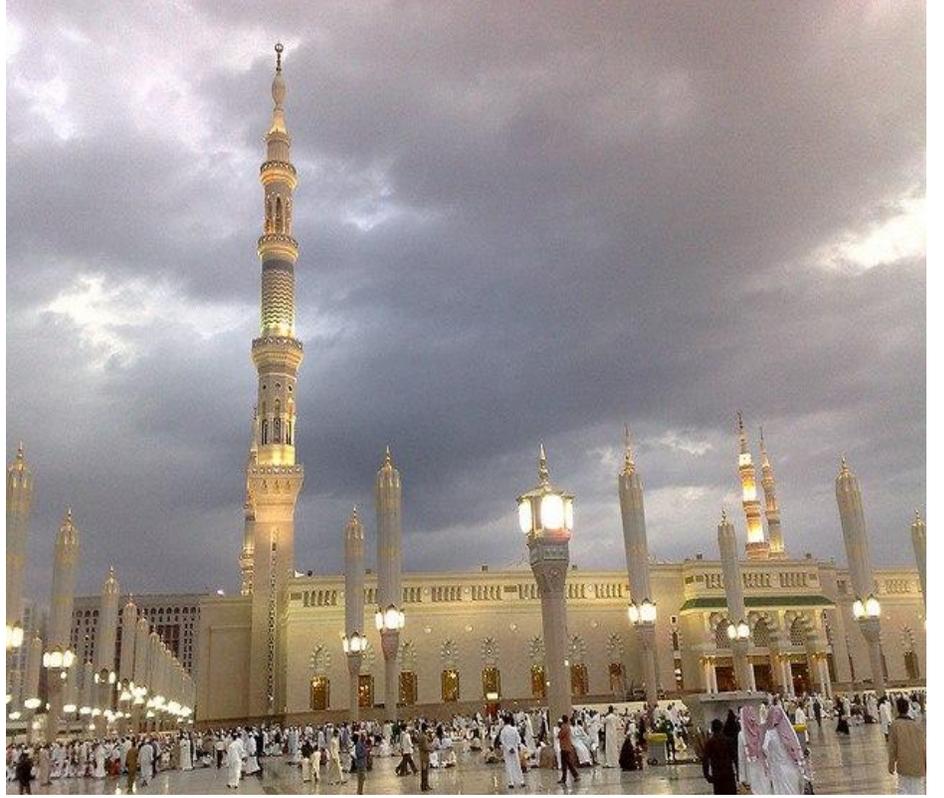


# NOOR-I-ISLAM

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## Ayat-ul-Kursi

### Ayat-ul-Kursi

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ  
لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ  
إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ  
بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ  
وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ

*In the name of Allah, the Merciful, the Beneficent*

"Allah: there is no god, but He, the Ever-Living, the Eternal Master of all: Neither slumber nor sleep overtakes Him. His is all that is in the heavens and all that is on earth. Who is there that can intercede with Him except by His permission? He knows all that lies open before men and all that is hidden from them, whereas they cannot attain to anything of His knowledge save such as He wills. His throne extends over the heavens and the earth, and the preservation of both does not weary Him. He is the Most High, the Most Great."

## A Verse With Attributes of Allah & Principles Of Islam

*Every attribute of Allah contained in this verse outlines a basic principle of the clear Islamic concept of Allah and represents a cornerstone of the clear Islamic constitution.*

**Allah: there is no god, but He.** This decisive statement of the Oneness of Allah leaves no room for any sort of deviation or confusion of the sort which crept into earlier religions, such as the concept of trinity which church councils invented after the time of Jesus, *peace on him*. There can no longer be any confusion, which colored pagan philosophies, which leaned toward the concept of the Oneness of Allah, adding to it, some legendary concepts. The ancient Egyptians believed at one time in the Oneness of Allah, but then confused it by considering that the sun represented Allah, and alleged that there were a number of junior gods who were happy to fulfill His bidding.

The uncompromising principle of the absolute Oneness of Allah provides the foundation of the philosophy of Islam, and the basis for the formulation of the Islamic way of life. The concept lays down that both submission and worship must be offered to Allah alone. No man should submit to anyone other than Him. Allah alone is to be obeyed, and His pleasure is the one to be sought. From this concept, we also derive the principle that the authority to legislate belongs to Allah alone. No one else may lay down laws for man. Whatever law people enact must be derived from Allah's law. From this concept alone, we derive the principle that all values must be approved by Allah. No value has any significance unless it is approved by Allah. No situation, tradition or regime has any validity or legitimacy if it contravenes Allah's constitution. The same applies to all feelings

generated within man or practical methods for application in human life, which have any relevance to the meaning and significance of the principle of the Oneness of Allah.

