



# **THE FRAGRANCE OF EAST**

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# The Fragrance of East

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## Demostration of Islamic Equality and Fraternity

S. Abul Hasan Ali Nadwi

The *Hajj* is a victory for Islamic nationalism over racial, linguistic or territorial nationalisms for which a large number of Muslim countries also have, unfortunately, fallen. It is a proclamation as well as a most impressive manifestation of Islamic nationalism. On reaching there, the Muslims cast away their national or local garments which differentiate them from one another and to which some of them have become attached to the extent of being clannish and parochial, and put on the national robe of Islam, called *Ihram*, and they all sing the same song of humbleness and submission.

○ God! Here I am ! Here I am in Thy presence! Thou hast no partner! Here I am! All praise is for Thee and from Thee are all blessings! To Thee alone belongs Power and Rule! Thou art without partner!. ■

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## Wisdom of Qur'an

*"If We wished, We could take away that which We have revealed unto you; then you would find none there over to plead against Us."*

(Surah al-Isra:86 )

### Commentary:

Ibn Mas'ud explained that a time will come when a wind will blow from the Syrian region after which nothing will be left of the Qur'an neither in print nor in the breasts. In support of his words, Ibn Mas'ud recite this verse (Ibn Jarir). This report is trustworthy (Qurtubi). The report is in Sa'id b. Mansur, Ibn Abi Shaybah, Ibn al-Mundhir, Ibn Abi Hatim, Tabrani, Hakim, (who declared it sahih), Ibn Marduwayh and in Bayhaqi's "Sho'ab al-Iman". (Dhahabi agreed with Hamikm in ruling it as trustworthy: S. Ibrahim). The report has also come through Mu'adh b. Jabal, through Abu Hurayrah in Ibn Abi Hatim and Hakim who rated it Sahih, and through Hudhayfah b. al- Yaman in Abu al-Sheikh, Daylami and Ibn Arduwayh (Shawkani).

The report of Hudhaifah says, "The Qur'an will get worn as the print on a cloth (gets worn) until a time will come when people will not know what is fasting, or Prayers, or Hajj, or charity. In that phase a time will come to pass on Allah's Book a night after which not a verse will remain on the earth. Thereafter, very old men and women will say, 'We found our forefathers saying these word: 'there is no god save Allah.' They wouldn't know what is Prayer, or fast, or Hajj, or charity.' At that Sila (b. Zufar) asked. "Of what benefit will the words 'there is no god save Allah' be to them?" Hudhayfah ignored the question. He asked him three times. Hudhayfah finally turned to him and said, "O Sila. It will rescue them from the Fire." He said it three times.

*"Except for a mercy from your Lord. Surely, His bounty has ever been great upon you. Say, 'If the men and Jinn gathered together to produce the like of this Qur'an, they will never produce its like, even if some of them were helpers unto others."*

(Surah al-Isra 87 )

### Commentary:

It is said that a group of Jews visited the Prophet (saws) and accused him that what he had brought of the Qur'an was not revelation. They demanded that he should bring a true one, or they will bring something equivalent of what he had brought. In response Allah (swt) revealed this verse (Ibn Jarir). ■

## Pearls From the Prophet Mohammad (PBUH)

Abu Hurairah narrates that "the Apostle of God, once, happened to pass by a heap of corn (which belonged to a trader). The Apostle of God thrust his hand into it and his fingers felt damp. On being asked, the trader replied that rain had fallen upon it. (So, he had placed the wet corn that was on the top under the dry corn). The Apostle of God, thereupon, observed: 'Why did you not let the wet corn remain on the top so that the buyers could see it? (Listen), he who deceives is not of us. "

-Muslim

### Commentary:

Another version of the same incident quoted by Tabrani in Mo'jam-iKabeer-wa-sagheer, on the authority of Hazrat Ibn-e-Masud, has it that the Apostle of God, lastly, said: "The sequel of such deceitfulness is hell. ■

*"Relates Wasila bin el-Asqa that 'I myself heard the Apostle of God say; he was saying: 'Whoever sold a defective thing to anyone without disclosing the defect to the buyer would be caught, permanently, in the wrath of God.' (Or was it) (that) 'he would always be cursed by the Angels?'"*

-Ibn Majah

### Commentary:

Sometimes, a narrator is not sure of the exact words spoken by the holy Prophet, and by way of caution, he indicates his lack of certainty while relating the event. In the above Tradition, too, Hazrat Wasila bin el-Arqam was caught in two minds and could not decide whether the Prophet had said about the deceitful seller that "he would be caught, permanently, in the wrath of God," or that "he would always be cursed by the Angels." ■

## ***Editor's Note***

### **The Hajj**

The Hajj is one of the basic pillar (Rukn) of Islam for those Muslims who can physically and financially afford it. The occasion of its performance comes only once in a year. Its significance is such that whole community gets electrified and activated. This year it falls in the first week of October.

The Holy Qur'an says:

"And proclaim unto mankind the pilgrimage (The Hajj). They will come unto thee on foot and also on every lean camel; they will come from every "deep ravine that they may witness things that are of benefit to them, and mention the name of Allah on appointed days over the beast of cattle that He hath bestowed upon them. Then eat there of and feed there with the poor and the distressed. Then let them make an end of their unkeptness and pay their vows and go around the ancient House (The Ka'ba)" (xxii:27 -29)

Imam Ghazali writes: "If there is an earnest desire for nearness to God, a Muslim will be compelled to strive for it. A lover is passionately attached to every thing that bears an association with the beloved. The House of Ka'ba is associated with God and a Muslim should, therefore, instinctively feel drawn to it, to speak nothing of the attraction of the Recompense promised on it." (Ihya-ul-Uloom, Vol 1 p:24)

To those who will be in the sacred land of Arab and also those who intend to go there in near future following advice is being offered:

1. Remember that you are on a blessed journey. This journey, which is a migration toward Allah, is based on belief in His Unity (tawheed), on sincerity toward Him, on responding to His call, and on obedience to His commands. There is no greater reward than that of a Hajj which is acceptable to Allah Ta'alah-the reward of the Garden of Paradise.
2. Be on your guard against the mischief of Satan, who intends to cause dissention among you. Love each other as brothers and avoid disputes and disobedience to Allah. Know that the Messenger of Allah (may peace and blessings of Allah be on him) said, "None of you has truly relived unless he likes for his brother what the likes for himself."
3. Whenever you have a question concerning religious matters or concerning the Hajj, ask knowledgeable Muslims until you receive a satisfactory answer. This is in accordance with what Allah has said: "If ye realise this not, ask of those who possess the Message." It is also in accordance with what the Prophet (PBUH) has said: "When Allah intends good for someone, He gives him understanding of the religion."
4. Know that Allah has made certain acts fard (obligatory) and other acts sunnah (according to the practice of the Prophet, peace be on him). Allah does not accept a sunnah which violates some fard. Some pilgrims ignore this fact when they harm believing men and women in their zeal to kiss the Black Stone, to hasten in their circuits

around the k'abah, to make salah behind the Station of Ibraheem, to drink from Zamzam, and similar practices. These practices are sunnah. To harm any believer in doing them is haram (prohibited). How is it possible to carry out a sunnah observance while doing a haram deed? Therefore, avoid hurting each other, and Allah will grant you His mercy and will increase your reward.

We would also like to emphasize the following:

- (a) It is not fitting that a Muslim man performs his Salat next to, or behind a woman in the Sacred Mosque or at any other place if it is at all possible to avoid doing so. Women should pray behind men.
- (b) The doors and entrances to the Sacred Mosque are for traffic and should not be blocked by people praying there, even though if it is to join the congregational prayer that may be in progress.
- (c) It is not permissible to block the free flow of people around the K'abah by sitting near the K'abah, by praying near it, or by standing near the Black Stone, or al-Hijr or at the Station of Ibraheem, especially when the place is crowded, as this is a source of harm to other people,
- (d) While safeguarding the dignity of Muslims is a fard, kissing the Black Stone is a sunnah, A fard cannot be sacrificed for a sunnah, When the area is crowded, it is sufficient to point to the Black Stone, saying "Allahu akbar," and to continue to move with the flow of people without causing a break in the lines. Indeed, keeping an easy flow during circuits is the most commendable thing.
- (e) It is not a sunnah to kiss the Yamani corner, but to touch it with the right hand, if it is not overcrowded, and say: "Bismillahi wal-lahu akbar," But if it is difficult to touch it, then move on, do not point to it with your hand, or say takbir, For it is not reported of the Prophet. It is mustahabb (good) to recite the following supplication in between the Yamani corner and the Black Stone:

"Rabbana atina fid-donya hasanatan wa fil-akhirati hasanatan wa qina adhaban-nar",

Finally, the best advice we can give is that one should follow the Book of Allah and the sunnah of His Messenger (peace be on him) in all what one does.

"Obey Allah and the Messenger in order that you may receive mercy,"

**S.A.**

We solicit articles for publication in The Fragrance of East. Suitable remuneration will be paid to writers. We prefer receipt of articles on:

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## Hajj (Pilgrimage): Manifestation of Islamic Brotherhood

- S.Abul Hasan Ali Nadwi

Hajj (Pilgrimage) is the fourth pillar of Islam. If a Muslim does not perform Hajj in spite of his ability to perform it, he may be considered a renegade according to some Quranic verses and Traditions. This obligatory deed is performed at Makkah al-Mukarramah in Saudi Arabia in specified days of a specific lunar month.

### Relevance of Prophet Ibrahim's Story to Hajj

Prophet Ibrahim (Abraham) was a son of an idol-maker who was also a priest at the largest centre of worship in his home city. Thus both by profession as well as faith, he was strongly committed to the worship centre he was associated with. This was a difficult situation because if faith is coupled with material gain, the attachment becomes more rigid and uncompromising. There was nothing in that environment which would have created in Prophet Ibrahim's heart faith in and love for One God and persuaded him to revolt against the prevailing polytheistic way of life. But Prophet Ibrahim whose noble heart was prepared to shine with the light of prophethood and who was destined to work for creating a new world had to act in a different way:

We bestowed aforetime  
On Abraham his rectitude  
Of conduct, and well were  
We acquainted with him.  
(XX1: 51)

Prophet Ibrahim began his revolution from a place where sometimes even great revolutions of the world did not have an access. This was his family life - a place where a person is born and raised and where he wishes to live all his life. Then all those incidents came to pass which have been narrated in the Quran clearly and effectively. They included Prophet Ibrahim's breaking down the idols, rage of the priests over it multiplied with surprise and helplessness, their revengefulness against Prophet Ibrahim, their making a fire for him, the fire becoming cool on him, and his bold and eloquent dialogue with the tyrant king of the time.

Prophet Ibrahim's revolt reached a stage where the whole city turned against him. The government also became hostile and tried to hurt him. But he remained unimpressed, as if he expected such repercussions. Calm and contented, he migrated from his city and began his journey alone and helpless, with faith in Allah as his only support. Wherever he went, he saw the same type of human beings and found the same evils of idol-worship, polytheism, ignorance and slavery to desires from which he had escaped. He reached Egypt where he faced a great trial and suffered from an insulting experience as the ruler there developed an immoral inclination toward his wife. But he was able to leave Egypt

with his wife unhurt. He then reached Syria and found it hospitable and suitable for his stay. He decided to stay there and I began his work of denouncing the practice of idol-worship and calling people toward the Oneness of Allah.

