



PARTING ADVICES

Obedient children give great importance to the 'parting advice' of a parent – the advice given before demise. Any sensible person who realizes that his time to leave the world is imminent will advise his family of things that matter most to him, and which will be of prior importance for their benefit and their protection from harm. Rasulallah (sallallahu 'alaihi wasallam), who is closer to us than our own parents, also gave many parting advices to the Ummah on the momentous occasion of Hajjatul Wadaa' (the Farewell Pilgrimage), less than 3 months prior to his departure from this world. The aspects which he advised were very close to his heart, hence he highlighted them on this unique occasion, in the presence of more than 100 000 Sahaabah (radhiyallahu 'anhum). Those who take these advices to heart and adhere to them, insha Allah they will be very close to Rasulallah (sallallahu 'alaihi wasallam) on the Day of Qiyaamah, and will be ushered into the mercy of Allah Ta'ala.

The Honour of a Believer

One of the aspects that was greatly emphasized in several of the khutbahs (sermons) that were delivered on this occasion, was respecting the honour and dignity of every Believer. Rasulallah (sallallahu 'alaihi wasallam) declared, *"Indeed your blood, wealth and your honour are sacred for one another, just like the sanctity of this day, in this place, in this month."* (Saheeh Bukhaari #1739)

The occasion during which Rasulallah (sallallahu 'alaihi wasallam) mentioned these blessed words was one that enjoyed sanctity from three separate dimensions. Firstly, it was the Day of 'Eid, secondly, it was in a sacred land, the Haram, and thirdly, it was in one of the four sacred months, Zul Hijjah. Rasulallah (sallallahu 'alaihi wasallam) then impressed on the Ummah that although this unique occasion enjoyed such great sanctity, the sanctity that every Believer enjoys in the sight of Allah Ta'ala is even greater! We can then well

imagine the respect and consideration that we should be showing to one another. Furthermore, this hadeeth highlights that it is not only the physical safety and financial safety of the Believer that should be respected. Rather, even his honour and reputation should be respected, and that none should spread baseless rumours and false allegations about any person. Engaging in gheebah (backbiting), slander, humiliating a person, using vulgar language against any employee, spouse or any other person – these are all aspects that trample the honor of a Mu'min, and are hence detested by Allah Ta'ala and His beloved Rasul (sallallahu 'alaihi wasallam).

Wealth without Consent

Furthermore, Rasulallah (sallallahu 'alaihi wasallam) highlighted the importance of not harming a Muslim's wealth. He is reported to have said, *"Listen to me and you will live happily! DO NOT OPPRESS! DO NOT OPPRESS! DO NOT OPPRESS! The wealth of a Muslim brother is not halaal without his consent!"* (Majma'uz Zawaaid #5621)

Blatantly stealing something is not the only way in which a person's wealth is taken without his consent. Not paying an employee his due, depriving heirs of their rightful share of the inheritance, using an item belonging to another person without his permission, not paying creditors what is owed to them, etc., are also different ways of taking somebody's wealth without their consent and are all forms of oppression. Hence, the usurper earns the curses of those oppressed, due to which he suffers major problems in his life. Sometimes he is afflicted with a financial crisis, or an illness, or his children fall into vices, etc., (however, one should not assume

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PARTING ADVICES

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that every person in some crisis was guilty of oppression. Sometimes, difficulties come as a test to raise a person's status in the Hereafter).

Quarrels

A very serious matter which the Ummah was also alerted to was the mischief-making of Shaitaan in creating quarrels and disputes. In one of his khutbahs, Rasulallah (sallallahu 'alaihi wasallam) said, **"Behold! Indeed Shaitaan has lost hope in the Believers worshipping him. However, he is in (the effort of) causing quarrels and fights between you."** (Majma'uz Zawaaid #5621)

In another narration, Rasulallah (sallallahu 'alaihi wasallam) has explained that a husband fighting with his wife is one of the sins that cause Shaitaan to become the most pleased (Saheeh Muslim #2813). One of the reasons for this is that fighting is a sin that automatically drags a person into a conglomeration of other sins. For example, if a person is fighting with his brother, this could cause them to sever family ties, slander one another and engage in gheebah. In fact, it will not be farfetched to imagine that one will even begin to lie in order to blacken the name of his brother. Thereafter, the immediate family of each, together with their friends, will also become embroiled in this dispute, ultimately also falling into the same sins. Quarrels and disputes by nature are such, that they consume a person's mind and emotions. The consequence of this is that a person becomes ill-tempered and thereafter vents his irritation on innocent people, such as the staff or children, whose only crime was that they happened to enter the firing line.

