



THE TEST OF WEALTH

Among the fundamental beliefs of a Muslim is the belief in the reality of life after death. A Mu'min believes that the grave is either a garden of *Jannah*, which the inmate of the grave enjoys or it is a part of hell wherein the inmate suffers. He also firmly believes that the Day of Judgment will come and every person will have to give an account of his life in this world. Rasulullah (*sallallahu alaihi wasallam*) is reported to have said: *“On the Day of Judgment no person will move from the spot he is standing on until he is asked four questions: How did he spend his life? How did he spend his youth? How did he earn his money and where did he spend it? How much did he practice upon the knowledge of Deen he possessed? (Mishkaat).*

FEAR OF ABUNDANCE

The aspect clearly understood from the above *Hadith* is that one's entire life is a test. And indeed, one's wealth is also a test. Unfortunately this reality often escapes the mind. Generally, only hardships and calamities are regarded as a test. How often have we heard a person who suffered a major loss being consoled with the words: “This is a test from Allah Ta'ala. Be patient. Allah Ta'ala will reward you abundantly.” Yet, does it ever cross the mind when one is enjoying all the comforts and luxuries of this world and money that this is also a test? Indeed it is a test — a severe test regarding which none other than Rasulullah (*sallallahu alaihi wasallam*) was concerned about. Rasulullah (*sallallahu alaihi wasallam*) is reported to have said: “I do not fear poverty overcoming you. However I fear that abundant wealth may come to you as it came to those before you. Then you will begin competing with one another (in amassing more wealth) as was done by the previous nations, hence the wealth will destroy you as it destroyed those before you” (*Mishkaat*)

DUA IN THE LAP OF LUXURY

A person struck by some calamity will often resort to *Salaatul-Haajah* and *dua*. He will beg Allah Ta'ala to ease the test for him. On the contrary, how often does a person in the lap of luxury make *dua* to Allah Ta'ala thus: “O Allah, this wealth is your *ni'mat* (bounty). It is also a test. I am grateful for Your bounty and I ask Your help to pass successfully through this test!”

PATIENCE IN EASE AND COMFORT

A test requires one to be patient. If the test is a calamity, (may Allah protect us!) patience demands that one should refrain from any complaint against Allah Ta'ala. Also, one should not make a hue and cry about the difficulty. Resort to *dua*, *sadaqah* and adopt

permissible means to remove the difficulty. If the test is ease, comfort and the pouring down of wealth, patience demands that one refrains from using the wealth in avenues of waste and sin. The bounties of Allah Ta'ala are to be used in a manner that earns the pleasure of Allah Ta'ala — not his wrath. The question that every person, rich or poor, must regularly ponder upon is whether he is exercising patience with regard to his wealth or not?

Hazrath Abdur Rahman bin Auf (*R.A.*) is reported to have said: *“We were tested with adversity and we exercised patience. We were then tested with conditions of ease but we did not manage to be patient” (Tirmizi).* The Sahaaba (*R.A.*) understood that ease and comfort was a test. They declared the slightest inclination towards the comforts and luxuries as *“did not manage to exercise patience.”* This is similar to the incident of Hazrath Hanzalah (*R.A.*) when he declared himself a *“munafiq”* (hypocrite) because the heightened spiritual ecstasy that he felt in the company of Rasulullah (*sallallahu alaihi wasallam*) had decreased a little when he returned home. Hence despite the Sahaaba (*R.A.*) having exercised patience with regard to ease in the true sense of the word, they were still fearful and declared themselves as blameworthy. How often have we taken a few moments to ponder over this test and judge to what extent we have thus far passed or failed?

Undoubtedly there are many individuals who have been blessed with abundant wealth and are apparently passing the test. However on a community level, the situation is extremely tragic to say the least. It is common knowledge, and confirmed by sources that have first hand information, that Muslims are tragically among the biggest drug lords ... and consumers. Some have further identified the “Indian Muslim Community” at the top of the list. The question to ponder: *Are we passing the test or failing?*

LIFESTYLE OF EATING OUT

Recently a Muslim student who attended a seminar on marketing mentioned something which should be an eye-opener. One of the speakers at the seminar who is associated with the recently opened vice-den in Durban spoke of the “marketing strategy” of its management. According to him, the target market was

INSIDE...

