

AL-HAADI

MADRASAH TAALEEMUDDEEN ISIPINGO BEACH

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The only Road...

"... You have just one road to salvation. The wrath of Allah Ta'ala will not be averted from you until and unless you take this first crucial step. Without it you can never achieve your purpose, neither will you see pleasant times. The first and foremost step of this journey is REPENT...REPENT...REPENT.. Submit totally to your Creator. Cry unto Him to such an extent that He may take you into the lap of His mercy and once again grant you everything.

For too long have you lived a life of negligence as well as indulgence in the prohibitions of your Creator. For years have you tasted the bitterness of disobedience. The load of your sins have now become burdensome. You have witnessed how your rebellion against your Creator made everybody revolt against you. You angered your Master and now you face the wrath of the entire world ...

Enough is enough. Stop. Accept-it is still not too late. You have tried sinning. Come; experience the pleasure of piety and righteousness. You have already tasted rebellion. Now taste the sweetness of obedience. You have seen the result of befriending others. Why not once again bond our relationship with the One Creator, Sustainer and Protector ... the one whom having deserted, the only thing we achieved was humiliation, misfortune and being kicked from pillar to post by all and sundry."

(The crux of a message of Moulana Abul Kalaam Azaad before the partition of India).

DIFFICULT TIMES

The brutal battering of Muslims worldwide is a matter of great concern to one and all. To list the atrocities against Muslims is unnecessary - every person is well aware of them. Even locally Muslims also have suffered greatly as a result of the murder and mayhem which has gripped the country. The uncertain future is also a cause of great anxiety. The question at this juncture should not be: "Why are the Kuffaar torturing the Muslims?" Rather we should sit up and ponder that **why is Allah Ta'ala allowing it to happen??**

Let us consider the example of the rebellious prince. When he continues on his errant ways and fails to take heed of the warning of the king, the king will appoint an ordinary person to arrest and imprison him. Other ordinary people would be appointed to whip him and subject him to other forms of punishment. The prince, despite being close to the king would be helpless against these ordinary people since they have been ordered by the king himself. However, no sooner does the prince repent and become obedient to the king, his former glory will once again be reinstated to him. Thereafter, even the highest ranking minister would not dare to touch him.

The above is our example in the present times. Due to our disobedience to Allah Ta'ala, he permits even the weakest of nations to subdue us. Even His enemies are granted the upper hand. Allah Ta'ala has clearly explained this to us in the Holy Quran thus: "And whatever calamity befalls you, it is due to your own doings"(42;30)

FEAR AND POVERTY

Besides the rare few whom Allah Ta'ala has blessed with total trust (*tawakkul*) in Himself, fear has become the constant companion of everybody. Despite the sophisticated security systems, peace of mind has become extremely scarce. Similarly, despite the amassed fortunes, the fear of poverty has gripped everybody that tomorrow all this could collapse and he would be left penniless. Allah Ta'ala draws our attention to the cause of this in the verse: "And Allah Ta'ala gives you the parable of a city that was peaceful and content. It's sustenance came to it abundantly from everywhere. Alas! They then showed ingratitude to the favours of Allah Ta'ala . Hence Allah Ta'ala clad them in clothing of hunger (poverty) and fear."

Likewise the Ahadith are replete with warnings that disobedience of Allah Ta'ala will invite his wrath. One Hadith states that the nation that takes to fornication and interest should await the chastisement of Allah. In another Hadith it is stated that the nation that is involved in misappropriation of trust (embezzlement), Allah Ta'ala will fill their hearts with terror for their enemies. The nation that is engaged in fornication will experience abundant death. The nation that cheats in measure will have their sustenance curtailed. The nation that legislates against the truth and justice will experience great bloodshed and the nation that breaks its contracts will be subdued by the enemy. (Mishkaat)

In another lengthy Hadith it has been mentioned that when liquor will be consumed openly, noise will be common in the Masjid and musical instruments will be rampant, disasters will befall the Ummah. It is reported in one Hadith that the sin that is extremely swift in inviting the

(Continued overleaf)

DIFFICULT TIMES

(CONT. FROM PG. 1)

punishment of Allah Ta'ala is oppression and false oaths. This causes wealth to be destroyed, women to become barren and annihilates entire populations (by high death rates).