**The Ever-Living, the Eternal Master of all.** When Allah is described as Alive or Ever-Living, the description refers to a self-sustaining life which is not derived from any outside source as in the case with the lives of creatures which are granted them by the Creator. Hence, Allah is the only one, which can be so described as "Ever-Living." Moreover it is the sort of eternal life which neither starts nor ends at any point in time. It is totally divorced from the concept of time, which is always attached to the lives of creatures, which run for limited periods, starting at one point in time and ending at another. Again this aspect of life of Allah is applicable only to Him. Moreover, His life is unrestricted by any of the qualifications or characteristics with which people define life. For there is nothing and no one similar to Allah. Hence, His is a life, which is absolute. All legendary concepts about Him are thus invalidated.

The other attribute given here is translated as: **The Eternal Master** of all means that He has the power over all creation. It also means that the lives of everything that exist are sustained by Him. Hence, nothing can take shape or come into existence unless He supports it. This is the exact opposite of the notion advanced by Aristotle, the most distinguished of Greek



philosophers, who suggested that Allah does not give any thought to any of His creation, because He is too grand and sublime to think of anyone other than Himself. Aristotle thought that as he severed all relations between Allah and His creation he has made Allah more sublime and more exalted. Unlike this negative concept, the Islamic concept of the Divine Being is a positive one. It is based on the principle that Allah actively sustains everything, and that nothing can exist or survive except by His will and permission. This concept makes the conscience of every Muslim, his life and existence, as well as the existence of everything around him directly related to Allah who conducts all affairs according to His wisdom and planning. This provides the motive for man to conduct his own life according to the constitution drawn by Allah in His wisdom and according to His planning. He thus derives his own values and standards from that constitution and he watches Allah he applies these values and standards.

### Neither slumber nor sleep

**overtakes Him.** This statement reassures that Allah sustains everything. Its mode of expression helps our human intellect to appreciate the principle that Allah, for all time, is the master of everything and everyone that lives. At the same time, this statement expresses the basic fact that Allah is unlike anything: Nothing and no one has any similarity to Him. It states that no light or deep sleep can overtake Him, in any form or situation.

When we consider the fact that Allah is the active Master of the universe who controls everything in it, large or small, all the time and in every situation, we are bound to feel how awesome this fact is, especially when we try to imagine, limited as our imagination is, what this vast universe contains of creatures and events. We can only perceive that all these creatures and events are directly controlled by

Allah, and are subject to His planning, only in a very, very limited way. Nevertheless, our attempt to visualizing it is bound to make us feel dizzy with amazement. It also gives us endless assurance.

**His is all that is in the heavens and all that is on earth.** His ownership is total and absolute. It is subject to no restrictions or qualifications or partnerships in any form. This is again a principle of the Oneness of the Divine Being. Allah, the One is the only One who is Ever-Living, Eternal Master and Owner of all. This negates any sharing or partnership, which can be imagined by people. It is also useful in the formulation of the meaning of ownership in our own world. When we consider that real ownership of everything in this Universe is Allah's, we are saying in effect, that people do not own anything initially. They are put in charge of



what they have by the Original Single Owner who owns everything. Hence, they must abide by the conditions stipulated by the owner who has given them their charge and explained

in His Divine Law. They are not supposed to contravene these conditions, or else, their ownership which originates with the covenant which puts them in charge of what they have, becomes invalid. Whatever they do becomes invalid and must be repelled by those who believe in Allah. Here we find Islamic philosophy formulating Islamic legislation and giving shape to the practical life which Islam establishes. When Allah states in the Qur'an: His is all that is in the heavens and all that is on earth, He does not merely state a basic fact of faith, He is also establishing a basic concept of constitution. He lays down for human life and the nature of relations, which it creates.

From another point of view, when a person genuinely feels that Allah is the true owner of all that is in the heavens and all that is on earth, and

that he himself does not actually own anything of what he is said to own, but that the true owner is the One who owns the universe, when he feels that whatever he has is lent to him for a limited period; after which its true owner will claim it back; when he truly feels all this he is bound to be more content with what he has, and more generous to others with whatever he possesses. He is bound to feel happy whether he is rich or poor. He will not feel envious of others because they own more than he does, and will not feel any grudge against them as a result of that.

