

AL-HAADI

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WHAT SHOULD I DO ???

The forthcoming elections has stirred much discussion and debate with regards to voting and participation. The Ulama-e-Kiraam have issued directives as to what the position of Muslims is with regards to the elections. However, since differing views have been expressed, many people often ask : "What should I do?"

This is a fairly simple matter. What one should do is accept and adopt the verdict of any such Aalim or Ulama regarding whom one is satisfied that their knowledge, piety and integrity is of a high level. Thereafter one would be totally absolved in the court of Allah Ta'ala.

Many people who do not wish to follow the guidance of the Ulama in any matter at all cite the difference of opinion between these learned people as an excuse to follow their own whims and desires. It should be understood well that while unanimity existed in the *Usools* (principles) of Deen, differences of opinion always existed in the details of the various aspects of Deen. Hence this is something that existed in the time of the Sahaaba (R.A.) and will continue to exist. Nevertheless the Holy Quran has ordered the Believers to seek guidance from the learned in the words "and ask the people of knowledge if you know not." (S.6; V.43) Therefore once you have confidence in the knowledge and piety of any Aalim, you should accept his view in all matters. Thereafter even if he has erred in his ruling, neither he or those who had followed him would be blameworthy. Infact it is reported in a Hadith that Rasulullah (Sallallahu Alaihi Wasallam) said: "When a *Mujtahid* (a person qualified to deduce laws from the Quran and Hadith) practices *Ijtihad* and reaches the correct answer, he gets two rewards. If he errs he gets one reward." (Bukhari and Muslim)

At the same time it should be remembered that once one has accepted a particular ruling, one should adhere to it. However, at no time should one criticize, condemn or attempt to belittle the view of other Ulama or those who follow them. This will maintain the love between Muslims and prevent a simple difference of opinion becoming a cause for serious dispute. May Allah Ta'ala save us.

THE HELP OF ALLAH

The prevailing condition in our country is indeed cause for much concern. The forthcoming elections has sent pulses racing. Security is being stepped up in homes and businesses. Various other measures are being adopted — **and by all means they should be adopted** — for the protection of life and property. In short we are surrounded by such severely adverse conditions that people are almost panicking. Therefore, what is the solution to this problem?

As Mu'mineen (Believers), our first step towards finding a solution is to refer to the Divine Words of Allah Ta'ala in the Qur'an and the noble sayings of our beloved Rasulullah (Sallallahu Alaihi Wasallam). When we refer to the Holy Qur'an we find that our present situation of being surrounded by severe conditions is not unique. The Believers in every era sometimes found themselves in similar situations. Even the noble Messengers of Allah Ta'ala were faced with such circumstances. The Qur'an is replete with such incidents.

The incident mentioned most often in the Holy Quran is that of Moosa (Alaihis Salaam) and the Bani Israeel. They were enslaved by the tyrant Firoun (Pharaoh). Untold difficulties and hardships were inflicted upon them. Eventually Moosa (Alaihis Salaam) one night ordered them to leave Egypt. They had barely reached the banks of the Red Sea when they suddenly saw Firoun with his huge army coming to capture them. Their situation was indeed a desperate one. It was apparently a hopeless situation. But they were saved. Their oppressors were destroyed. The down trodden Bani Israeel became the victors. WHAT HAPPENED?

What happened is a lesson for all mankind. When the Bani Israeel became despondent and said: "Verily we are caught," Moosa (Alaihis Salaam) emphatically rejected this and said: "Never! Verily my Sustainer is with me. He will soon guide me." Thereafter the unseen forces of Allah Ta'ala intervened. Allah Ta'ala ordered Moosa (Alaihis Salaam) to strike his staff in the water due to which twelve pathways opened up for Bani Israeel to cross the Red Sea. Hence they reached the opposite end safely. Firoun and his army also followed them but no sooner had they reached the middle of the sea, Allah Ta'ala caused the waters to meet and drowned all of them.

Another spectacle of the unseen help of Allah Ta'ala occurred during the Hijrah (migration) from Makkah to Madina. Rasulullah (Sallallahu Alaihi Wasallam) and Hazrath Abu Bakar (R.A.) had taken refuge in a cave. The Quraish had declared a reward of a hundred camels for the one who captures them. Hence the Kuffaar set out in search of Rasulullah (Sallallahu Alaihi Wasallam) and Hazrath Abu Bakr (R.A.). Some of them even reached the cave. Seeing this Hazrath Abu Bakr (R.A.) expressed his concern. Rasulullah (Sallallahu Alaihi Wasallam)

inside...

