



RESPECT

“*An Orphan is not one who has no parents; Verily he is an orphan who is deprived of knowledge and adab (respect/etiquette).*”

This is an Arabic saying which very concisely describes the importance of respect in a person. Indeed, when one is deprived of respect and etiquette, one can stoop to a level that any normal human being would consider unthinkable, let alone any person with *Imaan*.

The *Qur'an-al-Kareem* and *Ahadith* strongly emphasise the lesson of respect. Respect for the distinguishing signs of *Allah Ta'ala* - aspects that are clear symbols of *Deen* such as the *Qur'an*, the *Musjid*, the month of *Ramadhan*, etc. - is in itself a testimony of one's *Imaan*. *Allah Ta'ala* declares: “*And those who honour the distinguishing signs of Allah, verily it (this respect) stems from the piety of the heart*” (S22:V32).

RESPECT FOR ALLAH

Rasulullah (Sallallahu Alaihi Wasallam) also stressed the lesson of respect upon the *Sahaaba (R.A.)* at every occasion. A *Hadith* clearly proclaims: “*He who does not respect the elders amongst us and is not merciful upon the young is not one of us.*” Another *Hadith* states: “*Verily it is from the dictates of the respect for Allah Ta'ala to respect a Muslim of advanced age, to respect a bearer of the Qur'an (one who has learnt the Qur'an) who does not exceed its bounds nor does he disregard it and to respect a just ruler.*” [Unfortunately many children become bearers of the *Qur'an* but disregard it by violating its injunctions.] Among the numerous instances of emphasising respect, some of them are: Giving preference to the one who knows more *Qur'an*, standing to welcome an elder, allowing the older person to speak first, etc.

EXCELLENCE

While respect is an integral part of *Deen*, experience has proven that in any field of life only those people excelled who were respectful to their teachers and seniors. Experience has also repeatedly proven that those who are devoid of respect, despite tremendous ability and potential, were largely unsuccessful. Take just one example of an outstanding personality whose excellence was marvelled at throughout the centuries. This personality, *Imaam Abu Hanifa*

(*R.A.*), like all others who excelled, was endowed with an unimaginable sense of respect. He states: “*I never stretched my legs (even in the privacy of my home) in the direction of my Ustaad (Imaam Hammaad) out of respect for him, though there were seven roads between my house and his (i.e. his house was seven blocks away)!!!*”

Just as respect is very important, the consequences of disrespect are dire. To disregard even a grain of food or a drop of water is very detrimental. It could result in one being deprived of many bounties of *Allah Ta'ala*. However, the greater the bounty, the more severe are the consequences of disrespect towards it.

GREATEST BOUNTY

One of the greatest bounties of *Allah Ta'ala* upon us is the *Qur'an-al-Kareem*. The Book of *Allah Ta'ala* deserves the greatest honour and respect. Among the dictates of the honour and respect of the *Qur'an* is that the *Qur'an* should be learnt, it should be recited regularly and it should also be handled correctly. The *Qur'an* should always be kept with respect and be carried with respect. Unfortunately as the level of respect keeps falling in other aspects, the respect for the *Qur'an* is also being compromised. For instance many children nowadays carry their *Qur'ans* to school in their backpacks slung behind their backs. Smaller children have it swinging to and fro from their necks. The *Qur'an* is often between other story books or school text books as if it was also just another book! The school bag is sometimes lying on the floor with the *Qur'an* therein!!! May *Allah Ta'ala* forgive us and save us from His wrath. This treatment of the *Qur'an* is a far cry from the manner that even little children handled the *Qur'an* in the not too distant past. The *Qur'an* was always covered respectfully and carried close to the chest. The *Qur'an* left lying in a bag on the floor was unthinkable. Apart from the mishandling of the *Qur'an*, publications containing the name of *Allah Ta'ala* or *Ayaats* (verses) of the *Qur'an* are also very often found discarded without any respect. The gross disrespect to the word of *Allah Ta'ala* is the

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RESPECT

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reason for many of our difficulties and hardships. It is necessary that we always handle the *Qur'an* with the greatest respect and stress the same upon our children.

