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Crime and Conscience

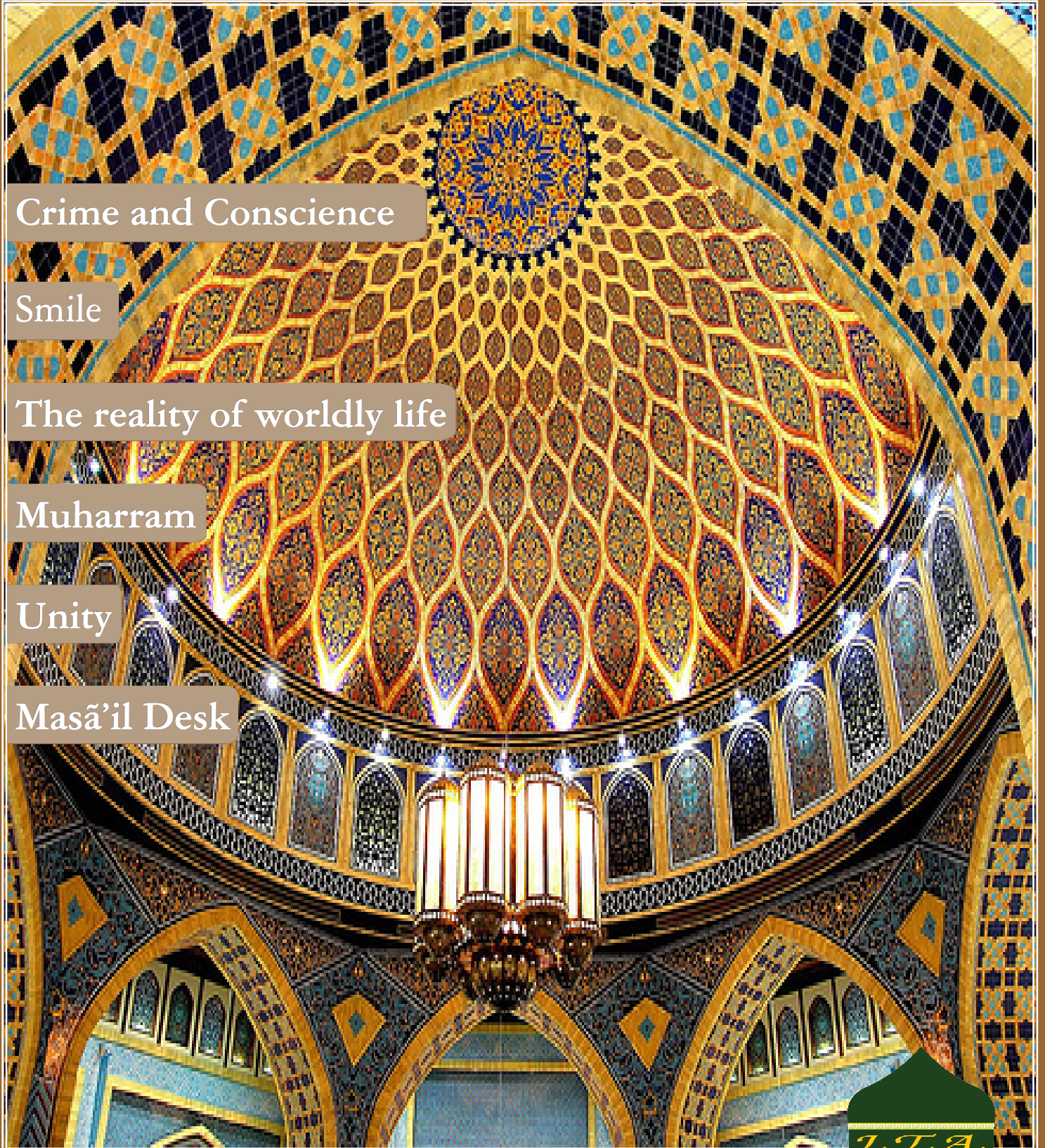
Smile

The reality of worldly life

Muharram

Unity

Masā'il Desk



I.T.A.

Islāmic Tarbiyah Academy

Editor

Shaykh Mufti Zubair Dudha

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ATTARBIYAH contains
Qur'ānic verses and Ahādeeth.
Kindly ensure its sanctity.

