparks of concern and worry for the Ummah, which went on to engulf his life and remained so profound in Ḥāfiẓ ṣāhib ﷺ till he breathed his last.

Migration to England

Ḥāfiẓ ṣāhib ﷺ migrated to England in 1962 at the age of 36. He settled in Nuneaton in Warwickshire and began working in a factory.

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Questions & Answers

Q Is it permissible to perform wuḍū with hot water?

A To perform wuḍū with any water is permissible, be it hot or cold. It is, however, makrūh (detestable) to perform wuḍū with the water heated under the sun due to medical reasons. Naṣbur Rāyah reads:

“The water was heated in a bottle for ‘Umar رضي الله عنه and he used it. He said, ‘Do not bath using water that has been heated in sunlight for it causes leprosy.’” (Narrated by Dārul Quṭnī: vol.1, p.44)

Aṣḥab رضي الله عنهم Ibn Sharīk narrates: I said, ‘I became impure. I was scared of the cold... I put stones and heated water. Then I washed with it.’ Aisha رضي الله عنها is reported to have said, ‘The Prophet of Allāh صلى الله عليه وسلم forbade from performing wuḍū with the water heated under sunlight.’” (As-Si’āyah: vol.1, p. 336 - 337) (Fatāwā Haqqānia: vol. 2, p. 515)

Q Itches sometimes continue to discharge liquid. Sometimes a thick liquid is also discharged with it. Are the liquids impure?

A If the liquids spread from its place, the wuḍū will be nullified. (Raddul Muḥtār: vol. 1, p. 148)

Q The nose sometimes discharges a thick, pus coloured liquid. Does this nullify one’s wuḍū?

A Normal nasal discharge that has become thick, will not nullify one’s wuḍū. However, if the discharge is pus, the wuḍū will be nullified. (Fatāwā Maḥmūdiyyah: vol. 5, p. 65)

Q It has become common to talk while performing wuḍū. Is it correct to talk at this time?

A Wuḍū is a source of great worship like ṣalāh, whose purpose is to revive and refresh the remembrance of Allāh صلى الله عليه وسلم. The Holy Qur’ān says: “Establish prayer for my remembrance.” Therefore, one should remember only Allāh صلى الله عليه وسلم while performing wuḍū as well. Talking about worldly affairs should be avoided. The jurists have declared it against the etiquettes of wuḍū to talk during it. It is mentioned in Kabīrī, “It is one of the etiquettes of wuḍū not to talk while performing it.” (Kitābul Fatāwā: vol. 2, p. 55 -56)

The Pond of Milk

There was a king who had a pond dug for him. Once the pond was dug, the king ordered his people that one person from each household must bring a glass of milk during the night and pour it into the pond. So, by morning the pond should be full of milk. After receiving the order, everyone went home. One man thought that since everyone will bring milk, he could sneak a glass of water and pour it into the pond. Because it will be dark at night, no one will notice. So, he quickly went and poured the water in the pond. In the morning, the king came to visit the pond and to his surprise the pond was filled with water! What had happened was that everyone was thinking like the man that, “I don’t have to put milk, someone else will do it.” ... Dear friends, when it comes to helping the religion of Allāh صلى الله عليه وسلم, do not think that others will take care of it. Rather, it starts from you. So, change yourself to the way of Allāh صلى الله عليه وسلم to serve Him and that will make a difference.

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The Blessing of Daughters

(Part 2 - Continued from Al Hikmah V1 I5)

It has been narrated in a ḥadīth that the Holy Prophet ﷺ has stated that, "If parents are kind and generous towards their daughters, then they will be so close to him (The Holy Prophet ﷺ) in Jannah, like one finger is to the next." (Muslim) The Holy Prophet ﷺ has also stated that, "The person who is faced with hardship due to his daughters, and does ṣabr (is patient), then his daughters will be a pardah (curtain) between him and the Hell-fire." (Al-Bukhārī) Sayyidunā Jābir ؓ reported that the Messenger of Allāh ﷺ said,

"...and whoever brings up three daughters or a like number of sisters, training them well and showing kindness to them till Allāh ﷻ enriches them (i.e. till they reach the age of puberty), Allāh ﷻ will guarantee Paradise for him." A man asked: "O Messenger of Allāh! Does this apply to two also?" He said: "even to two." If they had asked whether to one also, the Messenger of Allāh ﷺ would have said that, "even to one..." (Al-Mu'jamul Awsat)