When the harms of arguing and quarrelling are so many, it simply is not worth it to engage in an argument with any person if it can be avoided. Hence, Rasulallah (sallallahu 'alaihi wasallam) promised a palace on the outskirts of Jannah for the person who avoids quarrelling **even though he is in the right** (Abu Dawood #4800). Often, all it requires is for one to humble himself and avoid the dispute, thereby earning this great reward.

The golden advices of Rasulallah (sallallahu 'alaihi wasallam) are such that they bring a person happiness in this world and the next. They are thus the 'ultimate prescriptions' for a Believer. May Allah Ta'ala assist us all to adhere to these prescriptions.

GARMENT SLOGANS

Signs are an easy yet powerful tool for effectively conveying almost any type of message to any group of people. Among the various forms of signs is one that is commonly found but often overlooked – the t-shirt slogan. By one simply plastering a slogan on his chest in bold, attention-grabbing letters, he easily conveys his message to thousands of people.

One of the first people to realize the power of the t-shirt slogan (and then used it to protest the cold war) has the following to say regarding slogans: **"Slogans work on so many different levels; they're almost subliminal. They're also a way of people aligning themselves to a cause. They're tribal. Wearing one is like branding yourself."**

Today, t-shirt slogans can be regarded as fashion statements, tongue-in-cheek remarks, protests or even political tools. However, the question that we need to ask ourselves is, "By sporting these slogans, are we actually identifying with a culture and set of values that are alien to Islam?"

True Muslims adhere to no brand besides **the brand of Islam**. Hence, we wake up as Muslims, eat as Muslims, drink as Muslims, conduct business as Muslims, marry as Muslims and wish to die as Muslims. We strive to brand ourselves as Muslims in every facet of our lives – including our dressing. The dress of a Muslim is distinct; a man wearing a kurta and topi or turban is clearly recognized as a flag bearer of Islam while a woman dressed modestly and unattractively (out of the home) in the burqah and niqaab is similarly unmistakably Muslim.

Hazrat 'Abdullah bin 'Umar (radhiyallahu 'anhuma) narrates that Rasulallah (sallallahu 'alaihi wasallam) prohibited from two types of clothing; clothing worn for show, and clothing that is popular for its lack of

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QUESTIONS & ANSWERS

CONTROVERSY

Q *There are so many serious controversies and differences everywhere. Even if I try to avoid getting involved, I still get caught up into some discussions and debates which I later regret. As a layman what should I do? How should I react to these issues? (summary of question)*

A You have raised an extremely important and also very sensitive issue. It is beyond the scope of this little pamphlet to deal with such a deep matter. In order to get a proper understanding of how you should conduct yourself and what should your reaction be, study the following two books thoroughly: “Al-I’tidaal” by Hazrat Shaikh Zakariyyah Saheb (rahmatullahi ‘alaih) and “Boundaries of Differences” by Hazrat Mufti Mahmood Hasan Gangohi Saheb (rahmatullahi ‘alaih). If you adhere to the guidance in these books, Insha Allah you will remain safe. Nevertheless some general points of advice are mentioned briefly hereunder:

* **SINCERITY:** The primary goal of every Mu’min is to earn the pleasure of Allah Ta’ala. Therefore one’s words, deeds and even what one deliberately thinks about must be checked... and checked again and again... to see whether it is in conformity to what will earn the pleasure of Allah Ta’ala. In situations of dispute and controversy, emotions generally run high. In a situation of heightened emotions the fine line between doing something solely for the pleasure of Allah Ta’ala and between doing it for the sake of the nafs (base desires) becomes blurred. While engaging oneself in impermissible actions is obviously a sure recipe for problems and difficulties, doing good actions and saying good words also — but for the sake of the nafs (i.e., doing or saying something that is essentially right but for wrong purpose) — will be disastrous for one’s Deen.

* **TONGUE:** Sayyiduna ‘Uqbah bin ‘Aamir (radhiyallahu ‘anhu) enquired as to what will be the means of staying safe in times of fitnah. Rasulullah (sallallahu ‘alaihi wasallam) replied: **“Guard your tongue, remain at home (unless leaving for the purpose of Deen or any worldly necessity) and cry over your sins”** (Shu’abul Imaan #4930). Latch onto each of these advices very firmly. As for guarding the tongue, this is extremely important at all times, especially in situations of dispute and controversies. While those who are directly involved in making decisions may have to discuss some issues, as a layman you should nevertheless refrain from even

discussing controversial matters with anyone, unless the matter affects you directly. If it affects you directly, discuss only with the person who is able to advise you correctly. Otherwise, merely discussing issues serves no constructive purpose. Instead it very often becomes destructive, due to the conversation slipping into gheebat, slander, etc.