**Who is there who can intercede with Him except by His permission?** This is another attribute of Allah, which delineates the two positions of the Master and the servant. All creatures stand in the position of servants to the Divine Being and they never try to exceed that position. They stand humble in front of Him, unable to say anything or to intercede for anyone unless they have the permission to do so. When they are permitted, they do whatever they are allowed to do within the limits allowed them. Some of them are certainly better than what others get and some attain higher grades with Allah, but they all stop at the limits, which no servant of Allah is allowed to exceed.

The general impression here is one of submissive respect to Allah in His great Majesty. This impression is further enhanced by the mode of expression used here, which is a mode of rhetoric question, implying that this is something that cannot take place. For who is it that can intercede with Allah unless he has prior permission to do so?

When we appreciate this fact, we are bound to feel the vulgar absurdity of all the deviant concepts advanced by those who came at different times after Allah's messengers, confusing the concept of godhead with the concept of servitude to Allah. Some of them allege that He has a partner who shares His authority, either on the basis of being

His son or on some other basis. Others allege that He has equal partners who intercede with Him and that He necessarily accepts their intercession. Still others allege that He has human deputies who derive their authority from being His relatives. To say that such concepts are absurd is certainly an understatement. When we consider the Islamic concept of the relation between Allah and His servants, such ideas and concepts cannot be entertained for a moment in any way or form.

Such is the clarity, which distinguishes the Islamic concept. It leaves no room for confusion or ambiguity. Allah is God, the absolute. His servants are His servants. There is no way that the nature of Allah can be confused with the nature of His servants.

As far as the relationship between the servant and their Lord, the mercy his Lord shows to him and His closeness to him and the compassion and support He gives him, all this is stated clearly by Islam. Moreover, it establishes this fact in the heart of the believer to enable him to enjoy its blessings without any need for confusing the nature of the Lordship of Allah and the nature of servitude of man.

**He knows all that lies open before men and all that is hidden from them, whereas they cannot attain to anything of his knowledge save such as He wills.** Both concepts of this statement contribute to the elaborate concept of Allah a Muslim should have, and define his own position toward his Lord. Allah knows everything, which lies open before men, and everything, which remains hidden from them. In short, His knowledge is absolute and most detailed of everything in their world. It includes



their present and whatever remained unknown to them in the past and whatever will remain unknown to them in future. We cannot think of a better expression to indicate the totality of Allah's knowledge. As far as human beings are concerned, they know nothing except what Allah allows them to know.

This part of the fact expressed in this statement, i.e. Allah's total knowledge of what people know and what is beyond their knowledge, is bound to shake man when he thinks that at every moment he stands in full view of his Lord who knows everything about him. He knows what man conceals in the same way as He knows what man chooses to make known. His knowledge of what man knows is the same as His knowledge of what man does not know. Moreover, He knows the past and the present as well as the future of which man knows nothing. One has only to contemplate this to be overwhelmed by awe as he realizes that his Lord knows his innermost soul. This should prompt any intelligent person to submit himself to the One who knows everything in its reality.

The second part of this statement which indicates that men can only know what Allah wills, is worth deliberate consideration, especially in this age with the scientific discoveries. They cannot attain to anything His knowledge save such as He wills. He is the only one who knows everything. Moreover, His knowledge is total, perfect and absolute. Out of His grace, He makes part of His knowledge available to His servants, in fulfillment of His true promise: we will indeed show them some of our signs in the horizon and within themselves so that they will come to know that this [message] is the truth. They themselves, however, forget this fact and allow themselves to be fascinated and dazzled

by what Allah reveals to them of His knowledge, whether it is part of the laws of nature which Allah has set, or being made aware of a certain part of what Allah has previously kept for Himself. This or that dazzles them, so that they forget the original permission, which enabled them to have their knowledge. They neither remember nor show any gratitude. On the contrary, they become arrogant and may reject the truth and disbelieve in Allah.

Allah has granted man knowledge ever since He decided to appoint him as vicegerent on earth. He also promised to show him some of His signs in the horizon and in people's own constitution. His promise always comes true. He has indeed fulfilled His promise to man and revealed to him, day after day, generation after generation, in a curve which



goes up almost all the time, some of the forces and capabilities and the laws of nature which man needs for the fulfillment of his mission on earth, so that he can attain the highest degree of excellence allowed him in his well-defined journey.

