



FOLLOW THE SAHAABA (R.A.)

THE glorious Qur'an declares: "And when it is said to them (the hypocrites) 'Believe as the people (Sahaaba R.A.) have believed,' they say: 'Must we bring faith like the fools.' Beware, indeed they themselves are the fools but they know not" (2:16).

The munafiqeen (hypocrites) were asked to bring Imaan like the "people" of that time. Those people who had brought Imaan at that time were none other than the Sahaaba (R.A.). Thus the Imaan of the Sahaaba (R.A.) has been declared a criterion for all of mankind. If one wishes that his Imaan to be acceptable, he will have to believe in the manner that the Sahaaba (R.A.) believed — the total unbending acceptance of Islam. There were no half-measures with the Sahaaba (R.A.) when it came to the matters of Deen. Neither did they "cut corners." They adopted the commands of Allah Ta'ala and the way of life of Rasulullah (Sallallahu Alaihi Wasallam) to the minutest detail. Due to this they were labeled as "fools" by the munafiqeen.

In this time and age also there will be those who will strive to walk in the footsteps of the Sahaaba (R.A.) and attempt to emulate them. They will refuse to "cut corners" and adapt to the modern trends set by the "enlightened" modernists. They too will certainly be labeled as "fools"

There will always be the second group who will endow the true Believers with these titles. Such people should consider two things: Firstly, this is the work of the munafiqeen. Secondly, Allah Ta'ala has himself declared the munafiqeen as the real fools. May Allah Ta'ala keep us on the path of the Sahaaba (R.A.) and save us from the path of the hypocrites.

RAMADHAAN IS COMING...

As the most blessed month of Ramadhaan approaches, many people commence their "preparations." some businesses prepare themselves by stocking up for the bumper sales as people do their "Ramadhaan shopping" or "Eid shopping." Housewives begin stocking their freezers in advance with the "Ramadhaan savouries." When Ramadhaan arrives, in some quarters people will "welcome" this blessed month with some programme of recitation of the Qur'an, talks, etc. Nevertheless, though stocking one's business or freezer is totally permissible, it really has no link with the true preparation for Ramadhaan.

Ramadhaan is a month of devoting oneself to the worship of Allah Ta'ala more than at any other time. It is a time of charging the batteries of Imaan to a peak. It is a time to develop the noble qualities of patience and kindness towards one's fellow beings. Ramadhaan is a gift to cherish, a treasure to value and an absolute boon and blessing to the Ummah of Rasulullah (Sallallahu Alaihi Wasallam). Thus the preparation for Ramadhaan must be in that line which will enable one to derive the maximum benefit from this month.

PROGRAMME

In order to prepare for Ramadhaan, one should make a proper programme as to how one will spend this month. There will be those fortunate one's who will manage to free themselves from all worldly activities and devote the entire month of Ramadhaan for Deen. Such people should be extremely grateful to Allah Ta'ala for this favour and hence they should make the best use of every moment. Many others will not have the same opportunity. Nevertheless, they too can use every moment fruitfully. Firstly, one should look at one's daily programme and determine which worldly activities could be totally given up in this month. Such aspects must be completely avoided. If something can be postponed till after Ramadhaan, it should certainly be postponed. Then decide what can be scaled down. For example, one may decide to re-open the business half an hour later in the afternoon and take some rest at that time so that one will be fresh for Taraweeh Salaah at night. Perhaps one may decide to close up an hour earlier at the end of the day in order to devote that time to the recitation of the Qur'an. This will not effect one's sustenance. That is fixed. In no Aayah of the Qur'an or in any Hadith has it been mentioned that one will only be granted sustenance if one works from "eight to five." Rather, if one works from "nine to four" in order to devote the rest of the time for Deen, Allah Ta'ala will grant one much more barakah in that time. Besides this, while one is busy in one's daily activities, one could also at the same time be engaged in zikr of the kalimah and in istighfaar. The bottom line is that one should prepare for Ramadhaan by planning one's time in advance.

EMPLOYERS

Muslim employers should attempt to make some concessions for their Muslim staff in this month and encourage them to use that time for Deen. To whatever extent possible, their workloads should also be decreased.