Questions: Western Garments.....	Page 2
Do I Want	Page 3
Beware.....	Page 3
Suffering a Loss.....	Page 4

TEST OF WEALTH

(CONT. FROM PAGE ONE)

the Indian Muslim community since they have abundant cash (to feed the gambling machines?) and are accustomed to a lifestyle of “eating out.” Hence several “Halaal” restaurants are also housed in the vice-den complex. While millions of people starve, millions are without proper shelter and countless people are suffering in various ways, many Muslims still resort to feeding the gambling machines!! ***Are we passing the test or are we inviting the wrath of Allah Ta’ala?***

ITEMS OF SIN

On a more personal level, let us look around our homes. How many items do we have therein that lead to vice and sin? What about the colossal sums squandered on lavish weddings and in other avenues of sheer waste? How does one account for this type of waste, especially when such situations exist around us that some children do not attend Madrasah classes because they are too hungry and weak? ***Are we passing the test or failing?***

Wealth is a gift of Allah Ta’ala. Many nations of the past were also blessed with abundant wealth. However, when some of these nations failed the test, the wrath of Allah Ta’ala engulfed them in this world.

Allah Ta’ala has related the incidents of the people of *Saba’* in the Qur’an. They were blessed with lush gardens and an abundance of everything. However, they then turned their backs on the commands of Allah Ta’ala and Divine punishment came upon them in the form of floods. They were totally destroyed. The people of Hazrath Shuaib (A.S.) were also extremely wealthy. Their flourishing businesses distracted them from the commands of Allah Ta’ala. Their end result was utter destruction. These incidents are mentioned in the Qur’an-al-Kareem as a lesson to us. If we follow in the footsteps of these nations, the same end result could befall us, Allah forbid! We therefore must recognise the test — and try our utmost to pass.

TEST AT EVERY STEP

The test of wealth stares at us in the face all the time. Does the seller disclose the fault of the merchandise to the customer or not? Will the creditor be paid or will he be kept waiting while one enjoys the luxuries of life? Should wealth be given preference over family ties or should one forego some rights to join family ties? Does one ensure that all inheritors receive their full share of inheritance, or is someone deprived? Does one spend in a certain *Haraam* avenue or not? Does “making money” come in the way of Salaah with Jama’ah or will the tills be kept ringing and the salaah delayed?... At every step one is faced with the test of wealth. Visualize the day of *Qiyamah*. Visualize being asked the question: “How did you earn your wealth and where did you spend it?” Do we have the answer? ***Will we pass or fail?***

Thus it is necessary that we stop and ponder over the direction we are taking. Life is a test. Wealth is a test. If Allah Ta’ala has blessed one with abundance, use it to earn the pleasure of Allah Ta’ala.

QUESTIONS WESTERN GARMENTS

Q *The article on dressing in the last issue of Al-Haadi refers:*

I must admit that in the last few years, I too have gradually become more Westernised in my dressing style. However, I now wear such garments only at home. I do this for my husband. Is there anything wrong with this?

A There are several factors to consider in determining whether there is anything wrong with the type of garments you are wearing within your home.

Firstly, as mentioned in the article you have referred to, the primary object of clothing is to cover one’s *satr* (part of the body that is compulsory to cover). The *satr* must be covered in such a manner that neither is any portion even slightly visible through the garment, nor must the shape of the *satr* be discernible. If either of these conditions is not fulfilled, the person dressed in such a manner is “clothed yet naked” as described in the Hadith of Rasulullah (sallallahu alaihi wasallam).

“CLOTHED YET NAKED”

Generally Western garments religiously adhere to two “criteria” - being shorter and tighter. In most cases the shape of the *satr* is clearly discernible due to the tighter fit of the clothing. The designers seem to try to make them such that even the undergarments must be discerned from beneath the clothes. Thus the abovementioned description of the Hadith, of being “clothed yet naked” will apply. In one’s home often there are other males besides one’s husband. One cannot appear “naked” in front of any of these males, be they one’s sons, brothers, father/father-in-law, uncles, etc. Thus to wear the type of garments described earlier even in the home will not be correct.

EXAMPLE

Secondly, if there are no other males in the home, what example are you setting for perhaps your daughters? As mentioned in the last issue, if the mothers of today wear thigh-length garments, the daughters of tomorrow will wear them hip-high. You will wear them in your home. Your daughters will wear them outside.

OPPOSE

Thirdly, we have been commanded to oppose the ways of the Jews and Christians (the West). Why must one resort to imitating them in order to adorn oneself for one’s husband? Deeni conscious women throughout the centuries adorned themselves within the confines of the home for their husbands. However, they did not resort to imitating the kuffaar.

The above is sufficient to answer your question. We suggest that you always keep the following aayat in mind: ***“And the garments of Taqwa (piety) is best”*** (7:26).