Just as Allah has allowed man to know this, and revealed it to him, He has also kept from him certain secrets, which he does not need for his mission on earth. He has kept hidden from him the secret of life, which remains absolutely impregnable. All human attempts to find out the secret remains nothing more than groping in the dark. Allah has also kept hidden from man the secret of the next moment. This is something that man will never attain. The curtain drawn over it are too thick for man to be ever able to lift. Occasionally, by special permission from Allah, a flash opens up from behind the curtains to an individual heart before they are drawn again. Man remains in his position and within his limits. Many secrets are kept hidden from man. Indeed,

everything that is not related to man's mission on earth remains unknown to him. After all, the earth is just a small little planet floating in space like a particle of dust.

Man, nevertheless, allows himself to be dazzled by the limited knowledge which has been given him by Allah's permission, is so fascinated and conceited as to think himself a god on earth and to deny the existence of Allah who has created the universe. In this twenty-first century, however, scientists are beginning to show a certain measure of humility, recognizing that they have been granted only a very little amount of knowledge. We still have, however, a group of ignorant people who are happy to think that they have opened up all the gates of knowledge.

**His throne extends over the heavens and the earth, and the preservation of both does not weary Him.** Here we have another example of the unique Qur'anic style which expresses an abstract idea by means of a physical image to enable the idea to be well absorbed and thoroughly understood. Arabic word which is used here for "the throne", is the literal translation of the word "seat" or "chair". The two are synonymous where they refer to the seat of kingdom. If Allah's throne extends over the heavens and the earth, His authority must extend over them. This is the abstract idea stated here, but we have a fuller grasp of it because it is expressed in a physical image. The same applies to the next expression: And the preservation of both does not weary Him. The point here is to express Allah's absolute power. It is given through his physical image of lack of any effort or trouble in the preservation of the heavens and the earth so that the notion becomes much more tangible and, consequently, better appreciated.

We need not go into any aspect of the controversy which has arisen about such expressions in the Qur'an. We need only to understand the Qur'anic

style and mode of expression. Furthermore, we need not borrow anything of Western or alien philosophies which prevented some of us from appreciating the simplicity and clarity of the Qur'an.

**He is the Most High, the Most Great.** These two final attributes of Allah expressed in this verse delineate a certain truth, which is imparted to the human heart. The truth is that Allah [glorified be He] is the Most High and the Most Great of all beings. The mode of expression here adds the connotation that these two attributes belong to Allah alone. We are not told here merely that Allah is High and Great, but we are told that He is "the Most High, the Most Great" in order to understand that He has none to share with Him these two attributes.

Highness and Greatness belong to Allah in their totality. None of His servants aspire to achieve such a position but will be humiliated by Allah, and made to suffer grave punishment and endless humiliation in the Hereafter. Furthermore, Allah says: ***"As for that happy life in the Hereafter, we grant it only to those who do not seek to exalt themselves on earth, or yearn to spread corruption."*** He also describes Pharaoh in connection with his destruction that he used to think of himself as "uniquely high".



No matter how great, or high man becomes, he remains a servant to Allah the Most High, the Most Great. When this fact is firmly established in man's heart, it ensures that he remains a servant of Allah and protects himself against pride, conceit and

transgression. He will continue to fear Allah and be in awe of His power and His majesty. He will know his place in relation to Allah and will think twice

before he shows any arrogance in his dealings with fellow creatures. The matter is then not merely one of belief, but also one of action and behavior.