In Syria which was rich in greenery, means of provision, and beauty of nature, Prophet Ibrahim felt comfortable and at home, but soon he was commanded by Allah to move toward a new country which was sharply opposite to Syria due to its severe climate and formidable natural setting. He was not his own master; his heart was not attached to any specific land, no matter how rich and beautiful it was. He was Allah's slave and His messenger. For him the whole world was his homeland and the whole human race was his family. He therefore, gladly got ready and migrated to Saudi Arabia from Syria with his wife Hajra (Hagar) and his son Ismail.

Allah further ordered him to leave alone his wife and child in a specific valley which was surrounded by barren hills burnt with extreme hot climate. The place had no water which is necessary for sustaining life and looked so awesome with a heavy silence hanging over it. There was no friend or well-wisher around whose presence could have been a source of comfort for him. He had leave his weak wife and new born child alone there simply because it was Allah's order and did so with full trust in Allah's mercy and power. He was expected not to manifest any hesitation or fear at that time. Ibrahim, may Allah be pleased with him, obeyed the order of Allah with prophetic grace, showing complete disregard for natural

resources necessary for survival and reposing all trust in Allah, the Unseen, the Omnipotent.

After Prophet Ibrahim left his family alone in the valley, the child became restless with thirst, but there was no water around, not even in ditches which sometimes contained some water. The mother felt alarmed for the child's safety and restlessly ran between two hills, Safa and Marwa, in search of water. When she reached the second hill, she thought of her child left out unattended and ran back to the first hill to be able to see the child from there and make sure that he was safe. Then again, pressed by her child's urgent need for water, she ran to the second hill hoping that she might find a traveler there or a sign leading to water. Although she was wife of a prophet and mother of a Prophet-to-be, she adopted necessary means to solve her problem and did not consider it an act against the spirit of her trust in Allah.

No Doubt, she was restless but her faith in Allah remained unflinching. The scene was truly unique and unprecedented. Then Allah's mercy came to her rescue and miraculously a fountain welled up there, which was later called *Zamzam*. This auspicious source of water flows ceaselessly since then. It never dries out nor does it show any sign of decrease in its water stock. It is used by people throughout the world and generation after generation until today people have been getting water from it profusely. Allah has granted this water abundance and power to cure and sustain. To drink this water also carries reward.



Allah made this act of a sincere believing woman, running between Safa and Marwa, an obligatory condition for Hajj for all pilgrims, whether they were scholars, philosophers, or emperors. Unless they walk briskly between the two hills, which called Sa'i in Islamic terminology, their Hajj is not complete. The Sa'i very appropriately symbolizes the ideal life style of a true believer because it embodies both reason and emotion, feeling and faith. A Muslim makes use of his reason for fulfilling the needs of this life, but at times he also submits to his emotions which are, in fact, rooted more deeply in him than even the reason. He lives in a world full of adornments and attractions, but, following the example of a believer performing Sa'i between the hills of Safa and Marwa in Makkah al-Mukarramah, he keeps on moving without getting distracted by one thing or the other or stopping unduly at a place. His eyes are set on his destination and he is solely concerned about his future. He considers his life as a few rounds of Sa'i that he makes in obedience to his Lord following the precedence of his predecessors. His faith does not interfere in his quest for knowledge and exploration and his Sa'i does not disturb his trust in Allah. The true value, spirit, and message of Sa'i may be expressed in two words: love and submission.

Now the child grew up to the age where his father naturally developed greater attachment to him. The child went out with his father, played happily with him and hung around him all the time. His father, who was specially gifted with

compassion and love, got very much attached to the child. This excessive love for the child, however, created a problem for the father. His heart was not an ordinary man's heart. It was the heart of a "Friend of Allah" (Khalilur Rahman) which was apt to be a seat of love exclusively for the Almighty Allah gave Prophet Ibrahim an indication in dream to sacrifice his beloved son for Him. As a Prophet's dream is like a revelation, Prophet Ibrahim did not fail to understand the will of his Lord and got ready to act accordingly. He first tested his son because it was certainly difficult to perform this task without his cooperation, patience, and forbearance. The son showed the highest level of worthiness, nobility, and submission to the will of the Lord; after all, he was a prophet's son, a future prophet, and a future grandfather of a prophet.

He said: "O my son!  
I see in vision that  
I offer thee in sacrifice:  
Now see what is thy  
view!" (The son) said:  
"O my father! Do as thou art

commanded:

Thou will find me,  
If God so wills, one  
Practicing patience  
And constancy!  
(XXXV11: 102)

Whatever happened after that defied all norms of reason. The father went out with his beloved and worthy son to sacrifice him at the command of his Lord. The son followed his father in obedience. Both of them had one and the same goal-to carry out the will of their Lord in perfect

submission. The Devil met them in the way and, she always tries to beguile the virtuous, made an attempt to dissuade them from doing that noble deed. He tried to persuade them in a highly sympathetic and attractive way to disobey Allah. But they refused to listen to him and remained steadfast in their decision to carry out the divine command.

Then came the moment which made the angels, jinns, and human beings restless. Prophet Ibrahim laid his son on the ground and put the knife on his son's throat with a view to sacrifice him in the name of Allah. It was at that time that the mightily will of interfered. The aim behind the whole incident was not to take the life of Ismail. It was, in fact, Prophet Ibrahim's undue love for him, which could have distracted him from loving his Lord most, which was to be sacrificed. When this aim was fulfilled, Allah sent a sheep from the paradise to be slaughtered instead. Allah also established the act of slaughtering an animal as a religious ritual to be practiced by the followers of

Prophet Ibrahim and all succeeding generations of believers. This is what we notice on the Day of Slaughtering in Hajj.

So when they had  
Both submitted their  
Wills (to God),  
And he had laid  
Him prostrate on  
His prostrate on  
(for sacrifice),  
We called out to  
Him, "O Abraham!  
Thou hast already  
Fulfilled the vision!

Thus indeed do We  
Reward those who  
Do right.  
For this was obviously  
A trial-and We  
Ransomed him with  
A momentous sacrifice:  
And We left (this blessing)  
For him among generations  
(to come) in later times:  
Peace and salutation  
To Abraham!"

(XXXVII: 1 03-09)

Allah immortalized Prophet Ibrahim's resistance to the beguiles of Satan and commanded the believers to stone the Satan of Satan and commanded the believers to stone the Satan at the places where the Satan had stopped the righteous father and son in an attempt to persuade them not to obey their Lord. The act of stoning, therefore, is done every year in the most auspicious days of Hajj. Its main purpose is that Muslims should develop hatred for Satan and show repulsion to him. This is an act in which a believer feels great pleasure provided his faith is strong, understanding correct, and desire to obey the Lord sincere. When he acts the part played by the hero of the story, Prophet Ibrahim, he feels as if he is at war with the forces of the evil, the Satan and his legion, in a battlefield although he understand that stoning does not inflict on the Satan any physical harm save insult and humiliation.

Time moved on. The child attained adulthood and was blessed with the honour of prophethood and leadership. The message preached by Prophet

Ibrahim, on the other side, had also spread far and wide. The need of the time then was to establish a religious centre which could be fully trusted by the people and provide strength to the true faith. The world at that time had many palaces for kings and temples for idols, but there was not a single place devoted to Allah exclusively for His worship. That was why when the true religion had been established and a community of Muslims had come into existence, Prophet Ibrahim was commanded by Allah to construct a centre of worship called "the House of Allah" (Baitullah). This House was intended to be a place of refuge and peace for the whole humanity in which Allah, the One and the Only God, was worshipped. The worthy father and the worthy son, thus, constructed that auspicious House which was very simple in appearance but very magnificent in appeal. They carried stones and raised the walls of the House:

And remember Abraham  
And Ismail raised  
The foundations of the  
House (with the prayer): "  
Our Lord ! Accept  
(this service) from  
Us: for thou art  
The All-Hearing,  
The All-Knowing.  
Our Lord! Make of us  
Muslims, bowing to Thy  
(Will), and of our  
Progeny a people  
Muslim, bowing to Thy  
(Will); and show us  
Our places for the

Celebration of (due) rites;  
And turn unto us (in Mercy);  
For Thou art the Oft-returning,  
Most Merciful. "  
(11: 127-28)

This House was constructed with the highest level of faith and sincerity to serve and please Allah. He accepted it, bestowed it with permanence, beauty and grandeur, turned the hearts of people toward it, and made it a centre for all Muslims to face in prayers. To it the hearts of Muslims were attracted with magnetic effect where Muslims came with utmost eagerness and for which they were willing even to sacrifice their lives. This House was free from all apparent decorations and embellishments and was situated in a town away from the streams of modern civilization. Yet, it had an attraction due to which Muslims lovingly came to it to catch a glimpse of it. When this House was ready, Prophet Ibrahim was instructed thus:

And proclaim the  
Pilgrimage among  
Men: They will  
Come to thee on  
Foot and (mounted)  
On every kind of  
Camel, lean on  
Account of journeys  
Through deep and  
distant mountain  
highways; that  
they may witness  
the benefits (provided)  
for them, and celebrate  
the name of God, through

the Days appointed,  
over the cattle which  
He has provided for  
Them (for sacrifice):  
Then eat ye there of  
And feed the distressed  
Ones in want.  
Then let them complete  
The rites prescribed  
For them, perform their  
Vows, and (again)  
Circumambulate the  
Ancient House  
[XX11: 27-29]

In the days of Prophet Ibrahim, people were slaves to material resources and valued them as if they were self-existent and independent. Such resources, therefore, ultimately emerged in the society as deities worthy of worship creating a new kind of faith for the people along with their existing faith in idol-worship. The message and worship of all false deities. He called people to worship Allah, the One and the Only God worthy of worship. It was a proclamation of the faith that Allah alone brought all things from non-existence to life. He created things that served human beings as resources and He was their Master. At His will He could deprive a thing away. He commanded absolute power to use a thing as He wished.

Then at a point people made a large fire to burn Ibrahim and said:

Burn him and  
Protect your gods,  
If ye do (anything at all)!  
[XX1: 68]

But Prophet Ibrahim knew well that the fire, like all other things, obeyed Allah's command when it acted. He knew that to burn was not an inseparable quality of fire and that Allah could turn a fire into a garden if He so willed. Prophet Ibrahim, therefore, entered the fire trusting that Allah could protect him even in the fire. When he did so, Allah changed the fire to a garden by His absolute power:

We said. "O Fire!  
Be thou cool, and  
(a means of) safety  
For Abraham!"  
Then they sought a  
Stratagem against  
Him: but We made  
Them the ones that  
Lost most!  
[XX1: 69-70]

It was commonly believed in those days that life was dependent on abundant water, fertile land, and rich gardens. People, therefore, were always in search of such places to settle which were agriculturally rich and commercially promising. Prophet Ibrahim revolted against this materialistic way of thinking and chose for his family such a barren valley for permanent residence which had no agricultural or commercial opportunities. It was a place far from the then commercial centres in the area and was not connected with them by regular roads. After settling down with his family there, Prophet Ibrahim prayed to his Lord to increase their provision, turn the hearts of people toward them, and provide them with fruits of different kinds through His unknown resources.

"O our Lord!  
I have made  
Some of my offspring  
To dwell in a valley  
Without cultivation, by  
Thy Sacred House;  
In order,"O our Lord,  
That they may establish  
Regular Prayer: so fill  
The hearts of some among men

with love towards

Them, and feed them  
With fruits: so that  
They may give thanks".

[XIV: 37]

Allah accepted his prayers, made  
available all kinds of fruit in that town, and  
blessed it with peace and security.

Have We not  
Established for them  
A secure sanctuary,  
To which are brought  
As tribute fruits of  
All kinds, —a  
Provision from Ourselves?  
But most of them  
Understand not.

