

AL-HAADI

MADRESSAH TAALEEMUDDEEN ISIPINGO BEACH

RAMADAAN 1414 / FEBRUARY 1994

Volume 1 Issue 6

THE IMAAM SPEAKS

Sheikh Muhammed Abdullah bin Subail, the head of the Imaams of Makkah Mukarramah and Madina Munawwarah, recently visited South Africa. He addressed his fellow Muslim brothers at Isipingo Beach on the occasion of the Annual Jalsa of Madressah Taaleemuddeen. Hereunder is the crux of his deeply inspiring talk.

All praise is due to Allah Ta'ala and salutations be upon His beloved Messenger (Sallallahu Alaihi Wasallam).

I am extremely pleased to gather here on this auspicious occasion with my brothers in Islam. This is the gathering of *Da'wah*, knowledge and the dissemination of this knowledge.

Knowledge is indeed greatly superior since Allah Ta'ala extolled the Ulama in the words: "Allah raises the Believers among you and elevates the people of knowledge to great ranks."

The people of knowledge are those who guide mankind to the Straight Path - the path that leads to *Jannah*. The Ulama are thus the "Nur" (light) of the land. They illuminate it wherever they go just as we witness it in this land of yours. May Allah Ta'ala cause Islam to spread to an even greater extent in this land by means of these *Du'aat* (inviters towards Allah Ta'ala).

These *Du'aat* are following the directive of Allah Ta'ala. Allah TA'ala instructed Rasulullah (Sallallahu Alaihi Wasallam) thus: "Say! This is my path. I invite towards Allah with confidence. I do so and those who follow me." ... This path is the path of calling towards Allah Ta'ala and towards the true *Deen*.

The *Daa'ie* (inviter) calls towards Allah Ta'ala with the knowledge that Allah Ta'ala has revealed in the

Holy Quran. About this knowledge Allah Ta'ala says: "The book which we revealed upon them so that they may ponder over its verses and so that the intelligent may take heed."

Hence Rasulullah (Sallallahu Alaihi Wasallam) is informing the *Ummah* that this is his path. Likewise every person whose intention is sincere will tread on this path - the path of Rasulullah (Sallallahu Alaihi Wasallam). He will thus invite towards Allah Ta'ala with knowledge and confidence.

This duty is not restricted to any one group. It applies to every person who has followed the path of Rasulullah (Sallallahu Alaihi Wasallam) and accepted his guidance. The one who is most deserving to be called the follower of Rasulullah (Sallallahu Alaihi Wasallam) and the one closest to him is that person who adheres to what has been revealed to Rasulullah (Sallallahu Alaihi Wasallam) in the Holy Quran and to his *Sunnah*.

The first recipients of this Quran were the Arabs. While they were honoured with this, a great responsibility was also placed upon them. Allah Ta'ala says: "And verily it is a remembrance for you and your nation, and soon they will be questioned." The Arabs will be questioned with regard to this responsibility of propagating the message of the Quran. Hence Allah Ta'ala also cautions them that "if you turn away He will replace you with another nation. then they will

not be like you."

Hence O Arabs, this is an honour for you if you fulfil its responsibility. If you do not do so then Allah Ta'ala will raise another nation who will be better than you in inviting towards His Deen.

This has been openly witnessed. Allah Ta'ala has strengthened Islam greatly with non-Arabs. We find that most of the great works of *Tafsir*, *Hadith* and commentaries of *Hadith* have been compiled by non-Arabs. They were people who followed the *Deen* of Allah Ta'ala and the *Sunnah* of Rasulullah (Sallallahu Alaihi Wasallam). Hence Allah granted them knowledge as well as the ability to practice upon it. Hence He used them to benefit mankind greatly.

You are also aware of the great *Ulama* of India, Pakistan, Bangladesh, Afghanistan, Khurasan, etc. We regard these personalities as our leaders and we pray to Allah Ta'ala to resurrect us with them in *Jannah*.