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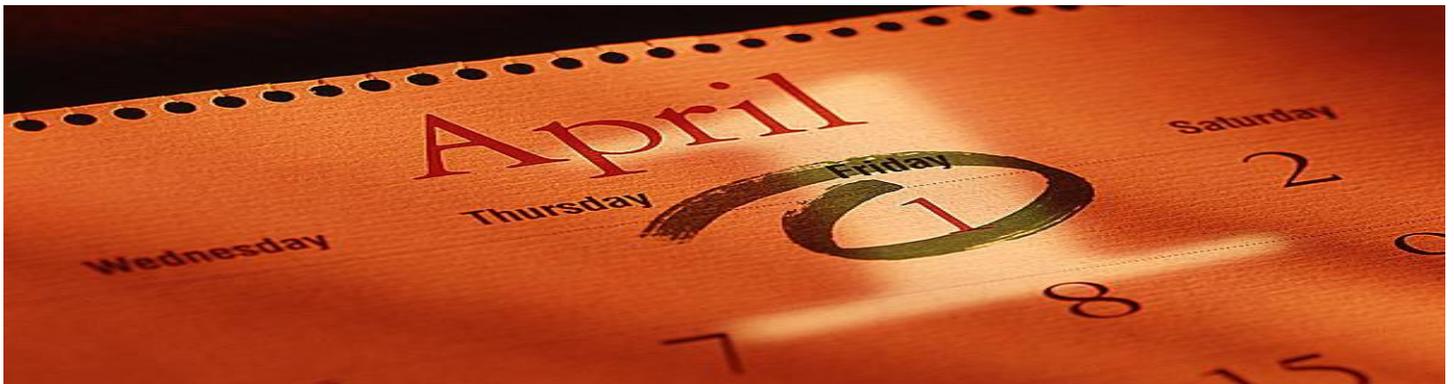
# April Fool's Day

**Siddiq Sadiq**  
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We have all, in various places and from various "leaders", have heard that April Fool's Day is Haraam/taboo.

So I did a little research and have put together different "reasons" why April Fool's Day is Haraam in Islam according to some scholars / historians. Then at the end, I have put "my scholarly researched" theory, which I decide to pass on to my child when times comes.

According to the Encyclopedia Britannica the first day of April and its custom of playing practical jokes have an unknown origin. It resembles the Hilaria of Ancient Rome and the Holi festival of Hindus (*both of which happen the last week of March*). All of these "events" also relate to the timing of the vernal equinox when there is a sudden change in the weather, almost like nature "fooling" mankind.



According to a website, [www.turntoislam.com](http://www.turntoislam.com), there is a conspiracy related to the origin of April fool's day. It goes something like this: "Around a thousand years ago, Spain was ruled by Muslims. The rule was so strong, that it couldn't be destroyed. The Christians of the west wished to wipe out Islam from all parts of the world. They tried several times but never succeeded. They sent their spies to Spain to study the Muslims there and find out what was the power they possessed. They discovered that their power was Taqwa. The Muslims of Spain were not just Muslims but practicing ones. They not only read the Qur'an but also acted upon it. They said no to music, beer, wine and all forbidden things in Islam. The Christians tried to find a strategy to break this power. They started sending alcohol and cigarettes to Spain, free of cost. This started weakening the faith of the Muslims and eventually they wiped out the 800 year rule of the Muslims in Spain. The last fall of the Muslims was the Grenada which was the first of April. From that year onwards, they celebrated that day every year, making fun of the whole Muslim Ummah.

According to [www.ummah.com](http://www.ummah.com), "We have to learn from the Spanish and adhere to the reality of Islam and never allow our faith to be weakened again." They say it doesn't even matter what the origins of April fool are, what is important is to know the Islamic ruling regarding lying on this day and that this didn't come from Muslims but rather the enemies.

According to them, some people have been told that their child or spouse or someone dear to them has died, and unable to bear this shock, they have died. Some have been told they have been laid off from work, and have suffered paralysis. Some have been told their wives are cheating on them and this has led them to kill or divorce their wives.

### **My theory**

I am really no one to either give a fatwa or make any claims. But what is true is that I am a mother and at the end of the day, I will be the one responsible to answer any such questions against or for these claims and will be accountable for whatever teachings of Islam I pass along to the next generation.

### **It is simple**

The 40<sup>th</sup> surah of the Holy Qur'an, Surah Ghafir, which means "The Forgiver" explains this entire mystery in less than half a verse (at the end of the verse):

**"Indeed, Allah does not guide one who is a transgressor and a liar".**

### **There is no need to lie**

Allah does not like lies. We shouldn't celebrate any sort of a festivity which involves lying. That in itself should be enough to explain why Muslims do not celebrate April Fool's Day.

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# **PAPAYA**

## **The Tropical Superfruit**

## **Health Corner**

*Mariam Alireza*

Papaya, *Carica Papaya*, is a delicious fruit with smooth texture. It is grown in tropical regions worldwide. The fruit is appreciated for its taste, texture, and refreshing effect. The pulp and seeds are valued for their medicinal and healing actions on bacteria, amebas, parasites (intestinal worms), and fungi. The dried seed infusion is used as an effective remedy to eliminate intestinal parasites.

