

AL-HAADI

MADRESSAH TAALEEMUDDEEN ISIPINGO BEACH

RAJAB 1414 / DECEMBER 1993

Volume 1 Issue 4

AL-RAZZAAK (THE SUSTAINER)

Every *Mu'min* (Believer) has the firm conviction that Allah Ta'ala is one and has no partner. Likewise he believes in the divine qualities and attributes (*sifaat*) of Allah Ta'ala. It is our faith that any person who rejects even a single quality of Allah Ta'ala is not a Believer.

One of the various attributes of Allah Ta'ala is the quality of being *Al-Razzaak* (the Sustainer). This means that Allah Ta'ala is the sole provider of sustenance and livelihood. This is not merely restricted to food and drink but includes everything that we have. Hence when Allah Ta'ala is the sole provider of sustenance, it follows that one cannot achieve this sustenance from any other source. This is our Imaan. It is a fundamental aspect of our faith.

The dictate of this belief is that we should never attempt to receive this sustenance from elsewhere. This belief demands of us that we should only seek this sustenance in the manner prescribed by the Sustainer Himself. Allah Ta'ala has promised to provide from inconceivable sources for the one who will fear Him. Allah Ta'ala says: "And whoever will fear Allah, He will open a way for him (from his difficulties) and provide for him from sources he cannot conceive" (S.65 V.2). Fear of Allah Ta'ala means to obey His commands in every aspect and to refrain totally from what He has prohibited.

Alas, we have forgotten that the treasures of sustenance are with Allah alone. Hence we witness people stooping to pathetic levels just to earn those extra few rands and cents. We also tend to forget that **nobody** and **nothing** affects our sustenance. No business next-door selling the same merchandise and no "pavement

traders", etc. have **any** effect on our sustenance. It is only Allah Ta'ala Who increases and decreases the sustenance of His creation. The Sustainer declares in the Holy Quran: "Allah increases the sustenance for whomsoever He desires and straightens (decreases) it (for whom He wishes) (S.42 V.12). Thus having forgotten this declaration of Allah Ta'ala we attribute the rise and fall of our businesses to various other factors whereas in reality it is only Allah Ta'ala who increases and decreases sustenance.

Having forgotten that Allah alone is *Al-Razzaak*, we attempt to increase

"Allah increases the sustenance for whom He wishes and decreases it for whom He wishes" Quran (S.42 V.12)

our earnings in any manner possible, even if this constitutes flagrant violation of the commands of Allah Ta'ala. In this regard certain aspects should be considered.

BUSINESS AND SALAAH

Salaah is often delayed or even totally discarded due to preoccupation in business. This is only due to having forgotten that we do not sustain ourselves. It is only Allah Ta'ala who sustains us. Hence to continue to trade at the expense of *Salaah* will most definitely not yield profit in Islamic terminology, since what Allah Ta'ala declares a loss can never be profit. Hence *Salaah* must be given the first priority even if it means that we have to abandon a hundred customers.

INTEREST

In the quest for increasing their earnings, many people stoop to the

level of consuming interest despite knowing that Allah Ta'ala has totally forbidden it. In the hadith It has been likened to fornicating with one's own mother. The Quran has warned that interest will totally destroy a person's wealth. Allah Ta'ala has also declared war against those who consume interest. This dangerous evil practice must therefore be abandoned.

Likewise involving oneself in overdrafts and other interest transactions so that one may be able to maintain the business at a certain level, etc. all stem from having forgotten that Allah alone provides. Thus when we have been informed by Rasulullah (Sallallahu Alaihi Wasallam) that Allah Ta'ala has cursed the one who takes interest, the one who gives interest, as well as the one who witnesses and records it, how can we still continue to involve ourselves in such transactions. May Allah Ta'ala save us. Aameen.

INSOLVENCY

According to the law of the land, the creditors of an insolvent person will receive a proportionate fraction of his available assets. There is no recourse thereafter to obtain payment for the balance of the debt. However, in the court of Allah Ta'ala a person will remain liable to his creditors for every cent he owes them. If these debts have not been settled in this world, one would pay more dearly in the Hereafter with one's good deeds. Therefore every cent should be fully paid to whom it is owed.

Futhermore, how can a person own a luxurious home, drive a fancy car, afford other luxuries and still be insolvent?

KUFFAAR CUSTOMS

Many *Kuffaar* customs are also adopted merely to try to earn more. Among these customs is the giving of

(Continued on page 2)

(Continued from page 1)

"Christmas gifts" to regular customers. This is giving credence to a totally Christian practice. If one wishes to give ones loyal patrons gifts, why must they be given on the occasion of a festival celebrated by Christians? These gifts could be rather given on the occasion of Eid. Similarly to adorn one's business with "Christmas" decorations has no connection with a Muslim and should therefore be totally abandoned.