ENJOINING RIGHT AND FORBIDDING EVIL

Abandoning the duty of *Amr-bil-Ma'roof* (enjoining the right) and *Nahy-anil-Munkar* (forbidding the evil) also brings down calamities and causes duas to be unanswered. Rasulullah (Sallallahu Alaihi Wasallam) is reported to have said: "By Him in whose control is my life, you should continue to enjoin the right and forbid the wrong, else Allah Ta'ala will send such a punishment upon you that you will then make dua unto Him and he will not accept your duas."

In yet another hadith it is reported that Allah Ta'ala does not punish a whole community due to the sins of a small group of people, until these people transgress openly before those people who have the power of preventing them and yet do not do so. The punishment of Allah Ta'ala then overtakes all. The duas of the pious will then be of no benefit to anyone.

PRACTICAL MEASURES

Merely lamenting and bewailing the plight of the Ummah will not achieve anything - especially when the root cause of these calamities are not eradicated. This would be exactly like the person who constantly complains of diarrhoea, yet continues to take laxatives. Hence practical measures have to be adopted immediately. Hereunder some of the extremely important aspects are listed.

1) Establishing that which has been described in the Hadith as the criterion between Imaan and Kufr ie. Salaah. The head of every home must ensure that every member of his home performs his/her five Salaahs daily. It is also Waajib for men to perform their Salaah with jamaat in the Musjid.

2) Basing our social lives on the Sunnah. All unislamic customs at the time of marriages, funerals and other functions should be abandoned. Simplicity and moderation should be the rule in all aspects.

3) Together with fulfilling all other obligations of Deen, special emphasis must be given to Huqooqul Ibaad (the rights of fellow human beings). All business dealings should be strictly according to the Shariah. Debts should be duly paid. Fraud, bribery, deceit, transacting in interest etc. should be refrained from. Is it sensible to destroy the Hereafter for a few coins of this world?

4) Solving all problems amicably through proper Islamic arbitration.

5) Developing a healthy Deeni environment within the home by engaging the family members in learning and teaching Deen. The Ahaadith relating to the virtues of actions should be read which would generate the enthusiasm to practice. The devices of immorality - the T.V., videos and the like- which are plundering the modesty of Muslim men and women should be cast out of the home.

Does not the watching of that immoral filth spewed onto that screen by the father, mother, teenage daughters and sons all together amount to collective zina (fornication) which has been mentioned in the hadith? Don't we have any sense of shame?

6) Making a constant effort on an individual and collective basis to revive and strengthen the Imaan, the force which will propel us towards obedience of Allah Ta'ala, the magnet that will draw the help of Allah Ta'ala.

7) Paying particular attention to physical fitness. Also equipping oneself with the skill of self defense.

8) Constantly beseeching Allah Ta'ala at all times. Engaging much in dua before and after the fardh salaah and especially at the time of Tahajjud.

May Allah Ta'ala grant us the ability to obey Him totally. May he protect the *Imaan*, lives and property of all Muslims. *Aameen*.

(All Ahadith and some parts of the text have been extracted from "Why are Muslims Suffering" by Hazrath Mufti Mahmood Saheb (*Daamat Barakaatuhum*)

Just Joking

Resorting to light-hearted conversation and humour is permissible. The Messenger of Allah (SAW) also joked occasionally with his companions. However, excessive joking which results in the heart being hardened, or that which distracts one from the remembrance of Allah Ta'ala is not permissible. Likewise if the joke hurts the feelings of a person or becomes the means of degrading him, it is also forbidden. A person once said to Sufyaan bin Uyaynah (R.A): "Joking is also a calamity." He replied: "It is a Sunnah, but only for those who know its bounds and know how to joke properly."

