



# SUSPICIOUS?

**I**t is narrated that once an old man seated outside the *Jame' Masjid* in Delhi was repeatedly saying: "You are not my Allah and I am not your slave." As people passed by and heard his statements, the comments began to fly. Some called him a *kaafir* while others passed various other insulting remarks. Eventually one person stopped and asked: "Can you tell me what you mean by this statement." The old man sighed and exclaimed: "At last one intelligent person has come along." He then said: "My *nafs* (base inner-self) was urging me to commit sin. I was thus addressing my *nafs* that neither is my *nafs* my Allah that it has the right to command me, nor am I its slave that I should obey it."

## LESSONS

Among the striking lessons to be learnt from the above incident are:

\*Never jump to conclusions.

\* Until there is no solid evidence to the contrary, give the person the benefit of the doubt and do not harbour evil thoughts about him.

If these lessons are taken to heart and adhered to, the number of conflicts and disputes that take place time and again will be greatly reduced.

## BROKEN FAMILIES AND MARRIAGES

Baseless suspicions and harbouring ill-thoughts about others have led to many a marriage breaking up, many bosom friends becoming arch enemies and many families disintegrating. Yet, if the *Qur'anic* injunction and the guidance of the *Sunnah* in this regard had been adhered to, these problems would have been avoided. Allah Ta'ala declares: "O You who Believe! Avoid much suspicions. Indeed some suspicions are sins (S49:V12)." Rasulullah (sallallahu alaihi wasallam) is reported to have said: "Verily a (baseless) suspicion is the greatest lie (Sahih Muslim)."

## DESTRUCTIVE SINS

*Soo-uz-zann* (harbouring suspicions or ill-thoughts) is a serious malady that leads to various other destructive sins. Suspicions and ill-thoughts, after having settled in the heart and mind, yearn to be expressed. Eventually these thoughts will be

expressed to others. If the thoughts were unfounded, one becomes guilty of *buhtaan* (slander). If there was some truth in it, it will be *gheebat* (backbiting). *Gheebat*, which is the lesser of these two crimes, has been declared in the Hadith as "worse than zina (adultery)."

## TRANCE

If one does not have concrete evidence about any person having done any wrong action, it is *haram* to harbour any suspicion or ill-feeling about him. Thus to formulate any opinion about somebody on the basis of hearsay or just because so-and-so mentioned it, is not permissible. Many people become totally convinced that a certain person is evil simply because that person was accused of having practiced *jadoo* (black-magic, etc) by some "jinn" or "by somebody in a trance". This is also totally unfounded, hence *haram*.

Likewise, to pass judgement against any person due to a dream or because some "ta'weez" brought up his name, is baseless. This also falls under the aspect of *soo-uz-zann*.

## JUMPING TO CONCLUSIONS

We also often jump to conclusions and harbour suspicions and ill-thoughts about others on the basis of some totally unfounded aspect. For example, two people are engaged in conversation. While they are talking Zaid suddenly passed by. Upon seeing Zaid they hush their tones or stop talking. *Shaitaan* immediately whispers the suspicion in Zaid's heart that these people were backbiting about him. As possible as this might be, this suspicion is baseless and thus *haram*. Similarly, somebody simply slipped up and did not invite someone to an occasion where the entire town was invited. He had absolutely no intention of excluding that person, but the immediate thoughts that *shaitaan* instils are: "He left me out because we did not accept his son's proposal," or "He has a grudge against me because I refused to lend him money." Again these suspicions

## INSIDE...

Evolution Fallacy.....	page 2
Questions: Ta'ziyat.....	page 3
Muharram.....	page 3
Remedy for illicit love.....	page 4

# SUSPICIOUS?

(from page one)

are baseless and thus *haraam*.

In the same vein, we sometimes become convinced about an individual's or group's wrongdoing simply because we overheard it in some gossip at some function or gathering. The questions to ask ourselves at such a time are: "Have I verified the truth of what I have heard?"; "Have I enquired from the source?"; "Is there no exaggeration in this news?" If one has not established the truth with firm evidence, to harbour ill-thoughts about the person spoken about will also be *soo-uz-zann*.