[XXV111: 67]

Prophet Ibrahim placed his family at  
such a place where there was no water  
even to wet the throat. But Allah brought  
forth from that land of sand and rock a  
spring of water which continues to flow to  
this day, satiates thirst of millions of people,  
and is carried far and wide throughout the  
world by the pilgrims.

He let his family at such a desolate  
and uninhabited place where there was no  
soul to be seen, but in a short time the

place was populate and became a centre  
of attraction for people  
from all over the world. The life of Prophet  
Ibrahim, thus, was a challenge against the  
excessive dependence on material  
resources and symbolized complete  
reliance on the absolute power of Allah. In  
fact, this is an established practice of Allah:  
He always makes the true faith win over  
faith in material resources and, if He so  
wills, produces from such resources  
results contrary to their nature and, thus,  
unimaginable by human mind.

### **Hajj Reminder of Prophet Ibrahim's Mission**

Hajj and its rituals-Ihram, the special  
dress for the occasion, staying in Arafat,  
circumambulating the K'aba, stoning the  
Satan, walking between the hills of Safa  
and Marwa in Sa'i—are all, negate the undue  
importance of resources, renew trust in  
Allah, and strive to attain His pleasure. Hajj  
is an open revolt against false traditions,  
customs and practices and is an occasion  
for Muslims to revive faith in Allah and learn  
to live a life of sacrifice and selflessness.  
Hajj guarantees cultivation, noble spiritual  
and religious values, and selfless human  
and Islamic brotherhood which are  
stronger than any nationalistic or  
geographical ties. It is a call to follow the  
ways of Prophet Ibrahim: inculcate in  
oneself his true missionary spirit, and keep  
up the banner of his mission in all times  
and climes.

It is the cult of your  
Father Abraham; It  
Is He Who has  
Named you Muslims.  
[XX11: 78]

Every year a good number of religious scholars and pious and God-fearing people perform Hajj due to whose presence the environment of Hajj is deeply charged with spiritual effulgence. This environment moves the hearts even of the hard-hearted; the transgressors return to their Lord in repentance seeking His forgiveness; the eyes which never get wet shed tears profusely for the fear of Allah. The dead and forgetful hearts are revived with new life. The mercy of Allah descends on the pilgrims, peace and tranquility enshrouds the whole environment, and the Satan finds no place to hide his face in shame. It is related in a Hadith: "The Satan is not seen more humiliated and disgraced, rejected and enraged on any day other than the Day of Arafah, and this is because he himself sees that the mercy of Allah is descending (on the pilgrims) and that Allah is forgiving (their) major sins" (narrated by Malik: Mursal).

The environment at the time of Hajj has a special effect. It seems as if it is charged with some kind of current. The pilgrims coming from different places to perform Hajj find their hearts once again enlightened with true faith. They are blessed there with faith in Allah, pride in Islam, and true knowledge and understanding of the religion which they take back with them and from which they derive strength to face all kinds of negative persuasion, pressure, temptation and fear that they may encounter later. After returning to their countries they share these blessings of Hajj with those who for some reason were not able to perform Hajj

with them. Thus, a current of faith runs through the whole body of the Muslim Ummah and

creates in the ignorant desire to learn, in the weak and meek courage, and in the despondent and depressed enthusiasm and zeal. From it Muslims gather new strength to do the work of preaching. Thus, a new morning is born.

### **Hajj Manifestation of Islamic Brotherhood**

Hajj is a practical manifestation, proclamation, and victory of Islamic nationalism, if we can use this term, over linguistic and geographical nationalism to which many Muslim countries have fallen a prey (due to different factors). In Hajj all pilgrims discard their national dresses and put on an Islamic dress called Ihram in Islamic terminology. All pilgrims thereafter loudly pronounce together the same words in the same language and in the same spirit:

I am present, O Allah!  
I am present. There  
Is no partner unto  
You. All praise and  
Virtues are for you  
As is sovereignty. You  
Have no partner (indeed).

Among pilgrims there is no differentiation between the ruler and the ruled, the master and the servant, the rich and the poor, the privileged and the unprivileged. They show no difference in the dress "they wear or words of Talbiya they utter (mentioned above). This is also true about other deeds, rituals, and places relating to Hajj in which people of different nationalities stand side by side. They all

run between the hills of Safa and Marwa, go together to Mina and then to Arafat, supplicate together at the Jabale-rahmah (Mount of Mercy) in Arafat, and spend the following night together in Muzdalifa. On returning from Muzdalifa they stay in Mina together and together they perform all other rituals of Hajj, such as sacrificing an animal, shaving the head, and stoning the Satan. They all move together, stop together, and return together from Hajj.

The un-Islamic missions and philosophy of nationalism will not be able to devour Muslims until Hajj continues as a living practice among Muslims (and, God-willing, it will always remain so). Also, Muslims will never succeed in constructing a new K'aba in their countries (due to their natural love for their motherland) and promoting it among believers as a site of pilgrimage. The present Centre of Islam, the Qibla, will remain unchanged toward which all Muslims in the world turn their faces in prayers. The House of Allah (Baitullah) will remain the same to which pilgrims from different parts of the world will keep on travelling for Hajj.

Remember We made  
The House a place of  
Assembly for men  
And a place for  
Safety; and take  
Ye the station of  
Abraham as a  
Place of prayer.

[11: 125]

Muslims from far and remote parts  
of the world will always eagerly try to reach

Makkah for Hajj, pray vehemently for an opportunity to visit it, and consider it a great fortune if they reach this town.

### **HAJJ Associated with Specific Time and Place**

The rituals of Hajj are associated strictly with Makkah al-Mukarramah and its neighbouring places, Mina, Arafat, and Muzdalifa. Hajj cannot be performed in any month other than Zil-Hijjah, or on dates other than the prescribed ones for this purpose, or at places other than Makkah, Mina, Arafat, and Muzdalifa. The wisdom and objectives of Hajj necessitate that this great religious deed is performed in the same month, on the same dates, and at the same places. In fact, Hajj is a commemoration and imitation of the zeal of Prophet's Ibrahim and Ismail for Tawheed (Oneness of Allah) and their love for Allah and readiness to sacrifice the best and the dearest for His pleasure which were actually exhibited centuries ago at the same place and time. This noble emulation has a great power to create in believers' hearts love for Allah and ability to sacrifice their interests for Him. It also relieves them from subjugation to man-made laws, customs, and practices. Furthermore, the noble objective of keeping the Muslims throughout the world tied to the culture of Prophet Ibrahim, to Makkah as the centre of Islam, and to Baitullah (House of Allah) cannot ever be fulfilled without letting all Muslims perform Hajj at the same place and time: ■

## Commentator of the Holy Quran

-Syed Sulaiman Nadwi

To those who have an eye on the tendencies of the age, it is obvious that Musalmans are turning their minds more and more to the Holy Quran, to the exclusion, in fact, of other sources of religious knowledge, and are endeavouring with increasing zeal the earnestness to understand the Holy Book and ponder over its message. Now, if the Quran is read only for edification and guidance in the political conduct of life, it is easy; but, if on the other hand, it is studied with a view to discovering higher thoughts and principles and deducing positive dicta of law therefrom, it is indeed most profound. The former manner of study suffices for the average believer; but there are also those among them who are in the habit of diving deep and are given to philosophic speculation. They will not be satisfied until they have got to the bottom of every commandment and probed the depths of every verse.

This manner of study and search is not possible to everyone. It is, therefore, regrettable to find these days some short-sighted and superficially minded Muslims who fancy that the Holy Quran is easy not only for counsel and guidance in daily life, but also for profundities and deducting positive law from them. The result is that every Tom,

Dick and Harry seems ready to venture, with great boldness, into the depths to every verse, whereas in actual fact, in venturing upon such irresponsible expositions, he only exposes the night of his own inner self.

Doubtless, it was the two weeklies of Maulana Abul Kalam Azad, *Al-Hilal* and *Al-Balagh*, which created love of the Holy Quran among young Muslims. His manner of exposition, his skill in the art of letters and the power of his pen, with which he interpreted the verses of the Holy Quran one by one to the young men of modern education, opened before them new avenues of faith and conviction and revealed to them the whole wealth, expanse and depth of the teachings of the Holy Book.

### A compromise

There was need that the same powerful pen should produce a complete commentary of the Holy Book, so that this fount of light and wisdom should become available in Urdu to those who do not know Arabic. The demand became persistent from 1912. The Maulana, too, had an idea that he should write a translation and documentary in Urdu. If I remember aright, I was the first to suggest in 1914, something in the nature of a



compromise between a translation and a commentary, that is, a free translation, which, though not literal should yet be faithful to the text, accompanied with exegetical notes, wherever necessary. The work required less labor. In view of the Maulana's lack of leisure, it was also possible and would have sufficed to enable the average student to understand the Holy Book. The Maulana appears to have accepted the suggestion and decided to write the "expository translation," though the idea of writing the larger commentary (*Al-Bayan*) too never left his mind. But with the outbreak of the Great War of 1914, commenced a regime of arrests and incarcerations, to which Maulana Azad became a frequent victim. His manuscripts shared his fortune, and owing to the many vicissitudes in the author's own life, were at last scattered beyond recovery. When-ever the Maulana, in jail or out, found some leisure, he tried to put them together, and have in doing so must recalled Hali's couplet:

At last the auspicious time arrived and the Maulana published the first volume of his expository translation under the title of *Tarjaman-ul-Quran*. The volume contains a full commentary of Sura Fatiha and the free translation of five Suras from *Bagarah* to *An'am* which comprise eight *Paras*.

Musalmans have written many commentaries of the Holy Quran and

perhaps have not written even one. I say "perhaps", because the works of earlier writers have been lost, and it would be anything but proper to pass judgement upon them. In any case, of all the commentaries and exegetical work that I have seen, I have not come across any scholar with a deeper insight into the Holy Quran than Allama Ibn Taimiya and Hafiz Ibn Qayyam. Abdul Pateh Abdul Karim of Mosul (especially with regard to the beauty of literature and originally of thought) and among the latter day writers, Hazrat Shah Wallullah of Delhi. The commentaries of Allama Ibn Taimiya and Hafiz Ibn Qayyam have perished but in truth every work of theirs is but a fragment of the commentary of the Holy Quran.

### **Commentaries**

As a matter of fact, commentaries are of two kinds. They are either traditional, like those of Ibn Jarir Tapari, Tha alabi, , Qurtabi, Baghvi, Ibn Kathir, etc. or wholly rational like those of Abu Muslim Nishapuri, Reghib Asfahani, Imam Razi of Nishapur, Mudarik, Baidavi etc. But a commentary comprising a careful balance of reason and traditional authority in which the traditions are thoroughly tested by the principles of evidence and reason, and reason is itself free from the tyranny of Plato and Aristotle, was never achieved in Islam except by Allama Ibn Taimiya and Hafiz Ibn Qayyam. The *Ulema* who followed tradition, became hopeless

victims of Jewish folk-lore, while those who preferred reason lost themselves in the toils of Greek extravagances. The two above mentioned thinkers were the only ones who were at once critical of tradition and Greek thought, and knew how to separate wheat from the chaff in the latter. Above all, they derived their light from a higher source; they had drunk deep from the spring of the Prophet's wisdom and had derived their light from a higher source; they had drunk deep from the spring of the Prophet's wisdom and had derived their wealth of thought from his storehouse. Their commentaries were based upon truth, reason and wisdom. But the wine of their thought did not come from the vats of Greece, it came instead from the founts of Hijaz or from the divine springs of human nature itself.

