

NEWSLETTER

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Teach, Don't Humiliate!

True wisdom is not merely about having knowledge - it is about knowing how and when to share that knowledge in a way that benefits others and brings them closer to the truth. Islam teaches us that the manner in which advice is given is just as important as the advice itself. A beautiful example of this is seen in the lives of Ḥasan (RA) and Ḥusain (RA), the beloved grandsons of Nabī

ﷺ

One day, they saw an elderly man performing wuḍū' by the banks of the Euphrates River. The man was rushing through his wuḍū' and ṣalāh, neglecting the sunnah. Both brothers wished to teach him the correct way, but they were mindful that directly pointing out his mistake might embarrass him because of his age. With great wisdom, they approached him and said:

"We are young and inexperienced, whereas you are an elder with far more knowledge and understanding. Please observe our wuḍū' and let us know if we make any mistakes".

They then performed wuḍū' correctly and calmly according to the sunnah. Observing them, the man immediately realised his error and corrected his practice from that moment onwards - all without a single word of criticism directed at him.

A similar incident demonstrating the power of wisdom and sensitivity is found in the life of the renowned scholar Mawlānā Shāh 'Abdul Qādir (RA). On one occasion, a student came to his ḥadīth class in a state of impurity, without performing the obligatory ghusl. Aware of this, the Mawlānā did not scold or embarrass the student in front of his peers. Instead, he gently announced: "Today we will not have any lessons. I feel like going for a swim in the Jamna River".

All the students followed their teacher, and in the process, they all - including the student in need of ghusl - performed the ghusl without anyone feeling singled out. Afterward, the teacher returned to class and said: "Now let us resume our lessons. Why should we allow any time to go to waste?"

These stories illustrate a profound lesson: wisdom, kindness, and humility are essential in da'wah and when correcting others. The goal is not to prove superiority or expose someone's mistakes, but to guide them with compassion. A harsh, confrontational approach often causes resistance, while a gentle and respectful one opens hearts and makes the message easier to accept. True wisdom is not only in what we say - it is in how we say it.

References: Pearls from the Path, Page 82

100 ways to enter Jannah (76-80)

76

Reciting

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

after performing Wuḍū'

77

Reciting لَا إِلَهَ إِلَّا اللَّهُ with sincerity and to attain the pleasure of Allah ﷻ

78

To recite Sūrah al-Ikhlāṣ with love

79

Being patient after the death of a young child

80

Being patient after losing a Ni'mah (blessing) from Allah ﷻ

Reference: 100 Ways to Enter Jannah, Dr. Shabbir Ahmed

The Islam of ‘Uthmān ibn ‘Affān (RA)

‘Uthmān ibn ‘Affān (RA) relates:

"One day I entered my home and found my aunt, Su’dā (my mother’s sister), sitting among the family members. She was known for her soothsaying. As soon as she saw me, she exclaimed repeatedly with words of glad tidings:

‘Congratulations to you, O ‘Uthmān! You are destined for goodness and will be saved from evil. By Allah ﷻ! You have been blessed to marry a woman of great purity and beauty. Though you were unmarried, Allah ﷻ has granted you a virgin bride’. Her words startled me, and I asked in surprise: ‘Aunt! What are you saying?’ She then recited verses of poetry praising my honour and beauty, foretelling the coming of a Prophet who had been sent by Allah ﷻ with clear proof. She urged me to follow him and warned me not to be deceived by the idols that our people worshipped".

‘Uthmān (RA) continues:

"I replied to her: ‘Aunt, these are strange matters. I do not understand them’. She then elaborated further, describing the Messenger of Allah ﷺ as Muhammad ibn ‘Abdullāh, sent with the divine word, calling people to Allah ﷻ, bringing a religion of truth and success. Her words left a deep impression on my heart, and I became restless in thought.

Because of my close friendship with Abū Bakr (RA), I went to him and shared with him what my aunt had said. He reminded me that the idols were lifeless—deaf and blind—unable to harm or benefit anyone. He then declared: ‘Your aunt has spoken the truth. Muhammad ibn ‘Abdullāh is the Messenger of Allah ﷻ. If you wish, come and listen to him for yourself’.

While we were still speaking, the Messenger of Allah ﷺ happened to pass by with ‘Alī (RA). Abū Bakr (RA) approached him and whispered something in his ear. The Prophet ﷺ then came to me, sat down, and said:

‘O ‘Uthmān, Allah ﷻ calls you to Paradise. Accept His invitation, for I am the Messenger of Allah sent to you and all of creation’.

By Allah, the moment I heard this, I could not resist. Without hesitation I declared my faith: I bear witness that there is none worthy of worship but Allah, He is One without partner, and I bear witness that Muhammad is His servant and Messenger.

Soon thereafter, the Prophet ﷺ gave his daughter Ruqayyah (RA) to me in marriage. Everyone was overjoyed with this blessed union. My aunt Su’dā once again composed verses, praising Allah ﷻ for guiding me to Islam and describing this marriage as a union as radiant as the sun and the full moon coming together.

Not long after, ‘Uthmān (RA) embraced Islam alongside other great companions who were brought by Abū Bakr (RA) to the Prophet ﷺ. These included ‘Uthmān ibn Maẓ‘ūn, Abū ‘Ubaydah ibn al-Jarrāh, ‘Abdur-Raḥmān ibn ‘Awf, Abū Salamah ibn ‘Abdul-Asad, and Arqam ibn Abī Arqam (RA). All of them accepted Islam in its early days, before the believers gathered in the house of Arqam.

Reference: Muḥammad Idrīs Kāndhlawī, Seeratul Muṣṭafā (Pages 52-55)

DID YOU KNOW?



If someone experiences a bad dream, the Sunnah teaches us these etiquettes to protect oneself from its harm:

1. Spit lightly to the left three times. (Ṣaḥīḥ Muslim 2262)
2. Recite **أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ** three times. (Ṣaḥīḥ Muslim 2262)
3. Change your sleeping side. (Ṣaḥīḥ Muslim 2262)
4. Ask Allāh ﷻ for goodness and seek His protection from the evil of the dream. (Ṣaḥīḥ al-Bukhārī 6995)
5. Pray two rak‘āt of Ṣalāh. (Ṣaḥīḥ Muslim 2263a)
6. Do not share the dream with anyone. (Ṣaḥīḥ Muslim 2263a)

By following these etiquettes, the bad dream will not harm you by the will of Allah.