**"PURSUE NOT THAT WHICH YOU HAVE NO KNOWLEDGE OF"**  
The universal rule to bear in mind when one intends to say something or when one formulates an opinion about somebody is the following aayat: "And pursue not that which you have no knowledge of. Verily every act of hearing, seeing and the aspects of the heart will be questioned about (on the Day of Judgement) (S17:V36)."

## RISK

In order to refrain from *soo-uz-zann*, always reflect on the following: If one gives somebody the benefit of the doubt, or gives a positive meaning and intent about any person's action or statement, he is not answerable for this in the court of Allah even if he was wrong in his judgement. However, if he harbours suspicions or ill-thoughts and he was wrong, he will be taken to task for it. Hence, why take the risk?

*Soo-uz-zann* is one of the very serious social maladies and a grave sin. Refraining from it will save us from much misery and from many other sins.

*May Allah Ta'ala save us from it, Ameen.*

# THE FALLACY OF EVOLUTION

*Allah Ta'ala created the first human being, Hazrath Adam (A.S.), from sand. This was the beginning of the human species. The Qur'an has declared this in several places. However, western scientists are still at pains to try and prove that their forefather was an ape. In their quest to fool others into believing the fallacy of evolution, they resort to the most deceptive means. Such is the deception that hundreds of people were walking around with the title of "Doctor" after having submitted a theses on a forgery!!!*

## Piltdown Man: An Orangutan Jaw and a Human Skull!

A well-known doctor and also an amateur paleoanthropologist, Charles Dawson came out with an assertion that he had found a jawbone and a cranial (skull) fragment in a pit in Piltdown, England in 1912. Eventhough the jawbone was more ape-like, the teeth and skull were like a man's. These specimens were labelled the "Piltdown Man." Alleged to be 500 thousand years old, they were displayed as an absolute proof of human evolution in several museums. For more than 40 years, many scientific articles were written on the "Piltdown Man," many interpretations and drawings were made, and the fossil was presented as an important evidence of human evolution. **No less than five hundred doctoral theses were written in the subject.**

## FLUORINE TESTING

In 1949, Kenneth Oakley from the British Museum's paleontology department attempted to try the method of "fluorine testing," a new test used for determining the date of some old fossils. A trial was made on the fossil of the Piltdown Man. The result was astounding. During the test, it was realised that the jawbone of the Piltdown Man did not contain any fluorine. This indicated that it had remained buried no more than a few years. The skull, which contained only a small amount of fluorine, showed that it was only a few thousand years old.

## FORGERY

In the detailed analysis completed by a scientist, this forgery was revealed to the public in 1953. The skull belonged to a 500-year-old man, and the mandibular (lower jaw) bone belonged to a recently dead ape!

Le Gros Clark, who was in the team that disclosed the forgery, could not hide his astonishment at this situation and said that "the evidences of artificial abrasion immediately sprang to the eye. Indeed so obvious did they seem it may well be asked - how was it that they had escaped notice before?" In the wake of all this, "Piltdown Man" was hurriedly removed from the British Museum where it had been displayed for more than 40 years.

(Extracted from "Evolution Deceit" by Harun Yahya)

# Questions TA'ZIYAT



*When a person passes away, many people gather at the home of the deceased for days after the funeral. Those who are present are made to read tasbeehs or recite from the Qur'an, etc., for the deceased. The family of the deceased also serve them with various things to eat. Is this correct?*



When a person passes away, it is Sunnat to go to the house of the deceased and console his family members. Words of encouragement and solace should be said to them. To console the bereaved in this way is called *ta'ziyat*. Great rewards have been mentioned in the Hadith for such *ta'ziyat*.