The above pertains to postponing or scaling down worldly activity which is PERMISSIBLE so that one could devote more time to Deen. Generally most people do engage in much ibadah in this month. Besides the five daily Salaah which is obviously compulsory, many also engage in nafil salaah, recitation of the Qur'an, zikr, charity, etc. (cont. pg. 2)

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RAMADHAAN ... (FROM PG.1)

This is indeed wonderful and should be increased as much as possible. However, more important than this is absolutely refraining from all sin at every single moment. Often in order to “pass time” people engage in idle chatter even in the month of Ramadhaan. This chatter more often than not involves one in gheebat (backbiting) — a sin that has been described as worse than zina (adultery) in the Hadith. What type of fast is this, that a person refrains from lawful relations with his wife during the time of fasting, but engages in an act which is worse than zina? He refrains from eating the Halaal flesh of permissible animals, but “eats” the Haraam flesh of his fellow brother!

RUINING THE BLESSINGS

Likewise, many people piously comment: “In Ramadhaan I only watch the news.” Can one ever avoid the zina of the eyes and ears when watching ANYTHING on the “shaitaan box.” What is earned by fasting, is ruined in the “news.” The month of Ramadhaan is also not for wasting on sports grounds, whether playing or spectating. Similarly, it is not a month to “pass time” touring or going for aimless “drives.” Be means if these things we end up ruining the blessings of this great month.

“VIRTUES OF RAMADHAAN”

The preparation for Ramadhaan must commence now. One has to approach Ramadhaan with the correct concept of this gift of Allah Ta’ala in mind and with the true perspective of this treasure in one’s heart. For this one must become fully acquainted with the extensive guidance that Rasulullah (Sallallahu Alaihi Wasallam) has given us in this regard. For this purpose one should commence reading the “Virtues of Ramadhaan” by Sheikhul Hadith Moulana Muhammad Zakaria Saheb (R.A.) immediately. Choose an appropriate time when the entire family can sit together and have this read out to them daily for ten minutes. Do not regard this as insignificant. Go ahead ... try it out ... and notice the difference. To read it to one’s family is extremely important so that they too could become prepared for Ramadhaan. May Allah Ta’ala enable us to use every moment fruitfully in this month and make us among those who earn the proclamation of His forgiveness on the Day of Eid.

TARAWEEH -- EIGHT? TWENTY?

IS TARAWEEH EIGHT RAKAATS OR TWENTY RAKAATS?
Until approximately two centuries ago there were no two answers to this question. Every person until this time unanimously agreed that it is TWENTY rakaats. Around the twelfth century a group calling itself the Ahle Hadith emerged and began propagating the fallacy that Taraweeh is only eight rakaats. Recently a small group in our country, in order to cast aside following one of the four mazhabs, have begun blindly following the so called Ahle Hadith. Hence not only do they deprive themselves from the rewards of the entire twenty rakaats, they also mislead other simple-minded people who are unaware of the facts and deprive them as well. At the same time those of weak Imaan who find the twenty rakaats difficult due to their laziness and lack of realization of the tremendous rewards of taraweeh, have found a scapegoat in the baseless propaganda of the Ahle Hadith and its followers. The reality, however, is that twenty rakaats of taraweeh is sunnatul muakkadah (a greatly stressed sunnah, deliberate omission of which is a sin).

ALL UNANIMOUS

In the time of Rasulullah (Sallallahu Alaihi Wasallam) the taraweeh salaah was performed individually and in small groups. Rasulullah (Sallallahu Alaihi Wasallam) stressed its performance but did not perform it with the congregation since he feared that it may then become fardh (compulsory) upon the Ummah. In one narration it is nevertheless mentioned that Rasulullah (Sallallahu Alaihi Wasallam) performed twenty rakaats of taraweeh and the witr in Ramadhan (Musannaf ibn Abi Shaiba and Baihaqi). This practice of performing taraweeh individually and in small groups continued in the time of Sayyidina Abu Bakr (R.A.) and the initial years of the Khilafa of Sayyidina Umar (R.A.). Thereafter Hazrath Umar (R.A.) appointed Hazrath Ubay bin Ka’ab (R.A.) as the Imaam and gathered everybody in one Jama’ah behind him for the full twenty rakaats of Taraweeh. At that time there were numerous Sahaaba (R.A.) present. All of them agreed on this decision of Hazrath Umar (R.A.). If this decision was contrary to Deen, the Sahaaba (R.A.) would have never tolerated it. Their consensus on this matter is itself a shar’i proof of twenty rakaats being sunnah. A number of narrations mention the performance of twenty rakaats by the Sahaaba (R.A.). Therefore we find that the four great Imaams of the four schools of thought, despite a number of minor differences among them on the interpretation and application of various aspects, are unanimous that taraweeh is twenty rakaats. This is authentically recorded in their books.