The king of kings
Dear Haji

Concern over T.V. — AL-HAADI Comment

Eat of the Qurbani Animal

Subscriptions

page 2

page 3

page 4

page 4

page 4

immediately consoled him saying "Do not grieve. Verily Allah is with us."

life of Rasulallah (Sallallahu Alaihi Wasallam).

Dozens of other such incidents could be cited. The point to be understood is that the apparent forces of destruction had surrounded them from all sides. However the unseen help of Allah Ta'ala was with them. Therefore they overcame all odds.

Firoun had the power of the army and government with him. However the help of Allah Ta'ala was not with them.

Hence his government (political parties) or army and military was of no avail. He was destroyed. Likewise Karoon (the minister of Firoun) had the power of wealth. The help of Allah Ta'ala was not with him either. He too was destroyed.

On the other hand we find that the Believers were small in number, ill equipped, almost poverty stricken and without the backing and support of any government (or political party). However the HELP OF ALLAH TA'ALA was with them. Hence all the might of the world could not harm them. They were the victors.

Thus our situation is not unique. The solution is also crystal clear; we need to draw the help of Allah Ta'ala. We need to refrain from all such things which invite the wrath of Allah Ta'ala. Therefore let us examine ourselves and see whether we are adhering to the following:

WHAT BRINGS THE HELP OF ALLAH TA'ALA

1. Performing the five daily Salaah on time. It is also Waajib for the men to perform their Salaah with Jama'ah in the Musjid.
2. Reciting the Holy Quran daily.
3. Enjoining right and forbidding evil.
4. Learning and teaching Deen.
5. Giving sadaqah (charity).
6. Paying all dues and fulfilling the rights of others.
7. Adopting a life of total piety by fulfilling all the commands of Allah Ta'ala and adopting the Sunnah way of

WHAT TAKES AWAY THE HELP OF ALLAH TA'ALA AND BRINGS HIS WRATH

1. Not performing all the Salaah.
2. Not paying one's Zakaah.
3. Cheating in weight and measure.
4. Not fulfilling the duty of Amr-bil-Ma'roof and Nahy-anil-munkar (enjoining right and forbidding evil)
5. Listening to music.
6. Watching the immoral filth on the Shaitaan Box (T.V).
7. Lying, backbiting and slandering.
8. Breaking of family ties with relatives.
9. Breaking the laws of Allah Ta'ala.
10. Shunning the Sunnah and adopting the lifestyle of the enemies of Allah Ta'ala and the enemies of Rasulallah (Sallallahu Alaihi Wasallam).

It is therefore evident that the most important and fundamental aspect is to adopt those things which bring the help of Allah Ta'ala and to shun all those things which bring his wrath. Once the help of Allah Ta'ala is with you a million AK 47s' could be fired directly at you, a million scud missiles could be launched at you and a million atom bombs could be dropped on you, they would not be able to harm a single hair on you. However, if the help of Allah Ta'ala is not with us nothing simply nothing can save us.

Together with this, a Believer is one who should be prepared for any eventuality. Hence whatever is within his means should be adopted in order to protect his life and property as well as that of his fellow Muslim brothers. One should adopt the best possible means and strategies. However one's trust and dependance should be only in Allah Ta'ala.

May Allah Ta'ala enable us to adopt those things which draw His help and may He assist us at every step. Aameen.

PASSING JUDGEMENT

With regards to the difference of opinion between the *Ulama-e-Haq*, the following words of Shaikul Hadith Hazrath Moulana Zakaria Saheb (R.A.) is food for thought. He writes:

"...the masses among the Muslims have made it an unnecessary habit of passing judgement on religious affairs, considering it to be their right. What need is there for them to put themselves in judgement over men of knowledge when there is disagreement?

What right have they when they are devoid of the ability to understand the academic discussions and arguments of the Ulama.? Is it not foolish that they still insist on becoming judges between the Ulama and passing judgement on their findings? What these common people should really do is to follow the guidance of the true Ulama in whom they have confidence, and who by experience they know to be Allah-fearing, pious, experienced and saintly." (*Al-I'tidaal fi Maraatibir*)

THE KING OF KINGS

Abu Darda (R.A.) reports that Rasulallah (Sallallahu Alaihi Wasallam) said: "Allah says: I am Allah besides whom there is no diety. The Master of kings. The King of kings. Verily the hearts of kings are in the control of My Hands. Verily when My servants obey Me, I turn the hearts of their kings (rulers) towards them so that they rule over them with compassion and mercy. When My servants disobey Me, I turn the hearts of their kings (rulers) against them. Hence they treat them harshly with anger and vengeance (thereby they mete out torture and oppression). Hence do not occupy yourselves with praying for curses upon the kings. Instead turn to Me in remembrance and with humility. I will then protect you from the tyranny of the kings." (Mishkaat)

DEAR HAJI...