MUSJID

Another of the symbols of *Deen* is the *Musjid*. Hence to honour the *Musjid* is a sign of *Imaan*. Various injunctions indicate the degree of the sanctity of the *Musjid* and to what extent it should be respected. Among these injunctions are: One in the state of *Janaabat* (condition of impurity which makes it compulsory to take a bath) may not enter the *Musjid*. All worldly talk is prohibited. Bad odours must not be brought into the *Musjid*. Voices must not be raised. Consider the issue of odours in the *Musjid*. *Rasulullah (Sallallahu Alaihi Wasallam)* is reported to have said: **“The one who has eaten onions or garlic should not attend the *Musjid*”** (until the odour has been completely removed). Thus those who walk to the door of the *Musjid* smoking and then enter with the offensive smell of cigarettes, severely compromise the respect and sanctity of the *Musjid*.

Another aspect is that of raised voices in the *Musjid*. It is reported in a *Hadith* that one of the signs of *Qiyamah* is that voices will be raised (in conversation) in the *Musjid*. While this unfortunately is common, the most serious breach of the respect of the *Musjid* in this regards happens after a *Nikah*. Scant regard is given to the house of *Allah*. One should be extremely careful in this regard and refrain from all worldly talk.

PARENTS

While respect for elders is fast decreasing in general, shocking incidents that regularly come to light indicate the level to which respect for parents has fallen. The *Qur'an* declares: **“Do not even say to them (parents) ‘Oof.’”** The word “oof” in the Arabic language is to denote the slightest degree of displeasure. How can it ever be permissible to talk harshly to one’s parents or to argue with them? Yet, even the unthinkable, that parents are physically abused by their children, is often reported. May *Allah Ta’ala* save us. Such treatment of parents is to invite calamity upon oneself.

REASON FOR LOSS OF RESPECT

Among the main reasons for the loss of respect is the constant exposure to Western culture through the media. The T.V., DVD’s, magazines, even comics and many computer games, slowly erode the respect of our children. It is therefore necessary that we remove these influences from their lives and introduce them to the life of *Rasulullah (Sallallahu Alaihi Wasallam)*, the *Sahaaba (R.A.)* and the pious predecessors. If our children lose respect, *Allah* forbid — we too could become helpless victims of their gross disrespect. It will then be difficult to reverse the situation. We must act now. May *Allah Ta’ala* assist us. *Aameen*.

PRIVATE SCHOOLS

Our life in this temporary abode is for a sublime purpose. It is to recognise our Creator and Sustainer, *Allah Ta’ala*, and to establish His *Deen* on earth.

While fulfilling one’s purpose and object of life, one will also need to acquire the necessities of life since this world is a place of means. The earning of a livelihood is thus a necessity for which one requires basic life skills — reading, writing, calculating and all that follows thereafter.

Unfortunately due to forgetting what is the purpose of life, some parents jeopardise their children’s Hereafter in the attempt to acquire the best of this world. This happens especially when parents place their children in schools with a Christian ethos. Some factual incidents highlight the severity of the situation.

ONE DAY IN SCHOOL

A parent enrolled his daughter in a private school with a Christian ethos. The child was admitted into grade 0 and attended the first day of school. At the end of the same day the parent changed his mind and opted to home-school the child. Several weeks later while driving, the father read aloud a sign board on the roadside. One of the words was “Jesus.” As soon as he read the word “Jesus,” his little daughter, in complete childhood innocence, exclaimed: “I know who Jesus is.” “Who is he?” the father asked in surprise. His innocent child, who he had brought up in a *Deeni* conscious home but who attended a Christian-ethos school for one day in grade 0, replied: “He is Lord”???. She explained that the teacher at school had told her so. While the child did not have the faintest idea of what she was saying, the attempt was made on the first day to plant the seeds of Christianity in the hearts of the children who attended the school.

Another child, in a similar school, one evening at supper time sat with his palms together in front of his face and his head bowed. When he was asked what he was doing, he remarked, that the teacher told them to say “mass” before meals!!!

These are just two incidents among many. Many *Muslim* children in such schools are known to sing Christian hymns and attend Carol Services. At times pupils cannot even perform *Jumu’ah Salaah*.

While there are numerous dangers in even state schools, private schools with a Christian ethos make a direct attack on the *Imaan* of the children. Children in such schools may progress in the world — but are parents placing them onto a path that leads deep into hell? In many instances, due to the influences at school, children have even made their parents lives a living hell on this earth.

Our object and purpose of life is *Deen*. Let us not sell it for the paltry world.

QUESTIONS & ANSWERS

IMPORTANCE OF 'HAT' IN SALAAH

Q How important is it to wear a *topi* (headgear) for *Salaah*? A friend at campus used to previously wear the *topi* for *Salaah*. He recently read in some publication that this is not necessary since it is reported that the Prophet (peace be upon him) used to remove his headgear and place it in front of him before *Salaah*. This narration was quoted from a book by Sayyid Saabiq. Please comment.

