

# THE MAILS

"VOICE of ISLAM"



Roses have thorns!  
The Haqq too has thorns!  
"We strike baatil with the

Haqq. Then it crushes the brains of baatil." (Qur'aan)

"Many women who dress in the world will be naked on the Day of Qiyaamah." (Hadith).

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## THE DECEPTION OF THE 'UMRAH' HOLIDAY & MERRYMAKING

*"In fact man has awareness of his nafs even though he puts forth excuses."  
(Qur'aan)*

From the moment they leave home until the time they return from their merry-making so-called 'umrah' jaunt, they are involved in sin - sin upon sin - compound sin so pleasing to Iblees. Among the great successes of Iblees is to lure the droves of holiday-makers to the Holy Cities under guise of Hajj and Umrah, especially Umrah.

Hadhrat Fudhail Bin Iyaadh said: *"Many people emerge from their own bathrooms purified from*

*sins while they return from Baitullah loaded with sins."* How is this possible? Rasulullah (Sallallahu alayhi wasallam) said that when a beautiful Wudhu is made (that is, observing all the rules), then along with the water dripping from the limbs, sins committed also drop from the body - from the eyes, nose, ears, head, hands and feet. Thus, one emerges purified from sins after Wudhu.

On the contrary, most people who proceed for Hajj and Umrah indulge in sin upon sin and in total futility. They squander the

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## THE HAJJ HOLIDAY

Once a man came to Hadhrat Bishr Haafi (Rahmatullah alayh) and said that he had saved 200 dinars (gold coins) for a Nafl Hajj. He had come seeking advice. Hadhrat Bishr asked the man to state whether he planned to go on the journey for merry-making or for the acquisition of thawaab (reward). He promptly responded that his

intention was thawaab.

Hadhrat Bishr (Rahmatullah alayh) said: "If your intention is thawaab, then I shall advise you with a better way of gaining the reward of 200 accepted Hajj. Distribute the 200 dinars to either ten orphans or ten widows or ten hard-pressed families, and I assure you of the thawaab of

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## HAJJ MADE A 'WORLD FESTIVAL'

By Hadhrat Maulana Yusuf Binnuri (Rahmatullah alayh)

Fulfilling the *Fareedhah* [incumbent duty] of Hajj of the *Baitullahil Haraam* is a means of diverse *barakaat* for a Muslim. It is the medium of amazing bounties. Despite previous hardships not existing, and much ease now, nevertheless the journey is long, a huge sum is spent. Most people are afforded this opportunity only once in a lifetime, and even now there are difficulties encountered.

In this scenario, it is absolutely necessary for Muslims to fulfil this *Fareedhah* with utmost care. They should be fully acquainted with the *Masaail* of Hajj. Hence, we find brief and detailed books on the *Masaail* and *Ahkaam* of Hajj published in all languages so that the Hajj is discharged correctly according to the Law of the

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# Questions and Answers

THE MAJLIS Q & A  
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**Q. Is it proper for a haafiz to lead in Taraaweeh sitting on a chair if he is unable to stand?**

**A.** If he is sitting in a chair, then he may not lead the Taraaweeh. If he is sitting on the floor and able to make normal Sajdah, then he may lead the Taraaweeh.

**Q. The bedding and clothing of a sick person are naapaak (impure). There is no one to attend to him. Does he perform Salaat in this condition? If yes, should he repeat the Salaat when the condition of impurity changes?**

**A.** Yes, he has to perform Salaat even with napaak clothing and bedding. It is not incumbent to repeat the Salaat.

**Q. Is hair transplanting permissible?**

**A.** Hair transplants are not permissible.

**Q. What is the ruling regarding little children brought into the Musjid?**

**A.** Little children should not be brought to the Musjid. This is the only law pertaining to children and the Musjid. They should be kept away from the Musjid. They should come to the Musjid from the age of about 7 years.

**Q. Is it permissible to listen to the recorded lectures of Molvi Menk, Molvi Suliman Moolla and Molvi Khataani?**

**A.** Just as it is not permissible to listen to lectures of Iblees, so too is it not permissible to listen to the lectures of deviates such as Menk and Moola. Maulana Khataani is not a deviate. You may listen to his bayaans.

## Fisq & fujoor in American Musjids

### Question

*Can children gather at the masjid for activities on The Night of Power (Laitatul Qadr)?*

*The children watch cartoon movies in Ramadan as well as read Quran with Quran competitions. High school/college students gather and have discussions about school and life. There are also various cafes set up for sehri. At iftar the kuffaar community is invited to participate. This goes on at most or all so-called masjids in USA. African-American*

*masjids invite kuffaar friends/relatives for iftaar at their masjid. Are these activities permissible in Masjids during Ramadhan?*

### Answer

These haraam activities are not permissible at any time. Organizing such shaitaani merrymaking at Musjids and during Ramadhaan, aggravates the sins. In the USA, so-called 'musjids' are not valid Shar'i Musaaajid. They are centres of play and amusement for merrymaking and shaitaaniyat.

**Q. The deceased has the following relatives: wife, 3 daughters, 2 brothers, one sister (same father and same mother), and 3 stepbrothers and 2 stepsisters (same father different mothers). He has no sons and no parents. How should his estate be distributed?**

**A.** The heirs are: Wife, 3 daughters, 2 brothers and 1 sister. The Allaati brother and 3 Allaati sisters do not inherit. **Shares:** Wife one eighth; 3 daughters two thirds jointly; The balance is for the 2 brothers and 1 sister.

Divide the estate into 360 shares and distribute as follows:

Wife 45, each daughter 80 (3X 80 = 240), each brother 30 and the sister 15.

**Q. I had spoken harshly about someone. I realized that it was haraam gheebat. I went to ask maaf (apologize) to him. He**

**refused to accept my apology. I have tried on three occasions to gain forgiveness from him, but he refuses. What is my position by Allah Ta'ala?**

**A.** The person who does not accept maafi/apology for no valid reason is sinful. He suffers from pride. The one who has asked for maaf is forgiven by Allah Ta'ala. Just make a good dua for him.

**Q. A man mistakenly in bed at night time rubbed the face of his daughter with his hand thinking that she was his wife. As soon as he realized that she was not his wife, he stopped. Is Hurmat established?**

**A.** If he had rubbed her face with his bare hand and with sexual lust, then Hurmat-e-Musaaharah has been established. His wife will remain perpetually haraam for him. There is no remedy for rectifying this dangerous error.

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**Q. Should the knees be apart or together in Sajdah?**

**A.** In Sajdah the knees should be apart.

**Q. I have read your article on coffee and tea, I have resolved to give-up drinking coffee and tea. What do you advise I should drink?**

**A.** Drink green tea, ginger tea or rooibos tea and sweeten with honey, not sugar.

**Q. I having broken a qadha fast intentionally without valid reason. Am I liable for the 60 day Kaffaarah?**

**A.** Intentionally breaking a qadha fast does not necessitate the 60 day Kaffaarah.

**Q. During the 60 day Kaffaarah, what happens to the fasts which a woman misses due to haidh? Can she keep the missed fasts at any time she wants?**

**A.** The days she misses due to haidh have to be fasted after the 60 days have been completed. In other words, immediately, without any break from the time haidh stops. It must be adjoined.

**Q. What is the meaning of taufeeq?**

**A.** *Taufeeq* is an emotional feeling of spiritual buoyancy. It is a gift from Allah Ta'ala to spur one to practice virtue. It is a temporary feeling of recuperative spiritual eagerness.

**Q. The Sae area is not part of Musjidul Haraam. At times of Salaat sometimes there are great swathes of space between the Imaam and the saffs which form in this area. Will the Salaat be valid in this area? The saffs**

**are not adjoining.**

**A.** Salaat is valid regardless of the empty large empty space. For purposes of Salaat the Sae area will be regarded to be part of the Musjid.

**Q. I gave a big sum of money to a poor person without the niyyat of Zakaat. I later realized that I should have made niyyat of Zakaat since I am liable to pay Zakaat. Will my later niyyat validate Zakaat discharge?**

**A.** The *niyyat* will be valid and Zakaat will be discharged as long as the poor person has not used up the money.

**Q. The deceased is survived by only her husband, brother, sister, nephews and nieces (both paternal and maternal). How should the estate be divided?**

**A.** The heirs of the deceased are only her husband, brother and sister. The nephews and nieces do not inherit.

Her husband inherits 50% of her estate. The remaining 50% should be divided into three shares. The brother receives 2 shares and the sister one share.

**Q. When my mother died she had a big house in her estate. My brother demolished the house and constructed a shop on the land. Years have passed without winding up the estate. Now he says that I am entitled to only a share in the value of the land. What about the big house he had demolished?**

**A.** Your brother is out to fraud you of your inheritance. He has to pay you your full inheritance share. He is liable

## PARENTS

Rasulullah (Sallallahu alayhi wasallam) said:

“The anger of Allah is in the anger of your father, and the pleasure of Allah is in the pleasure of your father. Your father is your Central Gate for entry into Jannat. Whoever wishes may destroy (with disobedience) this Gate and whoever wishes may guard it (with obedience).”

“Of the best acts of piety is the kindness of a man to the family of the friends of his deceased father.”

Obedience means obedience in all things which are permissible. It is Waajib to please parents in all things permissible. It is not permissible to obey them in whatever is in conflict with the Shariah.

for the big house he had demolished in a haraam manner. His claim that he has to pay you only on the land value is blatantly false. He has to pay you your share of the house, as if the house is still existing. Obtain today's estimate for a house similar to the one your brother had demolished. Your share is in today's value of the house. The crime of usurping inheritance is exceedingly horrible. The punishment is extremely severe.