DO I WANT...?

BEWARE!!!

Do I want barakah in my life and wealth? Yes indeed, I will love that. Do I want a double reward for the sadaqah (charity) that I give? A double reward? Most certainly. Do I want the support of Allah Ta'ala? I definitely need His support. Do I want high stages and lofty ranks on the Day of Judgment? Absolutely.

If indeed I want all the above, and much more, there is a simple way of achieving it — **joining family ties**. Such a simple prescription for such great rewards? Is this an exaggeration? No. This is definitely no exaggeration. It is the declaration of none other than Rasulallah (sallallahu alaihi wasallam).

GUARANTEE

Hazrath Anas (R.A.) reports that Rasulallah (sallallahu alaihi wasallam) said: Anyone who wishes to have his sustenance increased and his life prolonged should join ties of kinship (he should treat his relatives kindly and go out of his way to maintain good relations with them" (Sahih Bukhari). It is likewise reported by Hazrath Ali (R.A.) that the one who guarantees maintaining good family ties has been guaranteed four things by Rasulallah (sallallahu alaihi wasallam): Long life, respect among relatives, increase in means of livelihood and entry into Jannah (Kanzul Ummaal). Every person is desirous of these aspects. The prescription is to give the guarantee required.

PLEASURE OF ALLAH TA'ALA

Similarly, the double virtue of giving sadaqa to a relative, receiving the support of Allah Ta'ala and attaining high stages on the Day of Judgment for maintaining family ties, have all been explained by our beloved Rasul (sallallahu alaihi wasallam). Above all, joining family ties earns the pleasure of Allah Ta'ala and His beloved Rasul (Sallallahu Alaihi Wasallam). When one joins family ties, one is fulfilling the command of Allah Ta'ala and Rasulallah (sallallahu alaihi wasallam). Fulfilling their commands earns their pleasure. When the aayat "**Hold on firmly to forgiveness, enjoin kindness and ignore (the excesses) of the ignorant** (Sura Aa'raaf: 199)" was revealed, Rasulallah (sallallahu alaihi wasallam) enquired from Hazrath Jibraeel (A.S.) as to what this aayat meant. Jibraeel (A.S.) replied that he would enquire from the "One that knows" (Allah Ta'ala). He thus went away and returned to inform Rasulallah (sallallahu alaihi wasallam) that **Allah Ta'ala was commanding him (in this aayat) to forgive those who wrong him, to grant favours to those who deny him their favours and to strengthen ties of kinship with those who sever relationship with him**" (Durre Manthoor). The command to Rasulallah (Sallallahu Alaihi Wasallam) was in reality a command to **US** — the followers of Rasulallah (Sallallahu Alaihi Wasallam). We have been commanded to join family bonds — even with those who wish sever.

Hence it is reported in a Hadith that the one who will receive the great virtues and tremendous rewards of maintaining family ties is not the one who returns kindness with kindness. Hazrath Ibn Umar (R.A.) reports that Rasulallah (sallallahu alaihi wasallam) said: "He who gives equal treatment (extends kindness to those who treat him kindly) is not one who is strengthening family ties (he is doing what any sane human must do)." In reality one who strengthens family ties (and receives the great rewards) is the one who joins ties of kinship with those who sever relations with him" (Sahih Bukhari).

HOW TO MAINTAIN FAMILY TIES

How does one maintain family ties? Simply by treating one's family and relatives in a manner that generates muhabbat (love and affection) and unity and refraining from anything that creates discord. Furthermore, should any family member not conduct himself in the above manner, one should overlook his excesses and still join ties with him.

Maintaining family ties is greatly emphasised in the Qur'an and Sunnah. It is also the prescription for all the things we want. Therefore let us follow the prescription and get **what we want!**

The great Khalifah of his time, Hazrath Umar bin Abdul Aziz (R.A.), had dispatched Mansoor bin Ghalib to fight the armies of the enemy. Umar bin Abdul Aziz (R.A.) on that occasion wrote the following advice to him: "*Adopt Taqwa (fear of Allah) in every condition since Taqwa is the best provision, the most effective strategy and true power. Amirul Mu'mineen commands you that you and your companions must fear the disobedience of Allah Ta'ala more than you fear the enemy. Sins are more dangerous for a person than his enemy. The enemy overcomes one due to one's sins. If we are sinners like our enemy, the enemy will prove to be superior in strength and numbers. Do not guard yourself against any enemy more than you guard yourself against sins. Do not be concerned about anything more than your*

Hazrath Moulana Omarjee Saheb (R.A.)