CRIME AND CONSCIENCE

Islām is a religion which teaches non-violence. According to the Qur'ān, Allah Ta'āla does not love *fasad*, violence. What is meant here by *fasad* is clearly expressed in Surah Baqarah verse 205. Basically, *fasad* is that action which results in disruption of the social system, causing huge losses in terms of lives and property.

Conversely, we can say with certainty that Allah Ta'āla loves non-violence. He abhors violent activity being indulged in human society. The entire spirit of the Qur'an is in consonance with this concept.

According to a Hadith Rasulullah (Sallallahu Alayhi Wasallam) has said: "Allah Ta'āla grants to *rifq* (gentleness) what he does not grant to *unf* (violence)". (Sunan, Abu Dawood, 4/255)

The word *rifq* has been used in this hadith as an antithesis to *unf*. These terms convey exactly what is meant by violence and non-violence.

If we are to effectively eradicate crime, violence and riots, we must never lose sight of the fact that if a man resorts to crime, it is not because he has been deprived of material wealth, but because he has never known what it is to have spiritual wealth.

Why man resorts to crime

A variety of explanations are offered by social workers and psychologists for the increasing manifestations of criminal tendencies in the human species, the most frequently invoked of these being the baneful influences of poverty. But noting the alarming increase in the crime rate of the world's affluent countries proves that the cause lies much deeper. We cannot only blame inadequate legislation, poor law enforcement or insufficient means of punishment and/or rehabilitation of criminals, for both the western and Islāmic worlds are fully geared on all counts to place at least some serious constraints on crime.

When a man commits a crime, he does so because he wants to. To him, it is his own will that counts. He commits a crime in defiance of the law, and the threat of police action which will lead to imprisonment. He does so in spite of all the moral condemnation which society will heap upon him. Sometimes there is even no premeditation of a crime, and therefore no prior thought of social reprisal. Take the case of a High Court Judge of Japan, a Mr. Matsunaga, who was caught shoplifting two books worth 15 dollars. When asked at his trial why he had done so, when he could easily have paid for them, he said that he has acted 'on impulse'. Even the solemnity of his high

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office could not restrain him from stooping to petty theft.

The only solution to crime

It remains the responsibility of the Muslim Ummah to impart this great wealth to fellow earthlings.

What then will prevent a man from committing a crime? It will be his own conscience, and nothing else, for crime is a human activity which is controlled by personal moral sense or none at all.

From what do we derive this inestimable virtue-moral sense? We derive it from the type of social conditioning which instils in us the fear of Allah. It comes from the expectancy that in the afterlife we shall be rewarded for our good deeds and punished for our misdeeds. Once one begins to feel accountable to Allah rather than to some man-made system, one realises that there is no escape for the transgressor from Divine retribution; that Allah's justice is absolute.

With this also comes the realisation that we have our freedom in this world not just to do as we please, but to make a reasoned choice of good and righteous action. Then, not only should we avoid the path of evil, but we must also strive to banish unworthy thoughts from our minds. No legal system or law enforcement agency can on its own achieve a moral triumph of this nature.

If we are effectively to eradicate crime, we must never lose sight of the fact that if man resorts to crime, it is not because he has been deprived of material wealth, but because he has never known what it is to have spiritual wealth.

The only cure to the crime epidemic which is engulfing the planet earth is a full dose of spiritual guidance. ❖

SOMETHING FOR EVERYONE

For the Cricket player :

When he is caught he says to himself: **If only I had played that ball down.**

For the Football player :

When he misses a chance to score a goal, he says to himself: **If only I had scored.**

For the Businessman :

When he misses out on a good business deal he says to himself: **If only I took advantage of that deal.**

For the Student :

When he is writing an exam, wherein he does not know what is happening he says to himself: **If only I had studied for the exams.**

Similarly for everyone who makes a mistake and when he realizes his mistakes, he says to himself:

If only I ...

We find in all the above instances, the person involved

will always receive another batting, scoring or studying chance wherein he will manage to rectify any errors committed.

However in one instance there is not going to be another chance i.e. The Day of Qiyāmah (Resurrection). Where a person will see the true reality of Jannah and Jahannam.

And he will say to himself :

If only... If only... If only...