## CONSOLE

It is reported in a narration of Ibne Majah that Rasulullah (sallallahu alaihi wasallam) said: "The Believer who consoles his Muslim brother at the time of some calamity or hardship, Allah Ta'ala will clothe him with garments of honour on the Day of Qiyamat." Another Hadith declares: "He who consoles a person afflicted with some calamity will receive the same reward that the afflicted person received for the sabr (patience) that he exercised upon the calamity" (Tirmizi).

It is Sunnat to go for *ta'ziyat* up to the third day. However, if any person was away at the time of the funeral and only returned many days later, he may go for *ta'ziyat* upon his return, whenever that may be. The rewards of *ta'ziyat* can also be earned by writing a letter of condolence to somebody who may be far away. This is the Sunnat procedure of *ta'ziyat*.

## UTMOST SINCERITY

To recite the Qur'an Shareef, or tasbeehs, etc., or to give Sadaqah with the intention that the thawaab of that good action may be passed on to the deceased is known as *isaale thawaab*. This is also a very rewarding action. In order that the maximum amount of thawaab reaches the mayyit (deceased), one should do much good actions with utmost sincerity. It should not be done merely to "show one's face at the funeral house" or any other such reason. Generally the greatest amount of sincerity will be acquired when one does these good actions privately and pass on the thawaab to the deceased.

## NO FORMALITIES

Therefore there is no need to gather at the house of the mayyit specifically "to read for the mayyit." However, those who go to the house of the deceased for *ta'ziyat* may on their own accord also read whatever they may know from the Qur'an Shareef or any tasbeehs, etc. and pass the thawaab to the mayyit, rather than engage in idle talk and gossip. There should be no formalities involved in this, nor should anyone be invited to the house of the mayyit for this purpose, nor should any person coming for *ta'ziyat* be given any tasbeeh or Qur'an in the hand and be imposed upon to read something. Apart from the immediate family and relatives who may remain with the bereaved in order to provide some solace and comfort, others should briefly make *ta'ziyat* and then make as much *isaale thawaab* as possible daily to the mayyit in their own homes.

As for eating at the home of the deceased, this opposes the beautiful and natural procedure explained by Rasulullah (sallallahu alaihi wasallam). When the news of the martyrdom of Hazrath Ja'far (R.A.) was received, Rasulullah (sallallahu alaihi wasallam) instructed the Sahaaba (R.A.) to serve food for his family, since due to their grief they would not be able to pay attention to the preparation of food, etc. (Tirmizi). To send food for the family of the deceased eases their difficulty. To gather at their home and place the burden of serving food to everybody adds to their grief. This practice should therefore be refrained from.

# MUHARRAM

The month of Muharram enjoys certain specific virtues, as compared to other months. Rasulullah (sallallahu alaihi wasallam) has described the fasts of this month in the following Hadith: "The best of fasts besides the month of Ramadhaan is the fasting of Allah's month of Muharram, and best of Salaahs besides the fardh (obligatory Salaah) is the Tahajjud Salaah (performed after midnight) (Sahih Muslim).

## THIRTY FASTS

Every fast in the month of Muharram is rewarded manifold by Allah Ta'ala. It is reported by Ibn Abbas (R.A.) that Rasulullah (sallallahu alaihi wasallam) said: "He who fasts on the day of Arafat, his fast will be a compensation for the sins of two years and the one who keeps a fast in the month of Muharram will receive the reward of thirty fasts for each fast (in the sacred month) (At-Targheeb Wat Tarheeb - Vol.2, pg.114).

## FASTING ON THE DAY OF ASHURA (10TH OF MUHARRAM)

The tenth of Muharram, known as the day of Ashoora, is a very important and significant day in the Islamic calendar. Rasulullah (sallallahu alaihi wasallam) has exhorted the Ummah to fast on this day. Some Ulama are of the opinion that before the fasts of Ramadhaan were prescribed, the fast of Ashoora was compulsory upon the Ummah. However, once the fast of Ramadhaan became obligatory, the compulsion of the fast of Ashoora was abrogated.