General advice from the writings of the Ulama for those who intend to perform Haj

* Actions are judged according to the intention. Therefore one must sincerely intend only to perform Haj to fulfil the command of Allah Ta'ala and earn His pleasure. Let there be absolutely no worldly motive in one's Haj. To also have some worldly motive together with the intention to perform Haj is like mixing milk with water.

* Before embarking on the journey, repent sincerely for all one's sins. Perform two rakaats of *Salaatul Tawba* before leaving the home. Give some *Sadaqah* (charity) as well. The effect of sincerely repenting before going for Haj is that one will be blessed with the ability of performing more good actions than what one had been doing.

* Fulfil all the rights of people and pay all the dues. Seek forgiveness from those who you may have hurt in any way.

* Write out your will before leaving. If you owe money to anyone, or if money is owed to you, write it out in full detail. Likewise if any trust property is in your possession, write that as well in full detail.

* One unique aspect of Haj is that it only becomes *Farz* once in one's life. Any subsequent Haj performed is *Nafil*. Therefore, one must become well acquainted with all the *Masaa'il* as well as the *sunnah* and *mustahab* acts **before** leaving.

The journey of Haj is a journey undertaken to fulfil a *Farz Ibaadah*. Hence one should be even more careful with the other *Faraa'id* while going for Haj. No *Salaah* should be missed. One should take special care of this especially while travelling.

* Leave home happily. Do not leave with any sorrow or grief. The Haj performed with enthusiasm and love becomes a means of progress in Deen. Similarly, the hardships of the journey should not dampen one's spirits or decrease the zeal for performing Haj.

* Be kind and considerate to your fellow travellers. Help them as much as possible. The one who serves others on this journey is a *Mujahid* in the path of Allah Ta'ala.

* The dua of a traveller is accepted. While travelling to the Holy Lands,

continuously make dua after every *Salaah* and at other times for an accepted Haj for oneself as well as all the other Hajis.

* Your time is extremely precious. You have no idea whether you will be blessed again with this opportunity. Therefore do not waste this precious time in idle talk, etc. Use your time in *tawaaf*, *tilaawat*, *zikh*, etc. Increase your recitation of *Durood* tremendously while in *Madinatul Munawwarah*. Also set a minimum target for the amount of *tilaawat* you will make daily and complete it by all means. At least one *khatam* each should be made in the *Haram* of *Makkatul Mukkaramah* and *Madinatul Munawwarah*.

* Rewards for good deeds are increased in the holy places of the *Haramain*. Likewise the sins of evil are also multiplied. *Hazrath Umar (R.A.)* is reported to have said: "It is more severe upon me that I commit one sin in *Makkah* than committing seventy sins outside *Makkah*." Hence much more care should be taken to totally refrain from sin. Be particularly careful about protecting the eyes from gazing at strange women. This is an extremely destructive evil.

* Sit with much dignity and honour in the *Haramain*. Never resort to laughing, joking and idle talk in the *Haram*. Similarly do not pay attention towards the decorations and beauty of the buildings. Rather engage yourself in the *Ibaadah* (worship) of the Creator of all beauty.

* Perform *Nafil tawaafs* and *Umrahs* with the intention of passing the rewards to *Rasulullah (Sallallahu Alaihi Wasallam)*. The same could be done for one's relatives etc., especially those who have passed away.

* Be kind and soft in your dealings with the people of the *Haramain*. Never attempt to deceive them nor cause them any difficulty or harm. To do so is to bring destruction upon oneself.

* Protect your Haj from *riya* (show and ostentation).

* Duas are especially accepted at all the holy places of *Makkatul Mukkaramah*, *Madinatul Munawwarah*, *Mina*, *Muzdalifa*, *Arafaat*, etc. One

should therefore engage excessively in dua for oneself as well as the entire *Ummah*.

* While standing in front of the *Rawdah Mubarak* (the resting place of *Rasulullah Sallallahu Alaihi Wasallam*), make a firm intention to return as an ambassador of the mission of *Rasulullah (Sallallahu Alaihi Wasallam)*. You will *Insha Allah* witness the benefit of this.

* When you return, do not discuss the difficulties you may have experienced. Keep your gaze fixed on the rewards you will receive and realize that compared to those rewards these difficulties are absolutely nothing.

* While still on Haj and even after returning, perform much *nafil Salaah* as *shukr* (gratitude) for this great gift.

