



CHOICE

A variety of sumptuous meals are presented before you. You choose some and decline to partake from others. The reason for doing so? You do not prefer the dishes you declined, though others find them to be most appetising. Thus your choice was based on your preference — on what you liked.

The same applies to a host of things that we do daily, from buying our daily needs to choosing our marriage partner. We choose what we like and we leave what we dislike, or at least do not prefer.

While there is much latitude for us to exercise our choices in daily mundane issues, as believers and followers of Rasulullah (Sallallahu Alaihi Wasallam), our choices must be within the boundaries of Deen. Deen is that way of life which Rasulullah (Sallallahu Alaihi Wasallam) lived and demonstrated. It is the way of life that Allah Ta'ala has chosen for us. Allah Ta'ala declares: *“And I am pleased with Islam as your Deen (religion/way of life).” (Surah 5; Verse 3)*

CLOSEST AND MOST BELOVED

Furthermore, the way of life which Rasulullah (Sallallahu Alaihi Wasallam) lived is indeed perfect. Allah Ta'ala says: *“Indeed for you, in the life of the Messenger of Allah is a splendid example.” (Surah 33 Verse 21)* Rasulullah (Sallallahu Alaihi Wasallam) is also the closest person to us. The Qur'an testifies to this: *“Verily the Nabi (Rasulullah Sallallahu Alaihi Wasallam) is closer to them than their own selves.”* Hence Rasulullah (Sallallahu Alaihi Wasallam) is the most beloved to any believer. Such love is indeed the dictates of his Imaan. Rasulullah (Sallallahu Alaihi Wasallam) is reported to have said: *“None of you is a (true) believer until I am more beloved to him than his parents, children and all of mankind” (Mishkaat)*. In short, we follow Rasulullah (Sallallahu Alaihi Wasallam) who is closest to us and most beloved to us, his way of life is perfect and has been especially chosen for us by Allah Ta'ala and it is the only road to success in both worlds. The critical question that then begs to be asked is: “Do we follow the most perfect way of life of our most beloved? If not, why? What makes us choose to follow the way of life of his enemies?”

PAINFUL TRUTH

The simple, honest but painful answer is that our love

for Rasulullah (Sallallahu Alaihi Wasallam) is not to the level that it propels us to follow him only. When we are faced with choices between his way of life and the ways of others, we often choose the “other” way and, Allah forbid, do not give preference to the way of Rasulullah (Sallallahu Alaihi Wasallam). It is a question of love. True love blinds a person to all else. Unfortunately, due to our deficient love, we sometimes choose what Rasulullah (Sallallahu Alaihi Wasallam) disliked.

MODESTY

Consider for instance the emphasis that Rasulullah (Sallallahu Alaihi Wasallam) placed on hayaa (modesty). *“Hayaa is part of Imaan,”* he declared. Yet, what do we choose? Do we prefer to dress modestly – in accordance to the modesty taught by Rasulullah (Sallallahu Alaihi Wasallam) - or do we choose the hayaa-destroying garments of the west? If we prefer the latter, why? The painful truth is that our love for Rasulullah (Sallallahu Alaihi Wasallam) is deficient!

Similarly, marriage in the perfect way of life of Rasulullah (Sallallahu Alaihi Wasallam) is a simple affair. Rasulullah (Sallallahu Alaihi Wasallam) is reported to have said: *“The Nikah with the greatest blessings is the Nikah wherein the least expense is incurred” (Mishkaat)*. The western marriage ceremony is an extravagant showpiece. All the stops are pulled out to make it a “memorable, star-studded occasion”. What do we choose? Is our love for Rasulullah (Sallallahu Alaihi Wasallam) to the degree that we wholeheartedly choose his way over the way of the West? Or do we prefer “pulling out all the stops?”

BUSINESS FUNCTION

Take another simple example. At a business function, do we sit and eat in the manner that Rasulullah (Sallallahu Alaihi Wasallam) has emphasised or do we stand around and eat in the manner of the disbelievers? Do we have sufficient love to ignore everybody else and to follow our beloved?