A The donning of headgear was a constant practice of *Rasulullah (Sallallahu Alaihi Wasallam)* and the *Sahaaba (R.A.)*. This practice was not restricted to *Salaah*. Rather, they would always appear in public with their heads covered. The only exception was in the state of *Ihraam* (or if somebody simply could not afford any headgear as was the case with some poverty-stricken *Sahaaba (R.A.)* who barely had sufficient clothing to cover their *satr* — part of the body compulsory to cover).

DIFFERENCE

Let alone the *topi*, *Rasulullah (Sallallahu Alaihi Wasallam)* constantly donned the turban as well. There are several narrations in *Sahih Bukhari*, *Sahih Muslim* and many other similar compilations of *Hadith* which describe in detail the turbans worn by *Rasulullah (Sallallahu Alaihi Wasallam)*. Furthermore, *Rasulullah (Sallallahu Alaihi Wasallam)* is reported to have said: **“The difference between us and the *Mushrikeen* (idolators) is that we wear *qalanis* (*topis*/hats) under our turbans** (while they do not wear any *topi*)” (*Mishkaat*). The various types of *topis* worn by *Rasulullah (Sallallahu Alaihi Wasallam)* are also described in the *Ahadith*.

In the abovementioned narration, *Rasulullah (Sallallahu Alaihi Wasallam)* has highlighted the aspect of being distinguished in one’s dressing from the *Mushriks* (idolators). Even in that era the visible distinction was the donning of the *topi*. In this age as well, a person wearing a *topi* (not a Western fashion cap) is recognised as a Muslim, irrespective of his colour, nationality or social status. Thus the *topi* should always be donned so that one may be distinguished as a Muslim — even from a mile away.

QUESTION OF LOVE

Apart from being dressed in a manner that identifies one as a Muslim, it is also a question of love. Love for *Rasulullah (Sallallahu Alaihi Wasallam)* will demand that one will want to follow him in all aspects of life. Since *Rasulullah (Sallallahu Alaihi Wasallam)* wore headgear in public, true love for *Rasulullah (Sallallahu Alaihi Wasallam)* will compel one to do the same. *Allah Ta’ala* has declared: **“Indeed in the Messenger of Allah for you is a splendid example”** (S33:V21). An example is given to be copied and followed. The examples presented by *Rasulullah (Sallallahu Alaihi Wasallam)* was for all aspects of life, whether in acts of *ibadat* (worship) or one’s personal life. Therefore, his example of always donning the headgear in public

should also be followed!

CHOICE

The love of the *Sahaaba (R.A.)* for *Rasulullah (Sallallahu Alaihi Wasallam)* was such that they even began to love those aspects of *Rasulullah (Sallallahu Alaihi Wasallam)* which are not within human control. *Hazrat Anas (R.A.)* once saw *Rasulullah (Sallallahu Alaihi Wasallam)* eagerly eating calabash. From that moment onwards he began to relish eating calabash, though prior to this he did not relish this food. This was the effect of very deep love. This love took the *Sahaaba (R.A.)* to great heights. On the contrary, the love of the West and the ways of the West has caused us to become downtrodden and disgraced. We are not accountable for things not in human control. Nevertheless we should possess that minimum amount of love that propels us to imitate *Rasulullah (Sallallahu Alaihi Wasallam)* in at least those things that are within our control. This applies especially when the choice is between the way of *Rasulullah (Sallallahu Alaihi Wasallam)* and the way of the West. In such aspects a true follower of *Rasulullah (Sallallahu Alaihi Wasallam)* can only choose the way of *Rasulullah (Sallallahu Alaihi Wasallam)*.

FORGERY

As for the narration that you have quoted which has been reported by Abu Sheikh Asbahani, this narration is extremely weak and cannot be used to establish any aspect. One of the narrators is Muslim bin Saalim. He has been classified as “*matrook*” (forsaken) and “*wadda*” (fabricator) by the *Muhadditheen (Mizanul I’tidaal, Lisanul Mizaan)*. The presence of such a narrator in a chain of narration renders the said narration to be a forgery. Thus Sayyid Saabiq has erred in citing this narration. With due respect, Sayyid Saabiq is not known to be an authority on *Hadith*.