**Q. Female students are reciting the Qur'aan and reading Ibaarat from kitaabs to their male ustadhs. Is this permissible?**

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**A.** It is not permissible for a female to read the *Ibaarat and Qur'aan* to a male ustaadh. The ustaadh is in grievous error. It is not permissible for the males to teach girls. This haraam system has led to much zina between the girls and their male teachers.

**Q.** *Salafis say that the Hadith regarding fasting on the 15<sup>th</sup> Sha'baan is 'weak', therefore it is not Sunnat to fast on this day. Is this correct?*

**A.** The brains of Salafis are *weak*. Fasting on 15 Sha'baan is Sunnah and it has been so since the era of the Sahaabah.

**Q.** *The only relatives of the deceased are 2 daughters, 3 paternal nephews and 2 paternal nieces. How should the estate be distributed?*

**A.** The share of the two daughters is two thirds of the estate. The remaining one third has to be shared equally between the paternal nephews. The paternal nieces do not inherit in this case.

**Q.** *On reading your most recent article titled 'Athaan on a PA System,' something came to mind. I'm unable to figure out why would a new technological system be added to the Simple Sunnah Method of Athaan. Can there be any reason or benefit in this?*

**A.** It is queer that you are unable to figure out why would a new technological system be added to the Simple Sunnah Method of **Salaat**. You have to first figure out why you have not found fault with the PA system added to the Simple Sunnah method of **Salaat**. While the PA system is

## ORAL MEDICATION & THE FAST

**Question:** *An Islamic council issued the following fatwa:*

**“Question:**

Does the use of sublingual medication (placed under the tongue) invalidate the fast according to the Hanafi and Shāfi'i Madhāhib?

**Answer:**

According to the Hanafi and Shāfi'i schools, medication placed sublingually (under the tongue) or supralingually (on top of the tongue), and absorbed through the oral mucosa (the lining of the mouth), does **not** invalidate the fast so long as none of it

is swallowed or passes into the throat.

If any portion of the medication is swallowed or reaches the throat — whether deliberately or accidentally — the fast is invalidated.

**And Allah knows best**

*(End of the fatwa)*

**Answer**

The answer is incorrect. The fast will break. It is simple to understand that some of the medication will slip down the throat. Imagining that it does not, is to induce stupidity which produces reckless 'fatwas'.

permissible for Athaan, it is prohibited for **Salaat**. Despite the prohibition, almost all the Musajid are using the device for corrupting **Salaat**. Regarding the Athaan there is no Shar'i incumbency to use a PA system.

**Q.** *Must Zakaat be paid on the gold wealth of a minor?*

**A.** Zakaat is not payable on the wealth of a minor (naa baaligh).

**Q.** *The deceased left only 2 brothers, 2 sisters and also 2 stepbrothers (same father different mothers). How should the estate be distributed?*

**A.** In the presence of a Haqeeqi brothers and sisters, the Allaati brothers will not inherit. Only the 2 full brothers and 2 sisters will inherit. The estate should be divided into six shares. Each brother receives 2 shares and each sister one share.

**Q.** *A non-Muslim's entire income is haraam being derived from gambling and prostitution. He decided to go into a lawful business. Can a Muslim become his partner?*

**A.** It is not permissible for a Muslim to become the partner with the non-Muslim.

**Q.** *Is Zakaat payable on silver coins?*

**A.** Zakaat is payable on silver coins. Pay Zakaat on the current silver price of the weight of the coins.

**Q.** *The estate of my deceased father has not been wound up for several years. What is the position of Zakaat on the Zakaat assets in the estate?*

**A.** Zakaat is not payable for the period that the estate has not been wound up. However, the executor is committing a major sin for delaying the winding up of the estate. He is

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guilty of *khiyaanat* (abuse of *amaanat*).

**Q.** *A couple fornicated. The woman is pregnant. They want to perform Nikah. However, the Imaam says that the Nikah cannot be performed whilst she is pregnant. Only after the child is born can the Nikah be performed. A friend says that this is not correct. What is the ruling of the Shariah in this scenario?*

**A.** If the Imaam is a follower of the Maaliki Math-hab, then his fatwa is correct. According to the Hanafi Math-hab, the man can marry her even if she is pregnant. But if you are a Maaliki, then you have to adopt the fatwa of the Maaliki Math-hab.

**Q.** *Do I have to pay Zakaat on the money I have loaned to people?*

**A.** Zakaat on outstanding loans become due on only the amount received. If the loan is repaid after a couple of years, then Zakaat for the past years also has to be paid. The best method is to pay Zakaat on the full amount outstanding each year.

**Q.** *If the price of an article is R1,000, can I sell it for a higher price on laybye?*

**A.** The article may be sold at a higher price if on laybye. But the price must be stated at the time of the sale.

**Q.** *Men received considerable reward for performing 40 Salaat in Masjid Nabawi in Madinah. Will women also receive the same reward for 40 Salaat performed wherever they are staying in Madinah?*

## WITR IN THE HARAMAIN

**Q.** *Is it permissible for Hanafis to perform Witr in Ramadhaan behind the imaams in the Haramain? They perform Witr 2 raka'ts and 1 raka't separately. According to some Muftis. It is permissible. They base their fatwa on a weak Hanafi opinion – the opinion of Abu Bakr Jassaas. They justify adoption of this weak view because of the dharoorah (dire need). Is this valid?*

**A.** It is not at all valid. Deviating from the Math-hab on the basis of a weak, solitary view for no real reason is not permissible. The *dharoorah* claim in this regard is baseless. It is the figment of the imagination of the muftis. There is *absolutely* no need – no *dharoorah* – for the deviation from the Math-hab permitted by some Muftis.

The Juhala (ignoramuses)

**A.** Yes, a woman will receive the same thawaab as men who perform the 40 Salaat in Masjid Nabawi. Women will receive even more for performing wherever they are staying. They are not allowed to go to the Masjid.

**Q.** *My 10 year old nabaaligh son broke a Sunnah fast. Must he make qadha?*

**A.** If your 10 year old son had broken his Sunnah fast, then although it is not compulsory for him to make qadha, it is better to encourage him to make the qadha.

**Q.** *Is it permissible for a woman in her Iddat to visit*

have defiled the sanctity of the Two Musjids of the Haramain. The environment inside these Musjids appears to be that of a 'marketplace'. The noise and movement are continuous disturbances. During Taraaweeh people walk between the saffs without any compunction. From after four rak'ats the movement is satanically disturbing. Musallis simply abandon the Salaat and move. Walking between the saffs is a norm in the Musjids.

Thus, there is no difficulty to separate oneself after Taraaweeh to perform Salaat alone. The remaining 10 raka'ts plus Witr can easily be performed alone after the Imaam completes his 10 raka't Bid'ah taraaweeh. The argument of the muftis is thus baseless and may not be adopted.

**the homes of relatives when the homes are located in the same compound?**

**A.** It is haraam for a woman in Iddat to go to a house of any of her relatives be it her aunt or her mother or her grandmother even if the houses are in the same compound.

**Q.** *A female who has passed her gun licence has displayed her certificate on her status. Is this permissible?*

**A.** It is haraam, absolutely haraam, absolutely lewd and immoral for her to publish her gun licence on her shaitani 'status'. Allah's *La'nat* settles on such females who

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publicize themselves. She exhibits the tendencies of prostitutes.

**Q. There is a so-called 'halaal' doll being sold. The doll has a scarf and dress. Its eyes, nose and mouth are not featured. Is such a doll halaal?**

**A.** The so-called 'halaal' doll is a trap of Iblees. It is HARAAM. No amount of shaitaani and nafsani interpretation can make the devil's doll halaal.

**Q. Someone says that even if a woman has hundreds of thousands worth of gold jewellery Hajj will not be obligatory on her since the jewellery is in her use. Is this correct?**

**A.** The claim is baseless. Hajj becomes Waajib if the jewellery can cover the Hajj expenses. She has to sell the jewellery. Regardless of the gold jewellery being in use, Zakaat is Waajib on it, and if she has the jewellery during the months of Hajj, then Hajj too is Fardh.

**Q. If a person has sufficient funds for Hajj, but uses up the funds before the months of Hajj, will Hajj be compulsory on him?**

**A.** Hajj becomes Fardh on a person only if he has the means during the Hajj months. If a person is a millionaire before the Hajj months, Hajj is not Fardh on him if he has lost the money before the Hajj months.

**Q. There is a local custom in our area where people organize a weekly "Khatam" every Thursday. On this day, the**

## MEMORY & SINS

Misuse of the eyes in particular, and sins in general adversely affect and corrupt memory and the soul. Once Imaam Haafi' (Rahmatullah alayh) seeking a method for improving memory sought *naseehat* from his Ustaadh, Hadhrat Akee' (Rahmatullah alayh). The Ustaadh said:

*"Ilm (Knowledge of the Deen) is a Noor of Allah, and the*

*Noor of Allah is not granted to a willful sinner."*

Thus, for improving memory, more important and more effective than *wazeefahs* is to abstain from sin and futility. Guard the eyes and the tongue, then the heart will become the receptacle and abode for the Noor of Allah Ta'ala.

*entire Qur'an is recited for a deceased one, du'a is made and afterward lunch or dinner is served to relatives and neighbors as sadaqah. Different individuals even pre-book upcoming Thursdays for arranging these gatherings.*

*I understand that this practice is bid'ah, but I would like clarification: how should this be categorized? Is it completely haram, makruh, mu-bah, or conditionally permissible? I am concerned that stopping it may create social tension (fitnah), especially since my mother, sisters and cousins may strongly resist. I am unsure whether I will be able to prevent it entirely.*

*After 30-40 days, a larger event called "Qull" (a final Khatam gathering) is usually organized by the family. This gathering includes a religious speech (bayan), du'a & serving food. Is this completely haram?*

**A.** Bid'ah is completely haraam. The khatam functions you have mentioned are haraam. You as the son being

the Wali, should stop the practice regardless of the criticism. The Haqq incumbently brings criticism in its wake. The so-called social tension is just the natural effect of observing the Haqq. Rasulullah (Sallallahu alayhi wasallam) created the greatest social tension with his Message of Tauheed. You are aware of the sufferings of Rasulullah (Sallallahu alayhi wasallam) and the Sahaabah for having observed the Deen. The Mu'min's objective is the Pleasure of Allah Ta'ala, not the pleasure of the people. If you are so weak that you are unable to prevent the haraam bid'ah, then at the minimum, do not participate in it. Absent yourself and make known your reason for not participating.

The 40 day khatam function is worse. It is not permissible to eat the *mal-oon* food served at the haraam function.

**Q. Can loose stones be placed around the grave?**

**A.** Loose stones may be placed around the grave.

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**Q. I was in Oman for a few days. The Muslims are of the Ibaadi sect. Is my Salaat behind them valid. It is difficult to differentiate between Ibaadis and people of the Sunnah. Only in Salaat one realizes that they are of a different sect. They keep their hands hanging at the sides. The Imaam makes only one Salaam.**

**A.** While the Ibaadis are a deviated sect Salaat behind them is valid. From what you have mentioned it appears that in Fiqh they follow Imaam Maalik (Rahmatullah alayh).

**Q. I involuntarily vomited. Thinking that my fast was broken, I ate. Is kaffarah of 60 days obligatory?**

**A.** While your fast is broken, Kaffarah is not Waajib. Only Qadha is Waajib.

**Q. Does the Hadith mention anything about eating eggs?**

**A.** Rasulullah (Sallallahu alayhi wasallam) had advised to eat eggs for health.

**Q. Is Zakaat paid on the weight of silver/gold coins or on the market value?**

**A.** If the Zakaat on silver/gold coins is being paid with coins of the same kind, then the weight will be considered. Example: one has 40 X 1 ounce silver coins. Zakaat of one coin should be paid.

However, if the Zakaat will be paid in another form, e.g. rands, then the value of the coin should be considered.

**Q. On Fridays, the Imaam gives an English talk before the Khutbah. Is it incumbent to listen to the talk? Can I en-**

## JAMAAT SALAAT

### Question

I would like to seek clarification on the following scenario: In an area, the nearest masjid is approximately 3.2 km away, while a musalla is available at about 1.5 km. At the time of Maghrib in Ramadan, due to the short time for iftaar and travel, some individuals perform salaah in jamaah at home.

Some people are of the notion that since the available place is only a musalla and not a masjid, performing jamaah at home is ok and they will get jamaat thawaab.

1. Is performing jamaah at home equal in virtue to attending a musalla in this situation?
2. Even though the musalla is not a masjid, is there any additional virtue or preference in performing salah there instead of at home?
3. Considering the constraints of Maghrib time and iftar, what would be the preferred course of action?

### Answer

It is incumbent to perform Salaat with Jamaat in the Musalla (Jamaat Khaanah).

Almost all people have cars. Those who have no cars can take a lift with someone. How do they get to work? They will regularly without fail go to work/business even if it is 20 km from home. Salaat/the Deen is of no significance in their eyes, hence they discharge any stupid, baseless argument to forego the demands of Allah Ta'ala. They MUST go for Jamaat Salaat to the Musalla.

Abstaining from the Musalla to perform Salaat at home is a Kabeerah sin. Performing Salaat at home is not the same in significance as in the Jamaat Khaanah. Jamaat Salaat is a practice of the Muslim community. It may not be abandoned on the pretext of performing jamaat at home with the family.

The thawaab of performing in Jamaat even in the Musalla is 27 times more than performing at home.

The constraints are imaginary and nafsani tricks. With a car it takes 2 or 3 minutes to cover the 1.5 km.

**gage in thikr/tilaawat instead of listening to the talk?**

**A.** It is not obligatory to listen to the English talk. You are free to engage in Thikr, Tilaawat and Nafl ibaadat.

**Q. A Maulana says that a woman may visit people in the city without a mahram male. As long as the distance is not**

**more than the safar distance (77 km) she can go about without a mahram. Is this right?**

**A.** The Maulana Sahib is deficient in Aql (intelligence) or he lacks Aql, hence he spoke drivel. In this age of fitnah and crime it is not permissible for a woman to go alone even one

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kilometre from her home or even just down the street.

**Q. When I go on a journey, should I perform Qasr Salaat at the airport?**

**A.** If the airport is a separate entity, not part of your hometown, then you may not perform Qasr. Salaat in full is obligatory.

**Q. A man hugs and embraces his mother-in-law. Does it affect his nikah?**

**A.** If a man hugs or even touches with lust with his bare hands any bared part of the body of his mother-in-law, his wife becomes HARAAM for him forever.

**Q. The Hambali Imaam recites from the Mushaf while leading Taraaweeh. Is it permissible for Hanafis to follow him?**

**A.** It is not permissible for Hanafis to follow in Salaat an Imaam who recites from the Mushaf notwithstanding the validity of the Imaam's Salaat according to his Math-hab.

**Q. I pay my Zakaat during Ramdhaan. I inherited some gold coins which came into my possession a few days**

## THE WORST SERVANTS

Rasulullah (Sallallahu alayhi wasallam) said:  
"The vilest of the servants of Allah are those who wander about with gossip, and those who create discord between beloved ones, and those who slander innocent ones."

## WILL EXECUTORS

All un-Islamic wills generally confer to the executors the right of 'sole discretion' to enable them to deal with the winding up of the estate as they deem fit.

Executors have no right of 'sole discretion'. On the death of a person his/her heirs automatically become the owners immediately of their respective shares. Thus, the trustees/executors have no right to act in conflict of the dictates of the heirs.

The duty of the executor/trustee is to only ensure that the estate of the deceased is expeditiously distributed in terms of the Islamic Law of Inheritance.

**before Ramadhaan. Do I pay Zakaat on these coins which were not 12 months by me?**

**A.** Yes, you have to pay Zakaat on the gold coins. Since you are the owner of the Zakaat Nisaab amount and paying Zakaat during Ramadhaan, you have to pay Zakaat on the gold coins even if you had them in your possession for just a day before your Zakaat date.

**Q. A person has R12,000 cash which is less than the Zakaat Nisaab amount. Can this person accept Zakaat? He leads a comfortable life with his family?**

**A.** He may not accept Zakaat even if he does not have the Nisaab. He is not a Faqeer. Zakaat is actually meant for the really poor and people in distress.

**Q. Is it permissible for Hanafis to read from the Qur'aan copy in Nafl Salaat?**

**A.** It is not permissible to read from the Mushaf (copy of the Qur'aan Majeed) even in Nafl Salaat. The Salaat will be invalid.

**Q. Is it permissible to give a poor student Zakaat for uni-**

**versity education?**

**A.** Zakaat, in fact, even haraam interest, may not be given to a person who will use it for secular education at an 'educational' brothel (university).

**Q. A woman is 6 months pregnant with twins. The doctors say that if the one of the two fetuses is not aborted, both will die. Will it be permissible?**

**A.** Confound what the doctors say. Life and death are the decrees of only Allah Ta'ala. Ignore what the doctors say. No one can save a life decreed to die. It is haraam to resort to abortion. Place trust in Allah Ta'ala. Make dua and accept with Sabr whatever Allah Ta'ala has decreed. Aborting at this stage is murder.

**Q. At the Musjid here in U.S.A. there is much fitnah – fitnah of women, of television, etc. Can I leave after the Fardh and perform Taraaweeh alone at home?**

**A.** Yes, Taraaweeh may be performed at home to escape the haraam fitnah being enacted satanically in the Musjid.

# Questions and Answers

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**Q. Our Imaam smokes weed. He has been caught red-handed smoking, but the trustees refuse to remove him. Is our Salaat behind him valid?**

**A.** The trustees are abusing their position. They are sinful for retaining the Imaam. If at the time of conducting Salaat the Imaam is sober, then the Salaat will be valid.

**Q. Is Zakaat payable on gold jewellery which a woman uses?**

**A.** According to the Hanafi Math-hab which we follow, Zakaat is payable on the gold jewellery of a woman even if for personal use. According to the Shaafi' Math-hab, Zakaat will not be compulsory on gold jewellery for personal use.

**Q. The estate of the deceased has not been finalized even after five years. Does Zakaat have to be paid on the assets in the estate?**

**A.** As long as the assets have

not been distributed to the heirs, there is no Zakaat payable. When the heirs receive their respective shares, then only are they liable to pay Zakaat.

**Q. The deceased used to pay his Zakaat every year. However, his Zakaat was not paid for the year prior to his death. Should it be paid from the estate?**

**A.** If the deceased had made a wasiyyat (bequest-issued a directive) to pay his outstanding Zakaat, then it is Waajib to pay it from one third the value of the estate. If he had not made such a wasiyyat, then it is not incumbent on the heirs to pay the Zakaat. The deceased remains sinful and will have to answer in the Court of Allah Ta'ala for having failed in this vital Fardh obligation.

Therefore, if the heirs of their own happy freewill wish to be of a benefit to their deceased father/husband, they may pay the Zakaat from their own shares, and make Dua of Maghfirat for him. None of the heirs may be pressurized to pay the Zakaat. There is no other obligation on the heirs in regard to the Zakaat if a wasiyyat was not made.

**Q. The Imaam performs Witr 2 raka'ts, then one raka't separately. Is it valid for a Hanafi to perform Witr with this Imaam?**

**A.** While the Hanafis may perform Taraaweeh behind the Hambali/Shaaafi' Imaam, they should perform Witr separately.

**Q. Is it permissible for maternal/paternal grandparents to give their Zakaat to their grandchildren?**

**A.** It is not permissible for maternal/paternal grandparents to give their Zakaat to their grandchildren. The Zakaat will not be discharged.

**Q. Do I have to pay Zakaat on my pension fund? The money is not accessible presently.**

**A.** If the policy was compulsory, then Zakaat is not payable at all. Only when the money comes into one's possession will it become Zakaatable.

If the policy was voluntary, not compulsory, then Zakaat has to be paid on the amount one has ploughed into the haraam policy.

**Q. Masjid Al-Aman in U.S.A. is fund raising for sending their incoming Hafiz Graduates to Nafl Umrah so that graduates will make dua for the contributing donors, donor's parents and their teachers etc. Some of the musallis are okay with it, they say how the madrasa will run if they don't collect money? Is this permissible?**

**A.** The chaps in charge of this Musjid are indeed juhala. These morons are unable to distinguish between right and left. That is why they are prepared to squander so much money to send morons on a merrymaking trip under guise of 'umrah'. From whence have they acquired this stupid act of wasting

## THE EVIL GAZE

*Rasulullah (Sallallahu alayhi wasallam) said:*

*Whoever looks at the beauty (face) of an ajnabiyyah (ghair mahram female), hot rods will be inserted into his eyes on the Day of Qiyaamah."*

Allah Ta'ala revealed to Nabi Dawood (Alayhis salaam) that whoever wants to become the *Muqarrab* (close associate) of Allah, should guard his tongue, lower his gaze and guard his chastity (i.e. abstain from zina of all kinds).

# Questions and Answers

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money by sending huffaaz to perform Umrah with the specific intention of making dua for donors? There plan is a bootlicking, wasteful haraam act. The donors could be 'bootlicked' from wherever the moron 'huffaaz' and jaahil trustees happen to be. It is not permissible.

**Q. The Imam of the masjid collects money by saying donate for the sake of love to the prophet and khulafaye rashedeen so that your resurrection will be with them. Is this kind of advertising permissible?**

**A.** How can advertising stunts ever be permissible in the Musjid? The sacred Names of Rasulullah (Sallallahu alayhi wasallam) and the Khulafa-e-Raashideen are manipulated for monetary objectives. The sacred platform of the Musjid may not be used and abused for collecting funds, advertising fundraising schemes and for trapping and pressurizing people to contribute. All such methods are haraam and the funds extracted by means of entrapment and application of pressure

are also haraam.

**Q. Today I read the article on molestation of young girls by teachers in maktab. How should we interact with such persons? Does a person still have to reply to his Salaam? And be kind to him? What is the correct way to deal with such individuals?**

**A.** Yes, respond to their Salaam. It is possible that they have made Taubah. Don't mull over their evil deeds. Keep your focus on your own deeds. You will have many sins and skeletons in the cupboard to reflect on. The purpose of exposing such persons is for people to beware and to be on guard. It is not to despise sinners. Never despise anyone, regardless of the notoriety of his/her sins. Yes, be kind to them, and always bear in mind that: "I am lower than a dog."

**Q. Can the bank fee for a Zakaat deposit be paid from the Zakaat?**

**A.** Pay the bank charges with your own money, not with Zakaat funds.

**Q. The Imaam is using an amplifier for the congregational dua after Witr. Can I abstain?**

**A.** Do not join the bid'ah dua of riya (show). They are making a mockery of Ibaadat.

**Q. Is the practice of exchanging gifts decorated in expensive wrappings on Eid days Sunnat?**

**A.** Making gifts on any day is permissible. But the custom of exchanging gifts specifically on Eid days is baseless and bid'ah. Muslims in this era

are emulating the kuffaar right "into the lizard's hole." All decorations on Eid days are the artefacts of the kuffaar.

**Q. Here in our town (in USA) we have something called Suhoor Feast (an event where food vendors gather at a parking lot to sell food) and people in droves come to eat between the hrs of 11:00pm and 3:00am. This could be anywhere between a random parking lot or an open space outside the Masjid.**

**I have heard that the mix gathering levels in this event is off the charts. What makes it even worse is that this is perpetrated in the last 10 nights of this Mubaarak month!**

**My question is, is it Jaaiz to even go and sell food at such a place?**

**My brother just opened a Burger place and to promote his business he goes to sell his food there. The argument is we normally sell food to all and sundry anyway, so what makes this so different.**

**A.** It is not permissible to go even near to the mal-oon (accursed) place. Your brother is in error. It requires not much Aql to understand that a Muslim should remain far from a place where sins are committed. It is a place on which settles the curse of Allah Ta'ala. The scenario is among the worst of market-places. Market-places are the haunts of shaitaan. During the blessed Nights of Ramadhan when the Special Tajalli of Allah Ta'ala is

## POLISH

Rasulullah (Sallallahu alayhi wasallam) said:

"Everything has a polish. The polish of the hearts is Thikrullaah."

"Verily, these hearts (of people) rust just as steel rusts. Its polish is Thikrullah and remembrance of Maut (Death)."

# Questions and Answers

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manifested from the First Sama' from sunset until Subh Saadiq, these miserable, unfortunate slaves of the nafs invite the Curse of Allah Ta'ala. They are miserable followers of Iblees, hence they derive pleasure during the late hours of the Blessed Nights in the company of Iblees in the accursed market-places.

**Q. What is the status of the Salaat of women in the Haramain Shareefain?**

A. It is not permissible for females to perform Salaat in the Musjids of Haramain.

**Q. Is it better for a woman to perform Salaat in the hotel where she is staying or in Masjid Nabawi?**

A. Answering your question, Rasulullah (Sallallahu alayhi wasallam) told a lady:

*"Your Salaat in the remotest section of your home is superior to your Salaat behind*

*ME in the Masjid (i.e. Masjid Nabawi)."*

**Q. I am married now for only seven months and problems have developed. My husband being aware of my income wants me to pay for the house expenses while he will save for a luxury car and for a deposit to buy a house with a bank loan. Am I required by the Shariah to pay for the house expenses? I believe that it is his obligation to provide these expenses and I am not required to contribute. Also the bank loan being interest bearing is haraam.**

A. Your thinking is correct. But you should have understood this before marriage. You are married only 7 months and the problems have started in all seriousness. The novelty of the marriage has evaporated. Now you are on the hard ground of reality where mutual incompatibility surfaces and determines issues. When there is lack of fear for Allah Ta'ala, then a person is not concerned with the Shariah. He does as his nafs dictates.

Your husband is 100% wrong for expecting you to contribute to the house expenses. The expenses for the home are the obligation of only the husband. He has no right to demand from his wife. Never agree to the evil haraam Riba loan.

**Q. Can we use leather products made from the skins of cattle which have died naturally or which were not**

**slaughtered according to the Shariah?**

A. Animals which die naturally or by any means other than Thabah (slaughter) are Maitah (carrion). However, their skins become taahir/paak' clean after treatment, hence the leather products are halaal. However, the skins of pigs remain haraam.

**Q. Are the two raka'ts Sunnat of Maghrib part of Awwaabeen Salaat?**

A. The two Sunnats of Maghrib are apart from Awwaabeen.

**Q. Can women visit Jannatul Baqi, the graveyard in Madinah for ziyaarat?**

A. It is not permissible for women to visit the graves of even the Sahaabah nor of even Rasulullah (Sallallahu alayhi wasallam). They may not visit Jannatul Baqi. The rule applies to all graveyards all over the world.

**Q. A Shiah woman renounced her Shiah religion and became a Hanafi. However, her husband remains a Shiah. What is the status of their marriage? Can she marry another man without her Shiah husband giving Talaaq?**

A. If the Shiah husband refuses to embrace Islam, the marriage is automatically annulled. The woman may marry another man after passing of the Iddat of three haidhs.

**Q. While performing the nikah, the Imaam mentioned the wrong name for the bride. He mistakenly mentioned the name of the bride's**

(Continued on page 24)

## THE WEAKLINGS

Rasulullah (Sallallahu alayhi wasallam) said: *"Verily, you are aided (by Allah) and granted Rizq via the medium of the weaklings among you."*

Be kind to the weak ones who are generally scorned and rebuffed. The *barkat* one gains in Rizq and the help in problems are effects of kindness to the weak, hard-pressed suffering ones. Therefore seek them out and be of assistance to them, and waste not your money in merrymaking holidays.

# FUEL OF HELL

“Verily, We have created numerous from jinnkind And mankind to be fuel for Jahannam. They have Such hearts (brains) with which they do not understand.

They have such eyes with which they cannot see. They have such ears with which they cannot hear. Indeed,

they are like an’aam (cattle, sheep, goats). In fact, they are more astray (than animals). Indeed they are the ghaafiloon.”  
(Al- A’raaf, Aayat 179)

No one has the right to question the prerogatives, mysteries, secrets and wisdom of Allah Ta’ala. Why has He

created numerous people and jinn to be fuel for Jahannam? Only He knows.

The signs of these creatures of Hell mentioned in the Aayat are spiritual blindness, deafness and absolute corruption of the heart. They are the likes of modernist zindeeqs, interfaithers and Youtube molvis. Beware of the Fuel of Jahannam.

## THE DECEPTION OF THE ‘UMRAH’ HOLIDAY & MERRYMAKING

(Continued from page 1)

time and derive almost *nil* benefit from the barakat of the Ka’bah and the Haram Shareef. Instead of blessings and benefit, they become over-loaded with sins which they commit in the Holy Places. Thus, instead of being purified, they return home loaded with sins.

At the very first step they are guilty of corrupt *niyyat* (intention). While the intention is holiday, pleasure and making merry, the deception of going for umrah is presented to fool oneself. A variety of corrupt reasons is proffered to dupe oneself and others, but the Qur’aan reminds that “man is well aware of what lurks in his heart”. The excuses are all invalid.

Then commences the immorality Purdah/Hijab compromises. Intermingling with

the opposite sex from the time of leaving home until the return is the order of the entire journey. Muslim males freely interact with the prostitute female staff at the airports and in the planes. The smile they exchange are zina smiles. The looks are zina looks, the talk is zina talk even if it relates to tickets and passports.

The degree of shamelessness of men and women aboard the plane, in the airport lounges, in the hotel foyers, in the streets and in the new evil of immoral malls, is the clear evidence for the evil of nafsani lusts which are freely displayed during these merrymaking ‘umrah’ holidays. Never is it permissible to indulge in the deluge of sin- fisq and fujoor for the sake of a Nafl act even if the intention is sincere.

The men who are supposed to be the *mahrms* for their females are transformed into swines on the journey. Their Imaani *ghayrah* is extinguished. The mingling of their wives and daughters with strange men all along the journey, in the plane, airports and hotels has become an accepted norm. Such men are termed *Dayyooth* (*Cuckold*) in the Hadith. The gravity of the pejorative innuendo of the term is better conveyed by describing these shameless men devoid of honour with the epithet ‘swine’.

In the plane men and women line up against one another in a queue at the toilet door. Your wife/daughter enters the toilet when a strange faasiq/faajir opens the door after having relieved himself. What Imaani *ghayrah* remains?

### EVEN FARDH HAJJ BECOMES WAIVED

Every Muslim knows that Hajj is one of the Fardh Pillars of Islam. However, despite

the extreme importance of this fundamental Ibaadat, it will not be permissible to undertake the Hajj journey if along the way Salaat is missed or

sin has to be committed. In this regard, the Fuqaha say:

“It is mentioned in Al-

(Continued on page 14)

# HAJJ MADE A 'WORLD FESTIVAL'

(Continued from page 1)

Shariah.

But it must be regrettably said that that the enormous crowd that converges from every corner of the world is in most cases unacquainted with this Fardh obligation. The consequence of this negligence is that not only do they commit wrongs and prohibited acts of the Ihraam, but they also do not care at all about abstaining from sins. They are complacent with regard to Salaat; the males neglect Jamaat Salaat, whereas one Fardh Salaat is much more important than Hajj.

**If a single Salaat is made Qadha without any Shar'i reason, then there is little chance of such a Hajj being accepted.**

During the journey, especially after putting on the Ihraam, instead of reciting the Talbiyah and engaging in Thikrullah, gheebat is commonly indulged in. People en-

gage in rubbish talk. Neither do they keep their tongues in control nor their eyes nor their hands.

In fact, it has been observed on many occasions that while sitting in Masjidul Haraam waiting for Salaat, they engage in banter and backbiting. Whereas when arriving at this outstanding stage of one's life one should be engrossed perpetually in Ibaadat, at all times. One should become thoroughly cleansed from sins and return home like a newborn child -- born that day and coming into the world afresh.

Some people exceed the limits of Aadaab and Mustahabbat, but are complacent in the Fardh and Waajib acts.

Observing the attitude of most Hujjaaj in these times one is left with the impression that they have gathered for some worldly festival or show [Na'uthu Billah]!"

(End of Hadhrat Binnuri's  
Naseehat)

## COMMENT

Hadhrat Maulana Yusuf Binnuri (Rahmatullah alayh) had made these comments about 50 years ago when the current fisq and fujoor (flagrant immorality and evil) were unimaginable. What is happening today in the Haramain Shareefain and in Arabia could never have been imagined 50 years or 20 years ago.

While the present kufr regime has opened vast gateways for the perpetration of immorality, Muslims from all parts of the world are taking maximum advantage of the newfound shaitaani freedom to give vent to their evil nafsaniyat.

Hajj and Umrah have truly become a merrymaking shaitaani holiday in which Muslims of all stratas of society participate, enjoying themselves with the evil nightlife the malls, etc. offer during these days.

## DEVILS & TRAVEL AGENTS

*Al-Barzali said: "Our Shaikh Abu Muhammad Ash-Shabeebi narrating from*

*Taalib said: "The Shayaateen (Devils) of the east and the west became involved in a dis-*

*pute. Who among them are the greatest deceivers (misleading people)? The devils of the east said to the devils of the west:*

*(Continued on page 14)*

## THE HAJJ HOLIDAY

(Continued from page 1)

200 Hajj."

The man said that his heart was set on performing Hajj. Hadhrat Bishr then said: "As long as you do not waste the money in haraam avenues, you will not derive peace." He im-

plied that since the money was not acquired in a halaal manner, this man would not derive satisfaction as long as he does not waste it on the haraam merrymaking tour which he described as Nafl Hajj to soothe his conscience. Thus,

those who squander money on these haraam merrymaking tours should understand that there is considerable contamination in their wealth, hence they incline towards the shaitaaniyat of *israaf*. The Qur'aan Majeed describes them as *Ikhwaanush shayaateen* (brothers of the devils).

## DEVILS & TRAVEL AGENTS

(Continued from page 13)

'We are greater than you in deception because we incite a man to commit sin and perpetrate prohibitions in the abodes of the Ambiya (in the Holy Places).' The Shayaateen of the West responded: 'We are greater (in the art of deception). We find a man with his wife and children performing the Fardh Salaat, paying Zakaat and practicing other acts (of virtue). He is in a state of comfort and his Angels are with him.

Then comes along the (Hajj / Umrah) agent (such as

the travel agencies and Sahuc, Khidmatul Awaam) enticing people to travel to the land of Hijaaz (for Hajj and Umrah). Then we (the devils of the west) goad and induce him to come out (i.e. undertake the journey). We poke them with a knife (a figurative expression for the shaitaani snare of enticement). Then he cries (yearns to go for Umrah).

Thus he emerges for the journey. From the day he leaves (his home) we induce him to neglect the Faraaidh and to violate the prohibitions (of the Shariah) – from the day of his departure until the day of his

return to his family. Thus, he is in loss regarding himself and his wealth in the east and the west.

Then the Shayaateen of the East acknowledged the superiority of the Shayaateen of the West in the art of deception."

Al-Barzali said: "Verily, I have witnessed some of this in my Hajj journey. We seek safety from Allah."

(Mawaahibul Jaleel)

In this discussion of the two groups of shayaateen there is a sombre lesson for those who undertake the merrymaking tours. They dwell in self and shaitaani deception.

## EVEN FARDH HAJJ BECOMES WAIVED

(Continued from page 12)

Mudkhal: Our Ulama say: When the mukallaf person knows that he will miss even one Salaat if he proceeds for Hajj, then verily Hajj is waived. Elsewhere it is said: If performing Hajj is not possible except by expelling Salaat from its time (i.e. making it Qadha) or something similar (i.e. committing sin), then Hajj is waived."

Al-Barzali narrating from Al-Maazari said: "If he (the traveller) will commit neglect of Salaat such that its time lapses or even performs its substitute (i.e. Salaat in the sitting position), in the wake of the Hajj journey, then most certainly this journey is not permissible, and the obligation

of Hajj is waived for him."

At-Taadali narrating from Al-Maazari said: "Verily, Istita'ah (i.e. the condition of ability to go for Hajj) is to reach the Bait (Ka'bah) without hardship together with safety for oneself, one's wealth and the ability to execute the Faraaidh (acts of Ibaadat), abandonment of extremes and abandonment of sins."

Ibnul Muneer mentions in his Mansik: "Know that destroying (i.e. not performing on time) even one Salaat is a colossal sin. The virtues of Hajj do not compensate for it (for this loss). In fact, it (Salaat) is greater than it because it is of greater importance. Therefore if dizzi-

ness is the norm for the traveller on sea or on the land even if for one Salaat (i.e. due to this ailment he will miss a Salaat), then Hajj is haraam for him, i.e. if he can reach Makkah only by neglecting Salaat. ....

"Whoever knows that if he goes on a sea voyage (even air or land travel), he will be affected by dizziness (or any other sickness) which will mentally impair him or cause unconsciousness, causing him to neglect Salaat or abandon Salaat totally, then there is no difference of opinion (among the Fuqaha) that it is not permissible for him to undertake the journey. The journey of a person of this type is only nafsaani lust. In fact, it is an inspiration of shaitaan."

## HAJJ-UMRAH & QADHA SALAAT

The following is mentioned in *Irshaadus Saari: Among the conditions for the obligation (Fardhiyat) of Hajj, is the ability to perform the Fardh Salaats, and not making qadha.*”

If one Salaat is performed without Jamaat, it is the equivalent of committing 700 major (Kabeerah) sins. Hadhrat Abu Bakr Warraaq (Rahmatullah alayh) on the first day of his Hajj journey was unable to perform one Salaat with Jamaat. He then said that he should be taken back because he had committed 700 Kabeerah sins on the very first day of the journey.

This is the Shariah’s position regarding journeys for even the Fardh ibaadat of Hajj. If the journey entails missing Salaat or the commission of haraam, then it will not be permissible to undertake the journey. When such is the view of the Shariah regarding Hajj, then what does the Imaan of a Mu’min dictate regarding merrymaking tours, deceptive nafl Umrah and the ‘three Haram’ merrymaking tours?

The Fuqaha have explicitly ruled, and so does Imaani intelligence rule, that it is not permissible to go for Hajj even if just one Salaat will be missed or made qadha on the journey. Now what is the state

of affairs nowadays when people embark on these merry-making fun tours dubbed with Deeni designations?

The Shayaateen of the West are great conspirators just as are the people of the West. These devils embroil these tourists in haraam from the day they depart from home until the day they return. Wholesale neglect of Salaat is the norm. In a plane full of men and women ostensibly going for Hajj or Umrah, only a few venture to perform Salaat on the plane. Most of these tourists remain in their seats like kuffaar. They display total indifference to Salaat. Their wanton abstention from Salaat is wholesale kufr neglect.

### NOTHING REMAINS OF HAYA

Rasulullah (Sallallahu alayhi wasallam) said: *Haya (shame) is a Branch of Imaan.*”

In the plane, men and women line up inter-mixed at the toilets. Every vestige of *haya* (shame) is effaced. Their very Imaan is defaced by excessive and flagrant indulgence in fisq and fujoor. It is as if they are without Imaan. Rasulullah (Sallallahu alayhi wasallam) said: *“Haya is a branch of*

*Imaan.*” But these male and female Ibleesi tourists labouring in the deception of going for ibaadat, stand against one another in the queue at the toilet. A woman emerges from the toilet with a man standing against the toilet door. It is indeed a rotten state of affairs, but these juhala are on an ‘ibaadat’ tour. It is a tour leading to Jahannam.

At the immigration and custom points, when checking in and being searched, fisq and fujoor prevails. It the transit

lounges, in the hotel foyers and lifts, fisq and fujoor reign. They claim to be going for Umrah / Hajj, but they squander the time in malls and merrymaking places. In the streets men and women rub shoulders, and worse is the horrendous intermingling right inside Musjidul Haraam and even in the Mataaf whilst making Tawaaf of the Ka’bah. It is nothing but compounded fisq and fujoor of the worst kind in the holiest Places.

## THE SHAAKIR & THE SAABIR

A stunningly beautiful woman in Basrah was married to an exceptionally ugly man. In addition to his facial ugliness, he was very old. When someone asked her: “How can you toler-

ate living with him?”, she responded: “My husband makes shukr for having been bestowed with the likes of me, and I make sabr for being bestowed with the likes of him.

Both the Shaakir (the grateful one) and the Saabir (the tolerant/patient one) are of the People of Jannat. Should I not be contented with the decree of Allah?”

# COMPOUNDED HARAAM

## HARAAM MULTIPLIED BY HARAAM AND THE JAHAAALAT OF THE MOLVIS

The amount of haraam photography taking place is absolutely shocking and lamentable. Huge sums of money are wasted on these haraam tours while millions of the Ummah are suffering in extreme straits of poverty and misery.

It is clear that the earnings of these people are either doubtful or haraam, hence they have the strong inclination to waste the money thereby becoming the “brothers of the devils”. Almost every step of this touring is haraam just as the Shayateen of the West

say. They have succeeded in their nefarious plot of ruining the akhlaaq and Imaan of Muslims with these haraam tours.

The Ulama or so-called Ulama are also trapped in this shaitaani snare. They are deaf and blind. They fail to hear and see the evils of these journeys. They come within the purview of the Qur’aanic aayat:

*“Verily, the vilest of creatures by Allah are the deaf and the blind who have no intelligence.”*

The Qur’aan says that they eat “like animals”. Only those whose Imaan has been defaced

by nafsaaani lust fail to see and understand the villainy of these haraam tours.

It is indeed incredible that even supposedly pious and senior Ulama miserably fail to see the flagrant sins which are necessarily perpetrated on these journeys of imaginary ‘ibaadat’. When the Fuqaha maintain that the missing of even one Salaat waives the compulsion of Hajj, what other than shaitaaniyat and nafsaaaniyat are able to render the Ulama completely blind and totally unconcerned with the deluges of sin committed on these satanic tours.

## KHANAAZEER

Molvis, Muftis and Sheikhs who betray the Deen by trading knowledge for the monetary carrion of the dunya are *khanaazeer* (pigs).

During the time of Nabi Musaa (alayhis salaam), a man would narrate to people ahaadith which he would attribute to Nabi Musaa (alayhis salaam). He would do so for worldly motives. This continued for a very long time.

One day a man leading a pig tied with a black rope came to Nabi Musaa (alayhis salaam) and said: “O Nabi of Allah! Do you know a certain man (mentioning his name)?” Nabi Musaa (alayhis salaam) said: “I hear about him.” The man

said: “This pig is him.”

Nabi Musaa (alayhis salaam) supplicated to Allah Ta’ala to restore the man to his original form so that he (Nabi Musaa) could question him about the cause for his disfigurement. Allah Ta’ala responded: “I shall inform you why I have done this to him. He devoured the world by exchanging the Deen.” In other words, he would use the Deen for worldly gains.

This is the verdict of Allah Azza Wa Jal. It applies for the miserable molvis, muftis and sheikhs who work for the Riba banks. They halaalize riba products for the banks and they call themselves ‘shariah’ boards when in reality they subvert, pillage and

plunder the Shariah for the sake of the boodle which the banks lucratively pay for fatwas of ‘jawaaz’ (permissibility) to market the haraam riba products.

The molvis and sheikhs who halaalize carrion with their haraam certificates are also among the *khanaazeer*, and so too are all those moron ‘scholars’ who manipulate the Deen for worldly objectives.

In bygone times, Allah Ta’ala would punish people by physical disfigurement. While today such disfigurement does not occur, nevertheless, people are spiritually disfigured. Their hearts are transformed into the hearts of pigs.

## THE TAQWA OF THE TWO HONEST WIVES

Allaamah Ibn Jauzi (rahmatullah alayh) narrated the following very interesting story:

A trader in Baghdad had secretly married a second wife. The second wife said that she would be pleased if he visited her only twice a week. She waived her right to equal nights. The trader would visit his second wife every day after Zuhr. This pattern continued for eight months.

The first wife perceived a change in her husband's attitude. One day she instructed her maidservant to keep her husband under observation and to see where he was going. When the trader left home in the morning, the maid followed him discreetly at a distance. When he entered his

shop, the maid concealed herself.

At Zuhr time he emerged from the shop. The maid again followed him until she saw him enter the house of his second wife. The maid made enquiries with neighbours about the house. She was informed that a trader had married the young woman who lived in that house.

The maid returned and informed her mistress of her discovery. The first wife was an intelligent lady. She did not breathe a word of this matter to her husband. She continued with life as normal without her husband realizing that she was aware of his second wife.

After a year, the trader died. He left 8,000 dinars (gold coins) and one son. According to the Shariah's law of inher-

itance, the first wife set aside 7,000 dinars which were the share of the son. She divided the remaining 1,000 dinars into two parts. Then she sent her maid with 500 dinars to the second wife with the message that her husband had died and her share of the inheritance was 500 dinars, and the other 500 was for herself (the 1<sup>st</sup> wife).

The second wife broke down crying. After a while she opened a trunk and brought out a letter. She told the maid to take the letter to her mistress and to convey her salaam, and to inform her that her husband had already divorced her (i.e. the second wife), hence she is not entitled to the money. Thus, she returned the money.

## THE MALAAIKAH WONDERS

Five hundred years after Israafeel (alayhis salaam), Allah Ta'ala created Mikaaeel (alayhis salaam). Allah Ta'ala created for him numerous faces and wings from head to feet. In every wing there are a thousand eyes. Each eye cries as a result of his affection for the sinners of the Ummat of Muhammad (sallallahu alayhi

wasallam).

From every eye rolls seventy tear drops. From every drop Allah Ta'ala creates an Angel. These multitudes of Angels are called *Al-Karoobiyoona*.

When Rasulullah (sallallahu alayhi wasallam) reached the fifth Heaven on the Night of Mi'raaj, he saw these massive Malaaikeh crying for the fear

of Allah Ta'ala. Hadhrat Jibraeel (alayhis salaam) said that they are called *Al-Karoobiyoona*.

*"Verily, Allah has power over all things." (Qur'aan)*

*"When He intends something, He says: 'Be! And it comes into existence.'" (Qur'aan)*

### "A PALACE IN JANNAT"

Rasulullah (Sallallahu alayhi wasallam) said: *"I guarantee a palace in the middle (prime site) of Jannat for the one who abandons a dispute de-*

*spite the validity of his claim."*

While it is permissible to demand and claim one's usurped rights, e.g. inheritance, debt, or any kind of rights, the better option is to forego the claim if it will degenerate and lead to an acrimonious dispute, and

worst of all, if it leads to the courts of the Devil (kuffaar courts). The reward is a wonderful palace in the prime site of Jannat, and for this reward, Rasulullah (Sallallahu alayhi wasallam) stands as guarantor.

## LOVE FOR ALLAH & HIS RASOOL

*“O People of Imaan! Do not take as friends your fathers and your brothers if they prefer kufr over Imaan. Those from among you who befriend them, verily they are zaalimoon (oppressors).”*  
*“Say: ‘If your fathers, your*

*sons, your brothers, your wives, your families, your wealth that you have earned, your businesses in which you fear loss, and your homes which you love are more beloved to you than Allah, His Rasool, and Jihad in His Path, then wait until Al-*

*lah brings His decree (of punishment).*

*Verily, Allah does not guide people who are faasiqeen.”*  
*(At-Taubah, 23 & 24)*

A boy of about 12 years old was sitting in Musjid Nabawi listening to a discourse (bayaan) by Rasulullah  
*(Continued on page 19)*

## THE EFFECTS OF TEARS

When Hadhrat Aadam (alayhis salaam) was lowered to earth, he cried profusely on the land and on the ocean. His tears on land were converted to pink carnations and on the ocean into turtles. He had exited from Jannat from the Portal of Taubah. Hadhrat Hawwaa (alayhas salaam) cried on the land and ocean. Her tears on

land became henna’, and in the ocean it became pearls. She had left Jannat from the Portal of Rahmat.

The snake cried on the land and ocean. Its tears on land became scorpions and in the ocean it became crabs. It had left Jannat via the Portal of Rage.

The peacock cried on land

and the ocean. On land its tears became wasps and in the ocean it became leeches. It had exited Jannat via the Portal Wrath.

Iblees also cried in the land and ocean. His tears on land became thorns, and in the ocean it became crocodiles. He had left Jannat through the Portal of La’nat (Curse).

## ISAAL-E-THAWAAB FOR PARENTS

In a dream Hadhrat Qalaabah (rahmatullah alayh) found himself in a qabrustaan (cemetery) where all the graves were open. At the side of each grave sat its inmate. Everyone of these *amwaat* (deceased) had a glittering tray of *noor* in front of him/her. Hadhrat Qalaabah observed one of them sitting dejectedly without a tray.

When Hadhrat Qalaabah asked the inmate of the grave for an explanation of the mystery and why was he without a tray of *noor*, he said: "All of these people have children and friends who make Dua for them and give Sadqah in their names. The trays of *noor* are the good deeds sent by their

children and friends. There is nothing for me. My son is a sinner and has forgotten me. Neither does he make Dua for me nor gives Sadqah in my name. I am therefore greatly embarrassed in the presence of all my neighbours."

In the morning Hadhrat Qalaabah went to the man's son and narrated to him his dream. The son was overwhelmed with grief and remorse. He pledged to reform himself and to remember his father.

Some time thereafter, Hadhrat Qalaabah (rahmatullah alayh) again saw in a dream the same qabrustaan and the same scene. However, this

time he saw in front of that man a wonderful tray of *noor* the radiance of which was brighter than the rays of the sun. The man said: "O Aba Qalaabah! May Allah Ta'ala reward you. Your advice has saved my son from the Fire and it has freed me from embarrassment. Alhamdulillah.

Service to parents is not confined to this earthly life. Even after the demise of parents, it is the incumbent duty of children to remember them with Dua and acts of Sadqah. The *amwaat* eagerly wait in anticipation of receiving the benefits of good deeds performed by their children on their behalf.

## WOMEN BEWARE!

Muslim women should understand that when seeking the aid of kuffaar courts for the acquisition of assumed 'rights' which are haraam in terms of the Shariah, they stand to lose their Imaan. Thus bartering away their everlasting life of felicity of Jannat in the Hereafter.

Making any demand via the

kuffar courts which is in conflict with the Shariah is kufr which effaces Imaan. Therefore, beware of taking kufr advantage of the new kufr marriage law which allows Muslim women to usurp the wealth of their ex-husbands.

Understand well that a divorcee is entitled to maintenance for only the Iddat peri-

od. Alimony is haraam and claiming it is kufr. Only women who have been born for Jahannam resort to kuffaar courts for claiming kufr rights - rights which the kufr law of Taaghoot bestows to them. Why destroy and ruin your everlasting life of happiness in Jannat for the carrion crumbs of this perishable, transitory worldly life?

## THE VIRTUE OF IQAALAH

*Iqaalah* is the cancellation of a sale. The sale is happily cancelled by the seller without it being incumbent on him to do so. It is mentioned in the Hadith that on the Day of Qiyaamah Allah Ta'ala will forgive the sins of a trader who happily cancels a sale on

the request of the buyer. Despite the product not being defective, and although the cancellation is not incumbent on him, the trader voluntarily refunds the buyer.

Once a man in need offered his horse for sale to Hadhrat Hasan Basri (Rahmatullah alayh). He bought the horse. That night the former owner of the horse saw the horse togeth-

er with a few hundred horses grazing in Jannat. On making enquiries, the Angels informed him: "These horses had belonged to you. Now they are the property of Hasan."

In the morning the man hastened to Hadhrat Hasan and implored him to cancel the sale. He offered to refund the

*(Continued on page 20)*

## LOVE FOR ALLAH & HIS RASOOL

*(Continued from page 18)*

(sallallahu alayhi wasallam). The bayaan had a profound effect on the heart of the boy. He went to his uncle, Jullaas Bin Suwaid who was a munaafiq who performed Salaat with the Sahaabah and conducted himself like a Muslim. The boy came and said to his uncle: "O my uncle! I heard Rasulullah (sallallahu alayhi wasallam) informing us about the Impending Hour (of Qiyaamah). It is as if I am seeing Qiyaamah with my eyes."

The munaafiq Jullaas replied: "Child! By Allah! If Muhammad is true, then we

all are worse than donkeys." In other words, Muhammad (sallallahu alayhi wasallam) is false.

The colour of the boy changed. He was shocked to hear such abuse and denial of Rasulullah (sallallahu alayhi wasallam) by his uncle whom he thought was a sincere Muslim. In consternation, rebuking his uncle, the boy said: "O uncle! By Allah! You were the most beloved to me. By Allah! Now you are the most hated to me. O uncle! I am between two options. Either I betray Allah and His Rasool by not informing him of what you have said, or I inform

him, and let things take their course."

The boy informed Rasulullah (sallallahu alayhi wasallam) of the nifaaq of his uncle, but he (the uncle) denied the claim of his nephew. Allah Ta'ala sent Wahi to confirm the veracity of the boy's claim. Love for Allah and His Rasool and obedience do not tolerate that family ties be sustained with the enemies of Allah and those who abuse Rasulullah (sallallahu alayhi wasallam).

This boy is Umair Bin Sa'd (radhiyallahu anhu). Hadhrat Umar (radhiyallahu anhu) had appointed him the governor of Hims.

## THE DISASTER OF EVIL GAZES

Haraam glances and gazes, especially lustful staring at females, are spiritually disastrous. The disaster is more emphasized for men of Taqwa. Sometimes in moments of *ghaflat* (neglect/obliviousness) even a buzrug falls prey to his nafs and allows his eyes to derive haraam pleasure from an evil look.

Hadhrat Qaari Abu Amr (Rahmatullah alayh) was among the Taabieen. He was a famous Qaari and Ustaadh of the Qur'aan Majeed. Once he cast a gaze of lust on a handsome lad who had come to learn the Qur'aan. In consequence of this evil glance Abu Amr forgot the entire Qur'aan. From the *Alif* of Surah Faatiha to the *Seen* of Surah Naas, the entire Qur'aan departed from his heart. His shock and grief

were unbearable. He explained this calamity to Hadhrat Hasan who said: "It is now the time of Hajj. Perform Hajj. After Hajj proceed to Musjid-e-Khaif where you will find an old man sitting in the mihraab in worship. After he completes his Ibaadat ask him to make dua for you.

After Hajj when Abu Amr entered Musjid-e-Khaif he saw a group of people inside. Shortly afterwards a saintly person entered. Everyone regarded him with honour and reverence. After counselling the group, the saintly person and all others except the old man departed. Abu Amr stepped forward and narrated the calamity which had befallen him. The buzrug raised his eyes towards heaven in supplication. To his wonder and joy

Abu Amr discovered that the Qur'aan Shareef had returned to his heart. In sheer joy and ecstasy he fell at the feet of the buzrug who asked: "Who directed you to me?"

Abu Amr: "Hasan Basri."

The Buzrug: "Hasan has disgraced me. Now I too shall disgrace him. He has revealed my secret. I too shall reveal his secret. The buzrug whom you had seen at the time of Zuhr (the one who had lectured to the group) was Hasan Basri. He comes daily to us. Discusses with us and by Asr he is back in Basrah. What need did he have to direct you to me?" (In other words, Hadhrat Hasan being such a great saint could have made dua for Abu Amr instead of directing him to the buzrug in Musjid-e-Khaif thereby exposing him.)

## THE VIRTUE OF IQAALAH

(Continued from page 19)

money. Hadhrat Hasan refusing said: "I have also seen the dream you had seen." The man departed with a heavy heart.

During the night Hadhrat Hasan saw in a dream beautiful palaces in Jannat. He asked: "To whom do these palaces belong?" The Angels said: "To the person who gladly cancels

a sale." He sent for the man, cancelled the sale and returned the horse. Trade and commerce should be mellowed with the moral precepts of the Sunnah. Muslims should not trade in the manner in which the Yahud and the kuffaar in general conduct their trading activities. For them the only objective is the carrion of this world while for Muslims the *Maqsood* (Objective) is the Pleasure of Allah Ta'ala and Thawaab in the Aakhirah. Thus, in the background of all the dealings of Muslims must necessarily be the silhouette of Taqwa. The thread of Taqwa runs through the entire Qur'aan Majeed from beginning to end.

### WEALTH

Rasulullah (Sallallahu alayhi wasallam) said: "*Good (and blessed) is Saalih (halaal) wealth for a Saalih (pious) man.*"

A pious man earns wealth in a halaal way and spends it in a halaal way to gain the pleasure of Allah Ta'ala and thawaab in the Aakhirah. When money is squandered in haraam avenues, it is a clear

sign of the wealth being contaminated. It was earned in haraam ways.

Wasting money in weddings, merrymaking holidays and unnecessary luxuries are signs of the wealth being contaminated with haraam. Indulgence in luxury is not haraam. However, if the acquisition of luxury is motivated by show, pride and waste, then it is haraam.

# THE KUFR OF INTERFAITH

The concept of shaitaan's plot of *interfaith* has as its fundamental article of faith that all religions are on par and that no religion is the absolute truth. This kufr doctrine of Iblees which the *murtaddeen* molvis and sheikhs have silently accepted, enables them to sit snugly within the folds of the kuffaar, listening to their kufr preachings without presenting even a limp refutation of their kufr.

The Da'wat and Tableegh concept of Islam is stated in the Qur'aan Majeed in the following Aayat as well as in many other Verses:

*"O People of the Kitaab! (Yahud and Nasaara) Believe in that which We have re-*

*vealed (in that Scripture) which verifies that which is with you before We disfigure (your) faces turning them upside down, or (before) We curse them as We had cursed the people of the Sabbath (converting them into apes). The decree of Allah is established."*

*(An-Nisa', Aayat 47)*

Hadhrat Abdullah Ibn Abbaas (Radhiyallahu anhu) narrated that once Rasulullah (Sallallahu alayhi wasallam), addressing the leaders of the Jews instructed them to fear Allah and to accept Islam. When they refused, the aforementioned Verse was revealed.

