

NEWSLETTER

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Disinterest in the Dunyā

'Alqamah bin Marthad (RA) mentions that among the Tābi'īn, eight individuals stood out for attaining the highest levels of zuhd and detachment from the dunya. Among them was Abū Muslim al-Khawlānī (RA), whose life reflected a deep concern for protecting the heart from worldly distractions.

From his practice was that he would not sit in gatherings where the dunya was discussed. If he found himself in such a gathering and the conversation turned towards wealth or worldly matters, he would quietly excuse himself and leave.

On one occasion, Abū Muslim (RA) entered the masjid and saw a group of people sitting together. Hoping that they were engaged in the dhikr of Allāh ﷻ, he joined them. However, after sitting, he heard one person saying, "My slave returned having earned such-and-such wealth," while another spoke about sending his slave out to earn.

Hearing this, Abū Muslim (RA) became disappointed and addressed them with a striking example:

"SubhānAllāh! Do you know the example of yourselves and myself? It is like a man caught in heavy rain. As the rain pours down, he sees a house and hopes to find shelter within it. But when he enters, he discovers it has no roof and offers no protection.

I am that man. I came to your gathering hoping to find people engaged in the remembrance of Allāh ﷻ and acts of worship, but instead found people occupied with the dunya."

This incident reminds us that true zuhd is not merely abandoning the world, but guarding the heart and choosing gatherings that bring one closer to Allāh ﷻ.

Reference: Rays of Radiance (Pages 245-246)

100 Sunnats of our beloved Nabī (6-10)

Sunnats of the toilet

6

One should not face or show his back towards the Qiblah.

7

Do not speak in the toilet.

8

Be very careful of the splashes of urine (being unmindful in this regard causes one to be punished in the grave).

9

After relieving oneself, cleanse oneself using water.

10

Leave the toilet with the right foot.

Reference: 100 Sunnats of our beloved Nabī, Jamiatul Ulama (KZN)

The Spread of Islam and the Quraysh of Makkah

When the Quraysh saw that Ḥaḍrat Ḥamzah (RA) had embraced Islam and that the number of Muslims was steadily increasing, their concern intensified. The leading chiefs of Makkah, including Abū Jahl, ‘Utbah, Shaybah, Walīd bin Mughīrah, Umayyah bin Khalaf and others, gathered to deliberate on how to respond to the growing influence of Islam. After discussion, they agreed to send ‘Utbah bin Rabī’ah as their spokesman to Rasūlullāh ﷺ.

‘Utbah approached Rasūlullāh ﷺ and addressed him respectfully, saying, “O Muḥammad, you are from a noble lineage and hold a high status among us, yet you have divided our people, criticised our idols and spoken against our forefathers. If it is wealth you seek, we will gather so much wealth for you that you will become the richest among us. If you desire marriage, we will marry you to whichever women you wish. If leadership is what you want, we will appoint you as our leader, and if kingship is your aim, we will make you our king. And if you are afflicted by something, we will arrange treatment for you.”

Rasūlullāh ﷺ listened patiently without interrupting. When ‘Utbah had finished, he said, “O Abul-Walīd, are you done?” Upon his reply in the affirmative, Rasūlullāh ﷺ said, “Now listen to me.” He clarified that he did not seek wealth, status, or authority, but that he was the Rasūl of Allāh ﷻ, sent with revelation, conveying glad tidings and warnings. He then began reciting verses from Sūrah Ḥā-Mīm (Fuṣṣilat).

‘Utbah listened attentively, leaning back and absorbed in the recitation. As Rasūlullāh ﷺ continued, the power and beauty of the Qur’ān began to affect him deeply. When the verses warning of punishment were recited, ‘Utbah became visibly shaken and, out of fear, placed his hand over the mouth of Rasūlullāh ﷺ, saying, “By Allāh, for Allāh’s sake, stop!” fearing that a punishment like that of ‘Ād and Thamūd might descend upon them. Rasūlullāh ﷺ then continued until the verse of sajdah and performed sajdah, after which he said, “You have heard what you have heard. The choice now rests with you.”

‘Utbah returned to the Quraysh, but he was not the same man who had left. His expression had changed, and this was immediately noticed. Abū Jahl remarked that he appeared different, suggesting that he had been influenced. ‘Utbah replied firmly, “By Allāh, I have heard words the like of which I have never heard before. They are neither poetry, nor magic, nor soothsaying. O people, accept my advice and leave Muḥammad alone. If the Arabs overcome him, you will be spared, and if he prevails, then his honour will be your honour, and his success will be your success.”

Despite this sincere advice, the Quraysh rejected his words and accused him of being affected by magic. Nevertheless, ‘Utbah remained firm in his view, having recognised that the message of Rasūlullāh ﷺ was something entirely beyond human speech.

Reference: Muḥammad Idrīs Kāndhlawī, Seeratul Muṣṭafā (Page: 67-69)

DID YOU KNOW?



Did you know that Rasūlullāh ﷺ loved to begin his actions from the right side? It is narrated:

“The Prophet ﷺ used to love to start doing things from the right side whenever possible, in performing wuḍū, putting on his shoes, and combing his hair. (Al-Ash‘ath said: The Prophet ﷺ used to do so in all his affairs.)”

(Ṣaḥīḥ al-Bukhārī 5380)

This consistent practice shows the care and mindfulness of Rasūlullāh ﷺ, where even beginning with the right side was done with purpose and attention. In a time where many actions are done without thought, this sunnah reminds us that even simple habits can become acts of reward when done with intention and in accordance with his ﷺ way.