Sayyidunā Ibn 'Abbās ؓ recounted, "Whoever has a daughter and does not bury her alive, nor treat her with contempt, and does not favour her brothers over her, Allāh ﷻ will grant him entry into Paradise." (Sunan Abī Dāwūd)

Daughters are without doubt a great blessing from Almighty Allāh ﷻ. They are a means of salvation and a path to Jannah (Heaven) for their parents. The crux of one narration states that, "One who loves his daughters and withstands the hardship of grooming and getting them married, Almighty Allāh ﷻ makes Jannah wājib (compulsory) on him and keeps him protected from the Fire of Hell." And in another ḥadīth, the beloved Prophet ﷺ said: "They will be a shield for him from the Fire." (Al-Bukhārī)

"Daughters are a gift from Almighty Allāh ﷻ. Those parents who are kind towards them, then Almighty Allāh ﷻ is generous towards such parents. Those who are merciful to their daughters, Almighty Allāh ﷻ is Merciful towards them." (Anīsul Arwāḥ)

"When a girl is born to a family, then between the parents and Hell, there shall be a distance of five hundred years." (Anīsul Arwāḥ)

It has been stated that: when parents rejoice at the birth of a daughter, this is greater than making Ṭawāf of the K'abah seventy times. (Anīsul Arwāḥ)

When Imām Aḥmad Ibn Ḥanbal ؓ would hear that one of his relatives or friends had a baby girl, he would say to them, "Congratulations for the Prophets ﷺ were mostly fathers of daughters." (Tuḥfatul Mawdūd)

Muslims should also remember that the family of the Holy Prophet Muḥammad ﷺ is from his beloved daughter Sayyidah Fāṭima Ḍahrā ؓ.

With these open and authentic texts, with the enhanced and repeated good news, the birth of girls is not at all a fearful burden nor is it a bad omen. On the contrary, it is a blessing to be thankful for and a mercy to be desired and requested because it is a blessing of the Almighty ﷻ and a reward to be gained.

Dear brothers and sisters! Rejoice on the birth of your daughters, love and guide them and give them that which is due to them from your belongings. Do not deprive them of their inheritance as they also have say in this. Remember! Daughters are a blessing and not a burden.

Did you know...

Muslim scholar, Ibnul Haytham (Alhazen), who was born in A.D 965, formulated the scientific method and has been referred to as "the world's first true scientist." He is also often regarded as the first theoretical physicist. Additionally, he developed what is called celestial mechanics, which lead to the eventual work of Europeans such as Copernicus, Galileo, Kepler, and Newton.

-Al-Khalili, Jim. "The 'First True Scientist.'"

Motherhood

Khalid Baig

In April, President Clinton gathered an army of former presidents, state governors, city mayors and hundreds of prominent people from all 50 states to address one of the most pressing problems facing America today. He brought former chairman of the Joint Chiefs of Staff, Colin Powell, to lead this army. Their task: Solve the problem of 15 million young Americans who are considered at-risk youth.

“They are at risk of growing up unskilled, unlearned, or, even worse, unloved,” said Powell, who was appointed chairman of President’s Summit for America’s Future. The problem has “the potential to explode our society,” he warned.

He was not exaggerating. 15 million in a total population of about 60 million youth is a huge number. Mostly they come from dysfunctional families and fall victims to the “pathologies and poisons of the street.” Every year 3.4 million of them try drugs. Half a million attempt suicide. A lot of them will drop out of high school and will be functionally illiterate in a country with free universal education. Their sexual mores differ little from those of breeding horses (70% have done it before the age of 17). Recently a prominent lawyer and writer, Alan Dershowitz, suggested reducing the age of consent to 15. (Marriage at that age will, of course, remain illegal). Violent crimes committed by these youngsters have become such a problem that in May the Congress passed the Juvenile Crime bill that allows people as young as 13 to be treated as adults in the criminal justice system.

What is Powell’s solution for this daunting problem? He will find mentors -- adult volunteers who will take care of these children. But what happened to their own parents? They were not killed in a war, or by a plague, or some other natural disaster. Their problem is self-inflicted. Mothers left the home to “realize their full potential” on the factory floor, in the show room, or in the office. A society that belittled the task of home-making lost the home-makers. With the free mixing of men and women in the work place, one thing led to another. The home was de-

stroyed from both ends.