Once Rasulullah (Sallallahu Alaihi Wasallam) was asked regarding the virtue of fasting on the tenth of Muharram. He replied: "It is a compensation of the sins of the past year (Sahih Muslim)." However, together with fasting on the tenth of Muharram one should also try to fast a day before or after it as well. This is to avoid resembling the Jews who also fasted on the tenth of Muharram.

## 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.

### REMEDY FOR ILLICIT LOVE

#### SUMMARY OF LETTER:

Respected Mufti Saheb

I have become entrapped in an illicit affair. This has resulted in much problems for me. Kindly show me a way out of this problem.

#### SUMMARY OF REPLY:

Respected Brother

Be absolutely certain that nothing is achieved without courage. You will have to pluck the courage to get out of your predicament irrespective of how agonising and difficult it may be on your *nafs*. If indeed you wish to come out of this predicament, firstly distance yourself physically from the person whom you have fallen in illicit love with (there should be no chance of meeting or seeing one another - translator). In the last part of the night engage in the zikr of *أعوذ بالله من الشيطان الرجيم* five hundred times. The method of the zikr is this: When saying *أعوذ بالله من الشيطان الرجيم* turn the head towards the right shoulder while imagining that one has taken out of the heart all forms of impermissible love and thrown it behind one. Thereafter say *أعوذ بالله من الشيطان الرجيم* (while bringing the head forward towards the heart) and imagine that the love of Allah Ta'ala has been embedded in your heart. After this make zikr of *أعوذ بالله من الشيطان الرجيم* one thousand times with the thought that the love of Allah Ta'ala has now been firmly established in your heart.

It is extremely important that you should disassociate yourself from the person in such a manner as if you never heard or thought of him/her. Never correspond with the person in any way. May Allah Ta'ala remove you from this predicament.

(NB: With regard to the zikr, one should consult one's own Shaikh. Different amounts of zikr are prescribed to different people due to their varying conditions - translator).

(*Tarbiyatut Taalibeen*)

## CURSE OF INTEREST

In a newspaper article titled: "What the banks don't want you to know," Karl Posel, mathematics professor and author of Personal Finance books says: "More than eight million South Africans have bonds, but few realise that banks are milking them dry."

"Consider the following scenario: you have a R100 000 bond repayable over 20 years at an interest rate of 19.5% a year. (Assume that this rate remains

unchanged). After 10 years of monthly repayments of R1 660 you have paid R199 200 in total. Guess how much of your debt you have repaid after 10 years? A paltry R12 500. The remaining R186 700 has been nabbed by the bank as interest charges. And the situation after 16 years is even more depressing — of your total repayment of R318 720 you have paid off only R45 000 of your debt and still owe the bank R55 000."

## HOW TO ACHIEVE CONTENTMENT

Rasulullah (sallallahu alaihi wasallam) has mentioned: "*When anyone of you looks at someone who is superior to him in wealth or in good looks, he should also look at someone who is inferior to him in these aspects.*"

The Hadith may be explained further by an example: Suppose you come across a millionaire and feel envious of his fortune, saying regretfully to yourself: "This man has been granted abundant wealth, while I have but little money." Then, at the same time, you should also think of a person who is even poorer than yourself and has often to go without food. If you do so, your regret for your poverty will be replaced by gratefulness to Allah Ta'ala for having saved you from starvation.

Another Hadith says: "Do not look at those who are superior to you in wealth, but look at those who are inferior to you, that will keep you from belittling those favours that Allah Ta'ala has bestowed upon you" (Mishkaat).

Aun bin Abdullah (R.A.) says that he used to sit in the company with rich people and was always grieving. The reason was that when he saw someone dressed in fine clothes or riding an excellent horse better than his own, he was filled with grief because he felt inferior to other people. Then he began to associate with poor people and this painful feeling of inferiority disappeared, because he saw that his own dress and horse etc. were superior to theirs. (Ihya).

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