Likewise to play music in one's shop does not attract more customers. Infact it attracts the curse of Allah Ta'ala.

ALLAH-THE ONLY PROVIDER

The simple fact is that Allah Ta'ala is the only Provider. We should therefore be concerned with fulfilling His commands and the Sunnah of His beloved Messenger (Sallallahu Alaihi Wasallam). He will then provide for us from sources that we cannot conceive.

RASULULLAH (SALLALLAHU ALAIHI WASALLAM) DISLIKED LOOKING AT THEM..”

Among the many letters that Rasulullah (Sallallahu Alaihi Wasallam) sent to foreign leaders was the letter sent to *Kisra* (Khosrau), the king of Persia. *Kisra* was furious that one of his "subjects" should write to him in this manner. Hence he ordered that two strong men be sent to capture and bring Rasulullah (Sallallahu Alaihi Wasallam) back with them to Persia. The two men ,Bazaan and Jaddu Jamirah, came to Madina and informed the Messenger of Allah (Sallallahu Alaihi Wasallam) of the purpose of their mission. When they entered Rasulullah (Sallallahu Alaihi Wasallam) observed that they were clean shaven and that they had lengthened their moustaches. Rasulullah (Sallallahu Alaihi Wasallam) "**disliked looking at them**" () and said: "Woe unto you. Who commanded you to do this?" They replied: "Our Lord (referring to *Kisra*) commanded us to do this." Rasulullah (Sallallahu Alaihi Wasallam) said: "But my *Rabb* has ORDERED me to **lengthen my beard and cut off my moustache.**" Rasulullah (Sallallahu Alaihi Wasallam) asked them to return the next day. When they returned he informed them that Allah Ta'ala had killed *Kisra* and *Kisra's* son was now the ruler. Upon verifying this both accepted Islam as this was a clear sign that Rasulullah (Sallallahu Alaihi Wasallam) was a true Messenger. (*Al-bidaaya Wan Nihaaya*).

Many important points are derived from the above narration. Firstly it is understood that Rasulullah (Sallallahu Alaihi Wasallam) kept a beard because he was **ordered** to do so by Allah Ta'ala. Thus the importance of the beard becomes absolutely clear. It was not merely an Arab custom. It was an order from our Creator. Furthermore the word "lengthen" is also very significant. Thus the *Fuqaha* (jurists) have stated that to lengthen the beard to the extent of one fist is *Waajib*. This is understood from various narrations. Thus the *fuqaha* have also stated that it is *Makrooh Tahrimi* for a beardless person **or** one who trims his beard to less than one fist to lead any salaah.

Another serious matter is that Rasulullah (Sallallahu Alaihi Wasallam) disliked looking at them **because** they had shaven off their beards and lengthened their moustaches. We also have to meet Rasulullah (Sallallahu Alaihi Wasallam) tomorrow on the day of Judgement. We will be desperately requiring his intercession on that severe day. Hence how will we meet him? Is our appearance such that he will dislike looking at us? It is something for us to seriously ponder...

THE MUSLIM TRADER

Why does a Muslim venture out to earn by means of a business, profession or any other job? Most definitely not "**to make money**". This could be an object in itself for the capitalistic *Kuffaar*. However, a *Mu'min's* object is never just "to make money". Such an intention reduces one's trading or profession, etc. to being only a worldly activity. Yet with the correct intentions, one's earning a living could be elevated to the lofty status of being an *ibaadah* (worship). Furthermore, one receives a separate reward for every noble intention.

Hence before setting off to his

work, every Muslim should have the following intentions in mind:
1) It is an obligation upon me to earn Halaal sustenance. Hence to fulfil this obligation is an *ibaadah*. I therefore wish to engage in this *ibaadah*.
2) By means of the Halaal sustenance I would gain nourishment and strength whereby I could perform the *ibaadah* of Allah Ta'ala.
3) With Halaal wealth I would perform various good deeds such as pay *Zakaah*, perform *Haj*, give charity, entertain the guest etc.
4) It is a duty upon me to support my family, hence I work to fulfil this duty.
5) To protect one's honour and

refrain from begging.

- 6) To provide a service to humanity.
- 7) If I am given more than my necessities, I will spend it in the path of Allah Ta'ala to uplift His *Deen*.

These intentions would transform an apparently mundane activity into an *Ibaadah*. It is also obvious that together with these noble intentions, one must deal strictly in accordance to the Shariah to maintain this activity as an *Ibaadah*.

