

SIMPLICITY

The super-rich, middle-class and the poverty-stricken — all have existed in every era. *Allah Ta'ala* has distributed sustenance to people according to His infinite wisdom by giving some more than others. This distribution is a test for every individual. Those with less have been taught to turn to *Allah Ta'ala* alone for their needs. The wealthy have been exhorted to spend their *Allah*-given wealth for their needs and in the cause of *Deen* — including assisting the less fortunate servants of *Allah Ta'ala*.

While Islam has not prohibited a person from living comfortably if he can afford to do so, the general mindset that *Rasulullah (Sallallahu Alaihi Wasallam)* created in the *Sahaaba (R.A.)* was that of abstinence from luxuries. This lesson was taught to the *Sahaaba (R.A.)* by means of his practical example as well as verbal exhortation.

CHOSE POVERTY

Indeed, *Allah Ta'ala* had offered to turn the mountains into gold for *Rasulullah (Sallallahu Alaihi Wasallam)*. Yet the life he chose was one where, on many occasions, there was nothing available to eat in any of the homes of *Rasulullah (Sallallahu Alaihi Wasallam)*. He was greatly annoyed when some of his wives indicated that they would like to have some increase in their allowances. As an admonition upon even this casual request, he remained away from them for an entire month. He eventually bade farewell to this temporary abode while there was not even sufficient oil in his home to light a lamp!!!

While *Rasulullah (Sallallahu Alaihi Wasallam)* adopted simplicity himself, he stressed the same for the *Sahaaba (R.A.)* as well. When *Rasulullah (Sallallahu Alaihi Wasallam)* dispatched *Sayyidina Mu'az bin Jabal (R.A.)* as the governor of Yemen, he gave him several advises among which was: **“Beware of hankering after comforts and luxuries for verily the true servants of Allah Ta'ala are not self-indulgent.”**

Once the *Sahaaba (R.A.)* were discussing some worldly aspects. *Rasulullah (Sallallahu Alaihi Wasallam)* addressed them and said: **“Will you not listen? Will you not listen? Will you not listen?”**

Verily simplicity is a part of Imaan. Verily simplicity is a part of Imaan. Verily simplicity is a part of Imaan” (Abu Dawood).

The lesson of simplicity and abstinence was so deeply entrenched in the hearts of the *Sahaaba (R.A.)* that despite the fact that some of them owned much wealth, they lived a life of complete simplicity; spending their wealth on others and in the other avenues of *Deen*. Once *Hazrat Umar (R.A.)* was partaking of his meal. *Hafs bin Abil'as* was sitting with him but not eating. *Hazrat Umar (R.A.)* enquired as to why he was not partaking of the food. He excused himself by saying that the food was very coarse and difficult to eat. He will return to his abode and eat the more luxurious food that was prepared for him. Upon this *Hazrat Umar* remarked: **“Do you think that I am unable to give the command that a sheep be slaughtered for me, be skinned (and cooked); that flour be finely sieved and thinly baked breads be prepared therefrom; that raisins be mixed with butter-fat and water and mixed to a fine texture (a kind of desert eaten in those days)?”** Hearing this *Hazrat Hafs (R.A.)* replied: **“I see that you are acquainted with the luxuries of life?”** *Hazrat Umar (R.A.)* remarked: **“Yes! Had it not been for the fear that some of my good deeds would be decreased on the Day of Judgment, I would have joined you in your easy living” (Hayatus Sahaaba).**

While emulating the example of the *Sahaaba (R.A.)* in its entirety is not an easy task, nor are we capable of doing so, we nevertheless must always keep in mind the abstinence in their lives. This will help to bring some degree of simplicity in our lives.

SUFFER CONSEQUENCES

Indeed, we need to adopt simplicity, or else we will suffer the consequences. Abandoning simplicity will result in one forever hankering after luxuries. As a result contentment will be totally lost. People will attempt to “keep up with the Jones's.” While the poor

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and middle-class will be aspiring to have the luxuries that their wealthy neighbours have, the wealthy will be forever looking for the “latest” and the “ultimate” luxuries. This quest then continues until death suddenly overtakes the person. In the last moments of life a person wishes that he had spent more time and energy in seeking the everlasting comforts and luxuries of the Hereafter. Alas, at that time it is too late to lament.