Walking into the home with a smile

Sayyidinaĥ Ā'isha (R.A.) the beloved wife of Rasulallah (Sallallahu Alaihi Wasallam) said that whenever Rasulallah (Sallallahu Alaihi Wasallam) walked into the house, he would walk in smiling. By the virtue of his smile - despite all the tiredness of the home chores, my tiredness would disappear.

Indeed a Sunnah of Rasulallah (Sallallahu Alaihi Wasallam) that when a husband walks into his home, he enters smiling. And indeed a remarkable way to comfort the wife. In this manner both the husband and wife create love between them.

Sometimes to the world a man is a good person, making others laugh, bringing joy to other people's lives and being entertaining but the same person when he enters his home does equally the opposite - least to mention not even a smile at his wife and children.

This is largely because we have moved away from the sunnah way of Rasulallah (Sallallahu Alaihi Wasallam). Every single Sunnah is a source of inspiration in our lives. Remember in order to create true love between the husband and wife then turn towards the life of our beloved Nabi (Sallallahu Alaihi Wasallam).



The Reality of Worldly Life

Compiled By :
ĀRIFBILLAH SHAYKH HAKEEM MUHAMMAD
AKHTAR (MZ)

HADITH

It is narrated by Umar (R.A.) that he entered upon the Prophet of Allah (Sallallahu Alayhi Wasallam) when he was lying on a mat woven from palm-leaves and there was no bed sheets between and the mat. The impressions made by the palm-leaves were visible on the sacred body. He was reclining on a pillow made of leather in which palm-fibre was filled. Umar (R.A.) said: "O Prophet of Allah (Sallallahu Alayhi Wasallam) pray to Allah to grant prosperity to your followers because the people of Persia and Rome are prosperous despite the fact that they do not worship Allah". He (Sallallahu Alayhi Wasallam) said . "O son of Khattab! Are you entertaining such (worldly) ideas? They (the Persians and the Romans) are a people whose destined shares of good things have been hastily bestowed on them in this world".

In another version, it is stated: "Are you not satisfied that the (short lived) worldly life is for them and the (eternal) life in the hereafter is

for us (Agreed)

Explanation

Some scholars of Hadith have expressed the view that Umar (R.A.) intended prosperous life for the Prophet of Allah (Sallallahu Alayhi Wasallam) but did not bluntly say so and a request for prayer in favour of prosperity of the entire Muslim nation made. The author of Mazahirul Haq is of the opinion that, Umar (R.A.) feared that a large majority of the Muslim nation may not be able to stand cheerfully the rigorous of a life of poverty and deprivation. Hence he made the request for the prosperity of Muslims.

HADITH

It is narrated by Abu Hurayrah (R.A.) that the Prophet of Allah (Sallallahu Alayhi Wasallam) said: "Whenever any one among you happens to see a person who has superiority in wealth as well as in body, he should (at once) look to a person who is inferior to him". (This Hadith has been picked up both by Imām Bukhāri and Imām Muslim). In another version quoted by Imām Muslim alone, it is stated that

"You may look to a person who is superior to you so that the blessing and benedictions of Allah on you do not appear to be insignificant in your estimation. (Muslim)

Explanation

Whenever a person comes to sight who is more wealthy, more beautiful and better dressed, one should hasten to see (or think of) another person who may be inferior in these aspects. This comparison will create a sense of gratitude to Allah for the blessings which he has bestowed on the person. The safest attitude is that, in worldly matters one should always look to those who are inferior in worldly position. But in matters of faith and spiritual blessings and knowledge or good deeds, one should always try to see those who are superior in these things so that a spirit of emulation is quickened in the heart. All physical troubles should be patiently and cheerfully born for the sheer joy that Allah has bestowed the great gift of "Imām" or faith and saved the heart from infidelity and apostasy.

MUHARRAM AND ĀSHURA

From the Ash'hurul Hurum (sacred months), Muharram enjoys certain virtues. The Messenger of Allah Ta'āla has described the fasts of this month as the best after the fast of Ramadhān. In a Hadith Rasulullah (Sallallahu Alaihi Wasallam) has said, *"The best of fasts besides the Month of Ramadhān is the fasting of Muharram and the best of Salāh's besides the fardh Salāh is the Tahajjud Salāh."* (Muslim. Vol. 1 Pg. 368).