Life is fun. Home-making is dull. Children are a burden. Now 15 million of them are a burden on the society. It remains to be seen how a society, whose members could not take care of their own children, will make them take care of other’s children. But the elite team of American leaders could not bring itself to admitting that the root of the problem has been in the forcing of the women out of the home.

Former Soviet leader Mikhail Gorbachev was a little more candid. In his 1987 book Perestroika, he mentions the “paradoxical result of our sincere and politically justified desire to make women equal with men in everything.” He notes: “women no longer have enough time to perform their everyday duties at home -- housework, the upbringing of children and the creation of a family atmosphere. We have discovered that many of our problems -- in children’s and young people’s behavior, in our morals, culture and in production -- are partially caused by the weakening of family ties and slack attitude to family responsibilities.” Hence the question: “what we should do to make it possible for women to return to their purely womanly mission?”

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The Sunnah... Using a Miswāk

One of most practiced actions in the life of Nabī ﷺ was the use of a miswāk. He would constantly use the miswāk while encouraging the Ṣaḥābah ﷺ to also practice this sunnah of his. Abū Hurairah ﷺ narrated that Nabī ﷺ said, *“If it were not that it would be difficult on my nation, then I would have ordered them to use the miswāk for each prayer.”* (At-Tirmidhī)

Abū ‘Abdillāh Muḥammad Ibn Mājah رحمته الله – [209 – 273 A.H.]

Imām Ibn Mājah رحمته الله was born in the city of Qazvin in the northern Persian province of Dailam. After gaining aḥādīth from the many great religious scholars of his city, he travelled to seek knowledge at the young age of 21. Imām Ibn Mājah رحمته الله is said to have visited Baṣrah, Kūfah, Baghdād, the Ḥijāz, Makkah, Syria and Egypt to hear and gather aḥādīth. Amongst his teachers were Jabbāra Ibn ul-Mughlis, Ibrāhīm Ibn ul-Munzar, Hishām Ibn ‘Umar, Abū Bakr Ibn Shaibah and more رحمته الله. Ibn Khallikan writes that Imām Ibn Mājah رحمته الله held the position of an Imām in the subject of ḥadīth. Abul-‘Alī Khalīlī says he was a great scholar of Qur’ānic exegesis, aḥādīth and history. Adh Dhahabī stated that he was a ḥāfiẓ and warehouse of Prophetic knowledge. Imām Ibn Mājah رحمته الله is known to have authored three books, popularly known as Sunan Ibn Mājah, At-Tafsīr and At-Tārīkh. Imām Ibn Mājah departed from this world during the blessed month of Ramaḍān 273 A.H. in Qazvin, the city of his birth.

Ensure Death with Imān

The one who: (a) goes to bed in the state of wuḍū, (b) lies down facing towards their right, (c) recites the following du‘ā and (d) thereafter, does not engage in wordly conversation; if he/she passes away that night then he/she will pass away with Imān.

اللَّهُمَّ أَسَلَمْتُ نَفْسِي إِلَيْكَ وَوَجَّهْتُ وَجْهِي إِلَيْكَ وَاللَّجَأْتُ ظَهْرِي
إِلَيْكَ وَقَوَّضْتُ أَمْرِي إِلَيْكَ رَغْبَةً وَرَهْبَةً إِلَيْكَ لَا مَلْجَأَ وَلَا مَنَاجَا
مِنْكَ إِلَّا إِلَيْكَ أَمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ وَبِنَبِيِّكَ الَّذِي أَرْسَلْتَ
(رواه البخاري)

Translation: O Allāh! I have surrendered myself to You and I have turned my face towards You and entrusted my matters to You and made You my protector, longing (for Your mercy) and fearing (Your punishment). There is no place of refuge nor a place of escape from You except (to turn to) You. I have believed in the Book You have revealed and I have believed in the Prophet you have sent. (Al-Bukhārī)

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In those days, Masājid were seldom to be found and non-Muslim employers were unfamiliar with Islām and its teachings, therefore it was difficult to get leave to fulfil religious obligations, even for Jumu‘ah Ṣalāh. Such conditions meant it was a great challenge for people to remain steadfast on their religious duties. As the obligation of Jumu‘ah Ṣalāh is an extremely important devotion, Ḥāfiẓ ṣāhib رحمته الله used to make brief absences on Friday afternoons which caused issues at work. Eventually, he left his job solely for the fact that he was unable to offer Jumu‘ah Ṣalāh.

