

THEN...

There was a time when a person would deliberately undertake a considerable loss so that his Muslim brother could benefit. Consider the following incident from the lives of the illustrious Sahaaba (R.A.).

Once Hazrath Jarir bin Abdullah (R.A.) sent his slave to buy a horse for him. The slave immediately went out and purchased a horse for 300 Dirhams. Having concluded the deal, the slave brought the seller of the horse together with the horse to Hazrath Jarir (R.A.) so that the later may pay the seller his money. After examining the horse, Hazrath Jarir (R.A.) ascertained that the horse was worth much more than 300 Dirhams. Thus he said to the seller: "Your horse is worth much more than 300 Dirhams. Will you sell it for 400 Dirhams?" The seller replied: "As you please." Hazrath Jarir (R.A.) once again said: "Your horse is worth even more than 400 Dirhams. Will you be happy to sell it for more than 500 Dirhams?" the seller indicated his pleasure upon that. Hazrath Jarir continued increasing the amount by a hundred Dirhams until he purchased the horse for 800 Dirhams and paid the seller for it. It was then enquired of him: "The owner was happy to sell the horse for 300 Dirhams. Why did you pay him 800 and suffer a loss? He replied: "The owner was not aware of the true value of the horse. As a gesture of goodwill, I paid him the true value since I had promised Rasulullah (Sallallahu Alaihi Wasallam) that I will always be a well-wisher for every Muslim. Thus I have fulfilled my pledge." (Muslim Vol.1, Pg.55)

NOW...

Sadly, the situation has now changed totally. Many Muslims also have adopted the attitude of "get what you can at any cost," even if this entails usurping the rights of their Muslims. If we cannot follow the example above, at least refrain from harming others!!!

EARNING A BLESSING OR A CURSE???

IT IS THAT TIME OF THE YEAR when tills ring continuously. Business activities reach fever pitch. Every businessman is on the alert to make the best of this time of the year. May the Muslim businessman earn the most. May Allah Ta'ala grant him much barakah (blessing) in his endeavour to earn a Halaal living. May Allah Ta'ala grant him tremendous progress in his business. Aameen.

Islam is not averse to progress in the material aspects of this world. Rather, this has been encouraged. The purpose, however, is to uplift the Deen of Allah Ta'ala. Nevertheless, it is obvious that every type of progress is not something desirable. In fact some types of progress are detestable. Take for instance a thief. He can make tremendous "progress" in a short span of time. White collar criminals make millions in a matter of hours. However, no sane person regards this as "progress." Despite the fact that the criminal "progressed" from being a pauper to becoming a millionaire, he is regarded as having earned a curse. The consequences of this type of "progress" deters every sane person from even thinking about it.

CONSEQUENCES

Likewise, certain types of "progress" have been forbidden by Allah Ta'ala and His beloved Rasool (Sallallahu Alaihi Wasallam) due to their gruesome consequences. Apparently the consuming of interest will enable one to advance greatly in the acquisition of wealth. But the consequences are ghastly. Allah Ta'ala says: "Those who consume interest will not wake up (on the day of Judgment) except like the one who Shaitaan has made insane with his touch" (1:275). Rasulullah (Sallallahu Alaihi Wasallam) is reported to have said: "The curse of Allah Ta'ala is upon the one who consumes interest, upon the one who gives it as well as upon those who were witnesses to it and recorded it." Likewise cheating, deceiving, conducting fraudulent transactions, selling Haraam merchandise, gambling and acquiring wealth in any other unlawful way may seem to serve a person's object of progressing financially. However the one who realizes the consequences of these actions knows full well that this also is nothing but earning a curse. According to the Hadith of Rasulullah (Sallallahu Alaihi Wasallam) the duas of a person who has eaten anything Haraam, or is wearing anything that has been acquired in a Haraam manner are not accepted. Another Hadith has it thus: "Whichever flesh is nourished from Haraam, the fire (of Jahannam) is more worthy of it." (Mishkaat - pg. 242) Also it is said that "you are what you eat." While this may be true with regards to one's physical self, it is absolutely accurate as far as the spiritual self is concerned. Hence Allah Ta'ala says "Eat of the pure things and do rightful actions" (23:51). Thus it is understood that eating what is Halaal and pure becomes a means of the performance of good actions. The opposite is also true. Consuming Haraam becomes a means of one committing evil actions. The body that is nourished by Haraam does not find any pleasure in Salaah, Zikr, etc. Even the mind becomes contaminated with this Haraam. A person then only thinks of Haraam ways and means to earn his living. The pure and Halaal ways just don't sound 'feasible' and 'practical' to him. He thus continues to sink deeper into Haraam until DEATH finally stares at him in the face. He then reaps the curse that he has earned.