* **GOOD TREATMENT:** Make the following hadeeth the standard for your behaviour and conduct: Rasulullah (sallallahu ‘alaihi wasallam) is reported to have said: **“None of you is a (true) Believer until he loves for his brother what he loves for himself”** (Saheeh Muslim #170). This is especially applicable with regard to how one treats others — treat them as you would like to be treated. Always be a true well-wisher for every person. Rasulullah (sallallahu ‘alaihi wasallam) is also reported to have said: **“The best people of this Ummah are those who are of the first portion and the worst are of the last portion, who will be disputing and divided. Hence he who believes in Allah Ta’ala and the last day, let him die in such a condition that he treats people in the same way that he likes to be treated”** (Majma’uz Zawaaid #13679).

* **ADVICE:** Sayyiduna Ali (radhiyallahu ‘anhu) once enquired from Rasulullah (sallallahu ‘alaihi wasallam) as to what should be done if such a matter befalls the Ummah regarding which there is no clear injunction or prohibition. Rasulullah (sallallahu ‘alaihi wasallam) replied: **“Consult the Fuqaha (learned scholars) and the pious, and do not make a personal decision therein”** (Majma’uz Zawaaid #843)

* **PEACE-MAKER:** If you can, in an appropriate manner and while keeping within the limits of sharee’ah, be a peacemaker. If not, at least do not be a peace-breaker.

* **DU’AA:** Turn to Allah Ta’ala in earnest du’aa. Beg for yourself, your family and the entire Ummah. The more severe a situation is, the more frequent and intense should the du’aas be.

GARMENT SLOGANS

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shame.” (Majma’uz Zawaaid #8601)

The messages in the bulk of these slogans either subtly or blatantly promote shamelessness and other vile qualities that oppose the core values of Islam. Slogans such as “No Rules” and “This is what extremely awesome looks like” respectively promote lawlessness and a free mindset, and vanity and conceit. Even worse are those slogans that directly oppose the fundamental teachings of Islam, or promote the illicit or gay lifestyle, etc. By wearing these slogans, one is actively promoting evil and indecency and opposing Islam.

One of the more popular slogans is perhaps the Nike slogan “Just do it”. The first question that arises is, “Just do what?” Zina? Gamble? Rape? Murder? Rob? Suicide? If a person deliberating any one of these unacceptable actions happened to glance at “Just do it”, what would his reaction be? Additionally, the origin of this slogan is even worse than its insinuations. The man behind the slogan stated that he was inspired by a convicted murderer on death row who, when asked if he had any final words, turned to the firing squad and said, “Let’s do it.” His phrase was changed to “Just do it” - and the rest is history.

As Muslims, we all wish to die with the kalimah as our final words. Does it then make sense for us to parade the final words of

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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 *Islaahun Nafs* (inner-self reformation). Hereunder is an answer to a question posed to him.

FOREGOING ONE’S RIGHT

Bismih Ta’ala

Respected Mufti Saheb

Assalamu alaikum warahmatullahi wabarakatuhu

My brothers have wrongfully taken possession of the wealth due to me and are not giving me my full share in the property. When I request them for my share, my request is followed by senseless quarrelling and discord. How much longer should I be patient and endure? Please advise me.

Summary of Reply:

Bismih Ta’ala

Respected Brother/Sister

Assalamu alaikum warahmatullahi wabarakatuhu

I am pained to learn of your grief. You ask how much longer you should be patient? Patience has no ‘cut-off’ point where a person simply gives up being patient. Rather, the field of patience is extremely vast. You are well aware of the rewards of exercising patience. Allah Ta’ala blesses the patient one with His company and proximity. Allah Ta’ala has mentioned, “Indeed Allah is with the patient ones.” The rewards that you will enjoy in the Hereafter are also well known. In exchange of foregoing the insignificant amount of one *daaniq* (one sixth of a dirham), you will be given seven hundred accepted fardh salaah (of the person who oppressed you). When it comes to one’s brothers, then treating them well in order to maintain ties with them will earn one even greater reward. Nevertheless, if you do not have the courage to forego your right in this manner, then by law you do have the right to ask what is due to you. However, arguments are disastrous as it is these arguments that cause ties and relationships to be broken. May Allah Ta’ala make every difficulty easy.

a kaafir murderer on our chest, close to our hearts? We all have Imaan in our hearts — but we need to let that Imaan be seen even in our dress and behaviour, and also in the clothing which we dress our little children in. By dressing in the kuffaar styles,

even indoors, the message to our innocent children is that this is something desirable. What a terrible legacy to leave for them! May Allah Ta’ala make us true ambassadors of the Quraan and the sunnah of Rasulallah (sallallahu alaihi wasallam).