FASTING ON THE DAY OF ĀSHURA (10th MUHARRAM)

The tenth day of Muharram, known as the day of Āshura, is a very important and significant day in the Islāmic calendar. Rasulullah (Sallallahu Alaihi Wasallam) has exhorted the Ummah to fast on this day. Some Ulamā are of the opinion that before the fasts of Ramadhān were prescribed, the fast of Āshura was compulsory upon the Ummah. However, once the fast of Ramadhān became obligatory, the compulsion of the fast of Āshura was abrogated. This is clearly indicated in the following Hadith, *Ayesha (R.A.) reports that Rasulullah (Sallallahu Alaihi Wasallam) ordered the observance of the fast of Āshura. However, when the fast of Ramadhān became compulsory Rasulullah (Sallallahu Alaihi Wasallam) left the fast of Āshura (i.e. the compulsion). Thereafter whosoever wished, kept*

this fast and whosoever desired not to keep it did not observe this fast. (Bukhāri Vol. 1 Pg. 268).

Nevertheless Rasulullah (Sallallahu Alaihi Wasallam) still kept this fast and encouraged his companions to do the same.

Ibn Abbas (R.A.) says, *"I did not see the Messenger of Allah (Sallallahu Alaihi Wasallam) anxiously await the fast of any day, which he gave preference to over other days, but this day i.e. the day of Āshura and this month i.e. the month of Ramadhān.* (Bukhāri Vol. 1 Pg. 268).

In various Ahādith an explanation is given as to why Rasulullah (Sallallahu Alaihi Wasallam) kept this fast and exhorted his companions to do the same. A narration of Sahih Muslim concisely explains the reason.

Ibn Abbas (R.A.) narrates that Rasulullah (Sallallahu Alaihi Wasallam) came to Madinah and found the Jews fasting on the day of Āshura. Hence Rasulullah (Sallallahu Alaihi Wasallam) inquired of them, *"What is the significance of this day on which you fast? they replied, "This is a great day. on this day Allah Ta'āla saved Musa (A.S.) and his people and drowned Fir'oun and his nation. thus Musa (A.S.) fasted on this day as a token of thanksgiving, therefore we too fast on this day."* Rasulullah (Sallallahu Alaihi Wasallam) said, *"We are more worthy of Musa (A.S.) and nearer to him than you."*

Thereafter, Rasulullah (Sallallahu Alaihi Wasallam) fasted on this day and ordered his companions that a fast be kept on this day. (Muslim Vol. 1 Pg. 359).

Any act which bears a resemblance with the Jews and Christians is frowned upon in the Shar'iah. The Sahābah, being fully aware of this, brought it to the notice of Rasulullah (Sallallahu Alaihi Wasallam) that the Jews too fast on the tenth of Muharram. We resemble the Jews in this aspect.

Rasulullah (Sallallahu Alaihi Wasallam) replied, *"Should I live until the following year, I will definitely fast on the ninth also."* (Muslim Vol. 1 Pg. 359).

This Hadith clearly indicates that one should fast on the ninth and tenth of Muharram. However, if one does not manage to fast on the ninth then one should fast on the eleventh of Muharram. This is learnt from a Hadith of Rasulullah (Sallallahu Alaihi Wasallam) wherein he is reported to have said, *"Observe the fast of Āshura and oppose (the way of) the Jews. Fast a day before it or a day after."* (Sunnan al Kubra of Baihaqi Vol. 4 Pg. 287).

It is makrooh (Tanzihi - not severe) to fast on Āshura only, without ninth or eleventh joined to it, since this bears resemblance with the Jews. (Shāmi Vol. 2 Pg. 114).

Allah Ta'āla says in the Qur'ān:
"And, all of you hold firmly to the Rope of Allah and do not split up (amongst yourselves)." (Āli Imrān V.103).

'Hablullah' or the 'Rope of Allah' stated in this verse refers to the Deen of Allah. Islām is the 'Rope of Allah' and all believers are commanded to cling firmly to this Divine Rope, the Shar'iah of Islām. Splitting up among yourselves and dissension are prohibited in this verse. This verse conveys that if Believers refrain from holding on firmly to the Rope of Allah, they will most assuredly split up among themselves. Cohesion among members of the Ummah, or unity, is dependant on firm adherence to the Deen, Muslims should understand that the actual purpose and aim of the Mu'min is Deen and not unity.