HARAMAIN

The aspect of Taraweeh is really as clear as daylight. Therefore one will find that in the Haramain of Makkatul Mukarramah and Madinatul Munawwarah up to this very day, from the time of Umar (R.A.), twenty rakaats is performed in Jama’ah. The Sahaaba (R.A.), the Tabi’een (those who came after the Sahaaba (R.A.)), the Imaams of Hadith, the Imaams of Fiqh (jurisprudence) and the entire Ummah, with the exception of the so called Ahle Hadith of recent times, has been unanimous on twenty rakaats.

YOUR DECISION

Finally, in one Hadith Rasulullah (Sallallahu Alaihi wasallam) is reported to have said: "After me there will be much differences. Hence hold on to my sunnah AND the sunnah of my rightly guided Khulafa" (Mishkaat). Twenty rakaats of taraweeh with jama'ah was the sunnah of the rightly guided Khulafa. In this latter day difference, who will you follow??? The sunnah of the Khulafa of Rasulullah (Sallallahu Alaihi Wasallam) or the way of those who contradict them??? YOU

QUESTIONS & ANSWERS

WOE UNTO THEM...

Q What is the ruling with regards to performing Salaah while sitting on a chair? Some people perform part of the Salaah standing and perform the ruku and sajdah by signs while sitting on the chair. In this case how should the sick person place his chair? Should he stand in line with the rest of the musallies and place the chair behind him? This causes an obstruction in the row at the back.

A There are two situations pertaining to performing salaah while sitting. The ruling differs according to the situation.

Firstly, if a person cannot stand for the duration of the entire salaah due to illness, severe pain in the legs, etc. but it is possible for him to perform the sajdah in the normal manner (by placing his forehead on the ground), he **MUST** commence the salaah standing and he should remain standing in qiyaam for as long as he can easily do so. Thereafter he may sit and continue the salaah. He may then perform the ruku by bowing a little and perform the sajdah in the normal manner.

Secondly, if the musallie due to old age, illness, etc. **CANNOT PERFORM SAJDAH IN THE NORMAL MANNER**, he should perform the **ENTIRE SALAAH** sitting. This is the best procedure (see Badaius Sanai and Shaami). Thus if he performs his salaah while sitting on a chair, he should place the back of his chair in line with the musallies, hence causing no obstruction at the back.

The uzar (excuses) which permit the performance of salaah sitting are the following: (1) If the musallie stands, he will fall. (2) By standing his illness or ailment will increase. (3) Though the ailment will not increase, by standing the healing process will be lengthened. (4) The musallie experiences giddiness. (5) By standing he experiences severe pain.

When a person performs ruku and sajdah by signs, he should bow slightly for the ruku and bow a little more for the purpose of sajdah. The hands will remain on the **KNEES** during the ruku **AND SAJDAH**.

KAAB BIN UJRAH (R.A.) says: Once Rasulullah (Sallallahu Alaihi Wasallam) called us close to the pulpit. He then ascended the first step and said: "Aameen." When he ascended the second step he again said: "Aameen." When he ascended the third step he once again said: "Aameen." He then descended. We said: "O Rasul of Allah Rasulullah (Sallallahu Alaihi Wasallam), we have heard from you something today which we never heard before.." He said: "When I ascended the first step, Jibrail (A.S.) appeared before me and said: "Woe unto him who found the blessed month of Ramadhaan and let it pass by without gaining forgiveness." Upon that I said: "Aameen." When I ascended the second step he said: "Woe to him before whom thy name is mentioned and he does not recite durood upon you." To this I said: "Aameen." When I ascended the third step he said: "Woe unto him in whose presence his parents or one of them attains old age and (through failure to serve them) he is not allowed to enter Jannah." To this I said: "Aameen." (Haakim)

LAILATUL BARA'AH

Allah Ta'ala's blessings and favours are showered upon His servants at all times. However, on certain occasions the mercy, barakah and forgiveness of Allah Ta'ala are showered upon us to an even greater extent. One such occasion is the fifteenth night of Sha'baan. It is now up to us whether we take advantage of this and earn the forgiveness of Allah Ta'ala or whether we let it slip by without deriving any benefit.

It is narrated from Hazrath Mu'az bin Jabal (R.A.) that Rasulullah (Sallallahu Alaihi Wasallam) said: "on the fifteenth night of Sha'baan Allah bestows his special attention on His entire creation. He then pardons His entire creation except an idolator and one who harbours enmity" (Targhib 2:118).

In another Hadith it is reported that Rasulullah (Sallallahu Alaihi Wasallam) said: "On the fifteenth night of Sha'baan Allah Ta'ala descends to the nearest heaven. Thereafter a proclaimer calls out: "Is there anyone who seeks forgiveness so that I may forgive him? Is there anyone who desires anything so that I may grant his wishes? Allah Ta'ala thus fulfils the requests of all except the adulteress and idolator" (Baihaqi).

DEPRIVED

Despite the great significance of this night, it is learnt from several Ahadith that certain people are deprived of the forgiveness of Allah Ta'ala on this occasion. They are:

- ▶ The idolators
- ▶ Those who harbour enmity and

malice against others.

- ▶ Consumers of alcohol
- ▶ Those who disboey their parents
- ▶ Males who wear their trousers, kurtas, etc. below the ankles
- ▶ Those who commit murder and adultery
- ▶ People who sever family ties

One can easily gauge from this how serious these acts are in the sight of Allah Ta'ala (though many people regard some of them as trivial) that such people are deprived of His forgiveness on such an auspicious night. This if one is involved in any of these sins, one should immediately repent and refrain from them in future. Let us not allow this great night to pass without having secured our forgiveness from Allah Ta'ala.

FAQIHUL UMMAH

The sterling advice of Faqihul Ummah Hazrath Mufti Mahmood Saheb (*Rahmatullahi Alaihi*) 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.

LYING TO EARN

LETTER:

Respected Mufti Saheb

As Salaamu Alaikum Warahmatullahi Wabarakaatuh

I am in a predicament. I earn a living from manufacturing furniture. Due to the market one has to speak a certain amount of lies as well as commit some deception. Thus I wish to know whether there is any scope in the Shariah for me to engage in some lies in order to earn my livelihood. In these times it is almost impossible to earn a living in any way without speaking lies and deceiving. I cannot understand as to how must one earn a Halaal living. Please guide me in this regard.

SUMMARY OF REPLY:

Respected Brother

As Salaamu Alaikum Warahmatullahi Wabarakaatuh

To speak lies is a sin. One must refrain from it totally. It cannot happen that one who speaks lies is granted sustenance while the one who speaks the truth is deprived of it. Whatever sustenance is pre-destined for you, you will certainly receive it. You cannot receive more than what has been pre-destined for you. Hence why must you speak lies and blacked your book of deeds (with sin). Shaitaan deceives one into thinking that by speaking lies, one will benefit. If the person being lied to detects the lie and if Allah Ta'ala puts it into his heart that he is being deceived, what benefit will one get besides the sin of the lie?

May Allah Ta'ala protect you from lies and grant you Halaal sustenance. Aameen.
(Maktubaat Vol.1, Pg.202)

SEVENTY TRENCHES

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 Jahannam to the extent of seventy trenches" (Bukhari). This Hadith is general and has no specification of a nafil fast or the fasts of Ramadhaan. It will therefore apply to all fasts. However, it is obvious that, like all other rewards, in the month of Ramadhaan this virtue will also be greatly increased. Thus one can easily attain this reward by spending some time in the path of Allah in this blessed month.

TWO HAJ AND UMRAHS

It is reported in a Hadith that Rasulullah (Sallallahu Alaihi Wasallam) said: I'tikaaf in the last ten days of Ramadhaan is equivalent (in reward) to two Haj and two Umrahs" (Targheeb—2:149).

Not everyone can afford to go for Haj and Umrah. However, I'tikaaf in the last ten days of Ramadhaan is easily possible for most people. All it requires is a little adjustment and some arrangements of our daily activities in advance. This will enable one to attain the reward of TWO Haj and Umrahs.

INHERITANCE AND WINDING UP OF ESTATES

When one leaves this world, the last thing he would want to see is his heirs at one another's throats for their father's wealth. However, how often does one not witness exactly this happening. In many cases this could have been avoided by having one's financial affairs in order. Solutions to such problems as well as other topics such as; Reality of Inheritance, Islamic Wills, Marriage Contracts, Bequests, Waqf, Family Trusts, etc. are concisely dealt with in the above booklet. Write to Al-Haadi for your copy at R5.00 each including postage and packaging.

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