In the light of this discussion, what can really be said of those who choose to ignore all the authentic narrations of *Sahih Bukhari*, *Sahih Muslim* and other books of *Hadith* and cling to a narration which has a fabricator of *Hadith* in its chain of narrators. Indeed, it once again boils down to the aspect of love. Some love to resemble *Rasulullah (Sallallahu Alaihi Wasallam)*, the *Sahaaba (R.A.)*, the *Mujtahideen (Imaams of jurisprudence)* the *Muhadditheen* (scholars of *Hadith* and all the pious predecessors of the *Ummah*. All of them always donned headgear for *Salaah* and always appeared in public with their heads covered. However, some prefer to resemble the bare-headed West. It is simply a question of love!!!

AFTER FAJR — TIME OF GREAT BARAKAH

The time after *Fajr* is a time of immense *barakah* (blessings). Why would it not be filled with blessings when *Rasulullah* (*Sallallahu Alaihi Wasallam*) made the following *dua* for his *Ummah*: “**O Allah, bless my Ummah** (in their work) **in the early part of the morning**” (*Tirmizi*). It is however, obvious that to receive this *barakah* one will have to be awake. A person sleeping at this time is deprived of this blessings.

DETESTABLE

Sleeping after *Fajr* is a detestable practice, unless due to weakness, illness or any other valid reason. If one needs to sleep, he should do so after sunrise, though it is better to rather take a short nap in the afternoon.

“SHOOK HIM AWAKE”

Hazrat Abdullah bin Umar (R.A.) once passed by a person sleeping after *Fajr Salaah*. *Hazrat Abdullah (R.A.)* shook him awake and remarked: “**Don’t you know that Allah pays particular attention to His creation at this part of the morning and out of His sheer mercy He admits a great number of people into Jannah**” (*Majma’uz Zawaid Lil-Haythami—Vol.2, Pg.70*).

According to another *Hadith Rasulullah* (*Sallallahu Alaihi Wasallam*) is reported to have declared: “**Sleeping in the morning hinders sustenance**” (*Majma’uz Zawaid—Vol.4, Pg.111*).

RIZQ

Hazrat Aisha (R.A.) narrates that *Rasulullah* (*Sallallahu Alaihi Wasallam*) said: “**Search for your rizq (sustenance) in the morning because the morning is a time of blessing and success**” (*Ibid*).

The word “*rizq*” is a comprehensive word which

From the advices of ...



FAQIHUL UMMAH

The sterling advice of Faqihul Ummah *Hazrat 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 an extract from his discourses.

PURPOSE OF CREATION

Allah *Ta’ala* has not sent the Believer into this world without any purpose. Instead, they have been sent to make an effort to save people from the fire of hell. What a tremendous mission it is to save oneself and others from the torment of hell.

This mission requires that one makes every possible effort in this regard. Day and night should be dedicated for this purpose.

The *Qur’an*, *Hadith*, *tafseer* and other Islamic books are all taught for the same object, that this human being may understand the main purpose of his coming into this world. He was not created to graze animals, engage in farming, build homes, etc. He was only created for *Deen*. Everything else has been created as a servant for him. All the things of the world are meant to serve him, not to rule over him. Hence one’s farm, homes, buildings, etc. should all be regarded as servants unto one. They should not be allowed to become one’s rulers. The ruler is only *Allah Ta’ala*.

It is reported in a *Hadith* “**Verily the world has been created for you while you have been created for the hereafter.**” The world has been created as your slave. It has been thrown at your feet, you are for *Allah Ta’ala* alone.

However, when this human being forgets the purpose of his creation, that he is for *Allah Ta’ala* only, he becomes enslaved by all the things of the world. His farm, business, home all enslave him since he has removed the yoke of the slavery of *Allah Ta’ala* from his neck. Hence he himself becomes a slave of the creation. He was supposed to have been the slave of *Allah Ta’ala*, yet now he has become the slave of the shop, the home, the slave of vote and elections, the slave of worldly respect and even the slave of *Shaitaan*.

Therefore, one should remain the slave of *Allah Ta’ala* only, the entire creation will serve one.

(*Mawaiz Faqihul Ummah — Vol.4*)

includes spiritual progress, physical well-being, one’s livelihood, academic work, household duties, etc. Any work done at this time is guaranteed to have *barakah*. There will also be much ease and greater hope of success.

The habit of sleeping after *Fajr* should therefore be changed. This time should be used especially for *tilawat*, *zikr* or any other work. Many great *Ulama* even disliked talking at this time unless it was something urgent. Genuine necessity is nevertheless excluded.