It is a notable feature of the *Tarjamcm-UI-Qu.ran* that its author understands the spirit of his age and has adopted the same method to fight the evil of Westernism which Ibn Taimiya and Ibn Qayyam had adopted to fight the evils which had sprung from the Tartar invasion. They diagnosed the cause of the downfall of the Muslims of their age to be their mental slavery to the Greeks; so the author of the *Tarjaman -UI-Quran* traces the disease of the modern Muslims to their mental slavery to Western thought. His prescription is also the same, namely, that the word of God should be studied

in His. Apostle's own language and idiom and in the light of God- given reason.

The present volume consists of two parts. The first, a part of the author's projected commentary, *Al-Bayan*, is a full exposition of Sura *Fatima*, while the second is the expository translation of five Suras from *Bagarah* to *An'am*. The first part which is in reality half the book offers the author a wide-field for his exegetical skill and depth of thought. The Sura is expounded verse by verse and word by word in such a gripping and enlightening manner that the claim of the Sura being *Ummul-Kitab* or the Root of the Book stands almost demonstrated. It is also a resume of all the more important teachings and principles of Islam. The Holy Quran's manner of argument and the proofs and evidence of the Creator's benevolence and His being the Cherisher especially are treated in such detail that they compel one's admiration of the author's range of vision and learning.

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The exposition from the Holy Quran itself of *Tauhid* and its proof, 'creation with truth', *Alhudda* and *Din* are original and profound as well as a source of faith and con-viction.

The *Tarjaman-UZ-Quran* is a significant product of the age. No home should be without it, every Muslim library should have a copy of it, and every young Muslim should make it a point to study it carefully. ■

## Hajj: A Duty Upon Mankind

It is out of the mercy of Allah that we are able to live long enough to witness the succession of the days and months, which bring the various seasons of mercy. Through such seasons, we can gain abundance of rewards. The Hajj season is one such blessed occasion. There are two types of people who witness this season: those who have not made the intention to perform the pilgrimage and those who have.

It is incumbent upon every Muslim Who is capable of performing Hajj to make the intention to go. It is therefore wise to fulfil the duty of performing Hajj at the first available opportunity. This is why the Prophet (Pbuh) advised: 'Hasten to [perform] Hajj for one of you does not know what impediment might come in his way' (Ahmad)

It is indeed, a serious neglect of our duty if we keep postponing the performance of Hajj.

### On Arrival

1. Ihram at Meeqat.

2. (i) Two Rakats Nafil and Niyah (Declaration of Intention) and Talbiyah must be performed for Hajj and Umrah combined (Qiran) or

(ii) Two Rakats Nafil and Niyah and Talbiyah must be performed for Umrah only (Tamattu) or

(iii) Two Rakat Nafil and Niyah and Talbiyah must be performed for Hajj only (Ifraad).

3. Tawaf Qudoom in Makkah (Arrival Tawaf).

4. Two Rakats Nafil/Drink Zamzam.

5. Saile (running between Safa and Marwah

(i) For qiran maintain Ihram until Hajj.

(ii) For Tamathu one can come out of Ihram.

### 8th Dhul Hijjah

6. Ihram from Makkah

7. (i) For those residing in Makkah, Ihram is from place of residence.

8. Arrival in Mina before Zuhar, Asr, Maghrib and Isha prayers and Fajr Prayer of 9th Dhul Hijjah.

### 9th Dhul Hijjah

9. After Fajr prayer, arrival at Arafat.

10. Zuhar, Asr shortened and combined in Nimra Mosque or wherever the tents have been put up in the campus.

11. Standing at Arafat, after sunset, departure to Muzdalifah without performing Maghrib prayer at Arafat.

12. Arrival at Muzdalifah, delayed Maghrib and Isha prayers with one Azan and two Iqamats combined. (Isha shortened).

13. Collect pebbles for Rami of Jamra. Pebbles may also be collected in Mina.

### 10th Dhul Hijjah

14. Arrival at Mina after performing Fajr prayer in Muzdalifah.

15. Lapidation or Rami (casting stone) at Jamra Aqaba (Big Satan) before sun is past meridian.

16. Sacrifice animal. One lamb or sheep per person. Camel and cow can be shared by 7 persons.

17. Haircut or tonsuing of head.

18. Come out of Ihram.

19. Tawaf Ifadah/Ziarah

### 11th Dhul Hijjah

20. Lapidation (castin stones) at all the Three Jamarat after the sun is past meridian (seven pebbles at each jamra)

21. Stay in Mina 12th Dhul Hijjah

22. Lapidation (casting to be repeated as the previous day

23. Leave Mina before sunset, perform Tawaf Ifadah if not performed yet.

### **13th Dhul Hijjah**

24. If sun sets in Mina, Stay there and do lapidation as on the previous two days after the sun is past meridian, leave Mina for home.

25. Tawaf Wida (Farewell T a w a f ) when leaving Makkah for Madinah or home country.

### **Talbiyah**

Pilgrims are also recommended to repeat the traditional phrase declaring that they are responding to Allah's call for them to offer the pilgrimage and complete it. They repeat these phrases as they go into Ihram. Labbaik Allahumma Labbaik. Labbaik Laa Shareeka Laka Labbaik Innal Hamda Wannimata Laka walmulk Laa Shareeka Lak "I respond to Your call my Lord, I respond to You, there is no deity save You. All praise, grace and dominion belong to you. You have no partners." Men should utter this aloud while women should say it silently. Repeat this Talbiyyah frequently, and engage in the praise of Allah, in supplication for forgiveness, and in the enjoining of what is good and the forbidding of what is evil.

### **Essentials of pilgrimage**

There are four essentials of pilgrimage which must be done for it to be valid. Omitting anyone of these will invalidate one's pilgrimage. These are:

1. Ihram
2. Attendance at Arafat at the specified time
3. The Tawaf of ifaadah and
4. Sa'ie between Safah and Marwah
5. A fifth essential is added by Shafie school of thought, which is to shave one's head (for men only) or to shorten one's hair.

### **Restrictions of Ihram**

In the state of Ihram the following acts are forbidden.

- (i) To cut or shave the hairs of

head or body, till the sacrifice of animals is completed.

- (ii) To cut the nails.
- (iii) To wear stitched clothes (for men only).
- (iv) To wear turban or cap or anything which covers the heads (for men only).
- (v) To wear shoes or socks above the ankle.
- (vi) To cover the face.
- (vii) To hunt animals.
- (viii) To fight or quarrel.
- (ix) To have sex.

### **Women in Hajj**

#### **Ihram for Women**

- (i) It is obligatory for women to cover the head.
- (ii) Stitched cloth is allowed.
- (iii) Any colour dress is allowed.

Bukhari and Ahmad have reported that the Prophet (Pbuh) said: "A pilgrim woman must neither cover her face nor wear gloves." This proves that a woman in the state of Ihram should not cover her face and hands.

### **On menstrual days**

It is reported by Hazrat Aishah that once on a Hajj Pilgrimage when she experienced the monthly period, the holy Prophet (Pbuh) noticing her inconvenience said: "There is no need to cry. This is something that Allah has made as a natural occurrence for daughters of Adam (Pbuh), meaning all women. "Most scholars are of the opinion that purification is not necessary for performing Sa'i between Safa and Marwah, in the light of what the holy Prophet said to 'Aishah once when she menstruated. He told her "You may perform all rites (of Hajj) as other pilgrims do, except performing tawaf around the Ka'bah which you may do after you are clean and no longer menstruating." 'Aishah and Umme

Salamah said: "A woman who performs the tawaf, offers two rak'ats prayer (by the Station of Ibrahim), and then finds that her period has started, may perform Sa'i between Safa and Marwah. "It is preferable, however, to be in a state of complete purity while performing various rites of Hajj or 'Umrah, because cleanliness is commendable in Islam.

- \* It is permissible for woman to enter the state of Ihram in case she has experienced menstrual period or child birth by performing the ghusl (obligatory bath) and making the niyat (intention) of Hajj or Umrah. She will have to recite Talbiyah. This is enough for her to enter the state of Ihram.
- \* She may not offer the two rak'ats nafil salat of Ihram until she is fully clean and performed the obligatory ghusl.
- \* After Ihram she may perform the duties of Arafat, Muzdalifa and Mina.
- \* She may pray and recite Istaghfar and all other duas.
- \* If a woman fears that she may begin to menstruate she may perform the Tawaf Al-Ifadah early on the day of Nahr - 10th of Dhul-Hajjah as a precaution against the menses.
- \* If a woman (pilgrim) is afraid of her monthly period, she may perform the Tawaf of Ka'bah before throwing the pebbles at Jamarah and even before her sacrificial animal is slaughtered.
- \* Women may touch and kiss the Black Stone when there is an opportunity and no men are around. It is reported that 'Aishah said to a woman, "Do not crowd with others at the Black Stone, but if you find a chance, touch and kiss it, otherwise if there is crowding, then say a takbir (Allah is the Greatest) when you are opposite to it, and make your tawaf and do not cause any harm to anyone.

- \* Staying at Arafah means physical and mental presence in any part of Arafah, whether one is awake, asleep, riding, sitting, lying down, walking, and regardless of whether one is in a state of purity or not, e.g., a menstruating woman.
- \* Persons who for valid reasons, illness, etc., cannot themselves throw the pebbles may ask someone else to throw pebbles on their behalf. Jabir said, "We performed Hajj with the Prophet (Pbuh) and we had some women and children with us. We (adults) uttered talbiyah and threw pebbles on behalf of the children. "This was reported by Ibn Majah.
- \* Abu Daw'ud and others reported from Ibn Abbas that the Prophet said, "Women pilgrims do not have to shave (their heads); they may only shorten their hair." Ibn Umar said, "when a woman wants to cut off her hair, she may hold her hair at the front and cut it off about the length of the tip of a finger."

#### **Prohibited Act while in the state of Ihraam**

The following acts are prohibited during the state of Ihraam:

Sexual intercourse as well all sex-play and acts and talks of romance. Quarrelling and fighting.

Hunting land animals.

To inform a hunter of the whereabouts of an animal.

To aid a hunter in anyway whatever.

To chase a wild animal.-

To break an egg of a wild bird.

To injure any wild animal, even removing its feathers.

To sell wild animals.

To purchase wild animals.

To remove the milk of a wild animal.

To cook the meat of wild animals. ■

*(Islamic Voice)*

## Hajj: The Journey of Hearts

- Obaidur Rahman Nadwi

Hajj is the culminating tenet of Islam. "The word Hajj means, literally, repairing to a place for the sake of visit (al-qasd liziyarah), and in the terminology of the Islamic Shariah, it implies repairing to Bait-Allah (the House of Allah) to observe the necessary devotions (iqamat-anlinusuk) in the sacred places in the Holy Makkah." (Sirat-un-Nabi-vol-5 page-117)

Hajj is such a worship by which one exhibits one's servitude and slavery and shows humility, meekness, and condescension before a philanthropist.

It should be kept in mind that Hajj surpasses in merits and excellences as compared to other tenets of Islam. For sacrifice of body and sacrifice of wealth both are required in the trip of Hajj. Apart from it pilgrims (Hajees) get absorbed in prayer and worship till they return home from this auspicious journey. Hajj is obligatory once in his or her life-time, if he or she can afford to undertake a journey to Makkah" The Holy Quran says: "Pilgrimage to the House (of Allah) is a duty men owe to God those who can afford the journey" (111:97) Abdullah Bin Umar narrates that a person came to the Apostle of Allah and asked: "What makes the Hajj obligatory?" "the wherewithal of Journey and the

conveyance" replied the prophet. Hence if one does not perform Hajj despite one's means, is not a true Muslim but an imposter.