Abu Hurairah (R.A) reports that the Sahaaba (R.A) once asked: "O Messenger of Allah, you joke with us?" Rasulullah (SAW) replied: "Yes. However I do not say anything but the truth." The Ahadith contain some of the witticisms of Rasulullah (Sallallahu Alaihi Wasallam). It is related that once Rasulullah (Sallallahu Alaihi Wasallam) jokingly said to Anas (R.A): "*Ya-dhal-udhu-nyin*" (O you two eared one!). Hazrath Anas (R.A) was addressed as such due to his sharp hearing, that he could hear from a distance.

On one occasion a person came to Rasulullah (Sallallahu Alaihi Wasallam) and requested a conveyance. Rasulullah (sallallahu Alaihi Wasallam) said to him: "I will give you the child of a camel." The Sahaabi responded: "But what will I do with the child of a camel? (I need a big camel for a conveyance)." Rasulullah (Sallallahu Alaihi Wasallam) replied: "Every camel is the child of a camel!"

Nevertheless, the Ahaadith contain severe warnings for those who resort to lies (or fabricated stories) merely to make people laugh. Rasulullah (SAW) is reported to have said: "Destruction for the one who speaks lies to make people laugh. Destruction unto him. Destruction unto him." (Abu Dawood)

Hence to fabricate stories to amuse people is not permissible. Likewise the joking should not involve backbiting or anything indecent or obscene. It is reported in a Hadith that "A Believer is not one who talks obscenities."

Thus the rule is to exercise extreme caution so that one does not exceed the bounds of Shariah and fall into sin.

EATING YOUR BROTHER'S FLESH???

The Quran poses a serious question to us. "Do you love to eat the flesh of your dead brother?" it asks. "Most definitely not" would be the emphatic reply. However, backbiting is akin to eating one's dead brother's flesh. Due to the severity of this crime as well as the scant regard that is paid to the warnings against it on the one hand and the preoccupation of most people in it on the other, it is appropriate to discuss this subject in detail. Hence this is the first part of a series on this topic. May Allah Ta'ala forgive us for having engaged in this evil practice and may He enable us to abstain from it in future. Aameen.

Gheebat (backbiting) is perhaps the most commonly committed sin of the tongue. Most people who are Deeni conscious would refrain from lying, swearing, slandering etc. However, even such people invariably become entrapped in the snare of *Shaitaan* and allow their conversation to drift into *gheebat*. Indeed only the one who has a firm control of his tongue can be saved from this malady,

What is *Gheebat* ?

It is thus imperative that *Gheebat* be accurately identified and recognized in order to be able to refrain from it. The Ahaadith have defined this malady very simply and clearly. It is reported in a hadith that Rasulullah (Sallallahu Alaihi Wasallam) once enquired of the Sahaaba (R.A.): "Do you know what is *gheebat*?" "Allah and His Messenger know best" they replied. "To mention something about your brother which he would dislike" Rasulullah (Sallallahu Alaihi Wasallam) informed them. A person then asked: "What if this is true?" (that the person being spoken about is actually involved in that sin). The Messenger of Allah (Sallallahu Alaihi Wasallam) replied: "If it is true then you have indeed backbitten him. But if it is untrue, then you have slandered him (which is worse)." Hence to mention anything about a person in his absence which he would dislike is *gheebat*.

The magnitude of the sin

The gravity of this malady could be gauged from the following Ahaadith. Rasulullah (Sallallahu Alaihi Wasallam) is reported to have said: "*Gheebat* is worse than *zina* (adultery)." In another hadith it is reported that there are more than seventy stages of consuming interest, the lowest of which is equivalent to cohabiting with one's mother. To consume one *Dirham* of interest is worse than committing adultery thirty five times. However, a sin more severe than interest is the dishonoring of a Muslim (which is a natural consequence of *gheebat*). (*Baihaqi*)