UNITY ONLY ON BASIS OF ADHERENCE TO ISLĀM

Unity achieved by ignoring or compromising the Ahkām (teachings and laws) of the Deen is not desirable in Islām. Allah Ta'āla does not command the cultivation of a type of unity which countenances conflict with His laws. Such unity struck up in violation of the Shar'iah is abominable. Only such unity among the members of the Ummah is laudable and commanded, which is attained on the basis of firm adherence to the Deen of Allah.

If **HABLULLAH** has to be released in order to achieve some form of unity, then such unity is evil and not lawful for the believers. Unity forged by breaking or releasing the Rope of Allah will never be enduring. Such Unity will be temporary, and it will disappear, bringing greater disunity, dissension and corruption in its wake. Such forms of flabby unity set up by compromising **HABLULLAH** are common experiences of our times. Such un-Islāmic unities are invariably shattered to produce greater strife's and greater split-ups.

The 'intelligentsia' in our times have picked up the slogan of unity and are monotonously engaged in a repetitive chant and din of this word. But, in so far as the reality of unity is concerned, they are dismally ignorant. The conception of unity, in the understanding of those having a loose connection with the Deen, is merely uniformity in thought. In their understanding the opposing parties have to unite in their thinking irrespective of truth and fact being sacrificed.

According to Islām there are two forces opposing each other, viz, Haqq and Bātil. These two are opposite poles, the one repelling the other. Those concerned with the Ākhirah (Hereafter) and clamouring for unity, advocate that the two opposing forces of Haqq and Bātil merge to produce some form of unity. They are not bothered with the stand of Haqq or the demands of the Shar'iah.

In the pursuit of forging unity between the opposing forces of truth and falsehood, it is always expected by those of slight intelligence that Haqq has to descend from its lofty pedestal and accommodate the votaries of Bātil in the interests of 'unity'. But, such unity which the Rope of Allah has to be slackened is not sanctioned by the Shar'iah. Those blessed with correct understanding and concern for the Ākhirah cannot condescend to the level of compromise with Bātil for the sake of unity because unity in general is not a command of Islām. A unity reared on un-Islāmic foundations is reprehensible and abominable in Islām.

In the endeavour to achieve Divine Pleasure, the Mu'min should not be perturbed if his efforts conflicts with the pleasure of people. The aim is Allah's Pleasure and not the pleasure of people.

MUSICAL MOBILE TONES ARE HARĀM

Question:

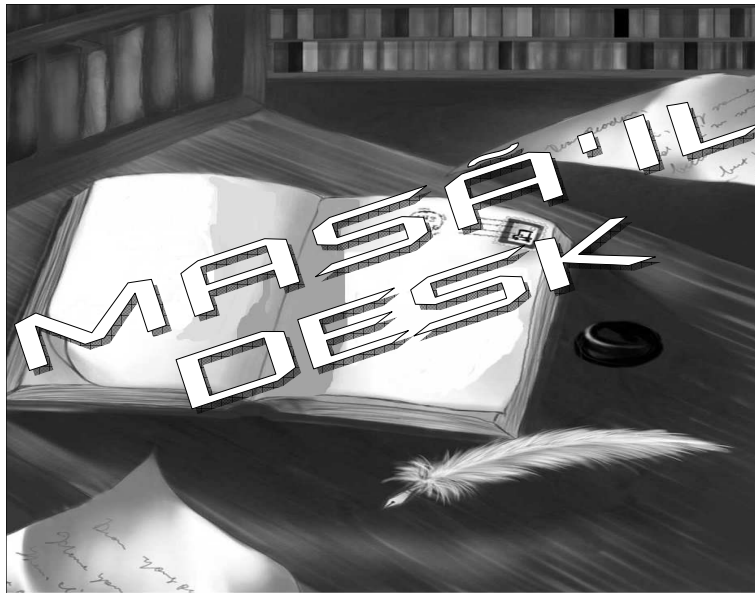
- 1) What is the Shar'i ruling regarding having musical tones on ones mobile phone?
- 2) What should one do if the mobile phone rings whilst in Salāh?

Answer:

- 1) The mobile phone is an extremely convenient tool and handy especially in times of distress and emergency.

However, it has become common for mobile phone users to keep musical tones.

R a s u l u l l a h
(Sallallahu Alaihi
Wasallam) has
clearly declared;
"I have been sent
to destroy
m u s i c a l



instruments." (Nailul Awtār).

