

## WHEN WOMEN EMERGE...

**N**o Muslim has the slightest iota of doubt in the fact that the Qur'an is absolutely infallible. How could it be otherwise when the Qur'an is the word of Allah Ta'ala who is All Knowing, All Seeing and the possessor of absolute and perfect wisdom. Every command of Allah Ta'ala is compatible with human nature and its adherence not only earns a person rewards in the hereafter, but is also vital to facilitate the smooth harmony of our existence on earth. No system or mode of life can ever be superior. Allah Ta'ala, the Creator of men and women, the Eternal Being that blessed mankind with intellect and the One who created in human beings passions, emotions and desires, addresses His female slaves in His Glorious Qur'an with the following command: "**And remain firmly within your homes and display not yourselves like the display of the former times of ignorance**" (*Al-Ahzaab;33*). This is the command of none other than our Creator, Allah the Most Wise. Hence by disregarding this command we will not only invite His displeasure, but we will also have to suffer the terrible consequences of our violation in this world. It will be similar to the case where a person ignores the instructions of the manufacturer of a car and he fills water into the petrol tank and fills petrol into the radiator.

### ABSOLUTE NECESSITY

Likewise Rasulullah (Sallallahu Alaihi Wasallam) has restricted the emergence of women from the home to the situation of genuine necessity. Ibn Umar (R.A.) reports that Rasulullah (Sallallahu Alaihi Wasallam) said: "A woman should not emerge from her home except if she is forced to do so" (*Tabrani*). Also when emerging out of necessity, the woman is commanded to adopt full *hijab*, which includes the covering of her face.

However in the present climate of women's lib and feminism which has risen from the decadent west, even Muslims of weak *Imaan* have found it appropriate to cast women out of their homes and into the outside world. Yet do we really know what goes on out there? The situation is indeed shocking to say the least.

### WOMEN RETURNING HOME

According to the American Psychological Association, sexual harassment is extremely widespread in the work place. "It touches the lives of 40 to 60 percent of working women, and a similar proportion of female students in colleges and universities." In Texas, for example, after having been cast out of the home, the women finally want to return to their rightful place. According to an article in the Texas Poll (21/2/93), one third of all Texas women have experienced sexual harassment at work. According to the article "more than half said the incidents contributed to them leaving their jobs or wanting to."

Indeed the outside world has become a jungle. Here

again, let the statistics of the west speak for themselves. Research conducted in August 1990 revealed that **1 in 4** college women have been attacked by a rapist and **1 in 7** have been raped. This should be considered together with the fact that only 7% of all rapes are reported to the police and more than 50% of the victims do not tell anybody about their ordeal. Thus these figures are only the tip of the ice-berg. (*A Criminological Study; Koss and Woodruff*)

### ENDANGERED SPECIES

Besides the above, due to the free intermingling of men and women in the work place and elsewhere, it seems that legitimate children are becoming an endangered species, especially in the U.S. as well as in other countries. In the article titled "The Truth About Feminism," Kenneth R. Pangborn writes that "in the United States one child in four is illegitimate (1 in 3 in Florida)." Also in those children born out-of-wedlock, more than 50% have birth certificates where the father is described as "unknown"!

Perhaps some readers may feel that all this is very far away in the U.S.. Hence it should not concern us. Actually we should be extremely concerned. In South Africa **SEVEN OUT OF TEN (70%)** women encounter sexual abuse in the working world (Natal on Saturday 25/3/95). Yes, it *is* a reality, though in most cases the victims never mention it to anyone. According to a survey carried out by the Student Counselling Centre (SCC) at the University of Natal (Durban), "of these incidents (of sexual harassment) as many as 80% are not reported." Rather, the victims would even deny it, for fear of reprisals.

### UNIVERSITIES

Similarly, "academic" institutions also paint a horrid picture. The SCC report states that a survey at Rhodes University revealed that **63%** of female **academics** experienced sexual harassment. Also out of one hundred students surveyed at Rhodes, six said that they had been "offered higher marks for sexual favours." The report also states that at the University of Natal (Durban) "one in four females reported experiencing sexual harassment 'occasionally' (which means that though it does not occur frequently, it happens on an on going basis)."

### PARLIAMENT

Let alone in other places of work, even the highest office in the country has not escaped the sexual harassment of women. According to a Daily News report (9/12/94) "several women MPs and parliamentary staff have complained of sexual harassment by male

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MPs.” The report quoted the speaker of parliament as saying that the alleged perpetrators were “from more than one party.” It was also reported that women MPs feared going to certain parts of the parliamentary complex.