Hence whoever has been blessed with Islam, he should invite towards the *Deen* of Allah Ta'ala and the *Sunnah* of Rasulullah (Sallallahu Alaihi Wasallam). There is really nothing more virtuous than calling towards Allah Ta'ala. Calling towards Allah Ta'ala is the best of actions. If Allah Ta'ala guides a single person by means of your efforts, the virtues are extremely great. Rasulullah (Sallallahu Alaihi Wasallam) is reported to have said:

(Continued on page 2)

(Continued from page 1)

"If Allah guides one person by means of your effort, it is better for you than red camels (an extremely valuable possession of the Arabs in those days)."

Allah Ta'ala also says: "Who is better in speech than the one who calls towards Allah and does good actions and says 'verily I am among the Muslims'." The *Daa'ie* invites towards Allah and also does good deeds. He firstly practises and also at the same time invites towards the *Deen* of Allah Ta'ala with extreme love and compassion. Hence who can be better than such a person?

Da'wah takes place by means of speech. However it also takes place to a greater extent by means of action. People accepted the invitation of Islam after they became attracted towards the good actions, noble qualities and humility of those who invited them. This was the manner of Rasulallah (Sallallahu Alaihi Wasallam). He was extremely kind and tolerant, even towards those who were rude. He would then invite them towards Islam and they would accept.

Once a Bedouin came to Rasulallah (Sallallahu Alaihi Wasallam). Rasulallah (Sallallahu Alaihi Wasallam) asked him; "Do you bear witness that there is none worthy of worship besides Allah and that I am His Messenger?" The Bedouin bluntly answered: "No!" This Bedouin then pointed to a live lizard that he had and said: "I will not accept you until this lizard bears witness that you are the Messenger of Allah." Rasulallah (Sallallahu Alaihi Wasallam) said: "Give it to me." He then held it in his hands and addressing the lizard asked: "Who am I?" The lizard said: "I bear witness that you are the Messenger of Allah." Upon hearing this and witnessing this miracle the Bedouin proclaimed the *Shahadah* and accepted Islam. He then went to his nation and invited them towards Islam. Hence they also accepted Islam. This was all due to the

kindness and tolerance of Rasulallah (Sallallahu Alaihi Wasallam).

Similarly Rasulallah (Sallallahu Alaihi Wasallam) was once sitting in the Musjid with his companions. A Bedouin came into the Musjid and began urinating in one corner. The people became furious and harshly rebuked him. Rasulallah (Sallallahu Alaihi Wasallam) said to them: "Leave him alone. Do not rebuke him." When this person had relieved himself Rasulallah (Sallallahu Alaihi Wasallam) instructed one of the Sahaaba (R.A.) to bring a bucket of water and purify the place. He then called the Bedouin and gently said to him: "This is the Musjid - the house of Allah. This is the place to perform Salaah, recite the Holy Quran, tasbeeh, etc. It is not the place to relieve oneself." Rasulallah (Sallallahu Alaihi Wasallam) thus advised him with soft and gentle words. The Bedouin went outside and after mounting his camel said: "O Allah have mercy on Muhammed (Sallallahu Alaihi Wasallam) and myself. Do not have mercy on anyone besides us." Due to the kindness of Rasulallah (Sallallahu Alaihi Wasallam) the Bedouin loved him and prayed for him. As for those who had rebuked him, he excluded them from his *Dua*.

Hence it is necessary to adopt love, kindness and gentleness in the course of inviting towards Allah Ta'ala. If people are invited with kindness they will accept. Harshness will only drive the people away.

It is also necessary, especially in these countries, that one should adorn oneself with the qualities of a true Believer. He should apply all the commands of *Deen* upon himself. This includes being punctual upon Salaah with *Jama'ah* (congregation). One should refrain from all sins and transgression. One should refrain

from disobedience, adultery, drinking, stealing, transacting in interest, lying, backbiting, deceiving, not paying people their dues - even if they be non-Muslims. He should deal with compassion and kindness. Likewise he should fulfil his promises. These are the qualities of a Believer. When one will adorn oneself with these qualities, he will be loved by the people. Hence this will attract them to Islam and they will eventually accept it.

Many of the countries such as Malaysia, Indonesia, Philippines, etc. were not conquered by Mujahideen. Islam spread in these countries by means of traders who were steadfast on *Deen*. Hence the people loved them and enquired from them about their religion. Thus they entered into the fold of Islam.

