

LAWS REGARDING
TRUSTEES OF
MASAAJID

AND ISLAMIC ORGANISATIONS
AND INSTITUTES

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The author, editors and typesetters humbly request your duas for them, their parents, families, Mashaikh and Asaatizah.

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PREFACE

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الحمد لله رب العالمين والصلاة والسلام على أشرف الأنبياء والمرسلين سيدنا ومولانا محمد وآله وصحبه أجمعين وبعد

All praise is due to Allah تَبَارَكَ وَتَعَالَى and may the choicest durood (salutations) and salaam (peace) descend upon the noblest of Ambiyaa and Rasuls, our master and leader, Hazrat Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, as well as upon his blessed household and all his illustrious companions رَضِيَ اللَّهُ عَنْهُمْ.

In the Quraan Majeed, Allah تَبَارَكَ وَتَعَالَى informs the Ummah of Hazrat Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ regarding the rise and fall of various nations of the past. In some parts of the Quraan Majeed, Allah تَبَارَكَ وَتَعَالَى discusses the destruction of the Aad and Thamood and the drowning of Fir'aun and his army, while in other parts, Allah تَبَارَكَ وَتَعَالَى makes mention of the victory of Taaloot and his army and the emancipation of the Banu Israa'eel from tyranny. The purpose for Allah تَبَارَكَ وَتَعَالَى enumerating these incidents is so that they may serve as guidance for the Ummah of Hazrat Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

If one closely examines all these incidents, he will arrive at the conclusion that the root cause for the fall of these nations is that they did not submit before Allah تَبَارَكَ وَتَعَالَى and bring Imaan in Him.

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Similarly, one will realize that the catalyst for the success of the past nations was their bringing Imaan in Allah تَبَارَكَ وَتَعَالَى and expressing total submission and obedience before His commandments, despite the various trials and tribulations they faced.

When one possesses Imaan, then he has come onto the path of goodness. Thereafter, it is left to him to progress on the path by making effort on his Imaan, thereby escalating the high levels of success. However, a person will only be motivated to make effort on his Imaan when his heart is filled with the fear of accountability. To the extent that one fears accountability in the court of Allah تَبَارَكَ وَتَعَالَى will he show concern to reform his life.

This book has been prepared with the aim of creating the quality of amaanah (the concern for accountability) in those who hold positions of authority and are entrusted with the affairs of the masjid. Nevertheless, though the main focus in this book is to conscientise the mutawallis (trustees) of the masaajid regarding their great position and responsibility, this book also applies to those trustees who are appointed over other Deeni institutes or organizations e.g. the mutawallis (trustees) of a madrasah, social-welfare organization, burial committee, etc.

We have also explained various Deeni laws and principles that relate to the mutawalli and the manner in which he should fulfill this important trust. However, since principles are better and easier understood when elucidated with examples of their application, we have deemed it appropriate to include numerous incidents of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ, the Taabi'een رَضِيَ اللَّهُ عَنْهُمْ and our pious predecessors,

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to demonstrate the manner in which they upheld the quality of amaanah in fulfilling trusts and responsibilities.

We make dua that Allah تَبَارَكَ وَتَعَالَى reward all those who assisted in preparing this kitaab, and make it a means of benefit for the Ummah.

(Mufti) Zakaria Makada

INTRODUCTION

The Quality of Amaanah – The Concern for Accountability

Allah تَبَارَكَ وَتَعَالَى has blessed man with countless favours. Some are physical favours, while others are spiritual favours. Many a time, there are countless favours that are linked to a single favour. Consider the favour of eyesight – it is the means of one enjoying thousands of other favours of Allah تَبَارَكَ وَتَعَالَى. However, eyesight is from among the physical favours of Allah تَبَارَكَ وَتَعَالَى.

Among the spiritual favours of Allah تَبَارَكَ وَتَعَالَى is the quality of amaanah (the concern for accountability). The quality of amaanah is regarded among the significant qualities of Imaan, and its importance has been greatly emphasized in the Mubaarak Hadith.

Hazrat Anas رَضِيَ اللَّهُ عَنْهُ reports, “Very seldom would Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ deliver a sermon and not emphasize the importance of amaanah saying, “The one who does not possess amaanah does not possess perfect Imaan, and the one who does not fulfill his promises does not possess complete Deen.”¹

¹ مسند أحمد، الرقم: ١٢٥٦٧، وقال العلامة الميثمي رحمه الله في مجمع الروائد، الرقم: ٣٤١: رواه أحمد وأبو يعلى والبخاري والطبراني في الأوسط وفيه أبو هلال وثقه ابن معين وغيره وضعفه النسائي وغيره

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The quality of amaanah referred to in the Hadith is for one to have the concern of accountability in the court of Allah تَبَارَكَ وَتَعَالَى in regard to the obligations one owes to Allah تَبَارَكَ وَتَعَالَى and the servants of Allah تَبَارَكَ وَتَعَالَى.

This quality of amaanah is such a great quality that it is the doorway to acquiring innumerable spiritual and physical bounties of Allah تَبَارَكَ وَتَعَالَى. The quality of amaanah creates life in the spiritual heart and imbues it with spiritual sight.

Hence, when one possesses the quality of amaanah, then the spiritual heart is able to see good as good and evil as evil. It is able to differentiate between that which is beneficial for a person and that which is harmful for him. In essence, amaanah motivates a person towards adopting piety and righteousness in all spheres of his life.

Just as one requires physical sight in order for him to be able to benefit from the light of the sun, similarly one requires the spiritual sight of the heart (i.e. the quality of amaanah) in order for him to benefit from the light of Deen (i.e. the Quraan Majeed and the sunnah).

If one does not possess physical sight, then despite the world shining brightly around him, he will not be able to benefit from the beauty of the world. In the same way, if a person lacks the light of the heart (i.e. he lacks the quality of amaanah), then despite the Quraan Majeed and sunnah being found (which is the key to success in illuminating the life of a believer with happiness), such a person will not be able to fully benefit from the light of Deen.

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Hazrat Huzaifah رَضِيَ اللهُ عَنْهُ reports:

“On one occasion, Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ mentioned two Ahaadith to us (in regard to how amaanah is instilled in the hearts by Allah تَبَارَكَ وَتَعَالَى, and how it will be lifted from the hearts). I have witnessed the first materialize, and I am still waiting to witness the second occur.

“Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ informed us that amaanah (the fear of accountability) is sent down by Allah تَبَارَكَ وَتَعَالَى into the recesses of the hearts of men. Thereafter, through the light of amaanah, people are able to understand the Quraan Majeed and the sunnah correctly.

“Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ thereafter mentioned to us that a time will come when (on account of the evil actions people will commit,) this amaanah will gradually be raised from the hearts of men.

“Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “A man will go to sleep and thereafter wake up, and a portion of the amaanah will be raised from his heart (i.e. on account of him committing sins, Allah تَبَارَكَ وَتَعَالَى will raise a portion of the amaanah from his heart, resulting in him not understanding Deen correctly and thereafter becoming negligent in fulfilling the rights of Allah تَبَارَكَ وَتَعَالَى and the servants).”

“Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then said, “People will wake up in the morning and deal among themselves, and they will not uphold amaanah (in their transactions and lives). At that time, it will be said, ‘In such-and-such tribe, there is a man who possesses the quality of amaanah’, and it will be said regarding a certain person, ‘How intelligent is he! How prudent is he! How capable is he!’, yet

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such a person's heart will not even contain Imaan equivalent to a mustard seed.”²

In this Hadith, Hazrat Rasulullah ﷺ highlighted the core factor in the progress of a believer – the quality of amaanah. To the extent that a person possesses this quality of amaanah will he have the concern to fulfill the commandments of Shari'ah and refrain from its prohibitions.

Generally, when the quality of amaanah is mentioned, then people's minds go towards safeguarding wealth which has been entrusted to a person. However, it should be borne in mind that the quality of amaanah is not confined to the obligation of safeguarding the wealth or property of any person who has appointed one as his trustee.

Rather, the quality of amaanah is such that it encompasses every branch of a person's life, whether relating to the obligations he owes to Allah تَبَارَكَ وَتَعَالَى or the servants of Allah تَبَارَكَ وَتَعَالَى.

Hence, in one's domestic life, social life, economic life and in every other sphere of one's Deeni and worldly life, one should consider oneself accountable in the court of Allah تَبَارَكَ وَتَعَالَى for the rights one owes to Allah تَبَارَكَ وَتَعَالَى and the servants of Allah تَبَارَكَ وَتَعَالَى.

In today's times, if each person upholds the quality of amaanah in his life, then peace and harmony will prevail in the world. There will be no reason for disputes and quarrels to arise between relatives, husbands and wives, employers and employees, friends, neighbours, business partners, people in positions of authority such

² صحيح البخاري، الرقم: ٦٤٩٧

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as trustees and teachers, or people who render services to the public such as doctors, builders, lawyers, advocates, etc.

Likewise, at the time of winding and distributing the estate of the deceased, no person will be oppressed or his rights usurped, as each person will be concerned about fulfilling the rights he owes to the next person, and of being accountable on the day of Qiyaamah.

THE VERSE OF AMAANAH

During the pre-Islamic era and after the advent of Islam, Uthmaan bin Talhah was the custodian of the keys of the Ka'bah Shareef. He would open the Ka'bah Shareef on Mondays and Thursdays, allowing people to enter and engage in ibaadah.

On one occasion, prior to the hijrah, while people were entering the Ka'bah Shareef on the day allocated for entering, Hazrat Rasulullah ﷺ also intended to enter. However, Uthmaan bin Talhah did not allow him entry and spoke rudely and harshly to him.

Hazrat Rasulullah ﷺ patiently endured his harsh treatment and addressed him saying, "O Uthmaan! A day is soon to come when you will see the keys of the Ka'bah in my hand, and I will have the power to give it to whomsoever I wish." Uthmaan responded saying, "That day will be a day of disgrace for the Quraish." Hazrat Rasulullah ﷺ said, "No! Rather, it will be a day of great honour for the Quraish." Uthmaan bin Talhah says, "I knew that this day will certainly come and I had full conviction that what Rasulullah ﷺ said was bound to take place."

Nevertheless, the time came when Allah تَبَارَكَ وَتَعَالَى commanded Hazrat Rasulullah ﷺ and the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ to perform hijrah to

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Madinah Munawwarah, and many fierce battles ensued between the Muslims and the Quraish in the years that followed.

Then came the time when Allah تَبَارَكَ وَتَعَالَى inspired the heart of Uthmaan bin Talhah to embrace Islam. Hence, he set out from Makkah Mukarramah to Madinah Munawwarah in the 7th year after hijrah to declare his Imaan and pledge allegiance at the blessed hands of Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

One year later, on the occasion of Fath-e-Makkah (the conquest of Makkah), Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ instructed Hazrat Uthmaan bin Talhah رَضِيَ اللهُ عَنْهُ to bring the keys of the Ka'bah Shareef to him, since the keys were in the care of his family.

After bringing the keys, Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ entered the Ka'bah Shareef and engaged in ibaadah. Thereafter, when Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ came out from the Ka'bah Shareef, Hazrat Abbaas and Hazrat Ali رَضِيَ اللهُ عَنْهُمَا both desired to be granted the honour of being the custodians of the keys of the Ka'bah Shareef.

While Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was in the Ka'bah Shareef, Allah تَبَارَكَ وَتَعَالَى had revealed the following verse of the Quraan Majeed, instructing him to return the trust to Hazrat Uthmaan bin Talhah رَضِيَ اللهُ عَنْهُ and his family.³

Allah تَبَارَكَ وَتَعَالَى said:

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا

³ الدر المنثور ٥٧٠/٢

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*Indeed Allah تَبَارَكَ وَتَعَالَى commands you to return the trust to those who are entitled to it.*⁴

Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then returned the keys to Hazrat Uthmaan bin Talhah رَضِيَ اللهُ عَنْهُ, and told him that the keys will remain with his family, and that no one will take it from them besides an oppressor.⁵

When Hazrat Uthmaan bin Talhah رَضِيَ اللهُ عَنْهُ was leaving with the keys, Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ called him back and said, “O Uthmaan! Do you remember what I had told you in the past, that a day is soon to come when you will see the keys of the Ka’bah in my hand, and I will have the power to give it to whomsoever I wish?” Hazrat Uthmaan bin Talhah رَضِيَ اللهُ عَنْهُ replied, “Yes, O Nabi of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ! I remember that day.”⁶

From the abovementioned incident, we learn that all trusts should be upheld and fulfilled in the manner Allah تَبَارَكَ وَتَعَالَى has commanded.

The imaam of the masjid, the muazzin, the mutawalli, the ruler or subject, the teacher or student, the employer or employee, the purchaser or seller, the husband or the wife, the parents or children, the neighbours or associates – all have been entrusted with a responsibility which they owe to Allah تَبَارَكَ وَتَعَالَى and to the creation. Hence, each should ensure that he upholds and fulfills the trust in the manner Allah تَبَارَكَ وَتَعَالَى has commanded.

⁴ سورة النساء: ٥٨

⁵ المعجم الأوسط للطبراني، الرقم: ٤٨٨، وقال العلامة الهيثمي رحمه الله: رواه الطبراني في الكبير والأوسط وفيه عبد الله بن المؤمل وثقه ابن حبان وقال: يخطئ ووثقه ابن معين في رواية وضعفه جماعة

⁶ تاريخ دمشق، ٣٨٨\٣٨، طبقات ابن سعد، ١٧\٥

CHAPTER ONE

The Trustee of the Masjid

To be appointed as a mutawalli (trustee) over any Deeni institute is a great honour for an individual. It is also a great trust that comes with many responsibilities and duties.

From all the various forms of trusteeship, being appointed as the mutawalli of the masjid – the house of Allah تَبَارَكَ وَتَعَالَى - is one of the greatest trusts which an individual can be honoured with from the side of Allah تَبَارَكَ وَتَعَالَى. Being among the greatest trusts in Deen, it comes with the greatest responsibilities.

The reason for it being among the greatest trusts is that the masjid is the house of Allah تَبَارَكَ وَتَعَالَى and is reserved exclusively for His ibaadah.

Every believer who attends the masjid is responsible to uphold its sanctity and fulfill its rights by performing ibaadah in it. However, the one who has been appointed over this trust of Allah تَبَارَكَ وَتَعَالَى has undoubtedly received an added responsibility compared to the general public.

From all the people, Allah تَبَارَكَ وَتَعَالَى has bestowed the mutawalli (trustee) with the honour of being the custodian of His house, and made him responsible for the affairs of the masjid i.e. seeing to its

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upkeep and maintenance, protecting its sanctity and ensuring that the right of ibaadah is fulfilled correctly in it.

THE ESTEEMED POSITION OF THE TRUSTEE OF THE MUSJID

Allah تَبَارَكَ وَتَعَالَى mentions in the Quraan Majeed:

إِنَّمَا يَعْبُرُ مَسْجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ فَعَسَىٰ أُولَٰئِكَ أَنْ يَكُونُوا مِنَ الْمُهْتَدِينَ ﴿١٨﴾

The masajid of Allah تَبَارَكَ وَتَعَالَى are only to be maintained by those who believe in Allah تَبَارَكَ وَتَعَالَى and the Last Day and establish salaah and give zakaah and do not fear except Allah تَبَارَكَ وَتَعَالَى, for it is expected that those will be of the rightly guided.⁷

In one Hadith, Hazrat Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ praised the one who correctly administrates and manages the affairs of the masjid. Hazrat Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ mentioned:

إذا رأيتم الرجل يتعاهد المسجد فاشهدوا له بالإيمان

When you see a person maintaining the masjid then bear testimony to his Imaan (i.e. bear testimony to this person being blessed with true Imaan).⁸

If the mutawalli fulfils the trust for which he is made responsible, then he will be rewarded abundantly by Allah تَبَارَكَ وَتَعَالَى and the people of the locality will benefit tremendously through his correct administration.