## WOEFUL DAY

When this is the situation in the highest office of the country, what can be said of elsewhere? Yet, despite this shocking state of affairs, many Muslims still ignore the injunctions of the Qur’an and actually propagate that women should be working “shoulder-to-shoulder” with men. Numerous Muslim girls have married men who are out of the fold of Islam due to the contact that developed in high schools, universities and in the work place. All the parents of these girls were adamant that “My daughter will *never* do such a thing.” That woeful day however came when they had to swallow hard on these words and wash it down with a flood of tears — but to no avail. The apple of their eye had become the wife of some John, Peter or Reddy.

Nonetheless, the most baffling part is that in spite of many of these aspects being common knowledge, numerous parents continue to send their daughters to high schools, universities, and into the working world. When these parents are spoken to with regards to the *Imaan*-snatching dangers out there, their simple response is: “My daughter will *never* do such a thing.” The problem however is that in the “melting pot” environments of the outside world, only those with *Imaan* as firm as mountains can withstand the onslaught. Simply no rationalizations whatsoever can sanction women being cast into the lion’s den.

## DISTRIBUTION OF WORK

Allah Ta’ala has given us the beautiful formula compatible with the differing natures of the genders. This is illustrated in the following practice of Rasulullah (Sallallahu Alaihi Wasallam). It is reported in a *Hadith* that Rasulullah (Sallallahu Alaihi Wasallam) had apportioned the work that pertains to matters outside the home (which includes earning for the family) to Sayyidina Ali (R.A.) while the work pertaining to aspects inside the home were allotted to the Queen of Jannah, Hazrath Fatima (R.A.) (*Zaadul Ma’aad*: 2/235). Hence it is the man’s duty to go out into the world and earn a *Halaal* living. Thus in a truly Islamic state where women are not found working “shoulder-to-shoulder” with men, the root cause of the illicit liaisons which take place in the working world will be non-existent. However, when that ideal situation does not exist, the man who goes out to work must be extra cautious to protect himself. Allah Ta’ala says: “Say to the Believing men that they should lower their gazes (*An-Noor*: 30).” Also, the *Hadith* clearly states that no person should ever be in seclusion with a strange woman. When these and other similar injunctions will be violated, then the obvious outcome will be involvement in grievous sins. The solution is thus to eliminate the cause, not to light the fire and then attempt to control it.

Indeed, we are living in difficult times. While numerous women venture out into the world merely to maintain a high standard of living, some venture out only to earn their mere daily bread. Hence if it is necessary, Islam has not forbidden a woman from earning. However, it is incumbent that **ALL** the laws of the *shariah* be upheld. Among other aspects, of utmost importance is that she may not expose herself to non-*mahram* males (men to whom marriage is permissible). She should also have sufficient time for her domestic activities and for the caring of her children.

## INCULCATING DEEN

A woman has a great duty to discharge at home. The upbringing of her children require her full attention. Unfortunately, “upbringing” to a great extent has come to mean clothing, feeding and attending to the other physical necessities of the child. This is however, the necessary but less important part of upbringing. The more important part is the inculcating of *Deen* in the life of the child and embedding the correct morals, character and etiquettes in that innocent soul. This is more than a full-time job. When mothers fulfilled this duty (obviously with the father also playing his role), the *Imaam Razis* and *Ghazalis* were constantly produced. The same is

# IS YOUR CHILD GAMBLING?

**“My child gambling? Impossible!”**

This will perhaps be the response of most parents. May Allah Ta’ala make it so. *Aameen*. Nevertheless, considering the environment that we are living in, it is best to ensure that our good thoughts with regards to our children are not a misconception.

## CORNER CAFE

One area of serious concern is the cafe around the corner which houses gambling machines. Numerous outlets throughout the country have installed these machines on their premises and young children, some as young as seven and eight years old are gambling away their pocket money in these machines. It must be remembered well that gambling can become an addiction. Young children are more prone to becoming victims of such an addiction. If this happens, such children could be led to stealing from their parents and others to feed this addiction. It could even become the stepping stone to more serious crimes. It is therefore vitally important to make sure that your child is not squandering away your hard-earned wealth in a gambling machine.

## MARBLES

Likewise, many children are unwittingly gambling in their little “games”. Among these are the games that children play with marbles wherein the “winner” takes away the marbles of the “loser”. Some of these forms of play clearly amount to gambling and are thus totally *haram*.

## COMPETITIONS

Many young and old alike often enter competitions that appear in newspapers, magazines and on the wrappings of various products. Huge prizes are often awarded to the first correct entry drawn. However, **if any entry fee has to be paid** in order to enter such competitions, it tantamounts to gambling and as such will be *haram*. Hence one should take note of this as well.