It is related by Caliph Ali that the Apostle of Allah said: "Anyone whom Allah has given enough to perform the Hajj, and he, also, has a conveyance which can take him to the House of Allah, if he still fails to do so then it does not matter, whether he dies a Jew or a Christian and it is so because Allah has said: "Pilgrimage to the House (of Allah) is a duty men owe to God those who can afford the journey" (Tirmizi).

Needless to add that the whole trip of Hajj is a paragon of devotion. It is celebrated in commemoration of the sacrifice of Hazrat Ibrahim and Hazrat Ismail. One may guess from the trip of Hajj that what does Almighty Allah ask from us? It tells us the importance and significance of obedience and submission. Allah was so pleased with the deeds and doings of Hazrat Ibrahim and Hazrat Ismail that it was made obligatory for Muslims to remember the sacrifice by including it in the five fundamental tenets of Islam.

In Hajj, pilgrims exhibit complete submission and dedication to their Creator and Sustainer. After wearing

Ihram (the unsewn towels wrapped round the body during Hajj) they surrender themselves on the threshold of Allah reciting the Talbia "Allahumma labbaik; labbaik laa shreeka Laka Labbaik; innal-hamda wan nai mata Lak wal mulk; Laa shareek Lak. (O God! here I am in Thy presence! Thou hast no partner! all praise is for Thee and from Thee are all blessings! To Thee alone belongs Power and Rule! Thou' art without a partner!)

Late Maulana S.Abul Hasan Ali Nadwi says:

The most fascinating feature of the Haj is the spirit of enchantment, devotion and self-effacement which pervades the entire pilgrimage, from the beginning to the end. In it the governance of the mind is entrusted to the heart and the glorious example of the earnest men of God and His genuine adores, and their fore-runner, Hazrat Ibrahim, the Friend of Allah, is followed in every act and observance. Sometimes the pilgrim walks zealously round the House of Ka'aba, sometimes he kisses the Black Stone and sometimes he portrays the intensity of mother's love at Safa and Marwa by running where Hazrat Hajira, the mother of Hazrat Ismail, had run and walking with poise and dignity where she had walked in that way. Thereafter, he is bidden to leave for Mina on the 8th day of Zil-Hijja, and, then, to stay in the valley of Arafat and devote himself earnestly to prayer and supplication.

The night is spent at Muzdalifa and, for no other reason than to emulate the example of Hazrat Ibrahim and the sacred prophet."

He further says: "The most striking part, however, of this unique display of love, imitation and emulation is the rite of Rami Jemar which is simply the simulation of an act performed by Hazrat Ibrahim. There is a force in following the example of the devout servants of the Lord which is catching. The inner radiance of these glorious specimens of faith, their matchless spirit of love and dedication is transmitted to those who strive to follow in their footsteps like an electric current. It is the best and most effective way to attract the Mercy of Lord. No spectacle is more enthralling for those who have experienced this feeling than the getting together of ardent adorers and faithful bondmen on that blessed land for re-enacting the magnificent episode and recreating the sublime events that had taken place thousands of years ago but have been eternalised by God and endowed with His gracious acceptance. It has been decreed by His that His loyal and truthful servants, from all over the world, will re-enact the whole series of events in the same way and in the spirit of defeating and disgracing the Devil, fortifying the faith and emulating the soul stirring example of Hazrat Ibrahim." (The Four Pillars of Islam: p,235-236)

It should be borne in mind that the

Hajj fosters unity, integrity, brotherhood, fraternity and equality. "Down to the ages" says professor Hitti "this institution has continued to serve as the major unifying influence in Islam and the most effective common bond among the diverse believers. It renders almost every capable Moslem perforce a traveller for once in his life time. The socializing influence of such a gathering of the brotherhood of believers from the far quarters of the earth is hard to over estimate. It afforded opportunity for Negroes, Berbers, Chinese, Persians, Syrians, Turks, rich and poor, high and low to fraternize and meet together on the common ground of faith" (History of the Arabs p. 136)

We further comprehend the significance and importance of the Hajj through the Harvard Study. A study of Hajj pilgrims by Harvard Kennedy school in the US has found that the Hajj promotes tolerance among pilgrims and does not lead to an increase in negative attitude toward the west. The study entitled "Estimating the Impact of the Hajj; Religion and Tolerance in Islam's Global Gathering" said that the annual pilgrimage develops a tolerant attitude among pilgrims toward other religions and cultures. Evidence suggests that the Hajj increases tolerance, which seems to apply not just within the Islamic world but also beyond it" adding that increase of unity does not lead to antipathy toward non-Muslims.

Moreover the Hajj makes the pilgrims pure, sinless and spotless. The holy prophet says: "Whoever performs the Hajj and commits no lustful act during it not disobeys God (in any other way) shall return from it as pure and sinless as he was at the time of his birth" It is related by Abdullah bin Masud that the Apostle of Allah said: "Perform the Hajj and Umra again and again for both, the Hajj and Umra, remove Poverty and sins in the same way as the furnace removes the impurities of gold, silver, and iron and there is no lesser recompense on a pure and sincere Hajj than paradise". Narrated Abu Hurairah the Prophet Muhammad (PBUH) was asked, "which is the best deed?" He said: "To believe in Allah and His Apostle", He was then asked: "which is the next (in goodness)?" he said: "To participate in Jihad in Allah's cause" He was then asked: "which is the next?" He said: "To perform Hajj-Mabrur".

It is imperative that we must prepare for this pious journey and avail blessings of Allah from it. Besides we should do our best to gain the pleasure of God. It is the greatest phenomenon to attain nearness to God. It keeps us away from obnoxious acts and unholy activities. The Hajj teaches us the same message and rejuvenate our faith and belief. May God give us strength to undertake this sacred journey. ■



## Contributions Made By The Arabs To The Field of Medical Knowledge

-Syed Habibul Haq Nadwi

The inspiration received from the Qur'an and the Sunna changed the medical climate of Arabia. The Arabs who were unable to combat the numerous diseases effectively because they were ignorant of their a etiology and drew their remedies from popular folk medicines, evolved medical science to its height in every branch of medicine such as physiology, and anatomy, pathology, bacteriology, surgery, pharmacy, chemistry, dermatology, ophthalmology, gynaecology, pharmacology, epidemiology, orthopaedic surgery, anaesthetics, psychiatry, gastrology, dental surgery and diagnosis and treatment.

No culture in the world is immune from the process of reception and assimilation. The Arabs, emerging as an 'Iqra-community (Reading and Research community), as a victorious and conquering force came in touch with Greek, Iranian and Indian medical systems in the conquered lands. They studied them and preserved them. They, in fact, saved the works of the Greeks from extinction, at the hands of the early churches and gave it a scientific basis. The Greeks were more

speculative and neglected experiment and observation. The word 'doctor', the system of hospitals and the institutions of medical teachings were established by the Arabs who wrote books on medicine and surgery and laid the foundations of the renaissance in Europe. Briffault, writes in the 'Making of Humanity' (P.191) that science owes a great deal more to the Arab culture, it owes its existence to Arab scientists, who made startling discoveries of revolutionary theories. He says that *'the Greeks systematized, generalised and theorized, but the patient ways of investigation, the accumulation of positive knowledge, the minute methods af science, detailed and prolonged observations, experimental enquiry, altogether alien to the Greek treatment, that spirit (of inquiry) and those methods were introduced into the European World by the Arabs:*

There is no doubt that such a spirit of inquiry was inculcated amongst the Muslim physicians and surgeons by the Qur'an and the Sunna. The Qur'an urges humans to conquer the forces of nature for the benefit of man, his health and growth. The Qur'an makes it clear

that all that is in the heaven and in the earth has been made subservient to man, the vicegerent of Allah. *'The rise of Europe came after the capture of Muslim Empire and their intellectual, scientific and cultural treasures as a booty. Even the tenth century Cordova was the most cultured city in Europe and so were Baghdad and Constantinople.* Philip K. Hitti, the renowned author of the "History of the Arabs", writes that scientists in Cordova with their seventeen libraries, one of which included more than four hundred thousand volumes, enjoyed luxurious baths at a time when washing the body was considered a dangerous custom at the University of Oxford. The Church retarded the progress of medicine for centuries because it preached that disease was the result of one's own sin, unworthy of treatment. Free inquiry was a sin in Europe, consequently, great scientists were burnt, such as Bruno, who believed in the revolution of the earth (a theory of Copernicus), and Galileo, for their scientific beliefs. Contrary to this, in Baghdad in 1168 C.E., there were no less than sixty well organised medical institutions and the Mustansiriyya Medical College at Baghdad had magnificent buildings, luxurious furniture, library with rare scientific books and a great dining hall to serve good food to students.

Courses were being offered in various branches and fields of specialisation. Max nordon says that hospitals in Europe were pest holes and in one of the best hospitals in Europe in Paris, there lay four, five or six persons in one bed of moderate width, besides each other and on the same couch, body against body, a woman groaned in pangs of labour, a nursing infant withheld in convulsions, a typhus patient burnt in the delirium of fever. *'There was a hospital in each Muslim city and Baghdad had sixty hospitals with both indoor and outdoor departments. Mansuri Hospital at Cairo. (built in 1282 C. E.) rivalled the palace of Caliphs. Women nurses served the sick and the patients. It was the legacy of the past. Umm Salima, Umm Muta, Umm 'Atiya and Laila were expert nurses in wars, even during the Prophet's time. In Europe, dissections were forbidden, but Muslim anatomists were freely dissecting bodies. They considered anatomy essential for strengthening faith in God', 'Abd-al-Latif of Baghdad dissected the human body in the eleventh century and proved that Galen's theory of the lower jaw was wrong. He wrote many books on anatomy. The Arabs rejected Galen's 'Book on Anatomy'. They performed anatomical dissections on monkeys and fully operated upon them in order to obtain more knowledge of the human*

body. The figure plates and diagrams of the parts of the human body as illustrated in 'Tarikh al-Mansuri' by Mansur ibn-Muhammad (1396 C.E.) were never found in Greek literature.' Ali bin' Abbas suggested that the walls of blood vessels contained three layers, as determined by contemporary anatomists. Muslim anatomists held that the human skull consisted of eight bones while Galen had thought that there were only seven bones.

They also discovered that the ear contained three ossicles which facilitated hearing. In the field of physiology, again, Burhan ad-Din wrote in his book 'Shart al-Asbab', that blood contained sugar. Ar--Razi discovered a sour matter (Acid) in the stomach. It was three hundred years before Sir William Harvey that Ibn-Abi-Hazm of Damascus explained the theory of the circulation of blood in detail and proved that food is fuel for the maintenance of the body's heat. This theory was developed much later in Europe. Abu-'Ali-Sina explained the process of digestion and he discovered the secretions in the mouth mixed and digested food long before this was known in the West. Abu-I Faraj discovered the canals in the nerves through which sensations flow. Abu-'Ali Sina also excelled in bacteriology, the basis of contemporary medical science which is a product of research on germs. He first pointed out how bodily secretion

is contaminated by foul foreign earthly bodies. Ibn-Khatima (1369 C.E.) discussed how the minute bodies enter the human system and cause disease. The theory of germs causing disease was thus developed by Arab doctors. Measles and smallpox were regarded by ar-Razi as two distinct diseases. He wrote a book on the subject. Muslims in Turkey treated smallpox through vaccination in 1679. The system reached Europe in the eighteenth century through Lady Montague, wife of the British Ambassador in Turkey. The Greek physicians had failed to differentiate between the two distinct diseases..Abu-'I Mansur Sa'id, unlike the old Greek physicians, used light food and cold producing medicines for the treatment of general and facial paralysis. The process of bleeding as a treatment of cerebral haemorrhage, often caused by blood pressure, was introduced by Abu-'I Hasan. Abu-I Qasim az--Zahrawi, a tenth century physician, also discovered the cause of paralysis due to injury of the medulla or spinal cord.