⁷ سورة التوبة: ١٨

⁸ سنن الترمذي، الرقم: ٢٦١٧، وقال: هذا حديث غريب حسن

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Furthermore, on account of him administrating the affairs of the masjid correctly and being the means of all the Deeni activities taking place in the masjid, he will have a share in the righteous works and good deeds that people carry out in the masjid.

The five daily salaah performed in the masjid by the musallis, the children studying in the maktab that is linked to the masjid, the jamaats who reside in the masjid while traveling in the path of Allah تَبَارَكَ وَتَعَالَى, and the Deeni discourses and programs that are conducted in the masjid - on account of the mutawalli being the means for all these good works and deeds taking place, Allah تَبَارَكَ وَتَعَالَى will reward him abundantly with a full share of all the good that takes place.

WARNING FOR THE TRUSTEE WHO DOES NOT FULFIL THE RIGHT OF THE TRUST

Just as there are glad tidings mentioned in the Quraan Majeed and Mubaarak Ahaadith for the one who administrates the affairs of the masjid correctly and sees to its maintenance, there are warnings sounded for the one who accepts this position but neglects to fulfill it correctly.

Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ mentioned:

ما من وال يلي رعية من المسلمين فيموت وهو غاش لهم إلا حرم الله عليه الجنة

There is no person who is entrusted with authority over a group of Muslims, and then passes away in the condition that he breached the trust, except

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that Allah تَبَارَكَ وَتَعَالَى makes Jannah haraam for him (i.e. he will first have to undergo punishment in Jahannum before gaining entry into Jannah).”⁹

Hazrat Abu Umaamah رَضِيَ اللهُ عَنْهُ reports that Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “There is no person who is appointed over ten or more people except that he will come before Allah تَبَارَكَ وَتَعَالَى on the day of Qiyaamah with his hand chained to his neck. Thereafter, he will either be freed on account of his righteousness (in fulfilling the responsibility entrusted to him), or he will remain chained on account of his sin (in failing to fulfill the responsibility).”¹⁰

In many Ahaadith, Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had laid great emphasis on fulfilling amaanaah (trusts). Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said that among the signs of a person being a hypocrite is that when he is given a trust, he does not fulfill it and breaches the trust.¹¹

In another Hadith, Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ mentioned that when people who are unfit to become trustees will be appointed as trustees over Deeni institutes, then one should await the coming of Qiyaamah.¹²

In this Hadith, Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ counted ‘unfit people becoming trustees of Deeni institutes’ to be among the signs of Qiyaamah. The reason is that when such people will be appointed

⁹ صحيح البخاري، الرقم: ٧١٥١

¹⁰ مسند أحمد، الرقم: ٢٢٣٠٠، وقال العلامة الهيثمي رحمه الله في مجمع الزوائد، الرقم: ٩٠٣٣: رواه أحمد والطبراني وفيه يزيد بن أبي

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¹¹ صحيح البخاري، الرقم: ٣٣

¹² صحيح البخاري، الرقم: ٥٩

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over the masjid or any Deeni institute or organization, then malfunction and disorder will prevail in the running and administration. Breach of trust, embezzlement of funds, oppression and transgression will be rife. The rights of Allah تَبَارَكَ وَتَعَالَى and the servants will not be upheld.

This will result in chaos and anarchy breaking out in communities. When this will be prevalent in all communities throughout the world, then one can well imagine the degeneration and decline that will follow in the Muslim Ummah across the globe.

The purpose for which Allah تَبَارَكَ وَتَعَالَى created the world is to uphold Deen and justice through fulfilling the commandments of Allah تَبَارَكَ وَتَعَالَى in the world. When the masaajid and Deeni organizations will no longer fulfill this purpose, then soon thereafter, Qiyaamah will take place.

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The Qualities of a Trustee

When the trustee is the custodian of the masjid and is responsible for managing its affairs, then it is necessary that he be a pious person who has the interests of Deen and the interests of the community at heart.

The person appointed as the mutawalli of the masjid should possess the following qualities:

1. He should be a person who subscribes to the beliefs of the Ahlus Sunnah and is pious and righteous. He should not be a person who is involved in sin and vice.¹³
2. He should be a person who adheres to the sunnah in his dressing and all facets of life.
3. He should be regular in performing his salaah in the masjid. A person who is not punctual on performing his salaah with jamaat in the masjid is not fit to be appointed as a trustee of the masjid.

¹³ وفي الإسعاف لا يولى إلا أمين قادر بنفسه أو بنائيه لأن الولاية مقيدة بشرط النظر وليس من النظر تولية الخائن لأنه يخل بالمقصود وكذا تولية العاجز لأن المقصود لا يحصل به (البحر الرائق ٥/٢٤٤)

قَالَ اجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ إِنِّي خَشِيتُ عَلَىٰ عَالَمٍ (سورة يوسف: ٥٥)

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4. He should be a trustworthy and honest person. He should not misappropriate the masjid funds or use it for his personal benefit. At all times, he should bear in mind that he is answerable and accountable to Allah تَبَارَكَ وَتَعَالَى for the trust that he has been given.^{See 13}
5. He must be well acquainted with the regulations and masaa'il of the masjid and the waqf.^{See 13}
6. He should refer to rightly-guided Ulama before making any decision to ensure that his decision conforms to Shari'ah.¹⁴
7. He should have the interest of Deen at heart at all times and should show respect to all those that are affiliated to the masjid, whether they be the imaam, muazzin, workers, or the general public.^{See 13}
8. He should fulfill the right of the trust and ensure that the affairs of the masjid are not neglected at any time. He should attend to the upkeep and maintenance of the masjid to the best of his ability.
9. When appointing an imaam or muazzin, he should ensure that they are capable of fulfilling the responsibility and possess the desired qualities.
10. He should not allow any person to lead the salaah or conduct the Jumu'ah in the masjid whose dressing and appearance violates the laws of Shari'ah e.g. a person who is clean-shaven or a person who subscribes to corrupt beliefs.

¹⁴ فَسَأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ (سورة النحل: ٤٣)

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11. He should not allow bid'aat (innovated practices) to take place in the masjid or in any place which is within his jurisdiction.
12. He should bear in mind that if haraam takes place in the masjid and he does not stop it, he will be answerable on account of him being the mutawalli of the masjid.

PIETY AND RIGHTEOUSNESS

The position of trusteeship is a position of great honour and respect. Hence, the one appointed as the trustee should be a pious and righteous person. Shari'ah has forbade us from appointing an open sinner as a trustee of the masjid or any Deeni position.

If a person is an open sinner or one who is involved in indecent and immoral activities, then appointing such a person as the trustee is not permissible, and those who appoint him will be sinful and answerable in the court of Allah تَبَارَكَ وَتَعَالَى.

NOT SEEKING THE POSITION

The position of trusteeship is a position which will be entrusted to the one who does not seek the position. Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ mentioned in his Mubaarak Hadith, "We will never appoint such a person as our governor who desires and asks for the position."¹⁵

It is reported that on one occasion, Hazrat Abu Moosa Ash'ari رَضِيَ اللهُ عَنْهُ brought two people of the Ash'ari clan to Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. On meeting Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, the two people

¹⁵ سنن أبي داود، الرقم: ٣٥٧٩ ، وسكت عنه هو والمنذري في مختصره ٥٠٨/٢

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requested Hazrat Rasulallah ﷺ to be appointed as governors.

Hazrat Rasulallah ﷺ was displeased at this and asked Hazrat Abu Moosa رَضِيَ اللهُ عَنْهُ, “O Abu Moosa, what do you say in this regard?” Hazrat Abu Moosa رَضِيَ اللهُ عَنْهُ excused himself before Hazrat Rasulallah ﷺ and said, “I take an oath by that Being who deputed you with the truth! They did not inform me that they wished to ask you to be appointed as governors, nor was I aware that this was their intention before coming.”

Hazrat Rasulallah ﷺ then said, “We will never appoint such a person as our governor who desires and asks for the position.” Thereafter, Hazrat Rasulallah ﷺ appointed Hazrat Abu Moosa رَضِيَ اللهُ عَنْهُ as the governor over a portion of Yemen saying, “Rather, you go, O Abu Moosa!”¹⁶

It is reported that the person who seeks this position and receives it will not be blessed with the divine support and assistance of Allah تَبَارَكَ وَتَعَالَى. Rather, he will be assigned to himself.

On one occasion, Hazrat Rasulallah ﷺ advised Hazrat Abdur Rahmaan bin Samurah رَضِيَ اللهُ عَنْهُ in the following words, “O Abdur Rahmaan! Do not seek the position of governorship, for if you are granted this position without seeking it, you will be divinely assisted by Allah تَبَارَكَ وَتَعَالَى in fulfilling it. However, if you receive this position through seeking it, you will not receive divine assistance, but will be assigned to yourself.”¹⁷

¹⁶ سنن أبي داود، الرقم: ٤٣٥٤ ، وسكت عنه هو والمنذري في مختصره ١٤٤/٣

¹⁷ صحيح البخاري، الرقم: ٦٦٢٢

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In one Hadith, Hazrat Rasulullah ﷺ said, “The person who seeks the position of qadhaa (being a qaadhi – judge), and asks people to intercede on his behalf (to receive the position), then he will be assigned to himself. (On the contrary,) the one who is forced to accept the position of qadhaa without him desiring it, Allah تَبَارَكَ وَتَعَالَى will send down an angel to guide him and inspire him (to fulfill his responsibility correctly).”¹⁸

CLOTHING AND CONDUCT

The trustee should be a person who follows the sunnah in his attire, conduct and other aspects of his life. If he is seen to be a person whose attire or lifestyle opposes the sunnah, and whose conduct is in conflict with the Shari’ah, then appointing such a person as the trustee is not permissible.

Hence, if a person is clean-shaven or his beard is not conforming to the sunnah length, or he wears his pants below the ankles, then such a person should not be appointed as the trustee.

POSSESSING THE KNOWLEDGE OF DEEN

The trustee should be a person who possesses knowledge of the fundamentals of Deen and is able to fulfil the responsibilities for which he has been appointed as trustee.

If the trustee is an ignorant person who is unaware of the fundamental aspects of Deen, then such a person should not be

¹⁸ سنن الترمذي، الرقم: ١٣٢٤ ، وقال: هذا حديث حسن غريب

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appointed as the trustee, as he will not be able to fulfil the function for which he has been appointed.

CORRECT BELIEFS

It is necessary for the one who is appointed as the trustee of the masjid or any organization/institute to be a person who has the correct Islamic beliefs. It is impermissible to appoint a person whose beliefs are corrupt as a trustee. If such a person is appointed as a trustee, those responsible for appointing him will be sinful.

CHAPTER THREE

Appointing the Pious as Trustees

It is imperative that before a person is appointed as the trustee of the masjid, it should be ascertained as to whether the person is capable of being a trustee. A person's capability will be determined by him leading a life of taqwa and piety and being able to fulfill the responsibilities of this post.

If he is not an Aalim, then he should possess the fear of Allah تَبَارَكَ وَتَعَالَى and the concern for accountability in the Hereafter which should prompt and urge him to enquire from the rightly-guided Ulama before passing any decision relating to the affairs of the masjid or other Deeni affairs.

It is reported that on one occasion, Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ dispatched an army in the path of Allah تَبَارَكَ وَتَعَالَى for jihaad. When the army returned, they informed Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ of the ameer (leader) carrying out some action which violated the command of Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was greatly displeased and reprimanded the army, advising them that in such a situation, even though the ameer had been appointed by Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ himself, they should have removed him from his position

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and appointed another person in his place who would lead them correctly.

Hazrat Uqbah bin Maalik رَضِيَ اللهُ عَنْهُ reports: On one occasion, Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ dispatched an army in the path of Allah تَبَارَكَ وَتَعَالَى. I (Uqbah bin Maalik) armed a soldier of the army with a sword. When the soldier returned, he said “If only you had witnessed the manner in which Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ reproached us regarding a certain important issue of Deen! Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said to us, “Were you so weak that you were unable to remove a man whom I had appointed as the leader of an army through appointing another ameer in his place when you see him opposing my command?”¹⁹

From this Hadith, we understand that only the person who is pious and capable of fulfilling a Deeni position should be appointed to that position. Hence, if one appoints a person as a trustee of a masjid, despite knowing that he is incapable of fulfilling this post, one will be sinful and answerable in the court of Allah تَبَارَكَ وَتَعَالَى.

Similarly, the person who is appointed will be sinful for accepting such a position.

Hazrat Abu Umaamah رَضِيَ اللهُ عَنْهُ reports that Hazrat Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “There is no person who is appointed over ten or more people except that he will come before Allah تَبَارَكَ وَتَعَالَى on the day of Qiyaamah with his hand chained to his neck. Thereafter, he will either be freed on account of his righteousness (in fulfilling the

¹⁹ سنن أبي داود، الرقم: ٢٦٢٩، وقال الحاكم في المستدرک، الرقم: ٢٥٣٩: هذا حديث صحيح على شرط مسلم ولم يخرجه وأقره

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responsibility entrusted to him), or he will remain chained on account of his sin (in failing to fulfill the responsibility).”²⁰

HAZRAT ABU BAKR رَضِيَ اللهُ عَنْهُ APPOINTING HAZRAT UMAR رَضِيَ اللهُ عَنْهُ

When Hazrat Abu Bakr رَضِيَ اللهُ عَنْهُ was in his final illness, he wished to appoint a Khalifah to succeed him. He thus dictated the following letter to Hazrat Uthmaan رَضِيَ اللهُ عَنْهُ in which he appointed Hazrat Umar رَضِيَ اللهُ عَنْهُ as his Khalifah:

Bismillahir Rahmaanir Raheem

This is the instruction of Abu Bakr, the son of Abu Quhaafah, at the very end of his life in this world, while exiting the world and entering the life of the Hereafter, and he is close to reaching the point (of the throes of death, wherein the signs of the Hereafter become clear to a person and) where a kaafir will wish that he had brought Imaan, a sinner realizes and gains full conviction of his condition, and a liar will wish to become truthful.

I have appointed Umar, the son of Khattaab, as the Khalifah over you. You should thus listen to him and express complete obedience to him, for indeed I have not fallen short in fulfilling my obligation to Allah تَبَارَكَ وَتَعَالَى, His Rasul صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, His Deen, and the right I owe to myself and to you, in appointing the best person over you who is most worthy of the khilaafah from the people.

²⁰ مسند أحمد، الرقم: ٢٢٣٠٠، وقال العلامة الهيثمي رحمه الله في مجمع الزوائد، الرقم: ٩٠٣٣: رواه أحمد والطبراني وفيه يزيد بن أبي

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If he rules with justice then that is what I expect of him and that is what I know of him, and if he changes his ways (after I leave this world, and he becomes evil and oppressive) then each man will have to bear the sin that he earns. It is only goodness that I intend in appointing him, and I do not have knowledge of the unseen.

Hazrat Abu Bakr رَضِيَ اللهُ عَنْهُ then instructed for the letter to be sealed and thereafter handed it to Hazrat Uthmaan رَضِيَ اللهُ عَنْهُ to read to the people. Hazrat Uthmaan رَضِيَ اللهُ عَنْهُ went to the people with Hazrat Umar رَضِيَ اللهُ عَنْهُ and Hazrat Usaid bin Sa'eed Al-Qurazi رَضِيَ اللهُ عَنْهُ and said to them, “Will you pledge allegiance to the person who has been appointed as the Khalifah in this letter?” The people said yes, and Hazrat Ali رَضِيَ اللهُ عَنْهُ further said, “We know whose name is contained in the letter – it is Umar رَضِيَ اللهُ عَنْهُ.”