May Allah Ta'ala save us.

BILLIONS A BLESSING

Thus it is imperative for one to adopt a criterion in one's methods of earning. The criterion is Taqwa (the fear of Allah). Any-thing that does not

(Cont. pg.2)

INSIDE:

BE WARNED	2
HOLIDAYS	3
Q & A	3
FAQIHUL UMMAH	4

Earning a blessing ... cont.

comply to the criterion, should be totally rejected. Provided that one maintains this, his billions are a blessing. It is with regards to such wealth that *Rasulullah (Sallallahu Alaihi Wasallam)* said: "How excellent is pure wealth in the possession of a PIOUS person."

Hence it is very simple for any person to judge whether he is earning a blessing or a curse — whether he is progressing in reality, or retrogressing. If the laws of Allah Ta'ala are upheld, it is a total blessing. **However if Zohar and Asr Salaah is missed because the tills are incessantly ringing ... then you be the judge.**

Therefore, make your earnings a blessing. Fulfill every command of Allah Ta'ala in the acquisition of your wealth.

ABSOLUTE GIFT

After having earned the blessing in the correct manner, the responsibility is not yet over. This wealth is an absolute gift from Allah Ta'ala. It is not one's efforts or intelligence that has earned it. If Allah Ta'ala causes one to become paralysed or deprives him of his mental faculties, what will he then do? Thus this wealth has to be spent in accordance to the Shariah. Squandering this wealth in Haraam avenues is tantamount to serious ingratitude, which draws the wrath of Allah Ta'ala. One has to account for every cent on the Day of Qiyamah, regarding how it was earned and spent. We should consider this when spending our Allah-given gift.

"SO BUSY"

Another vitally important aspect to remember is that earning wealth is not the object in itself. Rather it is the means of achieving various things. Basically, wealth is required to fulfill the necessities of life. A person then also desires some comforts and luxuries. The bottom line is that he wishes to enjoy a comfortable and happy life. Hence it absolutely does not make sense that a person has enough money hoarded, yet does not even find the time to eat a meal in peace because he is "**so busy.**" He slogs day and night to live a happy life with his "family," yet his slogging for that million leaves very little time for him to spend with that family (at times even that family, wives and daughters included, have to also

slog for his million). Having made the acquisition of wealth an object in itself, a person becomes a slave of that object. Thus he becomes involved in the rat race of the kuffaar ... **until he suddenly ... gasps...the last...few...breaths.**

HAPPINESS

Wealth is not necessarily the means of happiness. Happiness is the contentment of the heart. The one who achieves this, whether he has a billion or a penny, is happy. Otherwise a billionaire is no better than a pauper. Presently, there are approximately two hundred billionaires in the world. However the lives of most among them are in shambles. Lewis Lapham studied about fifty of the richest US families from 1900 to 1960. He concludes his findings in the following words: "I noticed that with few exceptions the lives of the heirs are marked with alcoholism, suicide, drug addiction and despair" (Sunday Times Magazine-30/10/94). Who has any doubts that earning such billions is merely earning a curse???

Contentment of the heart comes only from Allah Ta'ala. He grants it only to those who will be **obedient** to Him. He will grant them more blessings in their sustenance, be it little or much. One should therefore always remember that earning is **not the object** in itself.

After having earned the blessing in the Halaal manner, it should be spent properly. Having seen to the needs of oneself and one's family, the next thing a person thinks of is investments which will generate further income. By all means one may invest in lawful avenues. Together with this, one should remember that the investments of this world are extremely risky. Anything could happen to them tomorrow (Allah forbid!). Besides, if they do remain safe, one will have to very soon leave them behind. Contrary to this, there are some investments that earn tremendous returns. There is absolutely no risk. They are extremely useful to one when nothing of this world will help. They are the investments of the Aakhirah (Hereafter). Invest your hard-earned blessing in the path of Allah Ta'ala. Invest it in establishing and uplifting the Deen of Allah Ta'ala. Invest it in helping the poor and needy and in other humanitarian and charitable causes. You will wonder on that Day when you will

BE WARNED!

THE Qur'an sounds a dire warning to those who may be lured by the deceptive glitter of gambling. After declaring intoxicants and gambling as HARAAM (forbidden), Allah Ta'ala says: "Shaitaan only seeks to sow **ENMITY AND HATRED** among you through **INTOXICANTS and GAMBLING** and (he seeks) to distract you from the remembrance of Allah and Salaah. Will you not then refrain" (5:90).