(NB. It would be extremely helpful to have these intentions hung up in a place where one would notice them daily. This would help to constantly refresh these intentions.)

EATING YOUR BROTHER'S FLESH

LISTENING TO GHEEBAT

The prohibition of backbiting is not confined to speaking ill of the next person. This prohibition extends to listening to *gheebat* as well. Rasulallah (Sallallahu Alaihi Wasallam) is reported to have

On the day of Qiyamah people will be given their book of deeds but some will find many of their good actions not recorded therein. Upon enquiring they will be told that it has been transferred to those who they had backbitten.

said: "If you are present in a gathering where a person is backbitten, assist him (by praising him and discussing his noble qualities) and restrain those who are backbiting (from this evil). Then depart from this gathering" (*Durre Manthoor*). Hence it is clearly understood that to listen to *gheebat* is equally forbidden. Another important aspect learnt in this Hadith is that when a person is backbitten, one should praise him in that gathering.

Once Hazrath Maa'iz Aslami (R.A.) was backbitten in the presence of Rasulallah (Sallallahu Alaihi Wasallam) regarding an error he had committed. Rasulallah (Sallallahu Alaihi Wasallam) immediately rebuked those who had spoken ill of him and said:

"Verily Maa'iz (R.A.) is diving in the streams of *Jannah* and strolling in its gardens" (*Abu Dawood*).

Thus it is clear from this incident that the backbitten person should be praised in the same gathering.

A SERIOUS MATTER

It has been mentioned above that a person who backbites should be restrained and prevented from this evil. It often happens that when a person is reminded that he is backbiting and should refrain from the same, he retorts: "This is not *gheebat*; it is true" or he makes other such statements whereby he refuses to accept that he is backbiting. This act of denying that he is involved in *gheebat*, whereas in reality he was backbiting, is regarded as a serious crime by the *fuqahaa* (jurists). The Imaan of such a person is in danger since he has effectively declared what the Quran has forbidden (ie. *gheebat*) as permissible.

HARMS OF GHEEBAT

Gheebat has numerous harms. Among the various harms of *gheebat* is that one's *dua* is not answered. It is reported that Rasulallah (Sallallahu Alaihi Wasallam) said: "Save yourself from *gheebat* for verily therein are three calamities. The *duas* are not answered, the good deeds are not accepted and the sins are increased" (*Khizaanatur Riwaayaat*).

Gheebat also decreases one's good deeds and adds to one's evil deeds. Hazrath Abu Umamah (R.A.) reports that on the day of *Qiyamah* a person will be given his book of deeds. He will see many good deeds recorded therein which he had not himself performed. He will enquire as to how they happened to be recorded in his book of deeds. He will be informed that these are the good deeds of those who had spoken ill of him. Likewise another person will also receive his book of deeds but will find many of his good actions not recorded therein. Upon

enquiring he will be told that they have been transferred to those whom he had backbitten (*At-Targheeb*).

Another severe harm of *gheebat* is that the person who had involved himself in this sin would be made to eat the dead flesh of the victims of his *gheebat* on the day of *Qiyamah*. In another narration it is reported that they will be made to eat of their own flesh and it will be told to them: "This is due to what you had eaten of the flesh of the people in the world" (*Tanbeehul Ghaafileen*).

Gheebat also causes ill feeling, hatred and animosity between people. It becomes the means of disputes and arguments. Besides this, people become wary of a person who constantly backbites, since they fear he will also talk ill of themselves to others. Thus people lose trust and confidence in such a person.

Hence no intelligent person would involve himself in this severe crime after getting a

Before speaking about anybody (or listening to something about him), stop and think: "Can I afford to transfer my good deeds to him?" If you cannot do so then hold your tongue or else he will receive the best gift from you— the gift of your good

glimpse of the numerous harms involved therein. What is there to be gained from gossiping about others? It does not benefit one in any way in this world or the Hereafter. However it is a means of tremendous loss in both the worlds. Therefore before speaking about anybody (or listening to something about him), stop and think: "Can I afford to transfer my good deeds to him?" If you cannot then hold your tongue or else he will

HEALTHY BODY AND SOUL

Together with a "healthy" soul, a healthy body is also of great importance. This is clearly understood from the *Hadith* wherein Rasulullah (Sallallahu Alaihi Wasallam) is reported to have said: "A strong Believer is better and more beloved to Allah than a weak Believer, and in each one of them there is good" (Muslim). The latter part of this *Hadith* "and in each one of them is good" makes it clear that here physical strength is meant. Hence one should constantly make an effort to strengthen one's *Imaan* while at the same time one should take care of one's health as well as strengthen the physical self.