SOCIAL PROBLEMS

This attempt to keep up with what others have leads to many other sins and social problems. If one cannot afford what others have, one will even incur the curse of borrowing on interest to acquire the desired luxury. What one does, or acquires, is dictated by what others have or what “they” do. A financially hard-pressed father complained that he was battling to provide a daily allowance of R10.00 for his school-going teenage child. The source of the problem was that the “other” children at school did not bring lunch to school. Rather they queued up at the tuck shop to buy their snacks. Hence this child was embarrassed to take lunch from home, which would be far more cost effective, and be the “odd one out.” Similarly, several parents have mentioned that their teenage children have demanded that they be picked up from school in the luxury family vehicle, not the “cheap” family car.

FASHION CONSCIOUS

Another consequence of abandoning simplicity is that one becomes fashion conscious. Hence as the fashions rapidly keep changing, so will one’s expenses escalate. However, the greatest tragedy of following fashion is that such a person drifts further and further away from the Sunnah of *Rasulullah (Sallallahu Alaihi Wasallam)*. What harm can be greater than this?

An aspect of extreme concern is the colossal amounts that are squandered due to abandoning simplicity on the occasions of *Nikah*. Merely to make the occasion a “memorable event” and a “talk of the town,” huge amounts are spent on fancy frills and lavish arrangements. While simplicity has been encouraged in all aspects, it has been especially emphasised in *Nikah*. *Rasulullah (Sallallahu Alaihi Wasallam)* is reported to have said: “**Verily that Nikah will have the greatest barakah wherein the least expenses were incurred**” (*Mishkaat*). Abandoning simplicity in *Nikah* is a sure way of depriving oneself of the *barakah* (blessings), which every marriage requires so desperately.

Apart from the above, the minimum degree of simplicity that can be easily adopted is that such luxuries should be forsaken which cost a fortune yet hardly any tangible benefit can be obtained therefrom. The savings can be passed on to those who are less fortunate. Consider the following examples:

FUTILE BENEFITS

A four-cylinder luxury vehicle costs approximately R300 000.00. Exactly the same vehicle, with all the same features and comforts, but with a six-cylinder engine, costs approximately R100 000.00 more. This excess is for the additional power of the engine. However, the only “benefit” of this additional power is the cheap thrill that one may get on some rare occasion when driving the vehicle at dangerously high, illegal speed! Such “luxuries” are a sheer waste. Merely the savings would purchase a year’s bus fare for dozens of poor children who walk to school!

Likewise, consider the “homes” we build within our homes — homes for glassware, plasticware, cans of beans, etc. These “homes” commonly known as built-in-cupboards do serve a purpose. Hence if one can afford to install better quality cupboards, it is permissible to do so, since there is no compulsion on purchasing the cheapest quality. However, as one progresses up the quality grades, the price difference between the best and second best amounts to tens of thousands of Rands. Yet both will last a lifetime. Both are of a luxurious quality. The best perhaps glitters a little more — and has the label of the best. This is hardly any “benefit” worthy of consideration. Despite being able to afford the best, if one settled for the second best, the savings on the homes for cans of beans would have built many basic shelters for homeless human beings!!!

Similarly, one would barely notice the difference of the softness between the seven shield and five shield quality carpets. However, the savings would buy soft shoes for many shoeless servants of *Allah Ta’ala*.

These are just a few examples. One can extend this to various other day to day aspects in one’s life.

In short, while enjoying the *Halaal* bounties of *Allah Ta’ala*, the path of moderation and simplicity must not be forsaken. May *Allah Ta’ala* imbue us with His love and save us from the love of the world. *Aameen*.