May Allah Ta’ala save us and our children from indulging in that which

possible today — if we get  our priorities in order.

May Allah Ta’ala give us the correct understanding of *Deen* and enable us

## TAKING STOCK OF OUR SALAAH..

*Salaah* is among the first thing that will be questioned about on the day of *qiyamah*. As such every effort must be made to fulfil it as perfectly as possible. The perfection of *salaah* lies in fulfilling it according to the *sunnah*. By disregarding the *sunnah* the reward of the *salaah* is greatly diminished while one is also deprived of the blessings of *salaah*. Hereunder are some aspects which, if implemented, will tremendously enhance the quality of one's *salaah*.

☞ Before commencing the *salaah*, keep the hands straight on the sides. Do not clasp them together. Fold the hands only after raising them to the earlobes and saying *Allahu Akbar*.

☞ The feet should face towards the *qibla*, not towards the right and left.

☞ Ensure that the pants are not hanging below the ankles. This is necessary at all times, even out of *salaah*.

☞ Fold the hands below the navel after saying *Allahu Akbar*.

☞ In *ruku*, keep the back straight and the shin upright (i.e. do not slant it backwards). The head should also be in line with the back, neither drooping down nor raised up.

☞ In *ruku*, clasp the knees firmly with the fingers spread out.

☞ After *ruku*, stand up erect. Remain standing at least for the duration of one *tasbeeh*. This is *wajib*.

☞ When going into *sajdah*, first bend the knees and go down WITHOUT BENDING THE UPPER HALF OF THE BODY. When the knees touch the ground, then bend the upper half of the body and go into *sajdah*.

☞ In *sajdah* close the fingers of both hands and place the hands in such a way that both the thumbs are in line with the earlobes. Also ensure that the elbows are lifted off the ground.

☞ Do not raise the feet off the ground at any time during the *sajdah*.

☞ While going into *sajdah* many people have the habit of slightly pulling their pants or *kurta* upwards. This action is *makrooh*.

☞ After the first *sajdah* sit down calmly. Before going into the second *sajdah* to remain sitting at least for the duration of one *tasbeeh* is *wajib*.

☞ In *qa'dah* ensure that the elbows are not on the thighs.

☞ When making *salaam*, the head should be turned to such

## PRIDE

Abdullah bin Masood (R.A.) reports that Rasulullah (Sallallahu Alaihi Wasallam) said: "The one who has a speck of pride will not enter *Jannah*" (*Sahih Muslim*). In another *Hadith* Rasulullah (Sallallahu Alaihi Wasallam) is reported to have said: "It is sufficient for a person to commit evil that he looks down upon his fellow Muslim brother" (*Sahih Muslim*). Thus no person has the right to ever regard himself better than the next Muslim. One should hate the sin that a person may be involved in, but may never despise the person himself or regard oneself as better. Perhaps he may repent and be forgiven while due to despising him, we could fall from the grace of

## YOUR DUAS ANSWERED

*With outstretched hands and tears streaming down his face, the person begs and pleads and finally says: "O Allah! accept my dua."*

This yearning desire for one's *dua* to be accepted could be attained very easily, subject to certain conditions.

Firstly it is of vital importance that one's food and clothing are from a *halaal* source. According to the *Hadith*, the *duas* of a person who has been nourished by *haraam* or who is clothed with garments acquired in a *haraam* manner will not be accepted.

Secondly, the etiquettes of *dua* must be fulfilled. At the beginning of the *dua* praise and glorify Allah Ta'ala and recite *durood* on Rasulullah (Sallallahu Alaihi Wasallam). Recite *durood* at the end as well. The heart must be fully attentive since the *dua* of an inattentive heart is not accepted.

### DUA FOR OTHERS

A sure way of having one's *duas* accepted is to make *dua* for others. Rasulullah (Sallallahu Alaihi Wasallam) is reported to have said: "The *dua* of a Muslim for his brother in his absence (i.e. the person is not present and is not aware that you are making *dua* for him) is answered. An angel is appointed to be at his side. Every time that he prays for some good for his brother, the angel says: "Aameen. And may the same be granted to you." (*Muslim*)