The other people also expressed their desire that Hazrat Umar رَضِيَ اللهُ عَنْهُ be appointed as the Khalifah, and they all happily and wholeheartedly pledged allegiance at his hands.²¹

In one narration, it is reported that when Hazrat Abu Bakr رَضِيَ اللهُ عَنْهُ informed the people that he intended to appoint the Khalifah to succeed him, Hazrat Ali رَضِيَ اللهُ عَنْهُ said, “We will not be pleased with anyone besides Umar رَضِيَ اللهُ عَنْهُ.”²²

²¹ تاريخ دمشق ٤١١/٣٠، حياة الصحابة ٣١/٢-٣٣

²² مصنف ابن أبي شيبة، الرقم: ٣٢٦٨٣

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HAZRAT UTHMAAN رَضِيَ اللَّهُ عَنْهُ BEING APPOINTED AS THE KHALIFAH

Before passing away, Hazrat Umar رَضِيَ اللَّهُ عَنْهُ formed a shura (council) consisting of the following six Sahaabah رَضِيَ اللَّهُ عَنْهُمْ:

Hazrat Ali رَضِيَ اللَّهُ عَنْهُ, Hazrat Uthmaan رَضِيَ اللَّهُ عَنْهُ, Hazrat Zubair رَضِيَ اللَّهُ عَنْهُ, Hazrat Talhah رَضِيَ اللَّهُ عَنْهُ, Hazrat Sa'd رَضِيَ اللَّهُ عَنْهُ and Hazrat Abdur Rahmaan bin Auf رَضِيَ اللَّهُ عَنْهُ.

In regard to these six Sahaabah رَضِيَ اللَّهُ عَنْهُمْ, Hazrat Umar رَضِيَ اللَّهُ عَنْهُ mentioned, "I do not find any people to be more worthy of the khilaaafah than this group of Sahaabah رَضِيَ اللَّهُ عَنْهُمْ on account of the fact that Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ left this world in the condition that he was most pleased with them."

Hazrat Umar رَضِيَ اللَّهُ عَنْهُ instructed this shura of six Sahaabah رَضِيَ اللَّهُ عَنْهُمْ to decide among themselves and reach a conclusion as to which of them would be appointed as the Khalifah. Hazrat Umar رَضِيَ اللَّهُ عَنْهُ also instructed that they should make the decision within three days.

After the demise of Hazrat Umar رَضِيَ اللَّهُ عَنْهُ, when the members of the shura sat together, then three of the six decided to forego their right and make it over to another member of the shura.

Hazrat Zubair رَضِيَ اللَّهُ عَنْهُ made his right over to Hazrat Ali رَضِيَ اللَّهُ عَنْهُ, Hazrat Sa'd رَضِيَ اللَّهُ عَنْهُ made his right over to Hazrat Abdur Rahmaan bin Auf رَضِيَ اللَّهُ عَنْهُ, and Hazrat Talhah رَضِيَ اللَّهُ عَنْهُ made his right over to Hazrat Uthmaan رَضِيَ اللَّهُ عَنْهُ.

Thereafter, Hazrat Abdur Rahmaan bin Auf رَضِيَ اللَّهُ عَنْهُ also decided to forego his right, and asked Hazrat Uthmaan رَضِيَ اللَّهُ عَنْهُ and Hazrat Ali رَضِيَ اللَّهُ عَنْهُ if they would allow him to appoint the Khalifah between

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them. Hazrat Uthmaan رَضِيَ اللَّهُ عَنْهُ and Hazrat Ali رَضِيَ اللَّهُ عَنْهُ agreed to his proposal and also pledged that they would wholeheartedly abide by his decision.

Hazrat Abdur Rahmaan رَضِيَ اللَّهُ عَنْهُ then made Hazrat Ali رَضِيَ اللَّهُ عَنْهُ and Hazrat Uthmaan رَضِيَ اللَّهُ عَنْهُ pledge that from the two of them, the one whom he appointed as Khalifah would definitely rule with justice, and the one who was not appointed would definitely be pleased with the decision that was taken and accept the other person as Khalifah.

Thereafter, for the next three days, Hazrat Abdur Rahmaan رَضِيَ اللَّهُ عَنْهُ consulted the people of Madinah Munawwarah enquiring from them as to which of the two they regarded more worthy for the Khilaafah.

After three days elapsed, Hazrat Abdur Rahmaan رَضِيَ اللَّهُ عَنْهُ ascended the mimbar of Hazrat Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and stood on the very step which Hazrat Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would sit on. He stood there for a lengthy period and made a long dua which the people could hear. He then addressed the people saying, “O people! I have enquired from you (regarding Hazrat Ali رَضِيَ اللَّهُ عَنْهُ and Hazrat Uthmaan رَضِيَ اللَّهُ عَنْهُ) in private and in public, in pairs and individually, and I found that you did not equate anybody to Hazrat Uthmaan رَضِيَ اللَّهُ عَنْهُ and Hazrat Ali رَضِيَ اللَّهُ عَنْهُ.”

However, since Hazrat Abdur Rahmaan رَضِيَ اللَّهُ عَنْهُ found that the majority of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ preferred Hazrat Uthmaan رَضِيَ اللَّهُ عَنْهُ, he held the hand of Hazrat Uthmaan رَضِيَ اللَّهُ عَنْهُ and declared him to be the Khalifah, thereby pledging allegiance to him. Thereafter, from

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all the people, it was Hazrat Ali رَضِيَ اللهُ عَنْهُ who came first and pledged his allegiance to Hazrat Uthmaan رَضِيَ اللهُ عَنْهُ.²³

HAZRAT UMAR رَضِيَ اللهُ عَنْهُ INSTRUCTING HIS GOVERNORS TO APPOINT THE PIOUS AS JUDGES

Hazrat Umar رَضِيَ اللهُ عَنْهُ wrote to his governors instructing them to appoint trustworthy and pious people as judges in the regions of their rule.

When Hazrat Umar رَضِيَ اللهُ عَنْهُ dispatched Hazrat Mu'aaz bin Jabal رَضِيَ اللهُ عَنْهُ and Hazrat Abu Ubaidah bin Jarraah رَضِيَ اللهُ عَنْهُ to Syria, he commanded them to employ people who are pious as judges in the regions of their rule.²⁴

TESTIMONY OF THE RULER REJECTED ON ACCOUNT OF HIM NOT PERFORMING SALAAH IN THE MUSJID

During the reign of the Abbasid ruler, Baayazeed Khan, there was a great Mufti and Qaadhi named Hazrat Shamsuddeen Muhammad bin Hamzah bin Muhammad Al-Fanaari رَحِمَهُ اللهُ. He was born in 751 A.H. and was the grand teacher of the great scholar, Allaamah Jalaaluddeen Suyooti رَحِمَهُ اللهُ.

On one occasion, the ruler, Baayazeed Khan, entered the court of Qaadhi Shamsuddeen رَحِمَهُ اللهُ in order to testify in a certain case.

²³ صحيح البخاري، الرقم: ٣٧٠٠، فتح الباري، ٨٤/٧، الطبقات الكبرى لابن سعد، ٢٦١/٣، البداية والنهاية، ٢٩٥/٧-

٢٩٨، الإشاعة ص ٣٤

²⁴ أخرجه البيهقي بسند قوي كذا في فتح الباري ١٠٨/١٣

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However, when he went forward to testify, Qaadhi Shamsuddeen رَحْمَةُ اللَّهِ rejected his testimony.

Baayazeed Khan later asked the Qaadhi, “Why did you reject my testimony?” In reply, Qaadhi Shamsuddeen رَحْمَةُ اللَّهِ said, “You are not a reliable witness on account of the fact that you do not perform your salaah with jamaat in the masjid.”

On hearing this, Baayazeed Khan acknowledged his wrong, and in order to rectify it, he constructed a masjid opposite his palace. He would thereafter perform every salaah with jamaat in that masjid.²⁵

الشفايق النعمانية ص ١٩ ²⁵

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Trustee being Concerned about the Creation

The trustee of a masjid should be concerned about the welfare of the Muslims. He should treat people with respect and look for opportunities to invite people to the masjid.

He should treat the imaam, muazzin and all those in his employment with utmost honour and respect as they are engaged in the service of Deen. He should have the mindset and spirit of serving the creation and should be concerned for their Deeni progress.

If any issue arises that requires correction, he should correct the situation with tact and wisdom, and in such a manner that a fitnah is not created.

If he is corrected at any time, then regardless of who may be correcting him, he should consider and ponder over the correction. If he finds that the correction is valid, he should have the heart to accept the correction and reform his mistakes.

This was the manner in which the Sahaabah رضي الله عنهم who were in positions of authority conducted.

HAZRAT UMAR رَضِيَ اللهُ عَنْهُ BEING CONCERNED ABOUT HIS SUBJECTS

On one occasion, Hazrat Umar رَضِيَ اللهُ عَنْهُ was going on his patrol towards Harrah (a suburb of Madinah Munawwarah) with his slave, Aslam, when he saw a distant fire in the desert. He said, “There seems to be a camp. Perhaps, it is a caravan that could not enter the town due to night fall. Let us go and look after them and arrange for their protection during the night.”

When he reached the camp, he found a woman and some children who were crying. The woman had a pan of water over the fire. Hazrat Umar رَضِيَ اللهُ عَنْهُ greeted her with salaam and asked her, “Why are these children crying?” The woman replied, “They are crying out of hunger.”

Hazrat Umar رَضِيَ اللهُ عَنْهُ then asked her, “What is in the pan?” The woman replied, “Only water to soothe the children, so that they may go to sleep thinking that food is being prepared for them.”

The woman then exclaimed, “Allah تَبَارَكَ وَتَعَالَى will judge between Umar رَضِيَ اللهُ عَنْهُ and me, on the day of Judgement for neglecting me in my distress.”

Hearing this, Hazrat Umar رَضِيَ اللهُ عَنْهُ began to weep and said, “May Allah تَبَارَكَ وَتَعَالَى have mercy on you! How can Umar know of your distress?” The woman responded, “When he is our ameer (leader), then he must keep himself informed regarding the condition of his subjects.”

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Hazrat Umar رَضِيَ اللَّهُ عَنْهُ immediately returned to the city and went to the Baytul Maal (public treasury) to fill a sack with flour, dates, fat and clothing. He also drew some money from the Baytul Maal.

After the sack had been filled with the food and clothing, Hazrat Umar رَضِيَ اللَّهُ عَنْهُ said to Aslam, “O Aslam! Place this sack on my back!” Aslam replied, “Please allow me to carry the sack, O Ameerul Mu’mineen!”

Hazrat Umar رَضِيَ اللَّهُ عَنْهُ refused to allow Aslam to carry the sack, even though he persistently requested to carry it. Hazrat Umar رَضِيَ اللَّهُ عَنْهُ said to him, “O Aslam! Will you carry my load on the day of Judgement? I must carry this bag, for it is I who will be questioned in the Hereafter regarding this woman.”

Aslam thus placed the sack on the back of Hazrat Umar رَضِيَ اللَّهُ عَنْهُ. Hazrat Umar رَضِيَ اللَّهُ عَنْهُ then carried it at a swift pace to the tent of the woman with Aslam accompanying him.

On reaching the woman’s camp, Hazrat Umar رَضِيَ اللَّهُ عَنْهُ placed a little flour with some dates and fat in the pan and began to stir. He then lit a fire and blew into the fire to kindle it.

Aslam says, “I saw the smoke passing through his thick beard.”

After some time, when the food was prepared, Hazrat Umar رَضِيَ اللَّهُ عَنْهُ personally served it to the family. When they had eaten to their fill, he gave them the little that remained for their next meal.

After enjoying the meal, the children were very happy and began to play. The woman was very grateful and remarked, “May Allah تَبَارَكَ وَتَعَالَى reward you for your kindness! In fact, you deserve to take the place of Khalifah instead of Umar”

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Hazrat Umar رَضِيَ اللَّهُ عَنْهُ consoled her and said, “When you come to see the Khalifah, you will find me there.” He then moved away to a slight distance and sat, watching the children. Thereafter, he returned to Madinah Munawwarah.

While returning to Madinah Munawwarah, he said to Aslam, “O Aslam! Do you know why I sat there? I had initially seen them weeping in distress, so it pleased me to see them laughing and happy for some time.”²⁶

HAZRAT UMAR رَضِيَ اللَّهُ عَنْهُ SERVING THE CREATION

Hazrat Umar رَضِيَ اللَّهُ عَنْهُ was once patrolling the outskirts of Madinah Munawwarah when he spotted a small tent made of hide. As he drew nearer, he heard a woman in pain groaning within the tent and saw a man seated outside.

Hazrat Umar رَضِيَ اللَّهُ عَنْهُ greeted the man and asked him who he was, to which the man replied that he was a bedouin from the countryside who had come to benefit from the generosity of Ameerul Mu'mineen. Hazrat Umar رَضِيَ اللَّهُ عَنْهُ thereafter asked him why the woman in the tent was in pain. The bedouin answered that she was crying from the pain of labour and had nobody to assist her.

Hazrat Umar رَضِيَ اللَّهُ عَنْهُ immediately turned and hastened home. On reaching home, he addressed his wife, Hazrat Ummu Kulthoom رَضِيَ اللَّهُ عَنْهَا, saying, “Allah تَبَارَكَ وَتَعَالَى has presented an opportunity for you to earn great reward.” “What is it?” she enquired. Hazrat Umar رَضِيَ اللَّهُ عَنْهُ replied, “There is a woman in labour who has nobody to help

²⁶ تاريخ دمشق ٣٥٢/٤٤

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and assist her.” Hazrat Ummu Kulthoom رَضِيَ اللهُ عَنْهَا, without any hesitation or reservation, instantly expressed her readiness to seize the opportunity and help the woman in distress saying, “If it is your wish then I will definitely assist.” Hazrat Umar رَضِيَ اللهُ عَنْهُ then instructed her to pack the essentials she would require to deliver the baby. When she had packed what she needed, he asked her to bring him a pot, some fat and some grain.

They then departed for the tent with Hazrat Ummu Kulthoom رَضِيَ اللهُ عَنْهَا walking behind while Hazrat Umar رَضِيَ اللهُ عَنْهُ walked in front carrying the pot. On arriving at the tent, Hazrat Ummu Kulthoom رَضِيَ اللهُ عَنْهَا entered and began tending to the woman. Hazrat Umar رَضِيَ اللهُ عَنْهُ, in the meantime, asked the bedouin to light him a fire. When the fire was lit, Hazrat Umar رَضِيَ اللهُ عَنْهُ placed the pot on it and began to cook the food he had brought.

After some time, a baby boy was born and Hazrat Ummu Kulthoom رَضِيَ اللهُ عَنْهَا called out, “O Ameerul Mu’mineen! Give your companion the glad tidings of a son!” When the bedouin heard her address her husband by the title “Ameerul Mu’mineen”, he realized that it was none other than Hazrat Umar رَضِيَ اللهُ عَنْهُ before him. He was so shaken that he began to move away from Hazrat Umar رَضِيَ اللهُ عَنْهُ out of awe. Hazrat Umar رَضِيَ اللهُ عَنْهُ, however, assured the man that there was nothing to worry about and told him to stay where he was.

He then carried the pot to the entrance of the tent and instructed Hazrat Ummu Kulthoom رَضِيَ اللهُ عَنْهَا to feed the woman. When she was done, Hazrat Umar رَضِيَ اللهُ عَنْهُ again carried the pot and now placed it in front of the man saying, “Eat! You must have had a long night.” He then asked the man to visit him the following day after which he and Hazrat Ummu Kulthoom رَضِيَ اللهُ عَنْهَا returned. When the man

arrived the next day, Hazrat Umar رَضِيَ اللهُ عَنْهُ gave him many gifts and abundant provisions.²⁷

HAZRAT UMAR رَضِيَ اللهُ عَنْهُ BEING CONCERNED ABOUT A SYRIAN PERSON

During the khilaafah of Hazrat Umar رَضِيَ اللهُ عَنْهُ, there was a person from Syria who would regularly come to Madinah Munawwarah in order to meet Hazrat Umar رَضِيَ اللهُ عَنْهُ and benefit from him. However, after a period of time, Hazrat Umar رَضِيَ اللهُ عَنْهُ noticed that this person had not come to Madinah Munawwarah for some time. Hazrat Umar رَضِيَ اللهُ عَنْهُ became concerned and thus enquired from the people about him. The people replied, “O Ameerul Mu’mineen! He has fallen in the grave sin of drinking wine!”