This is the **warning** of Allah Ta'ala. Hence those who totally refuse to take heed will sooner or later definitely suffer the consequences in some form or the other. Occasionally an incident or two (from among the thousands) is reported in the newspapers. Even this much is sufficient to make an intelligent person realise. One such incident is reproduced here for us to take heed:

R1m win ruins friendship

Paris: Two lifelong 20-year old friends who together paid R10 for a lottery ticket and won R1 million, have broken up over the share-out. For Caroline Gouin, who holds the ticket, refuses to go halves with Magalie Delbert. Both have appointed lawyers to fight their case in court. ...Punters on the twice-weekly state LOTTO can win upto R15 million. But a recent survey showed that sudden wealth often brought great unhappiness, usually when relatives and friends fought over how to spend it. (Daily News - 27/10/94)

see it's returns: "**Why did I not invest every cent I had.**" May Allah Ta'ala enable every Muslim to earn a BLESSING and not a CURSE. May He enable us to spend our wealth in the correct avenues which earn His pleasure. May he make the accounting of our wealth on the Day of Judgment easy for us. Aameen.

SCREEN BETWEEN MALES AND FEMALES

Q *I am working in an Islamic organisation where both males and females work. Previously a screen was erected between males and females during meetings. Recently a learned person said that there is no need for such a screen, hence it is no more used. Is this correct?*

A Islam has advocated the complete separation of *non-mahram* males and females. The laws of *hijaab* have also been revealed for the same purpose.

Hijaab (or “*purdah*” as it is commonly referred to) is in reality a set of rules that pertain both to men and women. The *niqaab* (veil) is just a part of the *hijaab* of a woman. Thus, it is imperative that males and females must adhere to the laws of *hijaab*.

Of the many rules of *hijaab*, the first is the lowering of the gaze from *non-mahrams*. *Allah Ta’ala* addresses the males and females separately in the *Qur’an* and commands each one to lower their gazes and guard their chastity. Most *fitnas* commence when the eye is not guarded against looking at *non-mahrams*.

PURER FOR THE HEARTS

The second rule is that there should be no direct communication between males and females. In the *Qur’an* *Allah Ta’ala* commands the *Sahaaba* (R.A.) with regard to the *Ummahatul Mu’mineen* (the wives of *Rasulullah Sallallahu Alaihi Wasallam*) thus: **“And when you ask them for any necessity, do so from behind a curtain. That is purer for your hearts and their hearts”** (S33:V53). In order to understand this *Aayat* clearly, reflect upon the status of the *Sahaaba* (R.A.) and the *Ummahatul Mu’mineen*. The *Sahaaba* (R.A.) are those personalities who received the certificate of the pleasure of *Allah Ta’ala* in the *Qur’an* while they walked on the surface of the earth. The *Ummahatul Mu’mineen*, the chaste wives of *Rasulullah* (*Sallallahu Alaihi Wasallam*) and the mothers of all the Believers have a very sublime position. Their purity was of the highest level. Yet, in order to serve as a lesson to mankind till the Day of *Qiyamah*, the *Qur’an* instructs them to maintain the curtain between them if they have to communicate due to a genuine necessity. This screen, the *Qur’an* declares, is purer for their hearts. Can anyone in this belated fifteenth century claim to be even more pure than this *Qur’anic* injunction should not apply to him/her? Indeed such a claim would be ludicrous!

Also, among the rules of *hijaab* is that if a female has to emerge from the home out of genuine necessity, together with covering the rest of the body she must also cover her face. The details in this regard are many. However, to understand the matter briefly, consider the following verse of the *Qur’an*. *Allah Ta’ala* says: **“O Nabi, say to your wives, daughters and the women of the Believers that they should lower their “jilbaab” upon themselves”** (S33:V59). In order to truly understand the meaning of this injunction, the best people to refer to are the *Sahaaba* (R.A.). In a lengthy incident narrated in *Sahih Bukhari* it is reported that once during a journey *Hazrath Aisha* (R.A.) had fallen asleep while alone in a deserted place. A *Sahaabi* (R.A.) passing by saw her and immediately recited “*inna lillahi wa inna ilayhi raajioon*” aloud. She states: **“His recitation of “inna lillah” awakened me and I immediately covered my face with my jilbaab”** (*Sahih Bukhari*). Thus the purpose of the *jilbaab* is apparent that it was meant to cover the head and also the face from *non-mahram* men. Furthermore, the fact that *Hazrath Aisha* (R.A.) first and foremost covered her face in the presence of a stranger clearly displays the understanding that she had of the said *Aayat*.

May *Allah Ta’ala* guide us to the true understanding of *Deen* and enable us to gain His pleasure. *Aameen*.