The Arab physicians knew the principles of oral-therapy, and used the stomach tube to perform gastric lavage in cases of poisoning. It was only 50 years after that Dr Brown Seguard used this method of treatment. The Arabs also used the animal brain for the treatment of mental disorder. The

treatment through food control was prescribed by Ibn-al-Wafid. Hay-fever was first described by Baha ad-Dawla in 1507 which was discovered by the Europeans centuries later. Cauterisation was caused by 'Ali ibn-Rabban in the treatment of nerve disease. Tuberculosis was defined for the first time by Abu-'l Hasan at Tabari, as an inflammatory reaction which affects not only the lungs but also the other parts of the body. Najib ad-Din as-Samarqandi, discovered centuries before Nephritis, Bright's disease, named after Dr Richard Bright in the 18th century. As-Samarqandi also described albumen which cause swelling of the body if it passes through the urine. The effect of gonorrhoea and the stricture caused by it was described by Abu'l Mansur al-Hasan al-Qamari in his book 'Ghina wa Muna' centuries earlier than the West treated it. Abu'l Hasan at-Tabari was the first physician who acquainted the world with sarcoptes (scabies).

The art of surgery reached its zenith with Arab surgeons. Abu-'l Qasim az-Zahrawi invented several surgical instruments which are illustrated in his book At-Tasrif. The modifications made in the medical instruments and the operations he performed have also been illustrated in picture. Ibn-Zuhr, a surgeon of the eleventh century, fully described the operation of tracheotomy,

unmentioned in Greek books, in his book 'Kitab at-Taisir'. The treatment for lachrymal fistula was first prescribed by Ibn-Sina. The method of cooling to stop the haemorrhage as well as of suturing wounds with silken threads were introduced and applied by the Arab surgeons, and thermocautery of wounds was also initiated by them. The use of alcohol for medical purposes was introduced for the first time by ar-Razi. Anaesthesia was applied by them to keep the patient unconscious as long as seven days whilst conducting major operations.

Most highly developed was the surgery of the eye. They knew that cataracts were caused by an opacity of the lens. Even spectacles, having lenses of various powers were prescribed by them for defective vision. Ar-Razi was the first to give an account of the operation for the extraction of cataract and to describe the pupillary reflex to light. The commentator of 'al-Asbab' explains in detail the diseases of the eye. The treatment and cure of cancer has not yet been found. Surgical operation is the only remedy. It was Ibn-Sina who advised for the first time that all the adjoining parts and affected vessels should be removed in the operation for cancer. The operations for uvula and nasal polypi were discussed by the Arab surgeons for the first time when they described the operations of

the skull and its parts. The method of tonsillectomy and paracentesis of the drum of the ear was invented by them. In the case of tongue cancer they recommended the excision of the whole tongue and in the case of osteomyelitis they suggested the removal of the diseased bone. The drainage of the peritoneal cavity was performed by them first amongst all. They used the method which was adopted later by Fowler and Potin. It has been described in detail by Baha ad-Dawla.

Surgery (al-'Amal al-Jarrahia), received special attention of the Arabs as is mentioned in classical Arabic literature on history, biography and Hadith. The Prophet himself performed surgery and ordered other experts to perform surgical operations. Ibn-Hidhyam, a pre-Islamic surgeon was renowned in Kayy-Surgery (cauterization) and became proverbial in his skill to an extent that even the poet applauded him. After Islam the art of surgery was developed and specialists were trained in various branches, such as, eye-specialists (Kuhhal), general surgeons (Jarrah), vein surgeons (Fasd:venesection or phlebotomy), dental surgeons (Asnan), neuro surgeons (Mualij al-Majan) and gynaecologists (Mu'alij an-Nisa').

A woman eye-specialist, Zainab, was most renowned in ancient Arabia. Ahmad b. Wasif as-Sabi Jibril, Sharif,

Isra and Hunaiyn b. Ishaq were leading eye-specialists of the time. The following books written in Arabic on eye-treatment merit special mention for they contain the theoretical part of the treatment:

- (i) 'Tarkib al-'Ayn'
- (ii) 'Kashf ar-Ray
- (iii) 'Ma'rifa Mihnat al-Kuhhalin
- (iv) (Shifa al-'Uyun'.
- (v) 'Natijat al-Fikr fi Ahwal al Basar'
- (vi) Wa'lal'Ayn' ..

Muhammad Zakariyya Razi wrote a special book for his pupil Yusuf b. Yakub entitled: 'Adwiyat al-'Ayn wa 'Ilajuha wa Mawadatuha'. 'Ala ad-Din 'Ali b. 'Abd al-Karim as- Safadi al-Kuhhal (720 A.H./ 1320 C.E.) is famous for his 'al-Qanun fi Amraq al-'Uyun' and Hafid b. Zahr (507-595/ 1199) for his 'Tibb al-'Uyun'. Jirji Zaidan in his "Tarikh at- Tamaddun al-Islam" has devoted a special chapter on Islamic medicine under the title 'Ma Ahdath al-Muslimun fit-Tibb', which provides valuable information in this regard. The three terms used by the Arabs for the art of surgery, were Shaqq (open or fission), Qat' (excision, amputation) and Jiraha (surgery). Hajl Khalifa in his Kashf az-Zunun furnishes more details about surgery in general and about the eye operation (al-Qadh) in particular. Eye operations, according to the author

needed high skill, both the theoretical and the practical knowledge. The author also mentions the names of the Greek books that were translated by the Arabs. Since the hot geographical climate of Arabia suited venesection (Fasd) and sacrifice or cupping (Hijama), they were commonly practised in the country and Kayy surgery was performed for many incurable diseases. In the battle of Uhad when the Holy Prophet was wounded his head wound was filled up by Fatima with burnt cotton. The use of cold water, burnt cotton and sand for stopping bleeding was the Arab treatment unknown to the Greeks. The Holy Prophet, according to Imams Bukhari, Muslim and Ahmad approved of the Hijama (cupping) treatment. The narration has been confirmed by Abu-Daud, Tirmidhi and Ibn-Maja. This treatment was usually recommended for headache or leg aches. The Prophet also recommended the use of henna (Mehndi). According to Hazrat Jabir the Prophet himself underwent Hijama surgery for his lumbar pains. Ibn-Abi-Usaib a' mentions in his. 'Uyun al-Anba' (Beirut 1965), some of the rare cases of Hijama operations.

The Prophet was administered the same treatment when he was poisoned through food. Scholars have authored important books on Hijama surgery, such as 'Kitab al-Hijama' written by Ibn-Jibril while 'Kitab fi'l Fasd' and

'Hijama' was authored by Yuhanna b. Masawaih. 'Isa b. Masawaih also wrote books on the same subject. The Kayy-operation was performed by the Prophet himself in the Battle of Ahzab when 'Ubay b. Ka'b was wounded by an arrow. But the Prophet warned people, not to resort either to Fasd or to Hijama without proper medical advice. Draining of impure blood from the body was also practised in Arabia. Ar-Razi wrote a book on Fasd. Ibn--al-Jazzar, who compiled a book on the subject had also warned people about the serious dangers of Fasd, for it was an effective treatment for reducing blood pressure, curing the swelling of liver (probably due to heart failure) and the inflammation of the spleen and the lungs. Hafiz b. Qa:yyim, a renowned traditionist (Muhaddith) and a medical doctor (Tabib), has written valuable chapters on medicine (Abwab at-Tibb) in his 'Zad al-Ma'ad' (Egypt 1925), a book on Sira of the Prophet. The part on medicine has been published separately under the title of 'Tibb-an-Nabawi' (The Prophetic Medicine).

The Arabs gave pharmaceuticals a scientific basis. A number of useful herbs, unknown to the Greeks, were discovered by the Arabs. Mercury ointment was invented by ar-Razi. The first book on Greek herbs was written by Ibn-al-Muwaffaq in Persian, which contained a list of 585 herbs. The book

is known as 'Kitab.al-Abniya'an Haqaiq al-Adwiyya'. But 'al-Mufradat' of Ibn-al-Baitar has excelled in all respects for the author has described in detail 1400 herbs. All kinds of syrups and electuaries were prepared by the Arabs who used Itrifal in medical practice. Silver and gold coating was also introduced by them who for the first time compiled pharmacopoeia, that is, a list of drugs with dosages. Sabur b. Sahi is to be credited for a work of great magnitude which was unknown to the Greeks.

The science of pharmacology, developed by the Arabs, facilitated the advancement of medicine. The specialists on herbs, called an Nabatin, spent their lives in discovering the variety of herbs in the vast territory of the empire, climbing the hills and mountains, and wrote exhaustive notes on their curative effects. This gave rise to the discipline (science) of Botany. The well-known authors in this field were Ghafiqi al-Andalusi, Abu Daud Sulaiman b. Hassan, known as Ibn-Gibril, Rashid ad-Din as suri, Sabur b.Sahi and Diya ad-Din 'Abd Allah b. Ahmad b. Baitar. The book written by Ibn- Baitar under the title 'Al Jami' li-Mufradat al-Adwiyya', popularly known as 'Mufradat', according to Jirji Zaidan, served as a reference book on medicine in Europe during the Renaissance. The so-called medieval

science developed by the Arabs was in no way less organised than the medical treatment in modern Europe. Specialists in every part of the body and experts in a variety of diseases were trained by Arabs.

Chemistry or al-Kimiya is in fact the invention of the Arabs who explained for the first time the methods of percolation, sublimation distillation, crystalization and melting etc. Several chemical compositions such as nitric acid, sulphuric acid, nitro-hydrochloric acid, ferrous sulphate, liquor, ammonia, mercury, chlorides, mercury oxide and potassium nitrate etc., were prepared by them. Till recently, medical treatment was largely based upon these chemicals. Several other kinds of acids and alkalies were also prepared by specialists. In addition to laying the foundation of chemistry, they in fact corrected many theories. Yaqub b. Ish.aq al-Kindi belonged to that group which critically examined and evaluated Greek chemistry. The Greek records on midwifery did not reach the Arabs. They themselves evolved this branch of treatment. 'Abd-al-Qasim az-Zahrawi deals with the walcher position in his book 'Kitab at- Tasrif. He also invented the method of cranioclasty for the delivery of dead foetus. The caesarean section performed by the Arab physician has been illustrated in 'Al-Athar al-Baqiya'. The discoveries in the

field of new drugs and therapeutic agents are so great that they cannot be enumerated here. Ar-Razi was the first to introduce wet-cupping for the treatment of apoplexy and the application of cold water in typhoid. Ibn-Sina was first to recommend the use of water-beds for the patients with typhoid fever. The same theory was later developed as Little's tubes, ice bags and cold sponging etc., now in use.