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CHOICE

(FROM PAGE ONE)

The same question should be asked with regard to the way we conduct our business; our private and social lives; our appearance and the dressing we choose; the character we display and even with regard to our ambitions and aspirations. Are our ambitions and aspirations those which will please Rasulullah (Sallallahu Alaihi Wasallam) or are they no different from the aspirations of the materialistic West?

FUEL OF LOVE

Our honest self-analysis will make it evident to us whether we choose what Rasulullah (Sallallahu Alaihi Wasallam) likes or what he dislikes. If it appears that we prefer the ways of the West over his *mubarak* way, then we urgently and seriously need to generate true love for Rasulullah (Sallallahu Alaihi Wasallam) in our hearts. The fuel of love will propel us towards the obedience of Rasulullah (Sallallahu Alaihi Wasallam) and instil within us the true desire to follow him in every aspect.

Some of the very basic things that can be done immediately to generate this love are the following:

- ▶ Daily read about the life of Rasulullah (Sallallahu Alaihi Wasallam). Do this together with the family at a convenient time. Read about his sacrifices and the sacrifice of his family and *Sahaaba* (R.A.). This is sure to increase our love for him and make us want to follow him. The book "Stories of Sahaaba" by Sheikul Hadith Moulana Muhammad Zakaria (R.A.) is ideal for this purpose.
- ▶ Increase the recitation of *Durood Shareef* daily. Consider how many times in the day we talk about non-entities – cricketers, soccer stars and many other falling stars. How often do we remember the brightest, ever-shining star who illuminated our lives with the *noor* of Imaan?
- ▶ Learn on *sunnah* daily, or even one *sunnah* a week. Make every effort to make that *sunnah* a part of one's life.
- ▶ Speak as often as possible about Rasulullah (Sallallahu Alaihi Wasallam) to one's family, friends, associates and anyone else. Speak about his physical perfection, his character, his sacrifices, his noble habits and all aspects of his *mubarak* life.
- ▶ Spend one's time, energy and wealth in uplifting his Deen.
- ▶ Constantly adopt the company of those who truly love Rasulullah (Sallallahu Alaihi Wasallam) and are ardent followers of his *Sunnah*. This is the easiest and most effective way of inculcating the love of Rasulullah (Sallallahu Alaihi Wasallam) in one's heart.

May Allah Ta'ala grant us the true love for Rasulullah (Sallallahu Alaihi Wasallam) and enable us to choose his way of life above all else. *Aameen.*

THE FIRE WITHIN!

It is a major cause of suspicions, malice, enmity and hatred. It often leads to gossip, slander, character assassination and even murder. It is the fire within...the fire called JEALOUSY. It was the first sin committed on earth when the son of Hazrath Aadam (A.S.), Qabil, became jealous over his brother Habil. It eventually lead him to murder Habil. Therefore, Rasulullah (Sallallahu Alaihi Wasallam) has severely warned against this malady of the heart which destroys the fabric of society.

HOPE HE HAS AN ACCIDENT

Hasad (jealousy) occurs when one sees another person bestowed with some bounty and desires that the person should be deprived of it. For instance, one sees someone who has more wealth, beauty, intelligence or any other such bounty and begins to "burn" within his heart over the person who has been blessed. He then wishes that the blessing be snatched away from him in some way. He hopes that the person has an accident, or that someone should rob him of his wealth, etc. Much worse than this is to desire that a person be deprived from any bounty of *Deen*. For instance a person is pious, or he is blessed with the Qur'an in his heart or the knowledge of *Deen*, or he has been blessed with making some efforts for *Deen*. Upon witnessing these blessings upon him one now desires that they should be snatched away from him. This is a grave crime.