Hearing this, Hazrat Umar رَضِيَ اللهُ عَنْهُ decided to send him a message in which he would conscientize him regarding his Deen. Hazrat Umar رَضِيَ اللهُ عَنْهُ thus called his scribe and dictated the following message to him which contained the opening verse of Surah Mu’min:

“From Umar, the son of Khattaab, to so-and-so, the son of so-and-so. I greet you with salaam. I commence by praising Allah تَبَارَكَ وَتَعَالَى, the One besides Whom there is no god worthy of worship. Allah تَبَارَكَ وَتَعَالَى is the only One who forgives sins and accepts repentance, the One who is severe in punishment, the All-Bountiful (Who bestows His grace and mercy upon His servants). There is no god besides Him. To Him alone is the ultimate return (for all the creation).”

²⁷ التبصرة لابن الجوزي ٤٢٧\١، البداية والنهاية ٤٢٧\٧

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Hazrat Umar رَضِيَ اللَّهُ عَنْهُ handed over the letter to a messenger and instructed him to personally deliver the letter and ensure that at the time he delivers the letter to him, he is in a sober state. Hazrat Umar رَضِيَ اللَّهُ عَنْهُ then turned to the people who were present in his gathering and said, “Make dua for your brother and sincerely beg Allah تَبَارَكَ وَتَعَالَى to turn his heart towards Deen and bless him with the tawfeeq to make tawbah.”

When the man received the letter of Hazrat Umar رَضِيَ اللَّهُ عَنْهُ, he began to read it. The message in the letter was so profound and decisive that it had a dynamic effect on his heart. He continued to repeat the verse of the Quraan Majeed which described the divine attributes of Allah تَبَارَكَ وَتَعَالَى, of His all-forgiving nature, as well as His being severe in punishment upon those who transgress the limits of Shari’ah. Allah تَبَارَكَ وَتَعَالَى says, “Allah تَبَارَكَ وَتَعَالَى is the only One who forgives sins and accepts repentance, the One who is severe in punishment”.

After repeating the verse many times, he began to weep profusely and said, “Umar رَضِيَ اللَّهُ عَنْهُ has warned me of the punishment of Allah تَبَارَكَ وَتَعَالَى, but at the same time, he has given me hope in the divine and all-encompassing mercy of Allah تَبَارَكَ وَتَعَالَى, reminding me that Allah تَبَارَكَ وَتَعَالَى will forgive me if I repent to him.” The man immediately repented to Allah تَبَارَكَ وَتَعَالَى and made such a firm tawbah that he never went close to wine again.

When Hazrat Umar رَضِيَ اللَّهُ عَنْهُ learnt of the positive effect the letter had on the heart of the man, he addressed the people present in his gathering and said, “When you see your Muslim brother fall into sin, then you should act in the manner you have seen me conduct, by thinking of ways to guide him towards Deen. Similarly, you should conscientize him and give him hope in the mercy of Allah

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تَبَارَكَ وَتَعَالَى. You should also make dua to Allah تَبَارَكَ وَتَعَالَى for his guidance. Do not deal with him in a way where you will cause him to lose hope in the mercy of Allah تَبَارَكَ وَتَعَالَى, thus becoming an assistant of Shaitaan against him.”²⁸

From this incident, we understand the deep concern which Hazrat Umar رَضِيَ اللهُ عَنْهُ had for the Ummah. It was this deep concern that urged him to write the letter as well as engage in dua, begging Allah تَبَارَكَ وَتَعَالَى for the guidance of that person. This concern of Hazrat Umar رَضِيَ اللهُ عَنْهُ was the concern that Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had for each and every ummati.

From this, we learn that the mutawalli (trustee) should be concerned about the people of his locality and those under him.

THE CONCERN OF THE GOVERNOR, ABDUL AZEEZ BIN MARWAAN, FOR HIS SON

Abdul Azeez bin Marwaan, the Governor of Egypt, had sent his young son, Hazrat Umar bin Abdil Azeez رَضِيَ اللهُ عَنْهُ, to the blessed city of Madinah Munawwarah to acquire the knowledge of Deen and learn etiquette from the great personalities residing there.

One of these personalities was Hazrat Saalih bin Kaysaan رَضِيَ اللهُ عَنْهُ, to whom Abdul Azeez wrote a letter, requesting him to pay special attention to the upbringing and development of his son, Hazrat Umar bin Abdil Azeez رَضِيَ اللهُ عَنْهُ.

²⁸ تفسير ابن كثير، ١١٦/٧، تفسير القرطبي، ٢٩١/١٥

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Hazrat Saalih bin Kaysaan رَحْمَةُ اللَّهِ، as the person responsible for seeing to Hazrat Umar bin Abdil Azeez رَحْمَةُ اللَّهِ، would emphasize and insist that he perform all his salaah with the jamaat in the masjid.

On one occasion, Hazrat Umar bin Abdil Azeez رَحْمَةُ اللَّهِ was delayed and missed the salaah in the masjid. When Hazrat Saalih bin Kaysaan رَحْمَةُ اللَّهِ asked him as to why he had missed the salaah, he replied, “My slave girl was neatening my hair.” Hazrat Saalih bin Kaysaan رَحْمَةُ اللَّهِ was deeply disappointed and remarked, “The importance that you show to neatening your hair has caused you to prefer it to even your salaah!”

Hazrat Saalih bin Kaysaan رَحْمَةُ اللَّهِ thereafter wrote to his father, Abdul Azeez, informing him of what had transpired. On reading the letter, Abdul Azeez was so affected that he immediately dispatched a messenger to Madinah Munawwarah. The messenger had strict instructions to shave the head of Hazrat Umar bin Abdil Azeez رَحْمَةُ اللَّهِ before even speaking to him.²⁹

From this incident, we understand that just as the governor or the mutawalli (the trustee) should be concerned about the welfare of people, he should also be concerned about the welfare of his own family. His involvement in Deeni service should not cause him to neglect his responsibility towards his family.

²⁹ سير أعلام النبلاء ١٦/٥

CHAPTER FIVE

Exercising Caution in Public Wealth

The trustee should exercise extreme caution in regard to the wealth entrusted to him. He should bear in mind that he is not the owner of the wealth, but the wealth has been given by the public for the service of Deen.

Hence, this wealth belongs to Allah تَبَارَكَ وَتَعَالَى, and Allah تَبَارَكَ وَتَعَالَى has commanded him to administrate the wealth according to the commands of Shari'ah.³⁰

He should not take any personal benefit from the public wealth as this is impermissible and will amount to dishonesty. Thus, on the day of Qiyaamah, he will be taken to task for this.

Public wealth does not only refer to the funds that are donated by the public, but include all the resources that belong to the masjid, waqf trust, institute, organization, etc. Among the resources are vehicles, electricity, water, hampers, etc.

The Sahaabah رَضِيَ اللَّهُ عَنْهُمْ, Taabi'een رَضِيَ اللَّهُ عَنْهُمْ and our pious predecessors exercised extreme caution in regard to public wealth.

³⁰ عن أبي أمامة عن النبي صلى الله عليه وسلم أنه قال: ما من رجل يلي أمر عشرة فما فوق ذلك إلا أتى الله مغلولاً يوم القيامة يده إلى عنقه فكه بره أو أوبقه إثمه أو لها ملامة وأوسطها ندامة وآخرها خزي يوم القيامة (مسند أحمد الرقم ٢٢٣٠٠، وقال العلامة الهيثمي رحمه الله في مجمع الزوائد، الرقم: ٩٠٣٣ وفيه يزيد بن أبي مالك وثقه ابن حبان وغيره وبقية رجاله ثقات)

HAZRAT ABU BAKR رَضِيَ اللَّهُ عَنْهُ RETURNING WEALTH TO THE BAYTUL MAAL

It is reported that shortly before his demise, Hazrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ addressed his beloved daughter, Hazrat Aishah رَضِيَ اللَّهُ عَنْهَا, saying:

“When I was appointed as Khalifah, I did not wish to take any allowance from the Baytul Maal. However, Hazrat Umar رَضِيَ اللَّهُ عَنْهُ insisted that I do so.”

Hazrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ also said, “Since the time I was appointed as the Khalifah of the Muslims, my family and I have not unrightfully consumed even one dirham (silver coin) or dinar (gold coin) from the Baytul Maal (public treasury). When taking food from the Baytul Maal, then we took coarse flour and sufficed on that, and when taking clothing, then we took garments made from coarse cloth through which we covered our bodies.”³¹

“At present, we do not have any wealth in our possession which belongs to the Baytul Maal, besides this Abyssinian slave, this camel and this old shawl.”³²

Hazrat Aishah رَضِيَ اللَّهُ عَنْهَا says, “Before passing away, Abu Bakr رَضِيَ اللَّهُ عَنْهُ directed me to hand over to his successor all that was given to him from the Baytul Maal for his needs and the needs of his household.”³³

³¹ تاريخ الاسلام ١١٩/٣

³² تاريخ الاسلام ١١٩/٣، حياة الصحابة ٣١٥/٢

³³ تاريخ الاسلام ١١٩/٣

EXERCISING CAUTION IN PUBLIC WEALTH

It is said that Hazrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ left no cash after him. Hazrat Anas رَضِيَ اللَّهُ عَنْهُ says, “Abu Bakr رَضِيَ اللَّهُ عَنْهُ left a milk she-camel, a bowl and a servant.” According to some other narrators, he left bedding as well (this was besides the plot of land that he left in his estate).

During the period of two and a half years in which Hazrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ was the Khalifah, his total allowance which he took from the Baytul Maal, to fulfill his needs and the needs of his dependents, amounted to six thousand dirhams. Before passing away, Hazrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ instructed his family that this amount of six thousand dirhams should be returned to the Baytul Maal, and also instructed that the orchard he possessed should be sold in order to pay this amount.³⁴

When the family of Hazrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ brought the six thousand dirhams and the items of the Baytul Maal that were given to Hazrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ for his personal use to Hazrat Umar رَضِيَ اللَّهُ عَنْهُ, who was the next Khalifah, he (Hazrat Umar رَضِيَ اللَّهُ عَنْهُ) remarked, “May Allah تَبَارَكَ وَتَعَالَى shower His mercy on Abu Bakr رَضِيَ اللَّهُ عَنْهُ! He has set such a high standard for his successors that it is extremely difficult for them to emulate it!”³⁵

HAZRAT UMAR رَضِيَ اللَّهُ عَنْهُ ABSTAINING FROM HANDLING PERFUME OF THE BAYTUL MAAL

On one occasion, some musk and ambergris (a type of perfume) arrived from Bahrain. (As it was public wealth,) Hazrat Umar رَضِيَ اللَّهُ عَنْهُ

³⁴ إعلاء السنن ٧٨/١٥، حياة الصحابة ٣١٤/٢، وفي بعض الروايات أن المأخوذ من بيت المال كان ثمانية آلاف

³⁵ الطبقات الكبرى ١٤٣/٣، حياة الصحابة ١٧٢/٢

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said, “By Allah! I wish to find a woman who is proficient at weighing items so that she can weigh these perfumes for me, enabling me to distribute them equally between the Muslims.”

Hearing this, Hazrat Aatikah bintu Zaid رَضِيَ اللهُ عَنْهَا, the respected wife of Hazrat Umar رَضِيَ اللهُ عَنْهُ, offered to weigh it for him saying, “I am proficient at weighing. Bring it and I will weigh it for you.” However, Hazrat Umar رَضِيَ اللهُ عَنْهُ declined her offer.

She then asked him the reason for his declining, to which he replied, “I fear that (while weighing it,) you might take the perfume (that adheres to your fingers from handling the musk and ambergris) and apply it like this (saying this, Hazrat Umar رَضِيَ اللهُ عَنْهُ demonstrated by rubbing his fingers on his temples), and you will rub it on your neck. In this manner, you will have received more perfume than the rest of the Muslims.”³⁶

HAZRAT UMAR رَضِيَ اللهُ عَنْهُ SEEKING PERMISSION TO USE HONEY OF THE BAYTUL MAAL

Likewise, Hazrat Umar رَضِيَ اللهُ عَنْهُ was once suffering from a certain illness for which honey was prescribed as a treatment and medication. However, the honey which he required was in the Baytul Maal. Hence, Hazrat Umar رَضِيَ اللهُ عَنْهُ ascended the mimbar and sought permission from the people to use the honey saying, “If you permit me to take some of the honey, I will do so. Otherwise, I consider it haraam upon myself to take it (without your

³⁶ الزهد للإمام احمد بن حنبل ص ٦٢٣

permission).” Upon his request, the people permitted him to take the honey.³⁷

HAZRAT UMAR رَضِيَ اللَّهُ عَنْهُ ABSTAINING FROM BORROWING MONEY OF THE BAYTUL MAAL

After becoming the Khalifah, Hazrat Umar رَضِيَ اللَّهُ عَنْهُ would still occasionally engage in trade. On one occasion, Hazrat Umar رَضِيَ اللَّهُ عَنْهُ was preparing a trade caravan to travel to Syria. However, since he required some wealth to finance the caravan, he sent a messenger to Hazrat Abdur Rahmaan bin Awf رَضِيَ اللَّهُ عَنْهُ, requesting a loan of four thousand dirhams.

When the messenger placed the request before Hazrat Abdur Rahmaan bin Awf رَضِيَ اللَّهُ عَنْهُ, he replied, “Tell Umar رَضِيَ اللَّهُ عَنْهُ that he can take the money from the Baytul Maal (public treasury). Thereafter, when the trade caravan returns and the goods are sold, he can repay that amount to the Baytul Maal.”

The messenger returned to Hazrat Umar رَضِيَ اللَّهُ عَنْهُ and conveyed the response of Hazrat Abdur Rahmaan bin Awf رَضِيَ اللَّهُ عَنْهُ to him. On hearing his response, Hazrat Umar رَضِيَ اللَّهُ عَنْهُ was displeased. Thereafter, when he met Hazrat Abdur Rahmaan رَضِيَ اللَّهُ عَنْهُ, he said to him, “Are you the one who said that I should take the money from the Baytul Maal? If I have to die before the caravan returns with the money, then you people will say, ‘Ameerul Mu’mineen took this amount from the Baytul Maal. Leave it for him (i.e. do not repay it from his estate). In that case, I will be made to account for it on the

³⁷ الطبقات الكبرى لابن سعد ٢٠٩/٣

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day of Qiyaamah! I am not prepared to do this! That is why I wished to loan the money from a man who is particular regarding his monetary affairs, so that in the case of my demise, he will claim the amount from my estate (and I will not be taken to task on the day of Qiyaamah).”³⁸

HAZRAT ALI رَضِيَ اللهُ عَنْهُ ABSTAINING FROM THE WEALTH OF THE BAYTUL MAAL

Antarah رَحِمَهُ اللهُ narrates:

On one occasion, I came to visit Hazrat Ali رَضِيَ اللهُ عَنْهُ in Khawarnaq (a place in Kufah). At that time, Hazrat Ali رَضِيَ اللهُ عَنْهُ was wearing an old shawl and his body was shivering on account of the cold.

I said to him, “O Ameerul Mu’mineen! Allah تَبَارَكَ وَتَعَالَى has allotted a share for you and your family from the public wealth of the Baytul Maal, yet you are shivering from the cold! (i.e. why do you not use some wealth from the Baytul Maal to purchase warm clothing for yourself?)”