Therefore it is necessary for the *Daa'ie* to adopt these qualities. We thank Allah Ta'ala that he granted the *Tabligh Jama'ah* the *tawfeeq* to adopt this noble method. They approach people with love and kindness. Hence we find that, due to their efforts, great benefit has been achieved throughout the world. We beseech Allah Ta'ala to grant them the ability to continue with this good work and may He make all their actions solely for Himself. May they remain steadfast on this noble *Da'wah* in which there is great benefit for Islam and the Believers. *Insha Allah*.

Likewise disseminating knowledge by means of establishing Madrasahs and teaching the people is of fundamental importance so that the *Daa'ie* could invite with full knowledge. When a student would graduate from this Madrasah, or any other Madrasah, after he has gained sound knowledge, he would now invite with confidence. Hence his *Da'wah* would be more beneficial. This was the path of Rasulallah (Sallallahu Alaihi Wasallam).

We beseech Allah Ta'ala to grant us all beneficial knowledge and the ability to do good deeds and make us inviters towards his *Deen*. May

TAKING STOCK

On the last day of February, businessmen and their staff will be armed with pens and stock-sheets to take stock of their businesses. The final analysis will reveal whether a profit has been earned or a loss incurred.

Firstly, transform this arduous task into an Ibaadah. This is achieved by rectifying the intention. If one takes stock of his business with the intention that this would enable him to pay his Zakaat accurately, the entire exercise will become an Ibaadah.*

This stock-taking should remind the Muslim businessman and everyone else to also take stock of himself as far as Deen is concerned.

Take stock of your **SALAAH**. Daily five Salaah are compulsory. Do you have any Salaah which (Allah forbid!) were missed and the Qaza not yet performed? If so, you run the risk of a serious loss in the Hereafter. Hence make amends immediately and perform the Qaza. Likewise, take stock of all the other acts of Deen. Take stock of your Zakaah, fasts, Haj and all the other obligations of Deen.

Take stock of yourself with regards to the rights of others. Are any rights of people not fulfilled? If yes, fulfil them immediately or else you will lose your profitable good deeds to pay for them in the Hereafter.

The businessman, by means of taking stock, ascertains whether the capital that he has invested in the business is earning a profit or whether it is being lost. Likewise, Allah Ta'ala has given every person a very precious capital to invest and earn tremendously for the Hereafter. This is the capital of **TIME**. Take stock of this very limited precious capital which is melting away every moment. How much of this capital is spent in the remembrance of Allah Ta'ala? How much of time is spent in Ibaadah? How much of time is spent daily for the upliftment of Deen? On the other hand how much of time is wasted in futile activities? To what extent is this precious capital being lost in watching the filth spewed onto the T.V. screen?

These are serious aspects which one should take stock of, not annually but daily. If one finds that a loss is being incurred, serious steps should be taken immediately to halt the loss since losing billions or even trillions in this world is absolutely nothing in comparison to the loss of the Hereafter. May Allah Ta'ala enable us earn maximum profits for the Hereafter and save us from its loss. Aameen

**However it is important to note that Zakaat will become compulsory when twelve Islamic months have passed. It cannot be calculated according to the the English calendar.*

THE great month

“O people, a great month has now come upon you, a most blessed month. In it is a night greater than a thousand months.” (*Mishkaat*)

These are the heart-rending words of Rasulullah (Sallallahu Alaihi Wasallam) which were delivered on the last day of Sha'baan.

Great virtues of the month of Ramadhaan have been mentioned in the Ahaadith. In this month the reward of any virtuous act is equal to the reward of a *Farz* act at other times. Similarly the reward of a *Farz* act in this month is equal to seventy such acts at other times. It is the month of patience for which one will be rewarded with *Jannah*. The sustenance of the Believers is increased. To feed a fasting person with something to break his fast at sunset earns one the forgiveness of his sins and emancipation from the fire of *jahannum*. The reward of the fast will be given by Allah Ta'ala Himself.