Medical literature produced by the Arabs served as reference works in Europe for centuries and their researches in medical sciences have been proved is valid even today. The Arabs systematised different branches of medical knowledge and undertook intense researches in the field. Their books such as 'Firdaus al-Hikma', 'Kamil as-Sina'a', the Canon and 'Al-Hawi' bear testimony to their researches made for the advancement of medical sciences and the medicine. Yuhanna asserted in his 'Kit'ab an-Nawadirat at-Tibbiyya' that any theory without test and experiment was meaningless. Ibn-Sa'id in the preface of his pharmacopoeia has established that no fact can be accepted as true without experiment. Ar-Razi disagreed with his predecessors in his famous 'Al-Hawi' and 'Kitab al-Fakhir'. He has recorded his own observations with utter disregard whether they agreed with Greek theories or not. Ibn-Sarabiyun in his 'Al-

Fusul al-Muhimma fit-Tibb al-Umma' has adopted a similar attitude." Practical training "and experiments marked their knowledge. The school of Alexandria, according to the author of 'Tabaqat al-Atibba' was devoid of experimental and observational qualities. The medical graduates had to serve in hospitals in order to acquire practical training which is regarded today as an essential part of medical course. This system was later adopted in Italy and France. No physician, according to ar-Razi was qualified for appointment unless he had fulfilled two requirements. one being well versed in both the classical and the contemporary medical literature and the other that he had practical training in a hospital as a house physician or a surgeon. The pupils of ar-Razi attended to patients at Rayy Hospital.

In order to advance the knowledge of medical sciences a scientific association was formed under the directorship of Zahid al-Ulama in the Mayyafariqin Hospital which led to the clinical discussion of cases and the recording of the conditions of patients. The clinical observations and scientific treatment, which have been the basis of modern medical sciences, have been discussed by ar-Razi in 'Al-Hawi' and 'Kitab al-Fakhir'. The book 'Kitab al-Fusiil al-Muhimma' also contains full descriptions in this regard. ■



## Husband and Wife Relationship: An Islamic and Psychological Perspective

- Akhtar Hussein

The family is the building brick of the society. As the family weakens the society disintegrates. The emphasis Islam puts on family and kinship is well-known. The influence of the Western culture through media and immigration has severely damaged this institution among the Muslims. The enemies of Islam are also exerting great efforts to promote individualism and sexual anarchy in the name of freedom.

Integrity of the family and loving responsible parents are crucial elements for raising children who are physically and mentally healthy with high moral character and strong faith (*Eman*) and piety (*Taqwa*).

A family starts with marriage. The following are the major objectives of the marriage union:

- (a) Giving and receiving love and kindness;
- (b) Satisfying emotional and sexual needs of the couple;
- (c) Peace and tranquility;
- (d) Bearing and rearing future generation.

These objectives are clearly stated in the following Qur'anic *Ayah*:

*"And among His Signs is this, that He created for you wives from among yourselves, that you may find repose in them, and He has put between you affection and mercy. Verily, in that are indeed signs for a people who reflect."*  
(30: 21)

And,

*"It is He Who has created you from a single person (Adam), and (then) He has created from him his wife [Hawwa' (Eve)], in order that he might enjoy the pleasure of living with her."*  
(7: 189)

And,

*"And Allah has made for you Azwaj (mates) of your own kind, and has made for you, from*

*your wives, sons and grandsons, and has bestowed on you good provision. Do they then believe in false deities and deny the favour of Allah?"*  
(16: 72)

And,

*"Your wives are a tilth for you, so go to your tilth, when or how you will, and send (good deeds, or ask Allah to bestow upon you pious offspring) for your own selves beforehand. And fear Allah, and know that you are to meet Him (in the Hereafter), and give good tidings to the believers."*  
(2: 223)

No human being is perfect and no family is faultless. However, it is important to appreciate that a stable loving coherent family is essential for raising wholesome dynamic well-adjusted and socially competent children.

The attitude, values and actions of each member of the family affects all the members. The work of the household is to move smoothly like different parts of a well-regulated machine. Each member must feel the responsibility to contribute in the well-being of the whole family.

Responsibility lies with both spouses, but the greater responsibility lies with the man of the family. As stated in the following Qur'anic *ayat* and *hadeeth*:

*"Men are the protectors and maintainers of women, because Allah has made one of them to excel the other, and because they spend (to support them) from their means. Therefore the righteous women are devoutly obedient (to Allah and to their husbands), and guard in the husband's absence what Allah orders them to guard (e.g. their chastity, their husband's property). As to those women on whose part you see ill-conduct, admonish them (first), (next), refuse to share their beds, (and last) beat them (lightly, if it is useful); but if they return to obedience, seek not*

*against them means (of annoyance). Surely, Allah is Ever Most High, Most Great."* (4: 34)

### Hadith

Narrated 'Abdullah bin 'Umar: The Prophet said,

"Everyone of you is a guardian and everyone of you is responsible (for his wards). A ruler is a guardian and is responsible (for his subjects); a man is a guardian of his family and responsible (for them); a wife is a guardian of her husband's house and she is responsible (for it), a slave is a guardian of his master's property and is responsible (for that). Beware! All of you are guardians and are responsible (for your wards)." (*Bukhari*)

We must avoid the development of dysfunctional family. Parents, being humans, are prone to all sorts of human frailties including physical or mental illness or substance abuse. When one or both parents have mental illness or substance abuse, the family is chaotic and abusive, resulting in what is termed as dysfunctional family.

### A Dysfunctional Family

A dysfunctional family is one in which conflict, misbehavior, and often child neglect or abuse on the part of individual parents occur continually and regularly, leading other members to accommodate such actions. Children sometimes grow up in such families with the understanding that such an arrangement is normal.

In order to have a family that is conducive to optimal development of children and maximum productivity and happiness of all members, the following skills and qualities are important to develop:

- (a) empathy;
- (b) tolerance;
- (c) patience and perseverance;
- (d) forgiveness;
- (e) knowledge of female psychology.

### Empathy

I have observed that there is a lot of conflicts in the family because Empathy is

found lacking in people. Empathy is being cognizant of other's feelings and dealing with them accordingly. Many people specially the religious and materially successful have the attitude that I am right and I do not care how any one feels. They shout and punish wife and children in very inappropriate ways without considering the emotional pain and hatred they may incite in the process. I know some children who have stated: "I will take revenge when I grow up."

Once, a very religious man was upset with his fifteen year old son. He decided to teach him a lesson. He went to his son's class room and slapped him in front of his class mates. The son lost interest in studies and his grades went down and he quit school. Now he is running a shop. The son was punished because he bought some thing from money gifted to him by someone without first taking his father's permission. In another incident a man slapped his wife so hard that her hearing in the left ear was impaired. He did this in front of his teenaged son.

The following example from the *Seerah* of the Prophet (saws) is a beautiful illustration of empathy.

After the battle of Khaybar, two captive Jewish women were brought before Prophet Muhammad (saws) by Bilal, the *Mu'adhdhin* of Madinah. They had passed by those who had been killed in the fighting. One of the two women was shrieking and screaming, and rubbing dust in her hair, while the other was mute with shock.

The silent one was Safiyyah, the daughter of Huyayy ibn Akhtab, the chief of the Banu Nadir. The noisy one was Safiyyah's cousin. Safiyyah could trace her lineage directly back to Haroon, the brother of the Prophet Musa (asws). Prophet Muhammad (saws) asked someone to look after the woman who was screaming and then took off his cloak and placed it over the shoulders of Safiyyah, whose husband and father were killed in the

battle. Then the Prophet (saws) turned to Bilal and said,

"Bilal, has Allah plucked mercy from your heart that you let these two women pass by those of their men-folk who have been killed?"

This was considered a severe reprimand, for the Messenger of Allah (saws) rarely criticized the behavior of those who served him. Anas ibn Malik, for example once said,

"I served the Allah's Messenger (saws) for eight years. He never once scolded me for something that I had done or for something that I had not done."

Allah (swt) says in His Qur'an:

*"It is by Allah's grace that you have dealt gently with them. Had you been harsh and hard-hearted, they would surely have broken away from you. Therefore, pardon them and pray for forgiveness for them and consult with them in the conduct of public affairs. When you have resolved about a course of action, put your trust in Allah. Allah loves those who put their trust in Him."* (3:159)

Many of us claim to love the Prophet and are keen to follow his *Sunnah* but, at the same time, we are harsh in judging and treating our near and dear ones. Unfortunately, a lot of religious people have a condescending attitude and behaviour towards others.

### **Tolerance, Patience and Forgiveness**

Allah (swt) says in His Qur'an:

*"O you who believe! Surely from among your wives and your children there is an enemy to you; therefore beware of them; and if you pardon and forbear and forgive, then surely Allah is Forgiving, Merciful."* (64:14)

Following are examples of tolerance and forgiveness:

Once a man came to the Prophet (saws) and said: "Messenger of Allah, I have a **wife** who has something (wrong) in her tongue" (i.e., she is insolent). He said: "Then divorce her." The man said: "Messenger of Allah, she had company with me and I have children from her." He said: "Then ask her (to obey you). If there

is something good in her, she will do so (obey); and do not beat your **wife** as you beat your slave-girl."

The most telling example in this regard is that of Abu Bakr (ra). Among the many people who benefited from his generosity was a relative Mistah (ra). The latter, unfortunately became involved in the scandal about the Mother of Believers, Sayyida Aisha (ra), which was started by the leader of the hypocrites. It was a whole month of torment and torture for all involved, after which verses of *Surah Noor* were revealed exonerating her and prescribing punishment for those involved in the false accusation. Feeling hurt and betrayed, Sayyidna Abu Bakr (ra) vowed never to help Mistah again. Yet the Qur'an asked him to forget and forgive and continue helping his relative. He, therefore, continued his support of Mistah (ra). Your own wife and children are even more entitled to be forgiven.

A cursed person is one who is deprived of the mercy of Allah (swt). It is an indication of this deprivation that this sin is punished in this world as well as in the Hereafter.

The Prophet (saws) is reported to have said: "There is no sin more deserving of having punishment meted out by Allah (swt) to its perpetrator in advance in this world along with what He stores up for him in the next world than oppression and severing of the ties of the family." [Tirmidhi]

### **Female Psychology**

It is important to appreciate that there is a significant difference in the psychology of men and women. If men understand this, they will be in a much better position to deal with their wives and other female relatives. Conflict avoidance and management will be facilitated. The sex hormones have a profound effect on the mind and behavior. The hormones in the men is stable from day to day, whereas in the females there is marked variation during various days of the monthly cycle and also there is manifold increase of various hormones during

pregnancy. That is why they are more moody and at times very irritable and at times prone to depression and irrational behavior.

Pre-Menstrual Syndrome (PMS) occurs in most women but the degree varies from mild to very severe. It starts 3-7 days before the onset of their periods. During this time they feel unwell, irritable, forgetful, asocial and withdrawn. Whereas, elderly ladies are very prone to depression, PMS in the young and depression in the older women commonly lead to conflicts between the daughter-in-law and the mother-in-law. In one of my lectures, I talked at some length about PMT. At the end of the lecture a Turkish engineer came up to me and profusely thanked me and said: "You solved a major problem of mine." He said, "I have been very upset by the erratic behavior of my daughter-in-law who, at times, has a bad temper, and I have been telling my son to divorce her, but he did not listen to me. Now I understand why she is, at times, very good and, at times, very irritable with a volatile temper."

About 80% of women experience some premenstrual symptoms. Moderately severe symptoms occurs in 20% to 30% of women. About 2% to 6% of women are believed to have severe symptoms.