Hazrat Ali رَضِيَ اللهُ عَنْهُ replied, “By Allah! I will not take anything from the wealth of the people! This shawl that I am wearing is the one which I brought with me from my house in Madinah Munawwarah.”³⁹

³⁸ الطبقات الكبرى ٢١١/٣

³⁹ البداية والنهاية ٤/٨

EXERCISING CAUTION IN PUBLIC WEALTH

HAZRAT MOULANA INAAYAT AHMAD رَحْمَةُ اللَّهِ AND MOULANA KHALEEL AHMAD SAHAARANPURI رَحْمَةُ اللَّهِ

Hazrat Moulana Inaayat Ahmad رَحْمَةُ اللَّهِ (the principal of Mazaahirul Uloom) and Hazrat Moulana Khaleel Ahmad Sahaaranpuri رَحْمَةُ اللَّهِ would abstain from using any item of the madrasah for their personal benefit. In fact, such was their level of precaution in this regard that they would not sit on the madrasah carpet unless they were engaged in some work for the madrasah.⁴⁰

EXERCISING CAUTION WHEN DEALING WITH PUBLIC WEALTH

Hazrat Shaikh Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ once mentioned:

Hazrat Moulana Abdul Qadir Raipuri رَحْمَةُ اللَّهِ would say, “Managing a Deeni institute causes me more fear and concern than any other responsibility. The reason for my fear is that if a person is employed by someone and is negligent and dishonest to his employer, he may easily be forgiven through seeking forgiveness from his employer.

“However, when it comes to the wealth and funds of Deeni institutes (or Deeni organizations), then we are not the owners of this wealth. Rather, we are only appointed as trustees of this wealth and are responsible to ensure that it is being managed correctly.

“Hence, even if we forgive a person for abusing the wealth of a Deeni organization, he will not be forgiven, and nor do we have the

⁴⁰ آداب المتعلمين ص ۲۲-۲۳

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right to forgive him. We do not have the right to forgive him as the wealth does not belong to us. Instead, the wealth is the wealth of the general public which has been donated for the cause of Deen. Therefore, I urge you all to exercise utmost caution in regard to the wealth of Deeni institutes (or Deeni organizations).”

Hazrat Shaikh رَحْمَةُ اللَّهِ then mentioned:

Once, I went to Pakistan. On that occasion, Mufti Shafee’ Saheb رَحْمَةُ اللَّهِ said to me, “There is one section in your kitaab, Aap Beeti, regarding the practices of our seniors which highlight the extreme caution they exercised when dealing with the wealth of Deeni institutes. I have placed great importance on this being read to all the ustaads (teachers) and employees of the madrasah and it has had a great effect on them. May Allah تَبَارَكَ وَتَعَالَى make it a means of benefit to all.”⁴¹

⁴¹ ملفوظات حضرت شيخ ١٢٤/٢

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Concern for Accountability in the Hereafter

HAZRAT UMAR رَضِيَ اللَّهُ عَنْهُ PERSONALLY ATTENDING TO THE CAMELS OF ZAKAAT

A freed slave of Hazrat Uthmaan رَضِيَ اللَّهُ عَنْهُ narrates the following:

I was once with Hazrat Uthmaan رَضِيَ اللَّهُ عَنْهُ in Aaliyah (a place near Madinah Munawwarah) on a hot summer's day, seeing to some of his affairs, when we caught sight of a man who was herding two young camels before him. The heat on that day was so intense that it seemed to form a thick layer that blanketed the earth.

Seeing this man herding the camels in the extreme heat, Hazrat Uthmaan رَضِيَ اللَّهُ عَنْهُ exclaimed, "Why did he not remain in Madinah Munawwarah until it became cooler? He could have emerged after the heat subsided!" Hazrat Uthmaan رَضِيَ اللَّهُ عَنْهُ next instructed me to find out who this man was. When I looked at him, I saw a man whose head was covered with a shawl. Shortly thereafter, the man drew nearer and Hazrat Uthmaan رَضِيَ اللَّهُ عَنْهُ repeated his instruction. I therefore looked at the man again and informed Hazrat Uthmaan رَضِيَ اللَّهُ عَنْهُ that it was none other than Ameerul Mu'mineen, Hazrat Umar رَضِيَ اللَّهُ عَنْهُ!

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On hearing this, Hazrat Uthmaan رَضِيَ اللَّهُ عَنْهُ was surprised and extended his head from the opening of his tent. As soon as his head emerged into the open, however, it was enveloped by a gust of hot air, causing him to hastily withdraw into the shelter of the tent. When Hazrat Umar رَضِيَ اللَّهُ عَنْهُ finally came in line with Hazrat Uthmaan رَضِيَ اللَّهُ عَنْهُ, he asked Hazrat Umar رَضِيَ اللَّهُ عَنْهُ, “Why have you come out at this hour?” Hazrat Umar رَضِيَ اللَّهُ عَنْهُ replied, “Two young camels from the animals of zakaat lingered behind and got separated from the rest of the herd. I fear that they will be harmed due to which Allah تَبَارَكَ وَتَعَالَى will question me and hold me responsible. I am therefore trying to get them to the pasture safely.”

Hearing this, Hazrat Uthmaan رَضِيَ اللَّهُ عَنْهُ said, “O Ameerul Mu’mineen! Come and drink some water and rest in the shade. My slave will see to the camels for you!” However, Hazrat Umar رَضِيَ اللَّهُ عَنْهُ refused to accept the offer and replied, “Return to your shade!” When Hazrat Uthmaan رَضِيَ اللَّهُ عَنْهُ offered for the second time, Hazrat Umar رَضِيَ اللَّهُ عَنْهُ again refused and continued walking on in the heat, herding the camels before him.

On that occasion, Hazrat Uthmaan رَضِيَ اللَّهُ عَنْهُ remarked, “The one who wishes to see a person who is capable (of fulfilling the duty) and completely trustworthy should look no further than Umar رَضِيَ اللَّهُ عَنْهُ!” (making reference to the verse of the Quraan Majeed which explains that the best employee is the one who possesses these two qualities).⁴²

⁴² أسد الغابة ٣/٦٦٨

HAZRAT UMAR BIN ABDIL AZEEZ رَحْمَةُ اللَّهِ
POSSESSING INSUFFICIENT WEALTH TO PURCHASE
GRAPES

On one occasion, Hazrat Umar bin Abdil Azeez رَحْمَةُ اللَّهِ asked his wife, Hazrat Faatimah رَحْمَةُ اللَّهِ, whether she could give him a dirham so that he could buy grapes. When she replied that she did not possess even a dirham, he next asked her if she had any small change which she could give him. Hazrat Faatimah رَحْمَةُ اللَّهِ again replied that she did not have anything to give him.

On realizing that Hazrat Umar bin Abdil Azeez رَحْمَةُ اللَّهِ himself did not have any money, she exclaimed, “You are the leader of the Muslims yet you are unable to acquire a dirham?” Hazrat Umar bin Abdil Azeez رَحْمَةُ اللَّهِ replied, “Living in poverty is easier than dragging chains in Jahannum (on account of utilizing the people’s wealth, entrusted to the public treasury, for one’s personal luxuries).”⁴³

HAZRAT UMAR BIN ABIL AZEEZ رَحْمَةُ اللَّهِ NOT
ALLOWING HIS FAMILY TO ENJOY THE WEALTH OF
THE PUBLIC

After performing the Esha Salaah, Hazrat Umar bin Abdil Azeez رَحْمَةُ اللَّهِ would visit his daughters and spend some time with them.

One particular night, however, when Hazrat Umar bin Abdil Azeez رَحْمَةُ اللَّهِ went to visit them, he was surprised to find that all his daughters covered their mouths with their hands and avoided him!

سیر أعلام النبلاء ۱۳۴/۵⁴³

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Hazrat Umar bin Abdil Azeez رَحْمَةُ اللَّهِ turned to the servant and asked her in concern, “What is the matter with them?” The servant replied, “For supper, they did not have any food besides lentils and onions. They are avoiding you as they fear that you will be inconvenienced if the stench of the onions reaches you through their breath.”

When he heard this, Hazrat Umar bin Abdil Azeez رَحْمَةُ اللَّهِ began to weep and said to his daughters, “Where is the good in you enjoying the best of varieties of foods if it results in your father being dragged to Jahannum? (on account of the food being purchased using the money of the people)” Hearing his excuse, his daughters also thought of the Hereafter and began to weep.⁴⁴

HAZRAT UMAR BIN ABDIL AZEEZ رَحْمَةُ اللَّهِ ABSTAINING FROM USING THE WOOD OF THE PUBLIC KITCHEN

Hazrat Umar bin Abdil Azeez رَحْمَةُ اللَّهِ had a servant who would bring him a jug of warm water in order for him to perform wudhu. One day, he asked the servant, “Do you take this water to the public kitchen in order to warm it and bring it to me?” When the servant replied in the affirmative, Hazrat Umar bin Abdil Azeez رَحْمَةُ اللَّهِ said, “You have ruined me (by utilizing public facilities for my personal benefit)!”

He thereafter instructed Muzaahim to warm the jug of water in order to observe the amount of wood that needed to be burned to

⁴⁴ سيرة عمر بن عبد العزيز لابن عبد الحكيم ص ٥٤

do so. After the amount of wood required to heat the jug of water had been determined, he next calculated the number of days in which the servant had heated the water in the public kitchen. Finally, he instructed that the corresponding amount of wood should be returned to the public kitchen.⁴⁵

HAZRAT UMAR BIN ABDIL AZEEZ رَحْمَةُ اللَّهِ عَلَيْهِ وَسَلَّمَ USING HIS OWN LAMP FOR PERSONAL AFFAIRS

Muslim رَحْمَةُ اللَّهِ عَلَيْهِ وَسَلَّمَ narrates:

On one occasion, I visited Hazrat Umar bin Abdil Azeez رَحْمَةُ اللَّهِ عَلَيْهِ وَسَلَّمَ during the night. On entering, I found that a candle was burning and he was seated with a scribe, attending to the affairs of the Muslims. After he had completed his work, the scribe departed and the candle was extinguished, as it was a candle from the Baytul Maal and he only used it for the work of the Muslims, not for attending to his own affairs. Thus, another lamp was brought (from the home of Hazrat Umar bin Abdil Azeez رَحْمَةُ اللَّهِ عَلَيْهِ وَسَلَّمَ).

I then drew close to Hazrat Umar bin Abdil Azeez رَحْمَةُ اللَّهِ عَلَيْهِ وَسَلَّمَ and saw that his kurta had been patched between the shoulder blades. He then attended to me using the light of his own lamp.⁴⁶

⁴⁵ سيرة عمر بن عبد العزيز لابن عبد الحكيم ص ٤٥

⁴⁶ صفة الصفوة ١/٤٠٤

HAZRAT UMAR BIN ABDIL AZEEZ رَحْمَةُ اللَّهِ NOT ALLOWING HIS SON TO EAT AN APPLE FROM PUBLIC WEALTH

Once, while Hazrat Umar bin Abdil Azeez رَحْمَةُ اللَّهِ was distributing apples which had been received as spoils of war between the Muslims, his young son came, took an apple and began to eat it. As soon as Hazrat Umar bin Abdil Azeez رَحْمَةُ اللَّهِ saw this, he snatched the apple from the child's mouth and disciplined him. The child ran to his mother crying, so she had an apple purchased from the market and gave it to the child to eat.

Later, on returning home, Hazrat Umar bin Abdil Azeez رَحْمَةُ اللَّهِ perceived the smell of apple and asked his wife, "O Faatimah! Did you receive anything from the spoils of war?" She replied in the negative, and told him how she had bought an apple for her son because he was crying for an apple.

When Hazrat Umar bin Abdil Azeez رَحْمَةُ اللَّهِ heard this, he said, "By Allah! Snatching the apple from my son was as painful as snatching it from my own heart, but I had to do it, for I do not want my reward by Allah تَبَارَكَ وَتَعَالَى to be destroyed on account of an apple which belongs to the general Muslims."⁴⁷

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Adherence to the Sunnah

The trustee should regard himself as the representative of Hazrat Rasulallah ﷺ in upholding the effort of Deen that is entrusted to him.

Hence, he should endeavour to adhere to the sunnah in fulfilling the effort as well as in all other facets of his life. He will only be regarded as the true representative of Hazrat Rasulallah ﷺ if his life conforms to the sunnah in all respects.

Similarly, he should make an effort to guide others towards the sunnah and revive Deen in totality.

When we study the lives of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ, we find that they tried their best to emulate Hazrat Rasulallah ﷺ in their living standard, which is quite difficult for the people of today to follow. However, it should be understood that it is only when one moderates his life that he will be able to render assistance to mankind by spending his extra wealth on the creation, thereby being an asset to the community

Though Shari'ah has given one the permission to enjoy his wealth by spending it in halaal avenues, Shari'ah has commanded that one fulfill the needs of the creation in accordance to the prescribed

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sequence of priority which Allah تَبَارَكَ وَتَعَالَى has shown in the Quraan Majeed.

يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ مَا أَنْفَقْتُمْ مِنْ خَيْرٍ فَلِلْوَالِدَيْنِ وَالْأَقْرَبِينَ وَالْيَتَامَى وَالْمَسْكِينِ وَ

ابْنِ السَّبِيلِ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٧٥﴾

They ask you (O Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) as to what they should spend.

Say, "Whatever good you spend should be for parents, kinsmen, orphans, the needy and the traveller; and whatever good you do, Allah تَبَارَكَ وَتَعَالَى is all-aware of it."⁴⁸

In this verse of the Quraan Majeed, Allah تَبَارَكَ وَتَعَالَى mentions the various avenues of charity and spending. Hence, in accordance to the rights of the creation upon him, he is commanded to spend his wealth upon them. He should give preference to parents over other family members, and lastly, he should also be concerned about fulfilling the needs of the creation.

All this will only be possible when he moderates his life and leads a life conforming to the mubaarak sunnah of Hazrat Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

In Surah Israa, after condemning those who squander their wealth or are wasteful and extravagant, Allah تَبَارَكَ وَتَعَالَى commands one to spend wealth upon his family as well as the poor and destitute.

The commentators of the Quraan Majeed explain that the link between Allah تَبَارَكَ وَتَعَالَى first condemning extravagance and wastefulness in spending, and thereafter commanding one to spend on his family, etc. is that if one squanders and wastes his wealth,

⁴⁸ سورة البقرة: ٢١٥

then he will not be able to fulfil the rights that are due upon him in regard to his family and the poor Muslims.

Below are examples of the Sahaabah رَضِيَ اللهُ عَنْهُمْ, Taabi'een رَضِيَ اللهُ عَنْهُمْ and pious predecessors adhering to the sunnah in leading lives of simplicity.

HAZRAT ABU BAKR رَضِيَ اللهُ عَنْهُ REDUCING HIS ALLOWANCE FROM THE BAYTUL MAAL

On one occasion, Hazrat Abu Bakr's رَضِيَ اللهُ عَنْهُ wife said to him, "I would like to have a sweet dish." Hazrat Abu Bakr رَضِيَ اللهُ عَنْهُ replied, "I do not have money to arrange for the dish." His wife said, "If you permit, I shall try to save something daily from our allowance, which will someday make enough to enable us to prepare the sweet dish."

Hazrat Abu Bakr رَضِيَ اللهُ عَنْهُ agreed to this, and after some time, a little money was saved. When his wife brought him the money to make purchases for the sweet dish, he said, "It seems that we have received so much over and above our needs." He then deposited the saving in the Baytul Maal, and for the future, got his allowance reduced by the amount saved by his wife.

SIMPLICITY OF HAZRAT UMAR رَضِيَ اللهُ عَنْهُ AFTER BECOMING THE KHALIFAH

When Hazrat Umar رَضِيَ اللهُ عَنْهُ became the Khalifah, a small amount of wealth was fixed as his daily allowance from the Baytul Maal with the mashwarah (consultation) of the Sahaabah رَضِيَ اللهُ عَنْهُمْ. After some time, some Sahaabah رَضِيَ اللهُ عَنْهُمْ, including Hazrat Ali رَضِيَ اللهُ عَنْهُ, Hazrat

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Uthmaan رَضِيَ اللهُ عَنْهُ, Hazrat Zubair رَضِيَ اللهُ عَنْهُ and Hazrat Talhah رَضِيَ اللهُ عَنْهُ proposed that the allowance of Hazrat Umar رَضِيَ اللهُ عَنْهُ should be increased, as it was barely sufficient for his needs. However, each person felt reluctant to present the suggestion to Hazrat Umar رَضِيَ اللهُ عَنْهُ.