ZAM ZAM

* Allah Ta'ala has given the water of *Zam Zam* the greatest virtue compared to any other water.

* *Rasulullah (Sallallahu Alaihi Wasallam)* is reported to have said: "If you drink it (*Zam Zam*) for cure (from any ailment), Allah Ta'ala will grant you cure. If you drink it to be saved (from any calamity or enemy), He will grant you refuge from the same. If you drink it to quench your thirst, Allah will grant it to you."

* Drink *Zam Zam* with the intention to quench one's thirst on the day of *Qiyamah*.

* *Hazrath Abu Zar (R.A.)* once spent forty days in which he had no food at all. He survived by drinking *Zam Zam*. It provided complete nourishment for him.

* When drinking *Zam Zam*, *Ibn Abbaas (R.A.)* used to recite the following dua:

"O Allah, I seek from You beneficial knowledge; abundant sustenance and cure from all illness."

* May Allah Ta'ala bless you and all the *Hujjaj* with a Haj *Mabroor*. *Aameen*.

AL-HAADI COMMENT

There's none so blind as those who **will** not see. There's none so deaf as those who **will** not hear. For such people, all the evidence that could be produced to prove the destructive effects of T.V. on one's Imaan, morality and even one's body will not convince them that they should cast out the Shaitaan-box from their homes. They would be blind to the fact that the innocent minds of their children are being totally corrupted by the filth spewed onto that screen. Likewise they would be blind to the reality that the shame and modesty of their wives, daughters and sons is being totally corroded. They would be deaf to all advice in this regard. However...AL-HAADI is distributed to and read by *Mu'mineen* (Believers). The light of Imaan exists in their hearts. Hence there is great hope that the *Mu'mineen* will take heed. They will realize what extreme dangers they are exposing their families to. The *Mu'mineen* will then cast out this destroyer of Imaan and morality. *Insha-Allah*

EAT OF THE QURBANI ANIMAL

To partake of the Qurbani animal is a Sunnah of Rasulallah (Sallallahu Alaihi Wasallam). This is established from many Ahadith. It is reported in one narration that on the day of Eidul Fitr, Rasulallah (Sallallahu Alaihi Wasallam) would not leave the home (for the Eid Salaah) until he had eaten something. However on the day of Eidul Adha he would not eat anything until he had returned (from the Eid Salaah). Thereafter he would partake of his Qurbani animal. (*Zaila'ie*) In another narration it is also mentioned that he would eat from the liver of his Qurbani animal. (*Talkhees*)

Rasulallah also encouraged others to eat from the Qurbani animal. Hazrath Abu Hurairah (R.A.) reports that Rasulallah (Sallallahu Alaihi Wasallam) said: "When one of you has sacrificed an animal, he should eat therefrom." (*Ahmad*) - (refer to *Ie'laaus Sunan* V.17 pg.267)

From the above it has become evident that it is Sunnah to partake of the Qurbani animal. Furthermore it is also understood that the Sunnah of Eidul Adha is to abstain from eating anything until one has returned from the Eid Salaah. Thereafter the first thing one should partake of should be the Qurbani animal. This Sunnah is also rarely practiced. Hence those who practice upon and revive this Sunnah can be assured of the glad tidings of Rasulallah (Sallallahu Alaihi Wasallam) in the following Hadith: "He who revives a dead (unpracticed) Sunnah will get the reward of a hundred martyrs (Mishkaat pg. 30)

INCOME AND EXPENDITURE

Sheikh Abdul Kadir Jailani (R.A.) once said: "O People! I observe where your money is spent and from that I gauge the condition of your income. If I observe that your money is being spent in the right places, I understand that it was earned in an absolutely Halaal and lawful manner. Similarly, if I notice that it is spent on things which are prohibited, I realize that the wealth spent in such a manner was earned in an unlawful manner. (*Malfoozat Faqihul Ummah*)

SUBSCRIPTIONS

All praise and gratitude is due to Allah Ta'ala. It is with His Grace and Mercy that the seventh issue of AL-HAADI is now in your hands. Alhamdu-lillah from the correspondence received it is gauged that many people are keenly reading this humble newsletter. We pray that Allah Ta'ala grant us and the readers the ability to practice and propagate what we learn. Aameen.

In this regard many people, especially from outlying areas, have been enquiring about subscribing to AL-HAADI. For their benefit a subscribers list has now been drawn. Any person wishing to have a copy of AL-HAADI posted to him should send his name and address to: AL-HAADI P.O.Box 26393 Isipingo Beach 4115.

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