In another Hadith Nafi reports that Ibn Umar (R.A.) heard the sound of a shepherds flute. He thrust his fingers into his ears and moved off the road. He then kept on asking; "Can you still hear it O Nafi?" Nafi who was still a little boy at the time said "I would say; "yes". He continued moving ahead until I informed him that I could no longer hear the sound. Ibn Umar (R.A.) then said; "I once observed Rasulullah (Sallallahu Alaihi Wasallam) doing exactly what I had done when he heard the music of a

shepherds flute". (Abu Dāwood).

Thus this practise of setting a musical tone is not permissible and is Harām. Muslims should therefore refrain from it.

One can just imagine how far we have wondered from the teachings of the Shar'iah. Muslims compete with each other to have the best musical tones on their mobile phones.

Even during Salāh one has to put up with these tones being played in the Masjids.

Since the purpose of the mobile phone is like the telephone and ringing tones are available, the mobile phone should be set on

the ringing tone.

- 2) If a mobile phone rings whilst one is in Salāh, the Musalli can put it off by using one hand. As long as both hands and a major form of action is not used in switching off the mobile phone the Salāh will not be effected. Hence, the mobile phone should be switched off if it rings whilst in Salāh.

And Allah Knows Best

Mufti Zubair Dudha

Dārul Iftā – Islāmīc Tarbiyah Academy

Etiquettes of
Intercession

1. The way adopted to intercede (on behalf of another) should not in any way curtail the liberty of the one with whom you are interceding. Nowadays, intercession is in fact compulsion. Indirect pressure is applied. A man will take advantage of his prominence or rank to compel another to submit to his request. This is not intercession. Such intercession is not permissible.

2. If someone extracts service, etc. from another on the strength of his relationship with a man of prominence or rank and it becomes discernable that the service or aid is not offered freely and wholeheartedly, but has been forthcoming solely on account of the relationship which the taker of the service enjoys with so rue prominent person, then acceptance of such aid or service is unlawful. As a result of the relationship, the one who supplies the aid entertains the notion that if he does not provide the requested assistance, the man of prominence will be displeased. Thus to make a request to someone to fulfill a need or supply some aid on this basis is Harām (unlawful).

ONE MINUTE
MADRASAH

From the teachings of:

Muhiyyus Sunnah Shaykh Abrārul Haq (R)

Compiled by:

Arifbillah Shaykh Hakeem Muhammad Akhtar (D.B.)

LESSON 83

1) TRANSLATION OF SALĀH:

MAJEEDUN

"Majestic"

2) ONE SUNNAH:

Sunnats of awakening

1. In certain places toilets are not found, in such instances one should screen and relieve oneself in such a way that nobody sees one.
2. Before urinating, look for such a place where the earth is soft so that the urine is absorbed by the ground and splashing does not occur.

Today's lesson: After urinating, dry the place of istinja, screening oneself behind a wall etc.

3) ONE MAJOR SIN:

Among the major sins concerning which severe punishment has been narrated is: To become joyful at the loss or difficulty of another.

4) THE HARMS OF SINS:

When people will sin excessively then Allah Ta'āla will place anger and hatred in the hearts of leaders or their subjects. These leaders in turn will mete out severe punishments and difficulties on their subjects.

5) THE BENEFITS OF OBEDIENCE AND WORSHIP:

The visible representation of Surah Baqarah and Surah Āli Imrān in the hereafter will be dark clouds which will serve as umbrellas or row upon row of birds. Thus that individual who desires that on the day of Qiyāmah he should be in the shade, should recite these surahs excessively.

Children's Page

BE KIND TO ALL

Once a man asked permission to meet Nabi (Sallallahu Alayhi Wasllam). Permission was given. "Let him come in," said Nabi (Sallallahu Alayhi Wasllam) "He is known as the worst member of his tribe."

When the man came in, Nabi (Sallallahu Alayhi Wasllam) greeted him politely. He talked to him very gently and kindly. This surprised Sayyidah Aisha (R.A.).

As soon as the man was gone, she asked Nabi (Sallallahu Alayhi Wasllam) why, if he was not a good man, did he talk to him so kindly. Nabi (Sallallahu Alayhi Wasllam) replied, "The worst man in the eyes of Allah is he who stops meeting a person because of the person's bad habits."

(Tasheel Akhlaq)



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