The Sahaabah thus approached Ummul Mu'mineen, Hazrat Hafsa رَضِيَ اللهُ عَنْهَا, the daughter of Hazrat Umar رَضِيَ اللهُ عَنْهُ, and requested her to put forward the suggestion to Hazrat Umar رَضِيَ اللهُ عَنْهُ without mentioning their names to him.

When Hazrat Hafsa رَضِيَ اللهُ عَنْهَا mentioned the suggested proposal to Hazrat Umar رَضِيَ اللهُ عَنْهُ, he became upset and asked, "Who are the people who are making this suggestion?" Hazrat Hafsa رَضِيَ اللهُ عَنْهَا responded, "First let me know your opinion on this matter."

Hazrat Umar رَضِيَ اللهُ عَنْهُ replied, "If I knew who these people were, I would discipline them! O Hafsa! Tell me - what was the best clothing of Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in your house?" Hazrat Hafsa رَضِيَ اللهُ عَنْهَا answered, "It was a pair of reddish brown clothes, which Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ wore on Friday or while receiving an envoy."

Hazrat Umar رَضِيَ اللهُ عَنْهُ then asked, "What was the best food that Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ever partook of at your house?" Hazrat Hafsa رَضِيَ اللهُ عَنْهَا replied, "The only food that we used to partake of was simple barley bread. One day, I anointed a piece of bread with the sediments from an empty butter tin, and he ate it with relish and offered it to others as well."

Hazrat Umar رَضِيَ اللهُ عَنْهُ further asked, "What was the best bedding that Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ever used in your house?" Hazrat Hafsa رَضِيَ اللهُ عَنْهَا answered, "It was a piece of thick cloth. In summer, it was

spread into four layers, and in winter, into two. He would spread half the cloth underneath him and cover himself with the other half.”

Hazrat Umar رَضِيَ اللهُ عَنْهُ then said, “O Hafsah! Go and tell those people that Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, through his personal example, has set a standard, and it is my duty to follow him. The example of my two companions (viz. Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and Hazrat Abu Bakr رَضِيَ اللهُ عَنْهُ) and I is like that of three men travelling on the same road. The first man started with certain provisions and reached the goal. The second followed the first and joined him. Now the third is on his way. If he follows their way, he will also join them, otherwise he will never reach them.”⁴⁹

Such was the life of the person who was feared by the kings and the monarchs of the world. What a simple life he led! All this was in adherence to the mubaarak sunnah of Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

THE SIMPLICITY OF HAZRAT UTHMAAN رَضِيَ اللهُ عَنْهُ

Hazrat Shurahbeel bin Muslim رَضِيَ اللهُ عَنْهُ mentions that Hazrat Uthmaan رَضِيَ اللهُ عَنْهُ would feed the people the food of rulers (i.e. food of a superior quality). After feeding the people, Hazrat Uthmaan رَضِيَ اللهُ عَنْهُ would enter his home and partake of simple foods such as vinegar and olive oil.”⁵⁰

Hazrat Maimoon bin Mahraan رَضِيَ اللهُ عَنْهُ narrates from Hamdaani that he had seen Hazrat Uthmaan رَضِيَ اللهُ عَنْهُ mounted on his mule while his

⁴⁹ الكامل في التاريخ ٣٥٢/٢

⁵⁰ حلية الأولياء ٩٨/١

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slave, Naa'il, was mounted on the same mule behind him. This incident occurred at a time when Hazrat Uthmaan رَضِيَ اللهُ عَنْهُ was the Khalifah of the Muslims.⁵¹

⁵¹ حلية الأولياء ٩٩/١

CHAPTER EIGHT

Safeguarding One's Deen

The trustee should conduct in such a manner that he saves himself from people's suspicions and doubts regarding himself. Hence, there should be transparency in his dealings, and in everything that he does, he should refrain from doing anything that is doubtful or impermissible.⁵²

If he conducts in this manner, people will gain confidence in him and trust him, and Allah تَبَارَكَ وَتَعَالَى will bless all his efforts with barakah.

If there is a need to deal with women, then he should get his wife or some other female mahram to interact with them on his behalf. He should not be in seclusion with a non-mahram woman at any time, and he should ensure that he does not compromise on the laws of purdah.⁵³

⁵² عن عامر قال: سمعت النعمان بن بشير يقول: سمعت رسول الله صلى الله عليه وسلم يقول: الحلال بين والحرام بين وبينهما مشبهات لا يعلمها كثير من الناس فمن اتقى المشبهات استبرأ لدينه وعرضه ومن وقع في الشبهات كراع يزعى حول الحمى يوشك أن يواقعها ألا وإن لكل ملك حمى ألا إن حمى الله في أرضه محارمه ألا وإن في الجسد مضغة إذا صلحت صلح الجسد كله وإذا فسدت فسد الجسد كله ألا وهي القلب (صحيح البخاري، الرقم: ٥٢)

⁵³ عن عقبية بن عامر أن رسول الله صلى الله عليه وسلم قال: إياكم والدخول على النساء فقال رجل من الأنصار: يا رسول الله أفرايت الحمى قال: الحمى الموت (سنن الترمذي، الرقم: ١١٧١ وقال: هذا حديث حسن صحيح)

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HAZRAT ABDULLAH BIN RAWAAHAH رَضِيَ اللَّهُ عَنْهُ REFRAINING FROM BRIBERY

In the blessed era of Hazrat Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, there were certain Jews who had agreed to pay a certain percentage of their crop to the Muslims. Hazrat Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ thus would send Hazrat Abdullah bin Rawaahah رَضِيَ اللَّهُ عَنْهُ to the Jews, before the harvest, to calculate the crop that was expected to grow, so that Hazrat Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would know how much the Jews were supposed to pay.

Once, before Hazrat Abdullah bin Rawaahah رَضِيَ اللَّهُ عَنْهُ came to the Jews, they gathered some of their womenfolk's jewellery. When he arrived, they presented it to him and said, "This is for you. Be lenient to us in your calculation and overlook in your estimation." Hazrat Abdullah bin Rawaahah رَضِيَ اللَّهُ عَنْهُ immediately addressed them saying, "O Jews! You are the most hated and despised of Allah's تَبَارَكَ وَتَعَالَى creation to me! However, even my hatred for you will not cause me to oppress you (by stipulating on you more than is really due). As for the bribe that you offered me, it is filth, and we Muslims do not consume filth."

Hearing this, the Jews exclaimed, "It is on account of this justice of Islam that the heavens and earth continue!"⁵⁴

عن ابن عمر قال خطبنا عمر بالجابية فقال يا أيها الناس إني قمت فيكم كقيام رسول الله صلى الله عليه وسلم فينا فقال: أوصيكم بأصحابي ثم الذين يلونهم ثم الذين يلونهم ثم يفشو الكذب حتى يحلف الرجل ولا يستحلف ويشهد الشاهد ولا يستشهد ألا لا يخلون رجل بامرأة إلا كان ثالثهما الشيطان عليكم بالجماعة وإياكم والفرقة فإن الشيطان مع الواحد وهو من الاثنين أبعد من أراد بحبوة الجنة فليزم الجماعة من سرتة حسنته وساءتة سيئته فذلك المؤمن (سنن الترمذي، الرقم: ٢١٦٥ وقال: هذا حديث حسن صحيح غريب من هذا الوجه)

⁵⁴ موطأ الإمام محمد، الرقم: ٨٣٢

IMAAM ABU HANEEFAH رَحْمَةُ اللَّهِ SAFEGUARDING HIS DEEN

Khaarijah bin Mus'ab رَحْمَةُ اللَّهِ mentions the following incident regarding the high level of piety which he witnessed in Imaam Abu Haneefah رَحْمَةُ اللَّهِ. Before leaving for hajj, he needed to leave his slave girl with a trustworthy person. Hence, he came to Imaam Abu Haneefah رَحْمَةُ اللَّهِ and requested him to look after his slave girl as a trust.

Khaarijah رَحْمَةُ اللَّهِ says:

I remained in Makkah Mukarramah for approximately four months, and upon my return, I asked Imaam Abu Haneefah رَحْمَةُ اللَّهِ, “How did you find the work and character of this slave girl?”

He replied, “The person who studies the Quraan Majeed and acquires the knowledge of halaal and haraam for the benefit of the people (i.e. he is engaged in the service of Deen) needs to safeguard himself from falling into fitnah and sin. By Allah! From the time you left, until the time you returned, I did not look at your slave girl!”⁵⁵

IMAAM ABU HANEEFAH رَحْمَةُ اللَّهِ BEING CONCERNED ABOUT THE PROPERTY OF OTHERS

Imaam Abu Haneefah رَحْمَةُ اللَّهِ was once owed an amount of money by a certain fire worshipper. When Imaam Abu Haneefah رَحْمَةُ اللَّهِ went to the house of the fire worshipper to request payment, and arrived at the door, then mistakenly, he stepped on some impurity which was

⁵⁵ أخبار أبي حنيفة وأصحابه ص ٤٩

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on the ground, causing it to stick to his sandal. Imaam Abu Haneefah رَحْمَةُ اللَّهِ شook the sandal to remove the impurity, and the impurity accidentally fell onto the wall of the fire worshipper's house. Imaam Abu Haneefah رَحْمَةُ اللَّهِ was greatly worried and perturbed. He felt that if he left the impurity on the wall, it would cause the wall to appear unsightly, and if he scraped it off, then some portion of the sand of the wall would also be removed, thereby damaging the wall.

In this state of concern, Imaam Abu Haneefah رَحْمَةُ اللَّهِ knocked on the door. When the fire worshipper came out to meet Imaam Abu Haneefah رَحْمَةُ اللَّهِ, he was worried that Imaam Abu Haneefah رَحْمَةُ اللَّهِ had come to collect the outstanding money, and thus began to make excuses. However, Imaam Abu Haneefah رَحْمَةُ اللَّهِ said to him, "We have a problem at hand that is far more important than the money you owe me. By mistake, the impurity from my shoe came onto your wall. I am concerned regarding how I will be able to clean it without causing any damage to your wall." When the fire worshipper had seen the character of Imaam Abu Haneefah رَحْمَةُ اللَّهِ and the quality of amanah within him, he was greatly affected and said, "Before purifying the wall, I wish to purify my heart and life by accepting Islam." Saying this, he immediately brought Imaan and accepted Islam.⁵⁶

⁵⁶ التفسير الكبير للرازي ٢٠٤/١

CHAPTER NINE

Taqwa

It is essential for the trustee to inculcate taqwa in his life and dealings. Taqwa refers to the fear of Allah تَبَارَكَ وَتَعَالَى, and hence it is the core of all good. If he inculcates the quality of taqwa, it will enable him to fulfill the rights and obligations of Deen and of each person in the best manner.

There are many examples of our pious predecessors which demonstrate the high levels of taqwa which they upheld in their lives. In many cases, even though they were not responsible and liable for some monetary loss, they took it on themselves to compensate for the loss from their own money.

HAZRAT MOULANA MUHAMMAD MUNEER NANOTWI رَحْمَةُ اللَّهِ REPLACING STOLEN WEALTH FROM HIS OWN WEALTH

Hazrat Moulana Muhammad Muneer Nanotwi رَحْمَةُ اللَّهِ was the principal of Darul Uloom Deoband.

On one occasion, he took 250 rupees and went to Delhi to print the annual madrasah report. However, it so happened that during the journey, without any negligence from his side, the money was stolen from him.

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Hazrat Moulana رَحْمَةُ اللهِ did not inform anyone regarding the theft. Instead, he returned home and sold a property that he owned together with some other assets. He then took 250 rupees from his money, received from the sale, and went to Delhi. He then printed the reports with his own money and brought them back to Deoband.

A few days later, the other staff of the madrasah came to know of what had transpired. They then wrote a letter to Hazrat Moulana Rasheed Ahmad Gangohi رَحْمَةُ اللهِ, informing him of the incident and asking him whether the madrasah should be liable for the loss and compensate Moulana Muhammad Muneer رَحْمَةُ اللهِ.

Hazrat Moulana Gangohi رَحْمَةُ اللهِ replied that since the madrasah money was an amaanah (a trust) in the care of Moulana Muhammad Muneer رَحْمَةُ اللهِ, and the loss of the money was not due to his negligence, he is not liable for the loss, and the madrasah should compensate him.

On receiving this ruling, the madrasah attempted to pay the money back to Moulana Muhammad Muneer رَحْمَةُ اللهِ and even showed him the fatwa (ruling) of Moulana Gangohi رَحْمَةُ اللهِ.

On reading the fatwa, he said, “Did Moulana Gangohi رَحْمَةُ اللهِ study Fiqh for my sake, and learn these masaa’il for my sake? Place your hand on your heart and solemnly ask yourself that if Moulana Gangohi رَحْمَةُ اللهِ himself was in my situation, would he take the money? After spending his own money, he would definitely not take

the amount back from the madrasah! I will never accept the money!”⁵⁷

HAZRAT MOULANA AHMAD ALI MUHADDITH SAHAARANPURI رَحْمَةُ اللَّهِ PAYING FOR THE TAXI WITH HIS OWN MONEY

Hazrat Moulana Ahmad Ali Sahaaranpuri رَحْمَةُ اللَّهِ was a great Muhaddith who had grown up in Calcutta. Hence, the people of Calcutta were well acquainted with him, due to which he was often sent to Calcutta from the side of the madrasah to collect funds.

Whenever Hazrat Moulana رَحْمَةُ اللَّهِ went to Calcutta, then on his return, he would give a meticulous account of the journey and expenses.

Hazrat Shaikhul Hadith, Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ, mentions, “I have always read his accounts in the madrasah records with great interest and envy. It clearly showed the precaution of our elders which is in contrast to the negligence of people today.

“In one of his accounts, he attached a note stating, ‘I went to a certain place to meet a friend, and although I received various contributions there – more than I had ever hoped and expected – since the aim of going there was to meet a friend, I feel it necessary that I should pay the cost of that portion of the journey.’”⁵⁸

⁵⁷ ارواح ثلاثه ص ۳۰۲

⁵⁸ آپ بیتی ۱۹۳/۶

HAZRAT MOULANA MUHAMMAD MAZHAR رَحْمَةُ اللَّهِ DEDUCTING FROM HIS SALARY

Hazrat Moulana Muhammad Mazhar Saheb رَحْمَةُ اللَّهِ was a great Aalim after whom Madrasah Mazaahirul Uloom in Sahaaranpur was named.

During his teaching hours, if anyone came to visit him and speak to him, he would immediately take note of the time when he commenced speaking to the person.

He would record the time spent in conversation with the person, and would write it on a piece of paper which he kept in his kitaab. Similarly, if he was forced to engage in some other matter which was unrelated to his teaching duties, he would also make a note of it.

At the end of the month, he would add and calculate all the minutes. If he found that the minutes added up to less than half a day, he would instruct that the salary of half a day be deducted from his monthly salary. If he found that the minutes added up to more than half a day, he would instruct that one day's salary be deducted from his monthly salary. However, if anyone came to ask him a fatwa, he would not note the time, as this related to his madrasah duties.⁵⁹

⁵⁹ آپ بیٹی ۱۹۴/۶

MOULANA KHALEEL AHMAD SAHAARANPURI رَحْمَةُ اللَّهِ REFUSING A SALARY

Hazrat Moulana Khaleel Ahmad Sahaaranpuri رَحْمَةُ اللَّهِ returned to India in 1334 A.H. after having resided in Hijaz for a whole year.

He had become ill, and hence, he asked the madrasah to exempt him from accepting a salary, as he feared that his ill health and weakness would not allow him to fulfil his duties properly.