Engaging in *gheebat* is also an extremely costly affair. It is reported in a Hadith that on the day of Qiyamah the 'person that was backbitten would claim retribution from the one who spoke ill of him. Allah Ta'ala will compensate the victim by handing over the good deeds (the currency of the Hereafter) of the culprit to him. If the latter has no good deeds to his credit, the sins of the victim would be transferred to him. Hence the Salaah, fasts, charity, Hai etc. of a person would all be lost due to *gheebat*. **A tremendous loss indeed!**

False Notion

How often do we engage in *gheebat*, yet regard ourselves as free from this crime? This is due to certain misconceptions. Many people assume that *gheebat* does not apply if one could mention the same facts about a person in his presence. How often does a person not

retort: "This is not *gheebat*. I can say it 'on his face'". This, however, is the deception of *Shaitaan*. The Ahaadith contain no such restriction which excludes the above from the purview of *gheebat*. Likewise many people believe that *gheebat* only applies if the sin of the spoken person is not known. This is another misconception. If the sin is well known, it is *gheebat* only. However, if such a sin of a person was discussed which the next person was unaware of, two severe sins have been incurred. One is the sin of *gheebat*. The other is the sin of disclosing the fault of a Muslim.

Types Of *Gheebat*

Gheebat has an extremely extensive meaning. Some forms of this malady are understood by most people. However, due to lack of knowledge, many instances which fall within the category of *gheebat* are often not regarded as such. For instance to mention something ill of a little child who cannot yet understand anything is also *gheebat*, since the parents would be hurt if they had to hear this being mentioned. The same applies to an insane person.

Physical Weakness

Among the forms of *gheebat* is to mention some physical defect or weakness of a person. Mua'wiyah bin Karyah (R.A.) says that if a person with one hand had to pass by you and you mentioned this physical deficiency to someone, you have backbitten him (Durre Manthoor). Similarly it is reported that once a woman came to Aisha (R.A.). When she left, Aisha (R.A.) commented on her being very short. Rasulullah (Sallallahu Alaihi Wasallam) reprimanded her saying: "You have backbitten her O Aisha." Likewise, to comment about a person being 'fat' or 'skinny' or being a 'slowcoach'; 'lazybones'; 'glutton' etc. is also *gheebat*. The same applies to negative comments about a person's dressing habits, eating habits, manner of walking or speaking or the way in which a person performs a certain action, Negative mimicry (physically imitating the action of a person - often done merely to amuse others) also falls in the category of *gheebat*.

Sarcastic

To pass an otherwise innocent remark in a sarcastic manner also tantamounts to *gheebat*. For instance, Zaid is being praised in the presence of Bakr. In response to this Bakr sarcastically says "*definitely*" or "*really*" or he merely makes a sarcastic facial expression as if to say "*that's what you think!*". All these responses are *gheebat*.

Thus in a mere facial expression, one is passing over his hard-earned precious good deeds to the next person. Can we really afford to do this???

(*To be continued in next issue - Insha Allah*)

REALLY UNVEILED

Recently an article that appeared in the Kuffaar press alleged that the *niqaab* (veil) has no basis in the Shariah, nor was it prevalent in the time of Rasulullah (Sallallahu-Alaihi-Wasallam). According to the said article, the *niqaab* is actually an invention of later times. In this brief article the reality of this futile claim is unveiled.

The laws of the Shariah are meant to protect the chastity and purity of the Muslims. Likewise the purpose of the *niqaab* is to protect the Muslim woman from the poisonous arrows of *Shaitaan* - the lustful gazes of all and sundry. Hence we find that in the pure and noble society of the Sahaaba (R.A.), the women regarded exposing their faces as being immodest .