**Psychological symptoms**

Anger & irritability  
Anxiety  
Tension  
Depression  
Crying  
Oversensitivity

**Physical symptoms**

Fatigue  
Bloating  
Weight gain  
Breast tenderness  
Acne  
Sleep disturbance- too little or too much  
Appetite changes- overeating

Exaggerated mood swings

It is well-known that women like to talk more than men. It is estimated that women need to say 35,000 words a day and men 25,000 per day. Man uses most of those words at work and when he comes home, the wife is

talkative and the man does not respond to her and she feels unloved and frustrated. Because of this complaint from one wife, I asked the man why he does not talk to his wife and children. He said: "They are much below my intellectual level and my knowledge so I do not enjoy talking to them." It is the duty of the husband to satisfy the natural needs of his family and that includes talking to them at their level and showing that he loves them and cares for them.

The men focus on problem-solving and they are very good at that. The women are not too much interested in problem-solving. They are very emotional and when something bothers them, they whine and complain and want to talk in detail. The men if they hear about a problem and cannot find a solution, get frustrated and do not want to dwell on it. Suppose there is a conflict between wife and his mother. If the wife complains, he gets very upset on her because he knows he cannot say anything to the mother. He gets frustrated because he does not find a solution. The wife, on the other hand, is not interested in a solution: all she needs is to vent her emotions and get some sympathy from the husband. Once she vents her emotions, she feels relieved specially if the husband shows some understanding of her view-point.

The following *ahadith* sum up the approach to dealing with females which is in agreement with the human psychology:

1. Usamah bin Zaid (ra) reported: "The Prophet (saws) said, 'I am not leaving behind me a more harmful trial for men than women.'" [Bukhari and Muslim]
2. Abu Hurairah (ra) reported: "Messenger of Allah (saws) said: 'Take my advice with regard to women: Act kindly towards women, for they were created from a rib, and the most crooked part of a rib is its uppermost. If you attempt to straighten it; you will break it, and if you leave it alone it will remain crooked; so act kindly toward

women." [Bukhari and Muslim].

In another narration of Muslim, Allah's Messenger (saws) said: "Woman has been created from a rib and will in no way be straightened for you; so if you want to benefit from her, you will benefit from her while crookedness remains in her. If you attempt to straighten her, you will break her, and breaking her is divorcing her."

Amr bin al-Ahwas al-Jushami (ra) reported that he had heard the Prophet (saws) saying on his Farewell Pilgrimage, after praising and glorifying Allah (swt) and admonishing people, "Treat women kindly, they are like captives in your hands; you do not owe anything else from them. In case they are guilty of open indecency, then do not share their beds and beat them lightly, but if they return to obedience, do not have recourse to anything else against them. You have rights over your wives and they have their rights over you. Your right is that they shall not permit anyone you dislike to enter your home, and their right is that you should treat them well in the matter of food and clothing." [Tirmidhi]

Abu Hurairah (ra) reported: "Allah's Messenger (saws) said, 'A believer must not hate (his wife) believing woman; if he dislikes one of her characteristics, he will be pleased with another.'" [Muslim]

#### **Wife's Attitude and Behavior**

Abu Hurairah (saws) reported: "Allah's Messenger (saws) said, 'When a man calls his wife to his bed, and she does not respond and he (the husband) spends the night angry with her, the angels curse her until morning.'" [Bukhari and Muslim]

In another narration: Allah's Messenger (saws) said, "By Him in Whose Hand is my life, when a man calls his wife to his bed, and she does not respond, the One Who is above the heaven becomes displeased with her until he (her husband) becomes pleased with her." [Bukhari and Muslim]

Abu Hurairah (ra) reported: Allah's Messenger (saws) said, "It is not lawful for a woman to observe (voluntary) fasting without the permission of her husband when he is at home; and she should not allow anyone to enter his house without his permission." [Bukhari and Muslim]

Abu Hurairah (ra) reported: The Prophet (saws) said, "If I were to order anyone to prostrate himself before another, I would have ordered a woman to prostrate herself before her husband." [Tirmidhi]

Umm Salamah (ra) reported: Allah's Messenger (saws) said, "If any woman dies while her husband is pleased with her, she will enter Jannah." [Tirmidhi]

Narrated Abu Huraira: "Allah's Apostle (saws) said, 'The best women among the camel-riders, are the women of Quraish.'" (Another narrator said) "The Prophet said, 'The righteous among the women of Quraish are those who are kind to their young ones and who look after their husband's property.'" (Bukhari)

It is very clear from the above traditions of the Prophet (saws) that the wife must do her utmost to satisfy and please her husband. She should be obedient and eager to fulfill all his needs specially sexual. She should beautify herself, and use perfume and make up and dress attractively for him and display her love and affection toward him. The following hadeeth is an excellent example of a loving and considerate wife. The Prophet (ASWS) praised her behavior and Allah (SWT) blessed her and her husband.

Anas (ra) reported: "One of the sons of Abu Talhah (ra) was ailing. Abu Talhah went out and the boy died in his absence. When he came back, he inquired, 'How is the boy?' Umm Sulaim, the mother of the boy, replied, 'Better than before.' Then she placed his evening meal before him and he ate it; and, thereafter, slept with her. At last, she said to him: 'Arrange for the burial of the boy.' In the morning, Abu Talhah

went to Allah's Messenger (saws) and informed him of the event. He enquired, 'Did you sleep together last night?' Abu Talhah replied in the affirmative, on which the Prophet (saws) supplicated, 'O Allah! Bless them.' Thereafter, she gave birth to a boy. Abu Talhah said to me: 'Take up the boy and carry him to the Prophet (saws)' and he sent some dates with him. The Prophet (saws) enquired, 'Is there anything with him?' He said, 'Yes, some dates.' The Prophet (saws) took a date, chewed it and put it in the mouth of the baby and rubbed the chewed date around the baby's gum and named him 'Abdullah.

[Bukhari and Muslim]

The narration in Bukhari adds: "Ibn 'Uyainah relates that a man from the *Ansar* told him that he had seen nine sons of this 'Abdullah, every one of whom had committed the Noble Qur'an to memory.

#### **Attitude of Husband**

Narrated 'Aisha: "Hind (bint 'Utba) said, 'O Allah's Apostle! Abu Sufyan is a miser. Is there any harm if I take of his property what will cover me and my children's needs?' The Prophet said, 'Take (according to your needs) in a reasonable manner.'" (Bukhari)

Narrated Al-Aswad bin Yazid: "I asked 'Aisha, 'What did the Prophet use to do at home?' She said, 'He used to work for his family, and when he heard the *Adhan* (call for the prayer), he would go out.'" (Bukhari)

Narrated Abu Mas'ud al-Ansari: "The Prophet said, 'When a Muslim spends something on his family intending to receive Allah's reward, it is regarded as *Sadaqa* for him."

Narrated by Abu Hurayrah: "The Prophet (saws) said: 'Among the Muslims the most perfect, as regards his faith, is the one whose character is excellent, and the best among you are those who treat their wives well.'" (Tirmidhi)

*"The most complete believer is the best in character, and the best of you is the best to his womenfolk."* (Tirmidhi)

Narrated by Aisha, Abdullah ibn Abbas: Allah's Messenger (saws) said, "The best of you is he who is best to his family, and I am the best among you to my family." (Tirmidhi)

*The Prophet (saws) said: "The entire world is full of resources, and among them the best resource is a righteous wife."* (Muslim)

Narrated 'Aisha (ra): "Eleven women sat (at a place) and promised and contracted that they would not conceal anything of the news of their husbands. The first one said: 'My husband is like the meat of a lean weak camel which is kept on the top of a mountain which is neither easy to climb, nor is the meat fat, so that one might put up with the trouble of fetching it.' The second one said: 'I shall not relate my husband's news, for I fear that I may not be able to finish his story, for if I describe him, I will mention all his defects and bad traits.' The third one said: 'My husband is a tall man; if I describe him (and he hears of that) he will divorce me, and if I keep quiet, he will neither divorce me nor treat me as a wife.' The fourth one said: 'My husband is a moderate person like the night of Tihama which is neither hot nor cold. I am neither afraid of him, nor am I discontented with him.' The fifth one said: 'My husband, when entering (the house) is a leopard, and when going out, is a lion. He does not ask about whatever is in the house.' The sixth one said: 'If my husband eats, he eats too much (leaving the dishes empty), and if he drinks, he leaves nothing, and if he sleeps he sleeps alone (away from me) covered in garments and does not stretch his hands here and there so as to know how I fare (get along).' The seventh one said: 'My husband is a wrongdoer or weak and foolish. All the defects are present in him. He may injure your head or your body or may do both.' The eighth one said: 'My husband is soft to touch like a rabbit and smells like a Zar'nab (a kind of good smelling grass).' The ninth one said: 'My husband is a tall generous man wearing a long strap for carrying his sword. His... house is near

to the people who would easily consult him.' The tenth one said: 'My husband is Maalik, and what is Maalik? Maalik is greater than whatever I say about him. (He is beyond and above all praises which can come to my mind). Most of his camels are kept at home (ready to be slaughtered for the guests) and only a few are taken to the pastures. When the camels hear the sound of the lute (or the tambourine), they realize that they are going to be slaughtered for the guests.' The eleventh one said: 'My husband is Aboo Zar' and what is Aboo Zar' (i.e., what should I say about him)? He has given me many ornaments and my ears are heavily loaded with them and my arms have become fat (i.e., I have become fat). And he has pleased me, and I have become so happy that I feel proud of myself. He found me with my family who were mere owners of sheep and living in poverty, and brought me to a respected family having horses and camels and threshing and purifying grain. Whatever I say, he does not rebuke or insult me. When I sleep, I sleep till late in the morning, and when I drink water (or milk), I drink my fill. The mother of Aboo Zar' and what may one say in praise of the mother of AbooZar'? Her saddle bags were always full of provision and her house was spacious. As for the son of Aboo Zar', what may one say of the son of AbooZar'? His bed is as narrow as an unsheathed sword and an arm of a kid (of four months) satisfies his hunger. As for the daughter of Aboo Zar', she is obedient to her father and to her mother. She has a fat well-built body and that arouses the jealousy of her husband's other wife. As for the (maid) slave girl of Aboo Zar', what may one say of the (maid) slave girl of AbooZar'? She does not uncover our secrets but keeps them, and does not waste our provisions and does not leave the rubbish scattered everywhere in our house.' The eleventh lady added, 'One day, it so happened that Aboo Zar'

went out at the time when the milk was being milked from the animals, and he saw a woman who had two sons like two leopards playing with her.... (On seeing her), he divorced me and married her. Thereafter, I married a noble man who used to ride a fast, tireless, horse and keep a spear in his hand. He gave me many things, and also a pair of every kind of livestock and said, 'Eat (of this), O Umm Zar', and give provision to your relatives.' She added, 'Yet, all those things which my second husband gave me could not fill the smallest utensil of Aboo Zar's.'" 'Aisha then said: "Allah's Apostle (saws) said to me, 'I am to you as Aboo Zar' was to his wife Umm Zar.'"

The most important message is the concluding sentence of the *hadeeth*. The *Rasool* (saws) has praised and endorsed the pampering of his wife by Aboo Zara. All Muslims must understand the message of this important *hadeeth* which has been reported by Bukhari and Muslim.

### Conclusion

Islam lays great emphasis on love and kindness between the family members. Allah (swt) has placed love and mercy between the spouses. Good spousal relationship is essential for the development of healthy, dynamic children who will be emotionally equipped to raise a loving family of their own and contribute to the welfare of the society according to their abilities. Dysfunctional families result in emotionally damaged children who are prone to develop a variety of mental diseases, have difficulties in trusting others and are unable to attain their full potential. The responsibility of maintaining an optimal family life lies with both husband and wife. *Taqwa* and basic understanding of human psychology is extremely useful in achieving this goal. If someone observes that the family is dysfunctional he should seek professional help. ■

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