OBJECTION AGAINST ALLAH TA'ALA

To desire that somebody be deprived of the blessings which Allah Ta'ala has bestowed upon him is tantamount to a direct objection against Allah Ta'ala. The jealous person is actually objecting against Allah Ta'ala, that the person who was granted that blessing was not deserving of it, so why was it given to him? It should rather have been given to the objector! The severity of this crime is thus evident.

Hence Rasulullah (sallallahu Alaihi Wasallam) is reported to have said: "Hasad destroys one's good deeds just as fire

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QUESTIONS & ANSWERS

PARTNERSHIP AGREEMENT

Q *I have been offered a partnership in a business under the following conditions:*

- (a) *I will invest a sum of R50 000.00.*
 (b) *My share of profits will be 10 % of the amount I have invested.*
 (c) *If there is a loss, I will not receive any profits.*
 (d) *Should I wish to terminate the partnership, the capital that I invested will be returned.*

Please advise whether these conditions are correct. If they are incorrect, what will the correct procedure be?

A The conditions that you have outlined make the deal purely an interest transaction. It is thus *haram* to enter into such a “partnership”.

Some basic conditions of a partnership and the correct procedure thereof are as follows:

❶ All partners must invest capital into the business. For instance, Zaid and Yusuf form a partnership. Zaid invests R10 000,00. Yusuf will not invest capital but will run the business. Both will own the business equally and share the profits in equal proportions. This is incorrect. Both must invest capital as well, even though Yusuf invests only R500. However, every partner must invest some capital.

MUTUAL CONSENT

❷ You may be sold a specific share in the business for the amount you wish to invest. For instance, you buy 20% of the business for R50 000. The price paid for the share is always fixed by mutual agreement. The net worth of the business or its market value, etc., can be used as a guide, though it is not necessary to make these figures the basis of the price. Once you have purchased 20% for R50 000.00, you will own 20% of the business in its entirety. You now own 20% of every asset in the business — 20% of the stock, fixtures and fittings, vehicles, stationery and even the doormat.

❸ The share of profits must be determined as a percentage of the actual profits earned. It cannot be fixed in any other way. It is also not necessary that the percentage of profits must be in proportion to the share owned. In the above example

you own 20%. However, it could be mutually agreed that you will take 40% of the profits. This is in order. Thus if the net profit at the end of the year was R100 000.00 you will take R40 000.00, though you own only 20% of the business. If R10 was earned, you will take R4 only.

SHARE OF LOSSES

❹ Any losses incurred will be shared in proportion to the ownership. If a net loss of R100 000 is incurred, you will be liable for 20 % of this amount.

❺ If the business is sold to a third party or dissolved, you will take 20% of the proceeds. For example, if one week after purchasing the said share the business was sold for one million rands, you will take two hundred thousand rands. If, Allah forbid, the business is destroyed in a disaster and whatever remains is sold for R1000, you will take only R200. The rest of your capital has been lost.

❻ If the partnership is terminated by any one partner selling off his share to the remaining partners, the price of the share will be determined in exactly the same way as when it is sold to an outside party – by mutual consent. The net asset value or the market value can be used as a benchmark if the parties wish to do so. However, the price will be fixed by mutual consent, whether it is much below market value or far more than it.

These are just some of the basic aspects pertaining to partnerships. One should however always consult an experienced Aalim and discuss the details of the transaction. The problems often occur in the details which sometimes render the transaction impermissible.

I WANT ...

A bedouin once came to Rasulallah (Sallallahu Alaihi Wasallam) and said: “I wish to ask something.” Rasulallah (Sallallahu Alaihi Wasallam) permitted him to put forward his question. He then asked many questions which Rasulallah (Sallallahu Alaihi Wasallam) answered. Some of the questions he asked were:

Q. I want to be wealthy.

A. Be content, you will be wealthy.

Q. I want to become the greatest Aalim.

A. Adopt taqwa (piety), you will become an Aalim.

Q. I want to gain respect.

A. Do not ask anything from the creation, you will gain respect.

Q. I wish to be a good person.

A. Benefit people as much as possible.

Q. I want to be just.

A. What you love for your self, love the same for others.

Q. I want a special position in the court of Allah Ta’ala.

A. Make Zikr excessively.

Q. I want my duas to be accepted.

A. Do not consume *haram*.

Q. I want to decrease my sins.

A. Make istigfaar abundantly.

Q. I want to wake up in noor (light on the day of Qiyamah).

A. Do not commit *zulm*

Q. I want Allah Ta’ala to show mercy to me.

A. Be merciful upon his servants.

(Cont. overleaf)

THE FIRE WITHIN

(FROM PAGE TWO)

consumes wood.” In another narration it is described as something that “shaves off” one’s good deeds.

MISERABLE

Hasad does not only destroy one’s Hereafter. The immediate punishment in this world is that the jealous person is constantly ‘burning’ from within. He simply cannot see the next person happy, hence he is always miserable. Happiness remains far away from him. *Hasad* is therefore among the most foolish crimes to commit. One destroys his happiness in this world and his rewards in the hereafter, yet he gains nothing in return. One desires the destruction of another person but in the process only brings destruction to oneself.

Having realised that *hasad* is a serious disease, one should treat this malady with utmost urgency. Among the ways of removing *hasad* from the heart are the following:

* Ponder over the harm you are doing to yourself and the utter foolishness of your action. The only thing that you will achieve is misery. Your evil desire is not going to change anything except to make you burn from within and to destroy your good deeds.

* Praise the person you are jealous over in front of others. Do this even though you have to force yourself to do it.

* Make *dua* for the person you are jealous of as much as possible. Ask Allah Ta’ala to protect the person’s bounties for him, increase it and grant him *barakah* therein.

* Make salaam to him often

* Occasionally give him some gift.

Insha Allah by adopting the above remedies, the terrible evil of jealousy will be cleaned from one’s heart. One will also find happiness in this world and one’s good deeds will not be destroyed.

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 answer to a question posed to him.

WALIMA

Bismihi Ta’ala

Letter: My son is due to get married soon. I require ten thousand Rupees for the *walimah*. Kindly arrange the same for me.

Summary of reply:

Respected Brother

Assalamu Alaikum

On one occasion the *walimah* of Rasulullah (*Sallallahu Alaihi Wasallam*) took place in such a manner that some Sahaabah (R. A.) brought their own food from their homes. All the food was gathered and everybody jointly partook of the meal.

One of the *walimahs* of Rasulullah (*Sallallahu Alaihi Wasallam*) was observed by offering a cup of milk to those present. The milk had earlier been given to Rasulullah (*Sallallahu Alaihi Wasallam*) as a gift. Everybody took one or two sips. This was the entire *walimah*.

It is obvious that there is no need to borrow ten thousand Rupees to observe the Sunnah of the *walimah*. In fact, if a person was in debt, the *Akaabir* would not even accept his invitation. Instead, they would tell him to first pay off his debts before inviting people to his home. (Maktoobaat, v 5, pg 39)

I WANT...

(FROM PAGE THREE)

Q. I wish that Allah Ta’ala Alaihi Wasallam), what will should conceal my faults. secure forgiveness from sins?

A. Conceal the faults of others.

A. Tears, humility and illness.

Q. I want to be saved from disgrace.

Q. What will cool the anger of Allah Ta’ala?

A. Refrain from zina

A. Giving sadaqah secretly and joining family ties.

Q. I want to become the beloved of Allah Ta’ala and his Rasulullah (Sallallahu Alaihi Wasallam)

Q. What is the worst evil?

A. Whatever is beloved to Allah Ta’ala and his Rasul (Sallallahu Alaihi Wasallam), make the same beloved to you.

A. Bad character and miserliness.

Q. What is the Best good?

A. Good character, humility and patience.

Q. O Nabi of Allah (Sallallahu

Q. I want to be saved from the anger of Allah Ta’ala.