Hazrath Qais bin Shammas (R.A.) reports that a woman came to Rasulullah (Sallallahu-Alaihi-Wasallam) to enquire about her son who had just been martyred in a battle. She had come wearing a veil over her face. Observing this a person exclaimed: "You have come to enquire about your martyred son, yet you are veiled?" (ie. despite your extreme grief, you have maintained your composure to such an extent that you have also kept your face covered as always). Hazrath Umme Khallad (R.A.) replied: "I have lost my son, but I have not lost my modesty" (ie. if I have been plunged into grief due to the loss of my son, must I also lose my shame and modesty and bring upon myself another calamity?). (Abu Dawood)

From the above one can clearly understand the importance accorded to the covering of the face by the women of that pure era. Umme Khallad (R.A.) actually equated the uncovering of her face with the loss of shame and modesty.

It was the constant practice of all the women of that era to wear veils. They had adopted this practice eversince the following verse regarding *hijaab* was revealed wherein Allah Ta'ala says:

"O Messenger, tell your wives and daughters as well as all the other believing women that they should cast over themselves their outer garments (when in public)..."

Hence in the state of *Ihraam* (when performing *Haj* or *Umrah*), the women had to be specifically told not to wear veils since any cloth or garment should not touch their faces while they are in the condition of *Ihraam*. Hazrath ibn Umar (R.A.) reports that Rasulullah (Sallallahu-Alaihi-Wasallam) used to prevent the women from wearing the *niqaab* (veil) or gloves in the state of *Ihraam*. (Abu Dawood) However, this prohibition does not mean that the face may be exposed to strangers in this state. This is understood from the narration of Aisha (R.A.) wherein she says: "Once we were in the state of *Ihraam* with Rasulullah (Sallallahu-Alaihi-Wasallam). Whenever any rider would pass by us, we would cover our faces by lowering our "garments" (referring to the head covering). After they had gone past us, we would once again uncover our faces." (Mishkaat)

Thus it is evident that the *niqaab* has its roots in the Quran and Hadith. It is likewise absolutely evident that the pure and chaste women of the time of Rasulullah (Sallallahu Alaihi Wasallam) and the Sahaaba (R.A.) always donned the veil. It is only the plot of the enemies of Allah and His beloved Messenger (Sallallahu-Alaihi-Wasallam) who wish to tear down this veil in an attempt to eventually tear away the chastity of Muslim women. Indeed, those who wish to gratify their *nafs* by gazing at women would necessarily have to remove the veils of these women to achieve their purpose.

However, the following Hadith is food for thought, not only for men but for women as well. Rasulullah (Sallallahu-Alaihi-Wasallam) is reported to have said; "Allah Ta'ala has cursed the *naazir* (one who looks at *ghair mahram* women- those with whom *Nikaah* is permitted) as well as the *manzoor ilayha* (that woman who does not properly conceal and veil herself, thereby making it possible for others to see her). (Mishkaat).

May Allah Ta'ala remove the veil that has fallen upon our intellect so that we may realise the importance of the veil on the faces of women. *Aameen*.

SIGNS OF QIYAMAH

Hazrath Ibn Masood (R.A.) narrates from Rasulullah (Sallallahu Alaihi Wasallam) that prior to Qiyamah (the day of Judgement) the following signs will appear:

- 1) Only the elite will be Greeted.
- 2) Business will flourish to such an extent that **a wife will assist her husband in his business.**
- 3) Family ties and kinship will be broken.
- 4) False evidence will be widespread.
- 5) True evidence will be withheld.

(Musnad Ahmad; Adabul Mufrad)

SIMPLICITY

Hazrath Abu Umama (R.A.) reports that Rasulullah (Sallallahu Alaihi Wasallam) said: "Don't you listen? Don't you listen? Verily simplicity is a symbol of faith. Indeed, simplicity is a symbol of faith". (Mishkaat)

Ponder a Minute

- 1) How much of my life has passed?
- 2) How has it passed?
- 3) Is my life increasing or decreasing?
- 4) Was I born to remain in this world or to pass away?
- 5) Do I know when my death will suddenly come?
- 6) What provisions do I have for the Hereafter?
- 7) Am I ready to account for my deeds?

Debt

Hazrath Abdullah bin Umar (R.A.) reports that Rasulullah (Sallallahu Alaihi Wasallam) said: " All sins of a martyr are forgiven except debt".

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