In the *Ahaadith* some mention is to be found of engaging in certain activities which help to strengthen the physical self. Rasulullah (Sallallahu Alaihi Wasallam) is reported to have said that the best "leisure" of a Believer is swimming. It is obvious that swimming tremendously exercises the body and strengthens it. This is the object for which one would swim - to exercise. This is the reason for it being encouraged in the *Ahadith*. Otherwise a *Mu'min* does not engage in anything merely to pass time or "for the fun of it". Whichever activities of this nature are mentioned in the *Ahaadith* are for this very purpose.

Other similar activities encouraged in the *Ahaadith* are archery and martial arts. While the bow and arrow is hardly ever used as a weapon anymore, the virtue of learning to use it would still be applicable. However in the present times this would also be totally applicable to being trained in the use of firearms. Once again the intention is of vital importance. It should never be merely for sport. Rather, one's intention should be to protect one's life and property as well as that of every Muslim.

The virtue of training ones horse and riding it are also mentioned. The horse was used extensively in those days for the purpose of Jihaad. However, even though this is not the situation anymore, the virtue would still be attained if the intention is to be able to use it for the benefit of Deen when the need arises.

However, this should not be mistaken

for permission for participation in the organised sports of the present day. No person would ever dare to claim that participation in organised sports - actively or as a spectator- does not distract one from the remembrance of Allah Ta'ala. In fact the *faraa'id* (compulsory actions) are also abandoned for the sake of some futile match (watching some people hitting a ball and others scurrying behind it). There is great danger for one's *Imaan* in such participation. One comes into contact with Atheists, drunkards, drug addicts, Kuffaar and other such people who have no contact with Deen. Associating with such people results in one becoming lax in one's *Deeni* principles, scruples and discipline. The influence of such people even results in the corruption of one's beliefs.

Another aspect to consider is the amount of money that is absolutely wasted in these sports. How can we spend money to watch a ball being flung around while our Muslim brothers and sisters are starving to death in many parts of the world and desperately need every cent we can give to them? What has happened to our conscience?

Recently a visiting Muslim team came to this country in the month of *Ramadaan*. We witnessed the callous disregard and disrespect that was shown to the Holy month, *Jumah Salaah*, fasting and the *Taraawee Salaah*, all which are the symbols of *Deen*. Besides, thousands of weak Muslims were drawn to watch this futility rather than using the very precious moments of *Ramadaan* in *Ibaadat*. This conveys to one the impression that this was deliberately organised in this Holy month by the scheming enemies of Islam to distract the Muslims from *Deen*.

We should remember that Allah Ta'ala has created us for a lofty purpose. Life is not to be passed in jest and play. Death could overtake one at any moment. Therefore one should totally avoid engaging in such activities which distract us from the remembrance of Allah Ta'ala. Allah Ta'ala says: "And I have not created man and jinn except for my worship" (S.51 V.56).

May Allah Ta'ala enable us to refrain from all things which distract us from His

WILL THAT HAPPEN ??

Rasulullah (Sallallahu Alaihi Wasallam) once asked the Sahaaba (R.A.): "What will be your condition when your children will become wrongdoers and your wives will transgress all bounds ?" "Will that also happen?" the Sahaaba (R.A.) enquired. "Yes and even worse" replied Rasulullah (Sallallahu Alaihi Wasallam). "What will your condition be when you will abandon commanding the right and forbidding the wrong?". "Will that also happen?" the Sahaaba (R.A.) once again asked. "Yes, and even worse. What will your condition be when you will regard evil as good and the good as evil ?" replied Rasulullah (Sallallahu Alaihi Wasallam). (*Kitaabur Raqaa'iq* pg. 484)

MUSIC AND DANCING

~~Hazrath Anas (R.A.) reports that~~ Rasulullah (Sallallahu Alaihi Wasallam) said: "In the latter times (close to Qiyamah) a group of my Ummah will be transformed into swines and monkeys". The Sahaaba (R.A.) asked: "Will they be those who testify that there is none worthy of worship besides Allah and that you are the Messenger of Allah.?" "Yes, and they will perform salaah, fast and perform Haj" replied Rasulullah (Sallallahu Alaihi Wasallam). "Then why will this happen to them?" they asked. Rasulullah (Sallallahu Alaihi Wasallam) replied: "They would have taken to musical instruments, drums and dancing girls and they would be those who drink liquor. (Eventually one day) they would spend the night in their play and amusement and in the morning they would wake up as monkeys and swines." (*Fathul Baari* V.10 pg. 94)

COMPILED AND PUBLISHED BY:
Madrasah Taalimuddeen 4 3rd. Ave. Isipingo
Beach P.O.Box 26393 Isipingo Beach 4115
ph. 9029818