He said, “In my absence, Moulana Yahya رَحْمَةُ اللَّهِ has been teaching my classes on my behalf, and he did not accept any salary for teaching. We both used to teach more than one teacher normally does. However, since he has now passed away and I will not be able to perform my duties fully to the madrasah, I feel reluctant to accept a salary from the madrasah.”⁶⁰

HAZRAT MOULANA KHALEEL AHMAD SAHAARANPURI رَحْمَةُ اللَّهِ NOT SITTING ON THE CARPET OF THE MADRASAH WHEN SPEAKING TO FRIENDS

When Hazrat Moulana Khaleel Ahmad Sahaaranpuri رَحْمَةُ اللَّهِ was teaching, he would normally sit on a woollen carpet. After the lessons were over, if one of his relatives or some notable person came to speak to him, he would move off the carpet and say, “The

⁶⁰ آپ بیقی ۱۹۴/۶

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madrasah has allowed me to sit on this woollen carpet for the purpose of teaching, not for my personal use.”⁶¹

HAZRAT MOULANA INAAYAT ALI رَحْمَةُ اللَّهِ كEEPING A SEPARATE INKPOT FOR PERSONAL USE

In the office of the principle, Hazrat Moulana Inaayat Ali رَحْمَةُ اللَّهِ, there used to be two ink pots with pens. One inkpot was for his personal use and the other belonged to the madrasah and was for the benefit of the madrasah. If Hazrat Moulana رَحْمَةُ اللَّهِ ever needed to write a personal letter, he would ensure that he used his own pen and inkpot and refrained from using the madrasah’s pen and inkpot.⁶²

HAZRAT MOULANA ASHRAF ALI THANWI رَحْمَةُ اللَّهِ RETURNING UNUSED WATER

It is recorded in ‘Ashrafus Sawaanih’ (the biography of Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ), that whenever Hazrat Thanwi رَحْمَةُ اللَّهِ took warm water from the masjid boiler to perform wudhu, then if any water remained in the jug after completing the wudhu, he would pour the unused water back into the boiler so that the water of the masjid should not be wasted.”⁶³

From this, we understand that our pious predecessors were extremely particular regarding the things of the masjid. Hence,

⁶¹ آداب المتعلمين ص ۲۲

⁶² آپ بیٹی ۱۹۵/۶

⁶³ آپ بیٹی ۲۰۱/۶

they did not allow anything to be wasted, as they knew that they will be held accountable for it in the court of Allah تَبَارَكَ وَتَعَالَى.

In our context, we should try to make wudhu at home, before coming to the masjid. If we need to make wudhu in the masjid, then we must ensure that we do not waste water while making wudhu.⁶⁴ Similarly, we should be cautious in the use of the lights, fans, air-conditioners and other facilities of the masjid.

⁶⁴ عن عبد الله بن عمرو أن رسول الله صلى الله عليه وسلم مر بسعد وهو يتوضأ فقال: ما هذا السرف فقال: أي الوضوء إسراف قال: نعم وإن كنت على نحر جار (سنن ابن ماجه، الرقم: ٤٢٥ ، وقال البوصري: هذا إسناد ضعيف لضعف حبي بن عبد الله وعبد الله بن لبيعة)

CHAPTER TEN

Transparency in Dealings and Referring to the Ulama

The trustee of the masjid should ensure that his dealings conform to Shari'ah and are transparent and clear. For this, he should refer to the Ulama and seek guidance before he does anything or passes any decision.

When we study the lives of the Sahaabah رَضِيَ اللهُ عَنْهُمْ, Taabi'een رَحِمَهُمُ اللهُ and pious predecessors, we find that this was a glaring feature and salient quality in their lives – that they referred to the rightly-guided Ulama, thereby maintaining clarity and transparency in their dealings.

Through referring to the Ulama, one will ensure that one remains on the path of the sunnah and does not deviate from the straight path, resulting in confusion in Deen and suspicion being created in the minds of people.

HAZRAT ABU BAKR رَضِيَ اللَّهُ عَنْهُ REFERRING TO THE SAHAABAH رَضِيَ اللَّهُ عَنْهُمْ REGARDING THE GRANDMOTHER'S INHERITANCE

Hazrat Qubaisah bin Zu'aib رَضِيَ اللَّهُ عَنْهُ reports that on one occasion, during the Khilaafah of Hazrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ, a certain person passed away. Thereafter, his grandmother came to Hazrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ, requesting her share of the inheritance.

Hazrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ said to her, “There is no share stipulated for you in the Kitaab of Allah تَبَارَكَ وَتَعَالَى, and neither do I know of any share stipulated for you in the Ahaadith of Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Hence, give me some time in which I may enquire from the other Sahaabah رَضِيَ اللَّهُ عَنْهُمْ regarding this mas'alah.”

When Hazrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ enquired from the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ, then Hazrat Mugheerah bin Shu'bah رَضِيَ اللَّهُ عَنْهُ said, “I was once present with Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ when he gave the grandmother a share of one-sixth from the inheritance.”

Hazrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ asked him, “Is there anyone else who can verify this?” Hazrat Muhammad bin Maslamah Ansaari رَضِيَ اللَّهُ عَنْهُ stood and verified the report of Hazrat Mugheerah رَضِيَ اللَّهُ عَنْهُ.

Hazrat Abu Bakr رَضِيَ اللَّهُ عَنْهُ then gave the grandmother her share of the inheritance.⁶⁵

⁶⁵ سنن الترمذي، الرقم: ۲۱۰۱، وقال: هذا حديث حسن صحيح

HAZRAT UMAR رَضِيَ اللَّهُ عَنْهُ CONSULTING THE SAHAABAH رَضِيَ اللَّهُ عَنْهُمْ BEFORE TRAVELING TO BAYTUL MUQADDAS

In the year 15 A.H., during the khilaafah of Hazrat Umar رَضِيَ اللَّهُ عَنْهُ, when Hazrat Abu Ubaidah رَضِيَ اللَّهُ عَنْهُ laid siege to Baytul Muqaddas, the people of the city were prepared to surrender and enter into a peace treaty with the Muslims – on condition that Hazrat Umar رَضِيَ اللَّهُ عَنْهُ would himself come from Madinah Munawwarah and form the treaty.

Hazrat Abu Ubaidah رَضِيَ اللَّهُ عَنْهُ thus wrote to Hazrat Umar رَضِيَ اللَّهُ عَنْهُ, requesting him to come to Baytul Muqaddas.⁶⁶

On receiving the letter of Hazrat Abu Ubaidah رَضِيَ اللَّهُ عَنْهُ, Hazrat Umar رَضِيَ اللَّهُ عَنْهُ decided to consult the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ in Madinah Munawwarah, to ask them whether he should travel to Baytul Muqaddas.

Hazrat Uthmaan رَضِيَ اللَّهُ عَنْهُ advised Hazrat Umar رَضِيَ اللَّهُ عَنْهُ that he should not accede to the request of the Christians by going to them. By not accepting their request and forcing them into submission, they would suffer more humiliation and disgrace.

However, Hazrat Ali رَضِيَ اللَّهُ عَنْهُ advised Hazrat Umar رَضِيَ اللَّهُ عَنْهُ to go, as it would lead to an easy victory for the Muslims, without them suffering the difficulties of battle.

Hazrat Umar رَضِيَ اللَّهُ عَنْهُ preferred the suggestion of Hazrat Ali رَضِيَ اللَّهُ عَنْهُ and thus departed from Madinah Munawwarah. Before departing,

⁶⁶ الكامل في التاريخ ١٣٢/٢

he appointed Hazrat Ali رَضِيَ اللهُ عَنْهُ as his deputy to govern Madinah Munawwarah in his absence.⁶⁷

HAZRAT UTHMAAN رَضِيَ اللهُ عَنْهُ CONSULTING THE SAHAABAH رَضِيَ اللهُ عَنْهُمْ BEFORE EXTENDING THE MUSJID

In the year 24 A.H., when Hazrat Uthmaan رَضِيَ اللهُ عَنْهُ was appointed as Khalifah, the people requested him to further extend Masjidun Nabawi. They complained that the Masjid could not accommodate the congregation for the Jumu'ah Salaah, due to which many people had to perform the salaah outside the Masjid in the open.

Hazrat Uthmaan رَضِيَ اللهُ عَنْهُ consulted the senior Sahaabah رَضِيَ اللهُ عَنْهُمْ, and they agreed that the Masjid should be demolished and rebuilt.

Thus, after performing the Zuhr Salaah, Hazrat Uthmaan رَضِيَ اللهُ عَنْهُ mounted the mimbar, praised Allah تَبَارَكَ وَتَعَالَى and then said to the people, "O people! I wish to demolish the Masjid of Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in order to extend it. I testify that I heard Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ say, 'Whoever builds a Masjid for Allah تَبَارَكَ وَتَعَالَى, seeking the pleasure of Allah تَبَارَكَ وَتَعَالَى, then Allah تَبَارَكَ وَتَعَالَى will build a palace for him in Jannah.' Furthermore, there is a precedent for me to do this and an imaam who set an example before me -Umar رَضِيَ اللهُ عَنْهُ, as he extended and rebuilt the Masjid. I have also consulted the senior

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Sahaabah رَضِيَ اللهُ عَنْهُمْ, and they have agreed that it should be demolished, rebuilt and expanded.”⁶⁸

HAZRAT MU’AAZ BIN JABAL رَضِيَ اللهُ عَنْهُ RETURNING THE GIFTS HE RECEIVED

Hazrat Mu’aaz bin Jabal رَضِيَ اللهُ عَنْهُ was a youngster who was extremely generous. Such was his generosity that he would never keep any wealth, but would spend everything he possessed on others. Furthermore, he even took loans in order to assist people, until finally, the loans accumulated and all his wealth was tied in debts.

He then came to Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and asked him to speak to his creditors and request them to waive some of his debts. However, the creditors refused to grant him any respite.

Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ then sold all the wealth and belongings of Hazrat Mu’aaz رَضِيَ اللهُ عَنْهُ in order to settle his debts. As a result, Hazrat Mu’aaz رَضِيَ اللهُ عَنْهُ had no wealth left, while he still had unsettled debts.

When the conquest of Makkah took place, and there was a need for Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to send someone to Yemen, then Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ sent Hazrat Mu’aaz رَضِيَ اللهُ عَنْهُ and appointed him as the governor over a certain area. Hazrat Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said to him, “I know of the difficulty you underwent in regard to your debts. Hence, if people present gifts to you, I permit you to accept the gifts (while you are governor).”

⁶⁸ صحيح مسلم، الرقم: ٥٣٣، وفاء الوفاء ٨٢/٢

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Hazrat Rasulallah ﷺ did not permit governors to accept gifts from the public, but he made an exception in the case of Hazrat Mu'aaz رَضِيَ اللهُ عَنْهُ, on account of his debts.

Hazrat Mu'aaz رَضِيَ اللهُ عَنْهُ then remained in Yemen for some time, and on his return to Madinah Munawwarah, after the demise of Hazrat Rasulallah ﷺ, he had thirty animals in his possession which he had received as gifts from people.

After the demise of Hazrat Rasulallah ﷺ, when Hazrat Abu Bakr رَضِيَ اللهُ عَنْهُ became the Khalifah, Hazrat Umar رَضِيَ اللهُ عَنْهُ said to him, "Send for Mu'aaz رَضِيَ اللهُ عَنْهُ and take all his wealth that he received as gifts. Leave with him only that amount of wealth that he requires for his needs."

Hazrat Umar رَضِيَ اللهُ عَنْهُ was not pleased with Hazrat Mu'aaz رَضِيَ اللهُ عَنْهُ accepting the gifts from the people while being the governor, and hence he had asked Hazrat Abu Bakr رَضِيَ اللهُ عَنْهُ to take his wealth, as Hazrat Rasulallah ﷺ prohibited the governors from accepting gifts.

Hazrat Abu Bakr رَضِيَ اللهُ عَنْهُ replied, "The reason for Rasulallah ﷺ sending him to Yemen was to assist him to gain wealth and improve his condition. Hence, I will not take any wealth from him unless he wishes to give it to me."

When Hazrat Abu Bakr رَضِيَ اللهُ عَنْهُ did not accept the suggestion of Hazrat Umar رَضِيَ اللهُ عَنْهُ, he went to Hazrat Mu'aaz رَضِيَ اللهُ عَنْهُ and told him that he should either seek permission from Hazrat Abu Bakr رَضِيَ اللهُ عَنْهُ to keep the wealth, or he should give it to Hazrat Abu Bakr رَضِيَ اللهُ عَنْهُ to place in the Baytul Maal. Hazrat Mu'aaz رَضِيَ اللهُ عَنْهُ responded, "The reason for Rasulallah ﷺ sending me to Yemen was so that I

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could gain wealth and improve my condition in settling my debts. Thus, when Rasulullah ﷺ had permitted me to take these gifts, then there is no need for mention it to Hazrat Abu Bakr رَضِيَ اللهُ عَنْهُ.”

Hazrat Mu'aaz رَضِيَ اللهُ عَنْهُ felt that since the nubuwwah of Hazrat Rasulullah ﷺ will not end, the permission he had granted him will also remain and will not end. Hence, there was no need for him to seek permission from Hazrat Abu Bakr رَضِيَ اللهُ عَنْهُ.

Hazrat Umar رَضِيَ اللهُ عَنْهُ explained to him, “As long as Rasulullah ﷺ was alive, he had permitted you to accept the gifts. However, now that Rasulullah ﷺ has passed away, and Abu Bakr رَضِيَ اللهُ عَنْهُ is the Khalifah, you should seek his permission to keep the wealth or return it to the Baytul Maal, as the permission that Rasulullah ﷺ granted you no longer remains.”

Hazrat Umar رَضِيَ اللهُ عَنْهُ understood that this affair related to administration. Therefore, after the demise of Hazrat Rasulullah ﷺ, when Hazrat Abu Bakr رَضِيَ اللهُ عَنْهُ was in charge, it was necessary for him to seek his permission.

The following day, Hazrat Mu'aaz رَضِيَ اللهُ عَنْهُ met Hazrat Umar رَضِيَ اللهُ عَنْهُ and said to him, “I have decided to listen to you and do as you suggested.”

Hazrat Mu'aaz رَضِيَ اللهُ عَنْهُ then explained, “Last night, I had a dream in which I saw that I was in deep water and was about to drown. You, O Umar, then came and rescued me.”

Hazrat Mu'aaz رَضِيَ اللهُ عَنْهُ thereafter came to Hazrat Abu Bakr رَضِيَ اللهُ عَنْهُ and informed him of what had transpired. He took it upon himself to

reveal all his wealth and return everything to the Baytul Maal – to the extent that he even wished to return his whip. However, Hazrat Abu Bakr رَضِيَ اللهُ عَنْهُ did not accept it from him and said, “I allow you to keep it as a gift.”

Observing this, Hazrat Umar رَضِيَ اللهُ عَنْهُ remarked, “Now this wealth is pure and permissible for you.”⁶⁹

From this incident, we understand the importance of a trustee having transparency in all his dealings and the need for him to refrain from doing anything without first engaging in mashwarah.

HAZRAT MOULANA RASHEED AHMAD GANGOHI رَحِمَهُ اللهُ RETURNING DONATIONS

Hazrat Moulana Ashraf Ali Thanwi رَحِمَهُ اللهُ mentioned that the lessons of Hadith that were conducted in Gangoh by Hazrat Moulana Rasheed Ahmad Gangohi رَحِمَهُ اللهُ were done purely for the sake of Allah تَبَارَكَ وَتَعَالَى.

Hazrat Moulana Gangohi رَحِمَهُ اللهُ ran the madrasah purely on tawakkul (i.e. he placed his reliance totally on Allah تَبَارَكَ وَتَعَالَى and did not turn to the creation).

At the time when Hazrat Moulana Gangohi رَحِمَهُ اللهُ discontinued the lessons of Hadith and closed down the madrasah due to his eyesight deteriorating, people who were under the impression that the madrasah was still in operation donated large sums of money for

⁶⁹ مصنف عبد الرزاق، الرقم: ١٥١٧٧، المعجم الاوسط، الرقم: ٣٢٥٠، إعلاء السنن ١٥٤/١٦

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the madrasah. Hazrat Moulana Gangohi رَحْمَةُ اللَّهِ immediately returned the money stating that the madrasah was no longer in operation.