Besides the above, Rasulullah (Sallallahu Alaihi Wasallam) has given the *Ummah* the prescription of becoming *mustajabud da'waat* (one whose *duas* are readily accepted). Abu Darda (*radhiallahu anhu*) reports that Rasulullah (Sallallahu Alaihi Wasallam) said: "The one who seeks forgiveness for the Believing men and women daily 27 times, he will be from among those whose *duas* will be readily accepted and from among those due to whose blessings the people of the earth are granted sustenance (from Allah Ta'ala) (*Tabrani* - Extracted from *Ma'ariful Hadith* vol.5, pg.326). The simple words one could say is:  $\text{\$A} \text{\$Zy} \text{\$AA} \text{\$Ej} \text{\$3/4} \text{\$R} \text{\$1} \text{\$Z} \text{\$AA} \text{\$3/4} \text{\$Z}$

Hence from the depth of one's heart to sincerely make *dua* daily and repeatedly for all the Believers is a means of becoming *mustajabud da'waat*. It is also reported in a *Hadith* that upon completion of one's *dua*, one should say *Aameen* upon one's own *dua*. This *Aameen* at the end has been described as the "seal" upon the *dua*.

Thus one should implement these aspects into one's *dua*. After all, *dua* has been described in



## FAQIHUL UMMAH

The sterling advice of Faqihul Ummah Hazrath Mufti Mahmood Saheb (*Daamat Barakaatuhum*) has helped thousands of people to overcome many problems and difficulties — especially in the line of *Islahun Nafs* (inner-self reformation). Hereunder is a reply to a letter seeking guidance.

### MEDITATING UPON DEATH

#### SUMMARY OF LETTER::

Respected Mufti Saheb

... You had advised me to meditate upon death. I have not yet understood how to do this. Please explain it to me.

#### SUMMARY OF REPLY:

Respected Brother

... When you lie down upon your bed at night, imagine it to be the last moments of your life. Hence repent and seek forgiveness for all your sins. Thereafter imagine that your life is actually leaving you. You are then being given *ghusal* and your body is being wrapped in the *kafn* (shroud). Thereafter your *salaatul janaazah* is being performed and you are being lowered into your grave. In the grave you are being faced with the questions of *Munkar* and *Nakeer* (the two angels who question the deceased in the grave). In short, ponder over the aspects that will follow after death until you fall asleep. When you wake up the next morning, regard it as an extension in your life that Allah Ta'ala has granted you. This extension in life is also to enable you to prepare for death. Therefore do not perpetrate any such action which you will find difficult to answer for (on the day of judgement). Also during the course of the day with everything that you do, regard it as the last day of your life until it is finally night. At night repeat the same process.

(*Maktoobaat* - pg. 50)

*NB. In the ahadith Rasulallah (Sallallahu Alaihi Wasallam) has exhorted the Ummah to remember death excessively. The above prescription is to induce that required awareness of death. While this particular method of developing the awareness of death can be practiced by anybody, it is best if one takes advice in this regard from a spiritual guide. Considering one's personal condition, the guide may prescribe some other method for one.*

## BILLIONS OF REWARDS

Ubada bin Thamit (R.A.) reports that Rasulallah (Sallallahu Alaihi Wasallam) said: "The one who seeks forgiveness on behalf of the Believing men and women, he will be given rewards equivalent to the number of Believing men and women." (Tabrani)

Present estimates put the number of Muslims in the world at approximately one billion. Thus the door to earning numerous good deeds is open to us. We will only realize the true value of these rewards on the day of *Qiyamah* when people will be in great difficulty as a result of their evil deeds being heavier on the scales. It should also be remembered that fulfillment of all the fundamentals of *Deen* is vitally important. One cannot expect to gain salvation by merely reciting some *wazifas*, while at the same time the *fardh* actions are being omitted and major sins are being perpetrated.

## ANGER

Abdullah bin Masood (R.A.) reports that Rasulallah (Sallallahu Alaihi Wasallam) said: "He who restrains his anger despite the ability to vent it (by taking revenge), Allah Ta'ala will fill his heart with tranquility and *Imaan (Ruhul Ma'ani)*. In another *Hadith* Rasulallah (Sallallahu Alaihi Wasallam) is reported to have said: "The best among you is he who does not become angry quickly but (when he does become angry on those rare occasions) he cools down extremely quickly (*Mishkaat*).

## SOLUTION TO ALL PROBLEMS

A person wrote to Hakimul Ummah (R.A.) complaining about his various problems. His entire letter was filled with the mention of his illness, debts and numerous other difficulties that he was experiencing. He expected a reply containing words of sympathy and perhaps some *wazifas* to recite. Hazrath Hakimul Ummah (R.A.) replied in the following words: "In your letter you made no mention of the numerous favours of Allah Ta'ala which you are presently bestowed with, despite having no right over these bounties. Thus if these favours were also suddenly snatched away, what great problems will you then face." This reply completely shifted his attention away from his problems towards being Grateful to Allah Ta'ala.

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