An important nutrient in the papaya fruit is papain, an enzyme that has digestive action on proteins, carbohydrates, and fats. The enzyme helps break up protein in the digestive tract. When papain is applied on warts, it makes them disintegrate. It has multiple medicinal, cosmetic, and industrial uses. In

the beauty product arena, it is included as an active component in shampoos to nourish the hair and in toothpastes to whiten teeth and remove plaque. Among all the Superfruits, papaya has the most diverse medicinal and industrial uses.

The food industry uses papain as meat-tenderizer for cooking and in chewing gum and candy for its digestive effect. In South America, papaya is employed as a natural remedy to treat jellyfish, bee, wasp, and mosquito stings and snake bites. It works by deactivating toxic proteins in the poisons. The meat-tenderizing powder can also be made into paste with water and applied to the area of the sting. Creams with papain exist to heal infected wounds.

Papaya's orange pigment offers an abundance of beta-carotene, the precursor of vitamin A. The fruit is also rich in B vitamins and C, soluble fiber, potassium, and other essential minerals. The little black seeds in the cavity of the fruit have potent medicinal value because of their richness in macronutrients, essential fatty acids, and phytochemicals like isothiocyanates and glucosinolates similar to broccoli's and cauliflower's brassica chemical.

Due to papaya's powerful carotenoids coming from the orange pigment and the enzyme papain, the fruit is getting more attention in research and for therapeutic uses. Brazilian scientists discovered that papain is not only effective on the human level, but also as an active component in the development, ripeness, and lifespan of the papaya and the plant itself. Papain affects them in a similar way as it is thought to behave in the human body. Like naturally-occurring human enzymes, it influences the digestion, blood clotting, wound healing, and tumor growths.



Papaya in research demonstrated multiple actions on different diseases such as diabetes, inflammation, cardiovascular disorders, and cancer. The dried papaya seeds are found to provide antiviral, antibacterial, and anti-parasitic properties. In clinical trials, papain, showed effectiveness in healing ulcers and wounds in diabetic patients, this preventing gangrene as well as amputation. A medication made of papain, under testing, appears to help treat irritated skin and speed healing in skin grafting.

According to John Pitchford's book "Healing with Whole Foods," carpine in the papaya fruit has active chemicals that act on cervical tumors, prompting their reduction. Such anti-tumor activity can be good news to patients with malignant growths.

A recent 2010 research from the University of Florida and Japan indicated that papaya leaf extract and its tea showed anti-cancer activity on tumors of the cervix, breasts, lungs, liver, and pancreas. The finding supports Asian and Vietnamese traditional healing beliefs. When a large amount of papaya leaf extract was applied on cancer cells, it increased a substance called Th1-type cytokines, which was found to stimulate the immune system responses to selectively attach cancer cells, resulting in tumor regression.

In Indian therapy, it is believed that papaya flesh has dual effects on the digestive system. With constipation, it eases bowel movement and with diarrhea, it corrects the condition.

To tenderize tough meat and add nutrients, marinate it with chunks of papaya or use the readymade meat-tenderizer.

Because of their peppery flavor, papaya's dried seeds are sometimes employed as a pepper substitute. Try chewing a few fresh papaya seeds. They do have an interesting peppery flavor. They also detoxify the body and provide health benefits.

In Hawaii, papaya is served with lime. The tartness of lime adds an interesting flavor to the sweetish fruit. Whether you have papaya as a fruit, juice, smoothie, milk shake, ice-cream, sorbet, for

breakfast or snacks, you can be sure you are taking a good amount of nutrients and phytochemicals with addition to a delectable taste, exquisite aroma, smooth texture, and refreshing effect. Your intestines are also benefiting from the soluble and

insoluble fiber to prevent constipation, diarrhea, and digestive problems. One third of the fruit makes a very healthy helping. Don't miss all this goodness!

[Individuals with medical conditions or on medication should consult their physicians when they decide to introduce anything new in their diet even if it is natural ]



**[Q. 1]** On reading verses 200-201 of Surah 7, I am inclined to ask whether Satan can be in control of the nervous system of a human being. Moreover, are there two sources of evil thoughts: Satan and one's soul?