Some people tried to explain to Hazrat Moulana Gangohi رَحْمَةُ اللَّهِ that the money should not be returned, rather the donor's permission should be sought, and then the money could be spent in another Deeni cause. Upon this, Hazrat Moulana Gangohi رَحْمَةُ اللَّهِ said, "Why should I go around asking people for permission (to spend their money in Deeni causes)? If they wish, they may spend it in any Deeni cause they desire."

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ then explained that asking people permission to spend their money in this manner is a type of begging. However, the correct method is that when the money was not going to be used for the purpose it was donated for, it should immediately be returned. Upon receiving the money, if the donor himself wishes that the money should be used for another Deeni cause, he should resend the money with a note stating that he wishes that the money be spent for another Deeni cause.⁷⁰

HAZRAT MOULANA ASHRAF ALI THANWI رَحْمَةُ اللَّهِ NOT ALLOWING MADRASAH FUNDS TO BE USED FOR PENSION

Hazrat Shaikhul Hadith, Moulana Muhammad Zakariyya رَحْمَةُ اللَّهِ mentions:

During my youth, there was an Aalim named Moulana Inaayat Ali who was a very selfless and dedicated employee of the madrasah.

⁷⁰ ملفوظات حكيم الأمت ۲۷۷/۱۰

TRANSPARENCY IN DEALINGS AND REFERRING TO THE ULAMA

He was a teacher, a Mufti, a collector of funds and was also responsible for the legal affairs of the madrasah. Today, four separate people are required to fulfil the work that he would do alone. Furthermore, he had other duties as well.

Towards the end of his life, he had become so old and weak that in the mornings, he had to be brought to the madrasah in a carriage. Thereafter, he would remain in the madrasah the entire day, attending to the affairs of the madrasah. At midday, if he received some food that was sent from his home, he would eat it cold in a corner of his office.

Now that he was old and weak, in view of all his services, I suggested to the madrasah that he should be allowed to retire and should be given a small pension. When I made this suggestion, then the first person to oppose my suggestion was Moulana Abdul Lateef Saheb.

I said to him, “The day will also come when you will require a pension.” He replied, “When that day comes, I will open a paan shop and support myself in this manner.”

The matter was thereafter referred to Hazrat Hakeemul Ummah, Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ عَلَيْهِ. He passed a fatwa saying, “According to the present system of funds in the madrasah, giving a pension from madrasah funds is not permissible (as the madrasah funds can only be used for the purpose they are donated for i.e. for the benefit of the madrasah). For the purpose of a pension, a special fund should be established. Whatever you have written about the condition of Moulana Inayat Ali is true, and I am aware of the facts. My suggestion is that you make a collection for the pension among

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well-wishing friends, and I myself will also contribute five rupees monthly.”⁷¹

From this, we understand that our pious predecessors referred to the rightly-guided Ulama before taking decisions. Similarly, we understand that the money that is donated for a certain purpose can only be used for that purpose. It is against honesty and trustworthiness for the authorities to spend the funds in avenues that they are not permitted to.

THE PRINCIPAL OF IMDAADUL ULOOM REPRIMANDING AN USTAAD FOR IMPOSING PENALTIES ON THE STUDENTS

Hazrat Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ عَلَيْهِ mentioned:

There was a certain Moulana employed as an ustad in Madrasah Imdaadul Uloom. Without making mashwarah or seeking permission from the principal, he decided that when the students do not learn their work, he will impose a monetary fine on them.

When the principal learnt of this, he summoned him and asked, “Have you imposed a penalty on the students?” The Moulana admitted that he had done so. The principal said to him, “How can this be permissible?” The Moulana answered, “At the time of paying the penalty, the owners of the wealth will make the intention that they are giving a gift.”

⁷¹ آپ بیتی ۶/۲۰۰

The principal responded, “How can it be permissible to take a person’s wealth without his consent and happiness? Furthermore, this penalty, in reality, is not being imposed on the children, but rather on their parents, as the wealth that will be paid belongs to them. Your duty is only to teach and explain the lessons to the children. Why did you break the laws of Shari’ah, and why did you not seek my permission before doing this?”⁷²

⁷² کمالات اشرفیہ ص ۴۱۱

CHAPTER ELEVEN

Employing Trustworthy and Capable People

If there is a need for the trustee to employ people, then he should employ people who are trustworthy and capable of fulfilling the various responsibilities and tasks that relate to the masjid, organization or institute. Employing people who are untrustworthy or incapable of fulfilling the work they have been employed for will result in the affairs of Deen being disrupted and adversely affected.

If the person employed or appointed to fulfil any responsibility is dishonest, then he will abuse and misappropriate the wealth of the public. In this case, just as he will be guilty and will be taken to task by Allah تَبَارَكَ وَتَعَالَى, the trustee will also be held accountable as he was responsible for employing such a person.

RASULULLAH صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ADVISING HAZRAT ABU ZARR رَضِيَ اللَّهُ عَنْهُ AGAINST ADMINISTRATING THE WEALTH OF ORPHANS

It is reported that Hazrat Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ once advised Hazrat Abu Zarr رَضِيَ اللَّهُ عَنْهُ saying, “O Abu Zarr! I find you to be weak (in arbitrating between people). Indeed I love for you that which I love for myself. Do not ever accept the position of arbitration between

two people, and do not accept the responsibility of administrating the wealth of an orphan.”⁷³

RASULULLAH ﷺ INSTRUCTING HAZRAT UTHMAAN BIN ABIL AAS رَضِيَ اللَّهُ عَنْهُ TO APPOINT A PIOUS PERSON AS THE MUAZZIN

Hazrat Uthmaan bin Abil Aas رَضِيَ اللَّهُ عَنْهُ reports that when Hazrat Rasulallah ﷺ appointed him as the governor over Taa'if, he requested Hazrat Rasulallah ﷺ for permission to lead the people in salaah as the imaam. Hazrat Rasulallah ﷺ accepted his request and appointed him as the imaam.

Hazrat Uthmaan bin Abil Aas رَضِيَ اللَّهُ عَنْهُ says, “The last advice that Rasulallah ﷺ gave me (after appointing me as the imaam) was that I should appoint such a person as the muazzin who does not accept wealth from people (i.e. he should call out the azaan for the sake of Allah تَبَارَكَ وَتَعَالَى).”⁷⁴

In Mushkilul Aathaar, Imaam Tahaawi رَحِمَهُ اللَّهُ explains that in this Hadith, ‘not accepting wealth from people’ applies to the gifts that people will give him on account of him calling out the azaan. In other words, he should be a person who calls out the azaan solely for the sake of Allah تَبَارَكَ وَتَعَالَى.⁷⁵

⁷³ صحيح مسلم، الرقم: ١٨٢٦

⁷⁴ مسند أحمد، الرقم: ١٦٢٧٠، سنن الترمذي، الرقم: ٢٠٩، وقال: حديث عثمان حديث حسن

⁷⁵ تحفة الأختيار بترتيب شرح مشكل الآثار، الرقم: ٤٥٧

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It should be borne in mind that in the time of Hazrat Rasulullah ﷺ and the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ, people who rendered Deeni services would be supported from the Baytul Maal. It is for this reason that taking remuneration for Deeni services was regarded impermissible.

Hazrat Buraidah رَضِيَ اللَّهُ عَنْهُ reports that Hazrat Rasulullah ﷺ said, “The one who we appoint as our governor and we pay him a salary (then he should not accept anything from people,) then whatever he takes from people thereafter will be regarded as taking impermissible wealth.”⁷⁶

In today’s times, since there is no Baytul Maal system in operation, the latter Fuqaha have permitted the accepting of a salary as remuneration for rendering Deeni services such as leading the salaah, calling out the azaan, teaching in the maktab, madrasah, etc.

RASULULLAH ﷺ COMMANDING THE SAHAABAH رَضِيَ اللَّهُ عَنْهُمْ TO DISMISS THE INCAPABLE AMEER

It is reported that on one occasion, Hazrat Rasulullah ﷺ dispatched an army in the path of Allah تَبَارَكَ وَتَعَالَى for jihaad. When the army returned, they informed Hazrat Rasulullah ﷺ of the ameer (leader) carrying out some action which violated the command of Hazrat Rasulullah ﷺ.

Hazrat Rasulullah ﷺ was greatly displeased and reprimanded the army, advising them that in such a situation, even

⁷⁶ سنن أبي داود، الرقم: ٢٩٤٣

EMPLOYING TRUSTWORTHY AND CAPABLE PEOPLE

though the ameer had been appointed by Hazrat Rasulallah ﷺ himself, they should have removed him from his position and appointed another person in his place who would lead them correctly.

Hazrat Uqbah bin Maalik رَضِيَ اللهُ عَنْهُ reports: On one occasion, Rasulallah ﷺ dispatched an army in the path of Allah تَبَارَكَ وَتَعَالَى. I (Uqbah bin Maalik) armed a soldier of the army with a sword. When the soldier returned, he said “If only you had witnessed the manner in which Rasulallah ﷺ reproached us regarding a certain important issue of Deen! Rasulallah ﷺ said to us, “Were you so weak that you were unable to remove a man whom I had appointed as the leader of an army through appointing another ameer in his place when you see him opposing my command?”⁷⁷

From this Hadith, we understand that only the person who is pious and capable of fulfilling a Deeni position should be appointed to that position. Hence, if one appoints a person as a trustee of a masjid, despite knowing that he is incapable of fulfilling this post, one will be sinful and answerable in the court of Allah تَبَارَكَ وَتَعَالَى.

HAZRAT UMAR رَضِيَ اللهُ عَنْهُ DISMISSING INCAPABLE GOVERNORS

It is reported that at the commencement of each year, Hazrat Umar رَضِيَ اللهُ عَنْهُ would summon all his governors and enquire from them regarding the condition of the people of their regions. Hazrat Umar

⁷⁷ سنن أبي داود، الرقم: ٢٦٦٢٩، وقال الحاكم في المستدرک، الرقم: ٢٥٣٩: هذا حديث صحيح على شرط مسلم ولم يخرجاه وأقره

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رَضِيَ اللهُ عَنْهُ would also examine the condition of his governors and take stock of their performance.

If he was not pleased with any governor or found him incapable of fulfilling the responsibilities of governorship according to the way Hazrat Umar رَضِيَ اللهُ عَنْهُ wished, then he would dismiss him from his position.⁷⁸

⁷⁸ تاريخ المدينة، ٨٠٦/٣

CHAPTER TWELVE

Paying Employees an Adequate Salary

When employing an imaam to perform the salaah, a muazzin to call out the azaan, or any employee to fulfil any duty related to Deen, it is essential for the trustee to take into consideration the needs of his employees and pay them a good salary which will be sufficient to fulfil their needs and the needs of their families.

If an adequate salary is not paid, then in many cases, this leads to a person becoming involved in other engagements and neglecting his primary duties and responsibilities.

At times, on account of the employee's needs not being fulfilled, he resorts to dishonesty in order to fulfil his needs.

STIPULATION OF WEALTH DURING THE MUBAARAK ERA OF RASULULLAH ﷺ FOR THE GOVERNORS

Hazrat Mustawrid bin Shaddaad رَضِيَ اللهُ عَنْهُ reports that he heard Rasulallah ﷺ mention, “The person who becomes our governor will receive an allowance to suffice the needs of his wife (i.e. his household). If he does not have a servant, he will receive an

additional allowance for a servant. If he does not have a place to reside, he will be given an additional allowance for his residence.”⁷⁹

HAZRAT ABU BAKR رَضِيَ اللهُ عَنْهُ REQUESTING A SALARY THAT WILL SUFFICE HIS NEEDS

When Hazrat Abu Bakr رَضِيَ اللهُ عَنْهُ became the khalifah, the following day he set out to the market to engage in trade and commerce to fulfil the needs of his family. Hazrat Umar رَضِيَ اللهُ عَنْهُ said to him, “If you are going to engage in business, then who will see to the affairs of the Muslims?”

Hazrat Umar رَضِيَ اللهُ عَنْهُ thereafter suggested that Hazrat Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ receive an annual salary from the Baytul Maal in order to suffice him for his needs and the needs of his family.

At the time when the salary of Hazrat Abu Bakr رَضِيَ اللهُ عَنْهُ was being discussed and stipulated, some Sahaabah رَضِيَ اللهُ عَنْهُمْ suggested that he be allocated an annual salary of 2000 dirhams from the Baytul Maal. However, Hazrat Abu Bakr رَضِيَ اللهُ عَنْهُ requested that they increase the amount as it was insufficient to fulfil his needs. He thus said, “I have a family to support and I am unable to engage in trade due to being occupied with the affairs of the Muslims.” The Sahaabah رَضِيَ اللهُ عَنْهُمْ thereafter increased his annual salary to 2500 dirhams.

Prior to his demise, Hazrat Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ had instructed that all the wealth which he had received as salary from the Baytul Maal be returned to the Baytul Maal. Similarly, Hazrat Umar رَضِيَ اللهُ عَنْهُ, prior to his demise, had also instructed that all the wealth which he

⁷⁹ سنن أبي داود، الرقم: ٢٩٤٥، وسكت عنه هو والمنذري في مختصره

had received as salary from the Baytul Maal be returned to the Baytul Maal.⁸⁰

HAZRAT UMAR رَضِيَ اللَّهُ عَنْهُ INSTRUCTING HIS GOVERNORS TO FULFIL THE NEEDS OF THEIR EMPLOYEES

Hazrat Umar رَضِيَ اللَّهُ عَنْهُ wrote to his governors instructing them to appoint trustworthy and pious people as judges in the regions of their rule. Similarly, Hazrat Umar رَضِيَ اللَّهُ عَنْهُ instructed them to fulfil the needs of their judges and other employees by paying them a good salary from the Baytul Maal.

It is also reported that at the time when Hazrat Umar رَضِيَ اللَّهُ عَنْهُ was dispatching Hazrat Mu'aaz bin Jabal رَضِيَ اللَّهُ عَنْهُ and Hazrat Abu Ubaidah bin Jarraah رَضِيَ اللَّهُ عَنْهُ to Syria, he commanded them to employ people who are pious as judges in the regions of their rule. He also instructed them to suffice them for their needs by paying them a good salary from the Baytul Maal.⁸¹

⁸⁰ التلخيص الحبير ٤٠٦/٢

قوله: عن ميمون الجزري إلخ. قد اختلفت الروايات في قدر ما فرضوه لأبي بكر ففي رواية: أنهم فرضوا له نصف شاة كل يوم وفي رواية: أنهم فرضوا له ألفين ثم زادوه خمس مائة وروى الطبري بسند فيه الواقدي وبقية ثقات أنهم فرضوا له في كل سنة ستة آلاف درهم ٥٤/٤: وذكر الموفق أنهم فرضوا له كل يوم درهمين، ويمكن الجمع بأنهم فرضوا له في الابتداء قليلا لقللة المال في بيت المال ثم زادوه حين وسع الله على المسلمين وأعطاهم من غنائم الكفار والمشركين ومع ذلك فإن أبا بكر وعمر رضي الله عنهما حين حضرهما الوفاة ردا على بيت المال ما كان أخذ منه في حياتهما (إعلاء السنن ٧٧/١٥)

⁸¹ أخرجه البيهقي بسند قوي كذا في فتح الباري ١٠٨/١٣

HAZRAT UMAR BIN ABDIL AZEEZ رَحْمَةُ اللَّهِ PAYING HIS GOVERNORS AN ADEQUATE SALARY

It is reported that on one occasion, Ibnu Abu Zakariyya came to Hazrat Umar bin Abdil Azeez رَحْمَةُ اللَّهِ and said, “I have learnt that you pay your governors a wage of three hundreds dinars.” Hazrat Umar bin Abdil Azeez رَحْمَةُ اللَّهِ responded, “Yes, I do.” Ibnu Abi Zakariyya then asked, “Why do you pay them such a large amount?” Hazrat Umar bin Abdil Azeez رَحْمَةُ اللَّهِ replied, “The reason is that I want their needs to be adequately fulfilled so that they do not resort to dishonesty.”⁸²

⁸² سيرة عمر بن عبد العزيز لابن عبد الحكم ص ٤٤