SALAAH POSTURES FOR FEMALES

Q *At a family function a lady who described herself as a “Salafi” insisted upon the ladies that they should perform the postures of Salaah exactly like the men. According to her there was no difference in the Salaah of males and females. She claimed that this was established from the Sunnah. Is this claim correct?*

A Before dealing with the claim, briefly understand the word “Salafi” Literally it means “one who is associated with the Salaf.” The word *Salaf* means predecessors which generally refers to the personalities of the *khairul kuroon* (the best of eras) — the era of *Rasulullah (Sallallahu Alaihi Wasallam)*, the *Sahaaba (R.A.)* and the *Taabieen* (those who came after the *Sahaaba*). In this literal context the one who follows one of the illustrious *Imaams of Fiqh* such as *Imaam Abu Hanifa (R.A.)* and others is also one who follows the *Salaf*. However, currently those who do not follow any of the four *Imaams of Fiqh* and claim to follow the *Hadith* directly have appropriated the title of “Salafi” for themselves. Yet by and large those who call themselves “Salafi” follow one of the “*Khalaf*” (those who have come in the latter time) — such as some scholars of this century from the middle-east or other parts of the world. Therefore do not become overawed by the claims of following the *Hadith* directly. Those who follow one of the four illustrious *Imaams of Fiqh* also follow the Qur’an and Sunnah. They rely on the expertise and proficiency of these *Imaams* in the Qur’an and *Hadith* and have confidence in them due to their exemplary piety and character — hence they follow their *Imaam’s* expert explanations in the light of the Qur’an and Sunnah.

Nevertheless, the differences in the *Salaah* of the females which have been explained by the *Imaams of Fiqh* have been extracted from the *Ahadith*. We will merely suffice on some well established narrations to illustrate that the variance in the *Salaah* of females was prescribed by *Rasulullah (Sallallahu Alaihi Wasallam)* himself.

Yazid bin Abi Habib reports that *Rasulullah (Sallallahu Alaihi Wasallam)* passed by two women who were praying *Salaah*. He said: **“When you prostrate, let part of your body cling to the earth, for women are unlike men in this regard”** (*Maraseel of Imaam Abu Dawood*).

Sayyidina Ibn Umar (R.A.) narrates that *Rasulullah (Sallallahu Alaihi Wasallam)* said: **“When a woman sits in Salaah, she should place one thigh over the other, and when she prostrates, she should press her stomach to her thighs in a manner that is the most concealing for her. Indeed Allah looks at her saying: Oh my angels! I make you witness that I have forgiven her”** (*Baihaqi*).

Sayyidina Wail bin Hujr (R.A.) reports that *Rasulullah (Sallallahu Alaihi Wasallam)* said: **“O Ibn Hujr! When you pray make your hands level with your ears. And the woman shall raise her hands close to her bosom”** (*Tabrani*).

The verdicts of many *Sahaaba (R.A.)* and *Taabieen* are also recorded in the books of *Hadith* which clearly establish the various differences in the *Salaah* of females.

EMULATE RASULULLAH SALLALLAHU ALAIHI WASALLAM

The Qur’an has commanded us to follow *Rasulullah (Sallallahu Alaihi Wasallam)* in all aspects of his *mubarak* life. Salvation in this world and the next depends on this. Thus one should emulate *Rasulullah (Sallallahu Alaihi Wasallam)* in acts of *ibadah*, monetary dealings, social etiquette and noble character.

Good character was an outstanding and distinguishing feature of *Rasulullah (Sallallahu Alaihi Wasallam)*. *Rasulullah (Sallallahu Alaihi Wasallam)* has himself declared: **“I was sent to perfect good character.”**

SHUN VULGARITY

One of the aspects of the excellent character of *Rasulullah (Sallallahu Alaihi Wasallam)* was that he shunned all vulgarity. In her description of *Rasulullah (Sallallahu Alaihi Wasallam)*, *Hazrat Aisha (R.A.)* says: **“He was not vulgar in his nature, nor would he deliberately use vulgar language”** (*Shamaail Tirmizi*). Some people, due to their habits and the company they keep, become vulgar by nature. While speaking, vulgar words will flow out almost “naturally” due to having corrupted the pure nature that they were born with. Others, though they may not have fallen to this level, sometimes use vulgar words when in their circles. Due to the wrong company that they find themselves in, they consciously and deliberately talk in this manner to please their friends or merely because it has become a “style.” *Rasulullah (Sallallahu Alaihi Wasallam)* was not vulgar in his nature nor would he deliberately use vulgar words.