**[Q. 2]** Considering verse 204 of Surah 7, can a person praying in a congregation read Surah Al-Fatihah if the Imam is reciting the Qur'an aloud?

**[Q. 3]** Since Prophet Abraham stoned Satan as he tried to dissuade him from sacrificing his son, he must have seen him. This means that the jinn can take physical forms to harm human beings.

**[Q. 4]** My wife lost her father and then our infant child with only a few weeks difference between them. They are buried in the same grave-yard. She is prevented from visiting their graves because she is a woman. She is told that when woman visits a graveyard the men buried there see her naked. Yet she feels great longing to visiting their grave, reading Qur'an to them and praying Allah to have mercy on them. Is there anything wrong with that?

**[A. 1]** The verses to which the reader is referring may be rendered in translation as follows:

**"Whenever any dark suggestion from Satan touches them, the God-fearing think of God, and they begin to see things clearly, even though their (godless) brethren would like to draw them into error."** There is no suggestion in these verses, or indeed anywhere else in the Qur'an or the Sunnah that Satan may be in control of man's faculties. In fact, the reverse is true: these verses suggest that Satan fails to achieve his purpose with the God-fearing. How else would they remember God? It is through this remembrance that they reject the dark suggestion Satan makes to them. This includes thoughts of disobedience to God, image of falsehood, etc.

**There are certainly two sources of evil thoughts in the human mind: Satan and one's own soul, or desires. To resist both is the mark of piety and God-fearing. It is done all the time by those who have a good perception of God, believe in Him and are committed to obeying Him.**

**[A. 2]** The verse you refer to here means: **"When the Qur'an is recited, hearken to it, and listen in silence, so that you might be graced with God's mercy."** Certain schools of thought make this obligatory, even in prayer. This means that if the Imam is reading the Qur'an aloud, the rest of the congregation must listen to him in silence. None can read anything at that time. The Shafie school of law, which requires everyone to read the Surah Al Fatihah in every rak'ah, advises the Imam to allow a period of silence, after he has finished reciting Al Fatihah, so that the congregation may read it in private. But if he does not, everyone in the congregation must still read it, according to the Shafie School.

**[A. 3]** The jinn cannot possess a human being or be in control of him or her. That Satan was allowed to appear to the Prophet Abraham does not mean that he has a free reign to harm people. He could not do that with Abraham. Nor can the jinn do it. When people say that a certain person is possessed, they simply try to explain a severe condition of a mental illness. Mental or psychological diseases can play on people in a variety of ways. Many such diseases are now treatable and curable. They may take time and a package of treatment, but they must not be ignored. They cannot be attributed to the jinn, in the same way as the jinn are not responsible for our physical illnesses.

**[A. 4]** Islam does not place any restriction against women visiting graves and graveyards except that they must not wail and cry aloud when they are there. The Prophet, peace on him, originally told women not to visit graveyards, but toward the end of his life, he said to them: *"I had told you not to visit graves; now I am telling you to visit them."* The reason was that Arabian women used to wail at graves. The Prophet, peace on him, wanted this practice to be stopped. Therefore, he banned women from visiting graves to start with. After sometime, when Muslim women were better aware of how Islam wants them to behave in different situations, he allowed them such visits. In fact the Prophet, peace on him, encouraged visiting graveyards because such a visit reminds the visitor of his or her own death and the fact that they would have to stand in front of God when their actions are reckoned to determine their reward or punishment.

Scholars like Ibn Qudama, of the Hanbali School of law, make it clear that since this is the purpose of visiting graveyards, both men and women need such visits. Hence, it is allowed to both. Islam does not differentiate between men and women in matters which both of them need, unless he makes the difference in favor of women. Muslims, however, often deny women their rights under all sorts of pretexts. These are un-Islamic. One such example is that which the reader's wife has been told, claiming that she is seen naked by the dead. This is most absurd.

The dead cannot see their visitors. How can they, when they have no eyesight, and no vision whatsoever? Even if they had, how can they see in the darkness of their graves? If you place a person with sharp eyesight in a hole and cover his face with a napkin, he cannot see anything. Would the dead who are buried deep in the graves see those who are above ground? It is all superstition.

Having said that, I may add that the reader's wife can always pray for her father and son, without having to go to the graveyard. Whatever she prays God for them, from any place, will be accepted, God willing. Visiting their grave should be intended for the living, to remind them of death.

وَمَنْ يُطِعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ  
وَالصَّادِقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا