



## WHEN RAMADHAAN COMES...

Perhaps businessmen will understand this better than many other people. The month of December is that time of the year when the tills ring more than most other times of the year. However, no businessman just sits back and expects the till to continue ringing. Long before December he orders much more stocks and plans and prepares for the busy month. Finally, when the month comes he can be seen working much harder than the previous months. Try and encourage him to close shop a few hours earlier because he is looking "tired", or urge him to ask half the customers in his shop to go and buy elsewhere because he has had enough ... ENOUGH? When is it ever enough? Even a billion is not enough nor does he ever close shop earlier because he is "too tired." Rather, had it not been for the fear of hold-ups and looting, he would have remained open till the late hours of the night so that the tills can go on ringing (as people used to do in the past). But why does this business fervour and frenzy overtake people in this month? Simply because the reality of the rands and cents is before our eyes. We see it, we feel it and its material value is embedded in the deep recesses of our hearts.

### SEASON OF EARNING

That was the month of earning the world. Allah Ta'ala has also given us a month to earn the Hereafter. It is the month of *Ramadhaanul Mubarak*. It is that month wherein Allah Ta'ala has increased the rewards of a *nafl* act to the equivalent of a *fardh* act. The reward of a *fardh* action is multiplied by seventy times. Then we have been given the extra *ibaadah* of *Taraweeh salaah*. Yes indeed, it is the season of earning the Hereafter. It is the time of earning the mercy and forgiveness of Allah Ta'ala and gaining emancipation from the fire of hell. Rasulullah (*sallallahu alaihi wasallam*) is reported to have said: "The first ten days of *Ramadhaan* are the days when the mercy of Allah Ta'ala is showered, the middle ten days are the days of forgiveness and the last ten days are the days when numerous souls are freed from the fire of *Jahannam*." It is a month when the doors of *Jannah* are thrown open, the doors of *Jahannam* are closed and the *Shayaateen* are chained. Truly indeed, a million Decembers cannot compare to the greatness of one minute of *Ramadhaan*, let alone the entire month. Hence just as

we value every available minute to earn the world and continue to strive to "make more", every minute of *Ramadhaan* is to be utilised to the maximum benefit to earn more of the Hereafter. Thus just as a sensible businessman does not close his shop in December to go to spectate sports, or go for some past time, the time of *Ramadhaan* is also extremely precious and should not be wasted in such futile (and even sometimes sinful) activities. In fact the matter is much more serious in the case of *Ramadhaan*. To while away the precious time of *Ramadhaan* which could have been utilised in *tilaawah*, *zikr*, learning and teaching *Deen*, etc. in playing or spectating some sports or watching the *haram* box, is tantamount to gross ingratitude to Allah Ta'ala for this invaluable gift of *Ramadhaan*. In this regard Allah Ta'ala warns us: "If you are ungrateful, verily my punishment is severe." Therefore no time should be wasted in such futile things.

### TIMETABLE

It is thus vitally important that we also prepare for *Ramadhaan* by already planning our time. If the entire month could be freed and be exclusively devoted to *Deen*, this would be the best. If this is not possible, try to reduce the necessary worldly activities to the bare minimum. Try to make some time to rest during the day so that you will be fresh at night. Make a timetable for yourself so that no time goes to waste. Even while engaged in your daily work, keep the tongue busy in the recitation of *durood sharief*, *istighfaar*, the first *kalima*, etc. With regards to *Ramadhaan*, Rasulullah (*sallallahu alaihi wasallam*) is reported to have said: "And in this month you should endeavour to perform four things in great number, two of which shall be to please your *Rabb*, while the other two shall be those without which you cannot make do. Those which shall be to please your *Rabb* are that you should in great abundance recite the '*Kalima Tayyibah*': *Laa ilaaha il'lal Lah* and make much '*istighfaar*' (beg Allah's forgiveness with *Astaghfirullah*). And as for those two without which you cannot make do, you should beg Allah for entry into paradise and (cont. on pg. 2)

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# ZAKAAT

Having been accorded the status of being one of the foundational pillars of Islam, the institution of *zakaat* enjoys a very special position in *Deen*. Despite this many people show scant regard for this great *ibaadah*. In many cases the *zakaat* is not paid at all while in other instances though the *zakaat* is paid, due to carelessness vitally important factors are ignored or overlooked. As a result the *zakaat* is not discharged. Hereunder some

extremely important *masaa'il* (rules) are mentioned:

☞ *Zakaat* is calculated according to the lunar year, not the solar year. Thus when one year passes according to the Islamic year, *zakaat* will be compulsory.

☞ *Zakaat* is compulsory exactly one Islamic year from the date that one possessed *nisaab* (that amount of wealth upon which *zakaat* is compulsory. It is calculated according to the value of 613,35g of silver).

Example: Zaid became the owner of R1000,00 on the first of *Sha'baan* 1416. During the course of the year he earned much more money. On the 30th of *Rajab* 1417 he had R5000,00. He will thus be liable for *zakaat* upon R5000,00 (i.e. he must pay R125,00). Many people however, do not consider the exact Islamic year but always calculate their *zakaat* in *Ramadhaan*. This is incorrect. Supposing in the above example Zaid calculated his *zakaat* on the 1st of *Ramadhaan* 1417 instead of the 1st *Sha'baan* 1417. However, on the 1st of *Ramadhaan* he had only R2000,00 and he paid his *zakaat* upon this amount only (i.e. he paid only R50,00). Thus he has paid R75,00 less than what he is actually liable for. Therefore the *zakaat* must be calculated on the date that one Islamic year passed from the time one owned the *nisaab*.

☞ If one cannot remember the exact date that he became the owner of *nisaab*, he should ponder carefully

and try to ascertain what the exact date was. If he still fails to determine the date, he should stipulate a date based on what he feels is the closest to the exact date. In this case as a precaution one should give away a little more with the intention of *zakaat* so that any possible shortfalls will be made up in this way.

☞ It is a condition for the *zakaat*, to be accepted that a Muslim who is eligible to accept *zakaat* is made the unconditional owner of it. Hence the *zakaat* will not be discharged if it was used to dig a bore-hole for the use of some poor community, etc.

☞ The intention of *zakaat* is a basic pre-requisite. Without having made the intention, the *zakaat* will not be valid. The intention could be made either at the time of physically keeping aside the money which one will later give away to the poor or it could be made at the time of actually paying the *zakaat*.

☞ The *zakaat* of another person may not be paid without his / her express consent. Hence if the husband paid the *zakaat* of the wives jewellery without her express permission, the *zakaat* will not be discharged. It will have to be repeated. If permission is taken at one time for all *zakaat* which will be payable in the future, it will suffice for the years to come.

☞ One should pay one's *zakaat* with eager and enthusiasm. Feel elated that Allah Ta'ala has enabled you to fulfil His command. Do not regard it as a burden. After all, it is just a fraction of the wealth that Allah Ta'ala has given to us.

## LAILATUL QADR

In the Qur'an Allah Ta'ala describes *Lailatul Qadr* as a night which is greater than a thousand months. In the Hadith Rasulullah (Sallallahu Alaihi Wasallam) is reported to have said: "A month (*Ramadhaan*) has verily dawned over you wherein lies a night better than a thousand months. Whoever misses such a night has indeed been deprived of all good. None is deprived of it except an extremely unfortunate person" (*Mishkaat*). In another Hadith Rasulullah (Sallallahu Alaihi Wasallam) is reported to have said: "Seek *Lailatul Qadr* among the odd numbered nights of the last ten nights of *Ramadhaan*" (*Sahih Bukhari*).

## RAMADHAAN

(FROM PG. 1)

seek refuge with Him from the fire of Jahannam."

### PURPOSE

We should remember well that the month of *Ramadhaan* is the month to boost our spiritual batteries of *Imaan* to a peak. Hence if in this very month we will shirk in the fulfillment of our *ibaadah* or if we will fail to refrain from all sin, we would be defeating the main purpose of this month — the inculcating of *taqwa* (fear of Allah) in our lives. Therefore it is important that we mentally prepare ourselves for *Ramadhaan* even before it comes. For this we should immediately commence a thorough reading of the "Virtues of *Ramadhaan*" by Shaikhul Hadith Moulana Muhammad Zakariyya Saheb (*rahmatullah alaihi*). Find a suitable time and read it to the family. Then perhaps the true spirit of *Ramadhaan* will be kindled in the entire family. Perhaps it will then be a *Ramadhaan* that will be a turning point in our lives.

May Allah Ta'ala enable us to earn His love and assist us in earning the maximum benefit in this *mubarak* month. *Aameen*.



# ROOTS OF SHI'ISM

Shi'ism as a cult was commenced by Abdullah bin Saba. He was a Jew from Yemen who was the first person to elevate Hazrath Ali (radhiallahu anhu) to the position of the prophets and later even promoted him to divinity. He began propagating these strange and heretical beliefs among the people of Kufa. When Hazrath Ali (radhiallahu anhu) was informed of his beliefs, he banished him to Mada'in. When the news of the martyrdom of Hazrath Ali (radhiallahu anhu) reached him, he declared: "We will not believe it even if you bring his brain in a bag. He will not die till he has returned from the sky, and he will establish his kingdom over the world before his death."

## FICTITIOUS?

Shias are at a total loss as to how they should deal with their inception. They are severely embarrassed and totally confounded when their origins are laid bare in front of them. Thus the easiest route was to declare Abdullah bin Saba a fictitious character who had never seen the light of day. But this was easier said than done. It was a futile attempt to declare him an imaginary person. One of the most authoritative books of the shia, viz. *Rijal Kashi*, contradicts their claim. About Abdullah bin Saba, the following is recorded in *Rijal Kashi*: "He was the first man to declare the essentiality of belief in the Imamate of Ali and disavowed his enemies, declaimed against them and proclaimed them as disbelievers. The charge levelled against the Shi'ite faith by its adversaries that its source lies in Judaism, is on account of him." (p.71)

## KHOMEINI'S BELIEF

Thus the father of Shi'ism is indeed Abdullah bin Saba,

a Jew, who by the confession of the authentic Shia books was no imaginary character. Very much to the contrary, he lived and was "the first man to declare the essentiality of belief in the Imamate of Ali." His ideology and doctrine of elevating Hazrath Ali (radhiallahu anhu) to the status of the prophets was not rejected and buried. Rather this ideology is maintained right up to this day by the Shia. It is also unambiguously and expressly stated by none other than Imaam Khomeini in his book *Al-Hukumatal-Islamia* where he says: "In accordance with the accepted tenets of our religion neither any angel of the highest rank nor anyone such as a prophet can attain the sublime position of an Imaam" (p.52).

Hence the inception of Shi'ism is clear. It is futile for Shias to attempt to deny that their spiritual father was Abdullah bin Saba, a Jew from Yemen.

May Allah Ta'ala guide every person onto the Straight Path. Aameen.

(Adapted from: THE LIFE OF CALIPH 'ALI (R.A.) by Moulana Syed Abul Hasan Ali Nadwi)

*N.B.: Often many Shia simply deny that the views expressed by Khomeini are held by the Shia of today. However, this denial is of no value. In order to convince the Muslim world that they do not hold these heretical views, those at the head of the Shia hierarchy at Qom in Iran must sign a clear declaration denouncing these views. The declaration must then be published on the front page of all the major newspapers of Iran as well as in the world media.*

## YOUR SUSTENANCE

Sustenance is the greatest concern of most people. Everthing in their life revolves around the acquiring of sustenance. Hereunder, some *aayaat* (verses) of the Glorious *Qur'an* and some *ahaadith* of Rasulullah (*sallallahu alaihi wasallam*) are quoted. It will *insha-Allah* guide us towards the correct perceptions with regards to earning our sustenance.

### ALLAH TA'ALA'S RESPONSIBILITY

Allah Ta'ala says: "And there is no creature upon the earth except that upon Allah is its sustenance." (11 : 6)

In another *aayah* Allah Ta'ala says: "We have apportioned between them their sustenance in the worldly life." (*Az Zukhruf* : 20)

Hazrath Huzaiifa (*radhiallahu anhu*) reports that Rasulullah (*sallallahu alaihi wasallam*) said: "It has been revealed to me that no person will die until he has not fully received the sustenance that was decreed for him, even though it may reach him after some time. Hence when this is the case, then do not search for sustenance in the transgression of the laws of Allah Ta'ala, nor exceed the bounds of moderation in acquiring your livelihood. If your sustenance is slow to come to you, do not resort to *haraam* avenues. The pure and

lawful sustenance can only be acquired from Allah Ta'ala by means of His obedience (*Mishkaat*). In another *Hadith* Rasulullah (*sallallahu alaihi wasallam*) is reported to have said: "Verily a person's sustenance searches for him just as death searches for him."

### TA'WEEZ

Many people often ask for some "ta'weez" so that they may have *barakah* in their sustenance. Allah Ta'ala has given us a divine "ta'weez" in the Noble *Qur'an*. Allah Ta'ala says: "He who fears Allah (*has taqwa*) Allah will make a way out for him (from his difficulties) and He will provide sustenance for him from sources unimaginable." Thus having the fear of Allah is the best *ta'weez*. The practical aspect of *taqwa* is to perform the five daily *salaah* and fulfil all the other commands of Allah Ta'ala and to refrain from all sin. This will become a means of acquiring sustenance with absolute ease.

Another aspect is joining of family ties. Rasulullah (*sallallahu alaihi wasallam*) is reported to have said that the one who wishes that his sustenance be increased he should maintain the family ties (*Mishkaat*)

These are the aspects that will earn us the rewards of the Hereafter and even make our worldly life easy.

## 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.

### HARBORING ILL THOUGHTS

*Bismihī Ta'ala*

Respected Mufti Saheb

*Assalamu Alaikum Warahmatullah*

I am presently involved in a spiritual malady. Due to some bad experiences I have now become extremely sceptical and untrustful about the common people as well as the learned ones. I have ill thoughts about people in general. Hence I detest associating with people. Please guide me in this predicament.

**SUMMARY OF REPLY:** *Bismihī Ta'ala*

Respected Brother

*Assalamu Alaikum Warahmatullah*

...To harbor ill thoughts about people (whether they be from the masses or the learned) due to their condition is an evil and detestable action. Whenever an ill thought creeps into your mind regarding any person, be he a learned person or just some common sinner, you should reflect over your own shortcomings and think: How many faults and sins I have committed. I am not sinless. However, I have hope that Allah Ta'ala will forgive me. Likewise others could also be forgiven. If I am taken to task due to harboring ill thoughts, what answer will I have? It is absolutely possible that this person could be forgiven due to some splendid action which is unknown to me. Hence all his sins also would then be replaced by rewards. Allah Ta'ala says: "They are the ones whom Allah Ta'ala will grant them rewards in place of their sins (i.e. the sins will be forgiven and they will be replaced by rewards.)"

(*Maktoobaat, vol.1: pg.80*)

### POSSESSING WEALTH

The one who possesses wealth as a necessity is not necessarily one who is inflicted with the love of the world. Indeed that person who does not bother about Halaal and Haraam in his earnings is inflicted with the malady of love for the world. Likewise a person who becomes miserly at the time of spending in avenues where he is religiously or morally obligated to spend is also affected by this malady.

As for the *Ahlul-lah* (the pious servants of Allah Ta'ala who have been bestowed with firm Imaan and total trust in Allah Ta'ala), they forsook the world and discouraged involvement in wealth as a means of preventing the malady of love of the world creeping in. Otherwise wealth in itself is not an absolute evil. It also has many benefits. One benefit is that the one who possesses wealth to the extent of necessity is not consumed by concerns and worries. He can then fulfil the work of Deen and his worldly activities. If a weak-hearted person (nowadays most are weak-hearted) does not even possess wealth to the extent of necessity, it could even lead him to forsake Islam (Allah forbid!). Therefore the general masses should not be encouraged to entirely forsake wealth. Indeed they must never earn in an unlawful manner. This amount of abstinence is compulsory for one and all. (Hakimul Ummah)

Partaking of *sehri* is a *sunnah* of Rasulullah (Sallallahu Alaihi Wasallam) and a means of attaining great *barakah* and rewards. Hazrath Anas (R.A.) reports that Rasulullah (Sallallahu Alaihi Wasallam) said: "Partake of *sehri* for verily in *sehri* is much *barakah* (blessings)" (*Sahih Bukhari*). In another narration Rasulullah (Sallallahu Alaihi Wasallam) has stressed the partaking of *sehri* by proclaiming: "*Sehri* is entirely *barakah*. Hence do not omit it even if you just take a sip of water, for verily Allah Ta'ala and His angels send blessings upon those who partake of *sehri*" (*Targheeb*).

The time of *sehri* is just before *subhus saadiq* (true dawn). It is best to eat as close to *subhus saadiq* as possible. However as a precaution, one should terminate all eating and drinking some time before *subhus saadiq* (approx. 10 minutes). One should not forgo this great *ibaadah* due to laziness. The Hadith has given us the simple method of even just having some water if for some reason one cannot eat anything at this time.

#### TAHAJJUD

Most people nevertheless do wake up and have something to eat. It will not take much effort to wake up ten minutes earlier and also perform eight *rakaats* (or even four or two *rakaats*) of *tahajjud salaah*. Great virtues have been mentioned in the *ahadith* for this *salaah*, among which is that *tahajjud salaah* will be a means of the forgiveness of one's sins and it will save one from transgressing the laws of Allah Ta'ala. Besides this, in the month of *Ramadhaan* one will receive the reward of a *fardh* action by performing this *nafl salaah*.

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(All foreign countries US\$10)

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