Indeed great virtues and rewards are to be attained in the month of Ramadhaan. However great caution has to also be exercised, or else one's efforts and endeavors will bear no fruit. Rasulullah (Sallallahu Alaihi Wasallam) is reported to have said: “There is many a fasting person who gains nothing from his fast except hunger, and there is many a person who stands at night (in Salaah) but gains nothing except sleeplessness.”

The Ahadith have also indicated the reason for one gaining nothing from his efforts. It is mentioned in a hadith that Rasulullah (Sallallahu Alaihi Wasallam) said: “Whosoever does not abandon lies and wrong actions, Allah Ta'ala has no need for him to leave his food and drink (without abandoning wrong actions).” (Bukhari) Hence it is understood that by indulging in sins such as lies, backbiting, listening to music and indecent talk, looking at what is forbidden, etc., the great rewards of the fast are lost.

Hence the month of Ramadhaan is a time to rectify ourselves spiritually. The special significance of fasting is that it develops piety and Allah-consciousness in a person. However this can never be achieved if one does not adhere to the etiquettes of fasting. Furthermore abstention from sin is more important than even performing excessive optional acts such as *Nafil Salaah*, etc. It does not make any sense taking tablets for diabetes with a tablespoon of sugar!!!

Therefore the first step would be to resolve not to indulge in anything against the Shariah. Secondly more time must be spent in Ibaadat. Set yourself a target for the amount of *Tilaawat* you will make

everyday. This target should be a little more than what you can easily manage. Perform all the *Nawafil Salaah*. *Tahajjud Salaah* is of specific importance. You would awake for *Sehri* every morning, hence you would only have to wake up ten minutes earlier and perform at least four *rakaats* of Salaah, thereby earning the tremendous rewards of *Tahajjud*.

Ramadhaan is also the month of dua. One should engage in dua as much as possible especially at the time of *Tahajjud* and just before *iftaar*. It is reported in the Ahadith that these are the times when duas are accepted.

This great month is also the time for sincere repentance. In the month of Ramadhaan many people refrain from the sins they were involved in, they begin to perform their Salaah punctually, etc. However together with this repentance is absolutely important. One should deeply regret having transgressed the commands of Allah Ta'ala and at the same time resolve not to commit those sins in future. If those sins pertain to the rights of people, the rights must be fulfilled.

While at your business or work, it may be difficult to engage in *Nafil Salaah* or *Tilaawat*. However it is absolutely easy to engage in *Zikr* while engaged in ones work. Constantly engage in the recitation of *Durood Sharif*, the third *Kalima*, *istighfaar* or any other *Zikr*. It would be very helpful to carry a little tasbeeh in your hand. It would be a reminder to engage in *Zikr*.

Nevertheless, try to cut down business activities and other such work to a bare minimum. Take some rest during the day. It is Sunnah to sleep a little in the afternoon. This will be helpful in enabling one to be fresh for *Taraweeh Salaah*. Often due to exhaustion, people either totally omit the *Taraweeh Salaah* or perform it without due care and attention. This is indeed a great loss.

It is also reported in the Ahadith that Rasulullah (Sallallahu Alaihi Wasallam) used to be extremely generous in the month of Ramadhaan. Thus in following his example we too should, to whatever extent possible, open our hearts and pockets to those who are in need.

May Allah Ta'ala enable us to spend this month of Ramadhaan correctly and attain His pleasure. Aameen.

THE BOOK OF ALLAH

FASTING IN THE PATH OF ALLAH

During the blessed month of Ramadaan people spend much time in the great *Ibaadah* of the recitation of the Holy Qur'an. This is a great gift of Allah Ta'ala. However, it is of fundamental importance that the Qur'an be honoured and respected to the greatest extent possible. Hereunder is an extract from "Virtues of The Holy Qur'an" which discusses this important

Rasulullah (Sallallahu Alaihi Wasallam) is reported to have said: "He who fasts one day in the path of Allah, Allah Ta'ala will distance him away from the fire of Jahannum to the extent of seventy t r e n c h e s . "