THE BLESSING OF FOOD

Every grain of food and every drop of water (or other *Halaal* drink) is a great bounty of *Allah Ta’ala*. Deliberately wasting any food is indeed a severe ingratitude. Ingratitude to the favours of *Allah Ta’ala* results in the wrath of *Allah Ta’ala* descending and the snatching away of that bounty.

The practice of *Rasulullah* (*Sallallahu Alaihi Wasallam*) in this regard was to thoroughly clean the utensil from which he ate. He also stressed upon the *Ummah* to do so. *Hazrath Jabir* (R.A.) reports that *Rasulullah* (*Sallallahu Alaihi Wasallam*) instructed that the fingers should be licked after eating and the utensil should also be cleaned. *Rasulullah* (*Sallallahu Alaihi Wasallam*) then said: **“You do not know in which particle of food the special (effect) of barakah lies”** (*Sahih Muslim*).

Furthermore, *Rasulullah* (*Sallallahu Alaihi Wasallam*) is reported to have said: **“The one who eats from a utensil and cleans it completely (so that no particle of food is left), the utensil supplicates for forgiveness on his behalf”** (*Tirmizi, Daarmi*).

It is therefore clear that the so called “etiquette” of the West of deliberately leaving over some portion of the food and drink in the utensil is totally against Islamic etiquette. It is a sign of ingratitude to *Allah Ta’ala*. Thus, the followers of *Rasulullah* (*Sallallahu Alaihi Wasallam*) should therefore only follow him in every aspect of their lives, including eating and drinking.

BLACK OR WHITE

Hazrath Abu Zarr (R.A.) narrates that the *Rasulullah* (Sallallahu Alaihi Wasallam) once said to him:

“You, as a person, enjoy no superiority over a white-skinned or black-skinned man. You can nevertheless gain excellence through piety and the fear of Allah”

(Musnad Ahmad)

This Hadith shows that honour and superiority does not rest with wealth, nationality, birth, language or face and figure. It is determined by piety (i.e. fear of *Allah Ta'ala* and the way of life stemming from it). Thus, in the sight of *Allah Ta'ala* that person is greater in honour who is more pious. The *Qur'an* itself declares:

“Verily, the most honoured of you in the sight of Allah Ta'ala is (he who is) the most righteous of you” (S49:V13).

AL-HAADI WEBSITE

An Al-Haadi website has been launched, *Al-Hamdulillah*. Past issues of Al-Haadi and publications may be accessed at:

www.alhaadi.org.za

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.

DUROOD SHAREEF

Those who do not recite *Durood Shareef* should take heed of the warnings mentioned for not reciting *Durood*. It is recorded in a *Hadith* that: ***“Indeed, distant from the gardens of Jannah is he who did not recite Durood upon me when my name was mentioned in his presence.”*** *Nabi* (Sallallahu Alaihi Wasallam) has also stated that: ***“That person who did not recite Durood upon me, when my name was mentioned in his presence, has done a great injustice to me.”***

When reciting *Durood*, one should keep in mind the warnings for not reciting *Durood* and the rewards for reciting *Durood*. A lesser number of *Durood* recited with attention, keeping in mind the rewards and warnings mentioned, have a greater chance of acceptance than a voluminous number of *Durood* recited inattentively. Similarly, if *duas*, *Durood*, *Istighfaar*, etc. are recited in the abovementioned manner, one will reap tremendous benefit from this.

If *Zikr* is made with the intention and desire that whatever is contained in the seven skies and the seven earths, and the knowledge of the unseen, etc., must be revealed to oneself, this is incorrect and contrary to *Ikhtlaas*. Our desire should be only to please *Allah Ta'ala*. The extent of the happiness of *Allah Ta'ala* is unknown to us but an indication of attaining His pleasure is the adhering to the *Sunnah*. Whatever action is done following the *Sunnah*, it will be a means of gaining the pleasure of *Allah Ta'ala*.

THE SECRET OF OUR SUCCESS

“Our condition is such that when we are faced with the aspect of practicing (upon Deen), then we become the weak and helpless people of the fourteenth century. Our response then is: ***“How can it ever be imagined that we can perform actions like the Sahaaba (R.A.). They were strong people who accompanied Rasulullah (Sallallahu Alaihi Wasallam). They were people of the best era. How can we envy them? We are trapped in the worldly matters and are faced with many difficulties ...”***

However, when the success of the *Sahaaba* (R.A.) is mentioned, their conquering of land is discussed and the praises of their respect and honour are sung, then we also dream of gaining the success that they achieved. The reality is that without emulating their way, such dreams will never come true. If we wish to acquire the success that they had, we will have to perform the type of actions that they did. Only then can we be hopeful of reaping the fruits of success that they enjoyed.”

Hazrath Sheikhul Hadith, Moulana Muhammad Zakariyya Saheb (R.A.)