Relocation to Dewsbury

Ḥāfiẓ ṣāhib رحمته الله moved to Dewsbury in 1964 and began teaching in a Madrasah on Wharf St, Saville Town, which was being run at the residence of brother ‘Abdullāh Patel. After two years, a house was bought on Saville Grove with the intention of establishing a Masjid and Madrasah. Thereafter, Ḥāfiẓ ṣāhib رحمته الله took up the role of imām and teacher there. This Masjid remained the centre for the Tablīgh Jamā‘ah for a number of years, until the construction of the current Markaz on South Street in 1978, under the supervision of Ḥāfiẓ ṣāhib رحمته الله.

Dedication to Tablīgh

Ḥāfiẓ ṣāhib رحمته الله had acquired a connection with the Tablīgh Jamā‘ah from when he was residing in Pakistan. He was a passionate advocate of the work and sincerely wished that the work would flourish so that people can come closer to Dīn. One of the greatest attributes Ḥāfiẓ ṣāhib رحمته الله acquired from the Tablīgh Jamā‘ah, was his sincere worry and concern for the Ummah. He relentlessly strived and endeavoured to bring as many Muslims close to Dīn as possible. He could not bear to see Muslims forgoing their duties to their Creator. He would go from town to town and country to country to advise Muslims to remember Allāh رحمته الله and their duties towards Him. His nights were spent in crying and beseeching Allāh رحمته الله for the guidance of the Ummah. One of the most outstanding qualities I had witnessed in Ḥāfiẓ ṣāhib رحمته الله was that he would always talk about Dīn; he would seldom talk about anything else.

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Well, Gorbachev (and the world), listen to the best Teacher and Guide for humanity, Prophet Muḥammad, ﷺ. He elevated the women from their status as chattel to the dignity of being equal servants of Allāh ﷻ with men. Yet their status in society was not conditioned upon entering man's world. Their most important task is to take care of the home and children. "Take care of your home for THAT is your Jihād." (Musnad Aḥmed). Jihād is the epitome of Islamic life. Declaring home-making as Jihād for women is giving it the highest possible status in an Islamic society.

Not only is it an all-important task, only women are uniquely qualified to do it. It is not by accident that pregnancy and nursing are purely feminine tasks. Allāh ﷻ has given women the special talents and psychological makeup needed to take care of the children. There is no substitute for mother's milk or mother's love. No one can extract and bottle motherly compassion. Her patience, kindness, willingness to sacrifice her own comforts, and her natural affinity for children -- and the children's natural affinity for the mother -- are the key to successful upbringing of children. A mother understands the children's problem even when they cannot express it. She can

uniquely sense their needs, both physical and emotional. She can satisfy some of these herself. For others, children need the father. But even he needs her insights in discharging his responsibilities in this area. No day care center or nursery can make up for the absence of the mother and father. "What the children need for their upbringing is not a poultry farm," says Muftī Taqī Uthmānī.

Mothers are the silent workers who are indispensable for building character of the next generation. A believing mother who understands the crucial nature of her responsibility, will imbue her children with faith and moral values, as only she can. She will raise children with courage, honesty, truthfulness, patience and perseverance, love and kindness, faith and self-confidence. On the other hand, a society without mothers and home-makers will produce at-risk youth.

In a way their role is like that of the archer's in the battle of Uḥud. It looked less important, but was the key to the fate of the entire army. If women hold on to their front, the entire army will succeed. If they leave it for "greater action" elsewhere, everyone will lose.

V	N	M	A	D	B	E	F	E	V	B	Q	Z	R	S	I	P	Q	U	E	M	W	CHILDREN OF NABI
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M	M	Y	N	O	Z	S	R	B	J	T	L	F	W	Z	S	X	O	V	K	A	E	FATIMAH
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																						TAHIR
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																						} Nicknames of Abdullah

Al-Hikmah Academy

(A division of Al-Hikmah Foundation)

Toronto • Canada

Tel: +1 647 868 2540

Email: info@alhikmah.ca