Therefore, a true Muslim and a true lover of *Rasulullah (Sallallahu Alaihi Wasallam)* must emulate him in this aspect as well. Never should he soil his tongue, in anger or in jest, with vulgar words. He should also not be a party to spreading vulgarity in any way whatsoever — by word or deed!

SIGNS OF ALLAH TA'ALA

Have you ever wondered about your tongue? It is one of the wonderful creations of Allah Ta'ala.

Allah Ta'ala gave each of us one tongue. But this one tongue is able to taste thousands of different types of food and drinks. If our taste buds on the tongue were to become inactive, we would not know the difference between an orange or a stone. Moreover, like a finger print, everyone has a different tongue print. Relative to its size, the tongue is also the strongest muscle in the body. And it is the only muscle that is connected to only one side. The tongue is so strong that it can create pressure on the roof of the mouth equivalent to the weight of **two double decker buses!**

The strongest muscle of our body, the tongue has been created by Allah Ta'ala for us to glorify Him. Say it... **Subhanallah** — glorified is our Creator, Allah Ta'ala.

Indeed, with the help of this tongue we can succeed in this world and the Hereafter. Hazrat Abu Bakr (R.A.) once, holding his tongue, addressed it and said: "O my tongue! If I am sent to hell it will be only because of you."

HIGHER POSITION

Remember! Some people are blessed with a higher position (in the sight of Allah Ta'ala) than others only in the following aspects:

"Adopting Sabr (patience) upon the difficulties from others; excessive Sadaqa (charity and acts of kindness); not being jealous upon anybody; not repaying those who harm one by causing harm in return" (Kamalaat-e-Ashrafiyyah, Pg. 281).

From the advices of ...



FAQIHUL UMMAH

The sterling advice of Faqihul Ummah Hazrath Mufti Mahmood Saheb (*Rahmatullahi Alaihi*) has helped thousands of people to overcome many problems and difficulties — especially in the line of *Islahun Nafs* (inner-self reformation). Hereunder is an extract from his discourses.

WHO ARE WE HURTING?

☞ A Persian once happened to read some poetry that was composed, expressing the love of *Rasulullah (Sallallahu Alaihi Wasallam)*. The Persian was fascinated and deeply affected by the excellent poetry. He thus decided that he must meet the poet who had composed it.

The poet was from India. Hence the Persian set out on a journey to meet the Indian poet. The journey in those days was an arduous and difficult one. He nevertheless undertook the difficult journey to meet the personality who had composed such poetry which was infused with the love of *Rasulullah (Sallallahu Alaihi Wasallam)*. He expected that such a person would certainly be one whose entire life would be in accordance to the *Sunnah* of *Rasulullah (Sallallahu Alaihi Wasallam)*.

When the Persian finally arrived at the poet's residence, he was shocked to find that the poet was having his beard shaved. The Persian said in amazement: **"What! Are you shaving your beard?"** The Indian poet answered in his poetic manner: **"Yes, I am shaving my beard. I am not shaving anyone's heart."** The Persian visitor retorted: **"You are wrong in claiming that you are not shaving anyone's heart. You are shaving (i.e. hurting) the heart of that personality for whom even the Arsh (the Throne of Allah Ta'ala) trembles"** (i.e. you are hurting the heart of *Rasulullah (Sallallahu Alaihi Wasallam)* by means of your action—an action that contradicts his command).

The words uttered by the Persian visitor emanated from the depth of his heart with utmost sincerity. Thus it had an impact on the poet. Hence he immediately responded: **"Jazakallah that you opened my eyes [by making me realise that I was hurting the heart of *Rasulullah (Sallallahu Alaihi Wasallam)*] and linked me with my beloved (i.e. I have now repented and have become a true follower of *Rasulullah (Sallallahu Alaihi Wasallam)*)." The poet immediately repented and abandoned shaving his beard.**

Thus we also must constantly reflect that by our actions which contradict the *Sunnah*, we will be hurting *Rasulullah (Sallallahu Alaihi Wasallam)*.

(*Khutubaat*—Vol. 3, Pg. 127)