The demise of a senior Aalim and selfless, dedicated son of Islam in the calibre of Hazrath Moulana Abdul Haq Omarjee Saheb (R.A.) is an immeasurable loss to all. May Allah Ta'ala grant Moulana high stages in Jannah and make his great sacrifices for Deen a means of perpetual rewards for him. Aameen.

Hazrath Moulana Omarjee Saheb was closely attached to Madrasah Taaleemuddeen. Despite his ill health he always graced the Jalsas and other functions of the institution. He also assisted the Madrasah in various ways and would always enquire about the affairs of the Madrasah. May Allah Ta'ala shower His rahmah and barakah upon him and grant his family and associates *sabr-e-jameel*. Aameen

QURBANI MISCELLANEOUS MASAA'IL

1. Qurbani is waajib on all Muslims (male and female) who are sane, baaligh (reached the age of puberty), and are possessors of nisaab (minimum zakatable wealth). It is not necessary that the ownership of such wealth be for a full year.

2. Qurbani is waajib on a man for himself only, not for his wife and children. However, it is his duty to ensure that the Qurbani of his wife and baaligh children is performed if they own nisaab. This Qurbani will be waajib from their personal wealth. However, if he performs their Qurbani from his own wealth with their permission, it will be valid.

3. The animal should either be held by the horns and brought along to the place of slaughter or driven from the back. It is cruel to grab the hind legs of the animal and drag it along.

4. The slaughtering should not take place in front of another animal.

5. It is Sunnat-e-Muak'kadah (highly stressed sunnat) to slaughter the animal while facing the Qiblah. The slaughterer himself should face Qiblah. To omit this without a valid excuse is makrooh (*Imdadul Fatawa—Vol. 3, Pg. 559*).

6. Skinning the animal should not commence until the carcass has become cold.

7. The skin or any part of the animal cannot be given as payment to one who has been employed to assist in the skinning, cleaning, etc.

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PREPARED AND PUBLISHED BY:
Madrasah Taaleemuddeen
4 Third Ave. Isipingo Beach
26393 Isipingo Beach 4115 South Africa
☎ (031) 9029818 FAX: 9023753
e-mail: darulum@eastcoast.co.za
http://www.eastcoast.co.za/muawiya

From the pen of ...



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.

SUFFERING A LOSS

SUMMARY OF LETTER: *Bismihi Ta'ala*
Respected Mufti Saheb

As Salaamu Alaikum Warahmatullahi Wabarakaatuh

A severe calamity has befallen me. Several factories including my own have burnt down. As a result of the fire, I am financially ruined. Please make special dua for me.

SUMMARY OF REPLY: *Bismihi Ta'ala*
Respected Brother

As Salaamu Alaikum Warahmatullahi Wabarakaatuh

May Allah Ta'ala help you and your family from his unseen treasures. May He remove your difficulties.

It is nevertheless necessary to bear in mind at all times that the One who had given the wealth, has taken it. Hence, He will once again grant it to you. This is a little test in this worldly life. You do have the ability to patiently bear it.

A child asks his mother for money. He cries and even screams for the money. He realizes that his mother has such love for him she will certainly give him the money ... unless she has nothing to give. However, this does not apply to the treasures of Allah Ta'ala (that there is nothing to give). The treasures of Allah Ta'ala never decrease. His treasures are unlimited (hence continue to ask him and He will once again grant you what you have lost).

(*Tarbiyatut Taalibeen, Pg. 196*)

TEN DAYS OF ZHUL HIJJAH

The first ten days of Zul Hijjah have been accorded great virtue in Islam. Thus one should exert oneself in Ibadah in these days.

Rasulullah (sallallahu alaihi wasallam) is reported to have said: "On no day is the worship of Allah more desirable and pleasing to Him than in the first ten days of Zul Hijjah. **The fast of each of these days is equal to the fast of a whole year and the Ibadah of each of these nights is equal to the Ibadah of Laylatul Qadr**" (Tirmizi). Similarly it is related from Hazrath Ibn Abbas (R.A.) that Rasulullah (sallallahu alaihi wasallam) said: "No days are so weighty by Allah and so much liked by Him in terms of good deeds than the first ten days of Zul Hijjah. **So in these days increasingly read: Tasbeeh (Subhanallah), Tahleel (La-Ilaha-Ilalla), Tahmeed (Alhamdulillah) and Takbeer (Allahu Akbar)**" (*Tabrani*).