Rules of Reverence for reading the Holy Quran

After cleansing the teeth with *miswaak* and performing *wudu* (ablution), one should sit in a quiet place with grace and humility and face towards the *Qiblah* (direction towards *Ka'bah* in *Makkatul Mukarramah*). Then with an attentive heart, deep devotion and zest befitting the occasion, one should recite, imagining all the time that he is reciting it to Almighty Allah. If one understands the meaning, one should pause and reflect on verses of promise and mercy and should beg for His forgiveness and compassion. On verses of punishment and admonition, one should seek His refuge, as except Him there is no Helper. On verses pertaining to his Majesty and Sanctity, one should say "Subhaan Allah" (Glory be to Allah). If one does not spontaneously shed tears while reading the Holy Quran, one must induce one self to weep a little. For a lover, the moments of greatest pleasure are those when, in the presence of his beloved, he is full of self reproach and shedding tears profusely.

One should not read fast unless one desires to memorise it. The Qur'an should be placed in a slightly elevated position on a wooden stand or on a pillow. One should not talk to others during recitation. If one is forced by necessity to speak to someone, it should be done after first closing the Qur'an, and then recite *Ta'awwudh* (seeking refuge of Allah against Satan), before reading again. If people nearby are occupied in their work, reading in a low voice is appreciated, otherwise reading loudly is more rewarding.

The *Masha'ikh* have mentioned six external and six internal rules of reverence for reading the Holy

Qur'an, which are given below:

Rules of External Reverence.

- 1) Perform Wudu and then sit facing the *Qiblah* in an extremely dignified manner (It is disrespectful to sit leaning against the wall with feet stretched out in front while reciting the Holy Qur'an. This should be avoided. Likewise the Qur'an should not be placed directly on the lap.)
- 2) Do not proceed fast, but read with measure and correct pronunciation.
- 3) Try to weep, even if you have to compel yourself to do so.
- 4) The response to verses of mercy or of punishment should be as explained above.
- 5) Reading should be in a low voice if insincerity is apprehended on your own part or disturbance is caused to others. Otherwise read in a loud voice.

- 6) Read in a melodious voice, because there are numerous *ahadith* laying emphasis on this aspect.

Rules of Internal Reverence

- 1) The heart should be full of the glory of Qur'an i.e. realising how sublime it is.
- 2) Bear in the heart the Loftiness, Majesty and Magnificence of almighty Allah, Whose revelation the Qur'an is.
- 3) The heart should be free from distraction and doubts.
- 4) Dwell upon the meanings and enjoy reading it.
- 5) Submit your heart to the subject-matter of the verses you are reading. For instance, on verses containing a message of mercy, the heart should be filled with delight. And on verses of chastisement the heart should tremble with awe.
- 6) The ears should be as attentive as if Almighty Allah Himself is speaking and the reader is listening to Him.

May Allah, out of His mercy and kindness, grant all of us the ability to

I'TIKAAF

"I'tikaaf of the last ten days of Ramadaan is equivalent to two H a j a n d t w o U m r a h s . "

ENTIRE FAMILY LOST

Naufil bin Mua'wiya (R.A.) reports that Rasulullah (Sallallahu Alaihi Wasallam) said: "A person who has missed **one** Salaah is like the one who has lost **all his family and**

SHADE ON THE DAY OF JUDGEMENT

Hazrath Abu Hurairah (R.A.) reports that he heard Rasulullah (Sallallahu Alaihi Wasallam) say: "The following seven people will be accommodated by Allah in the shade of His Mercy on that day when there will no other shade except His;

1. A just ruler.
2. A young man who worships Allah Ta'ala in his youth.
3. A person whose heart yearns for the Musjid.
4. Those two persons who love each other for the pleasure of Allah. They meet and depart only for His pleasure.
5. A man who is tempted by a beautiful woman and refuses to respond for fear of Allah.
6. A person who gives charity so secretly that the charity of one hand is not known to the other hand.
7. A person who practices Zikr of Allah in solitude so that tears flow from his eyes. (*Bukhari*)

PRINTED AND PUBLISHED BY:
Madressah Taaleemuddeen 4 3rd. Ave. Isipingo Beach P.O. Box 26393 Isipingo Beach ph.