When addressing the

kuffaar on religious issues, the demand of Islam is to state the Haqq without the slightest ambiguity. Compromising the Haqq of Tauheed with silence, garbled interpretation, flabby acquiescence of the baatil and kufr which they proffer at their satanic interfaith conferences and conventions, are all acts and attitudes of kufr. The interfaith molvis and sheikhs have imbibed within themselves the kufr of interfaith.

Just as Allah Azza Wa Jal had physically disfigured a community of Jews transforming them into apes, so too have the hearts of the interfaith molvis and sheikhs been disfigured and transformed into apes. That is why their *Aql* (intellect) has become *maskh* (disfigured).

## THIKRULLAAH

Rasulullah (Sallallahu alayhi wasallam) said: *"Shaitan sits glued on the heart of the son of Aadam. When he remembers Allah (makes thikr), shaitaan flees. When he (man) is forgetful (of thikr), shaitaan (returns) and casts evil thoughts in him."*

At all times keep the tongue engaged in Thikrullaah. Shaitaan cannot coexist in a heart which remembers Allah Ta'ala.

## VAIN HOPES

Rasulullah (Sallallahu alayhi wasallam) said:

*"When you are in the morning, do not worry yourself about the evening, and when you are in the evening, do not worry yourself about the morning."*

## CHANGING HIS BOUNTY

*".....Then He apprehended (and punished) them because of their sins.*

*That is so because verily, Allah does not change (snatch away) a Bounty*

*which He has awarded to a nation except when they change the condition (of gratitude) which was within them."*

*(Al-Anfaal, Aayat 53)*

The power, glory and prosperity which Allah Ta'ala had bestowed to the early Muslims were His Bounties and Favours for the obedience of Muslims. When Muslims became treacherous by

indulging in the drunkenness of their *nafs*, they abandoned the Sunnah and plunged into fisq, fujoor and kufr. The consequence was their decline from their pedestal of glory. They fell and landed in the pits of degradation.

The fall continued incrementally. Thus the current state of abject humiliation, defeat and impotency of the Ummah is not at all surprising. It is the natural consequence of treachery against Allah Azza Wa Jal. The solution is only repentance and obedience to Allah Ta'ala. The Qur'aan Majeed providing the solution says:

*"Seek aid (from Allah) with Sabr and Salaat."*

## YEARNING FOR MAUT

During a plague, Hadhrat Aabis Ghaffaari (Radhiyallahu anhu) repeatedly yearned for Maut (Death). His cousin said to him: "O Aabis! How can you yearn for death whereas you have heard from Rasulullah (Sallallahu alayhi wasallam) saying: 'Do not yearn for Maut, for verily, it terminates (good) deeds.' Aabis (Radhiyallahu anhu) responded: "Yes, I have heard it. However, I fear several

things which I heard from Rasulullah (Sallallahu alayhi wasallam). He had expressed fear for his Ummat regarding these developments:

- ☞ The government of unfit persons
- ☞ Abundance of police
- ☞ Severance of family ties
- ☞ Insignificance of killing
- ☞ The Qur'aan will be recited like songs (such as the qaaris of our era are practicing)

*Those lacking in Deeni understanding will be appointed imaams to enable gaining leadership via these imaams. (The ignorant trustees of Musjids of this era appointing wholly unfit characters to be imaams come within the purview of this prediction).*

When evil, vice an immorality become prevalent and overwhelming, then yearning for Maut becomes justified.

## FARIDUDEEN'S REFORMATION

Prior to his renunciation of the world and reformation, Hadhrat Attaar (rahmatullah alayh) was an *attaar* (manufacturer and seller of perfume). One day a Majzoob came to his shop. Pointing at a bottle, the Majzoob asked: "What is in it?" Hadhrat Attaar informed him of the contents. The Majzoob pointed to another bottle and repeated his question. Hadhrat Attaar again informed him. After making

several such queries, the Majzoob said: "The contents of all these bottles are sticky. How will your soul leave your body when it is stuck to so many sticky things?"

Hadhrat Attaar with a smile replied: "Just as your soul will depart from your body." The Majzoob said: "It is no problem for me. My soul will depart simply." So saying, he laid down and closed his eyes. After a few minutes when Ha-

dhrrat Attaar investigated, he discovered that the Majzoob was dead. This had such a profound effect on Hadhrat Attaar's heart that he immediately contributed the entire stock of his shop and all his wealth to charity. Thus he renounced the world and took to the path leading to Allah Ta'ala.

*(A majzoob is a Wali – saint – who has been overwhelmed by Divine Love. To the people of the world he appears as a mad man.)*

## ACCEPT NASEEHAT

The Mashaaiikh say: "Do not look at who is speaking (i.e. offering words of advice). Look at what is being said."

Once Imaam Abu Hanifah (rahmatullah alayh) saw a child running with speed. Imaam Abu Hanifah (rahmatullah alayh) admonishing the child said: "Son! Be careful. You may slip." The child spontaneously respond-

ed: "O Imaam! You be careful and walk. If you are careful, the world will be careful. If you slip, the world will slip with you." These words of wisdom had a profound effect on Imaam Abu Hanifah (rahmatullah alayh).

Pride prevents people from accepting *naseehat* from even seniors. Today it has become difficult to offer *naseehat* to

even 'pious' people, and the difficulty is greater if the person happens to be a molvi or a 'buzrug'. Nowadays the consequence of even sincere *naseehat* is vain dispute motivated by crass pride.

It is also the effect of pride that a senior refuses to retract his error when this is pointed to him. He clings to his error in the same way as shaitaan had done.

## AMR BIL MA'ROOF NAHY ANIL MUNKAR

**(Commanding virtue and prohibiting evil)**

When Hadhrat Abu Bakr (Radhiyallahu anhu) yearned for Maut, he was reprimanded by some Sahaabah. He said: *"I fear entering into that era in which Amr Bil Ma'roof Nahy Anil Munkar will be abandoned."*

Hadhrat Abu Hurairah (Radhiyallahu anhu) said: *"Soon will there dawn an age when Maut will be more be-*

*loved to the Ulama (i.e. Ulama-e-Haqq/Ulama-e-Raabbaayeen) than pure gold. A man standing at the graveside of his brother will say: "I wish I was in your place".*

The evil which Hadhrat Abu Bakr (Radhiyallahu anhu) had feared so much is today embedded in the Ulama. Even ostensibly sincere Ulama have abandoned this Waajib obligation which is

imperative for the goodness, benefit and safety of the Ummah.

The decline of the masses from obedience to disobedience, from virtue to the vice, has its seeds in the abandonment of *Amr Bil Ma'roof Nahy Anil Munkar* of the Ulama. The root cause for all the vice and immorality of the masses is the evil molvis and sheikhs who have become the slaves of desire and the dunya.

## THE BENEFIT IN ALLAH'S CREATION

The Qur'aan Majeed says: *"And We did not create the heavens and the earth and whatever is in between them, but in Truth (i.e. not in idle sport)."*

*(Surah Al-Hijr, Aayat 85)*

Once a hakeem (physician) seeing a multitude of worms on a pile of faeces wondered: 'Of what benefit are these creatures?' He had gained the idea that these worms were useless creatures having no beneficial function. After a

few days, the physician's eyesight began deteriorating. Soon he lost his vision and became blind. He was overwhelmed with fear, worry and depression. Every remedy failed to cure him.

After some time another physician happened to visit the town. This hakeem was an eye specialist. The blind physician sought his assistance. The eye specialist applied an ointment to the blind hakeem's eyes. After a few days, he regained his

vision. With delight and curiosity, he asked the eye specialist about the remedy. The eye specialist said: "The primary constituent of this ointment comprises worms which devour faeces." The hakeem now understood that his blindness was a lesson and a warning from Allah Ta'ala. He had thought that Allah's creation was futile.

Everything created by Allah Ta'ala regardless of how insignificant it may appear has a purpose and a benefit. Nothing has been created aimlessly.

## THE WEALTHY HEART

Rasulullah (sallallahu alayhi wasallam) said:

*"The best wealth is the wealth of the heart."*

Once a wealthy man presented a very expensive pearl to a Buzrug. The Buzrug said: 'Alhamdulillah!' He then instructed his servant to put away the pearl. After some days, the servant reported that

the pearl was missing. Someone had apparently stolen it.

The Buzrug said: "Alhamdulillah!" The servant said in surprise: "What does this mean? When the pearl was presented, you said, 'Alhamdulillah', and now after it was stolen, you also said, 'Alhamdulillah'. What is the explanation for this?" The

Buzrug said: "Neither did I say, 'Alhamdulillah' on account of happiness when it was presented to me, nor did I say so out of grief when it was lost. When the pearl was given to me, I examined my heart and discerned that I was not affected with any pleasure, hence I praised Allah Ta'ala. When the pearl was stolen, I again examined my heart and found no grief therein, hence I said, 'Alhamdulillah.'"

# Questions and Answers

THE MAJLIS Q & A  
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*(Continued from page 11)*  
**Sister. Is the nikah valid?**

**A.** The nikah is valid with the woman whom the Imaam had mistakenly named, not with her sister. The husband should issue Talaq, and the nikah should be then performed with the right name being mentioned.

**Q.** *Is it permissible to recite the qiraa't audibly in Nafl Salaat during daytime?*

**A.** During daytime it is not permissible. *Jahr* (reciting audibly) is permissible during the night.

**Q.** *What should the Imaam do if he did not recite a Surah in one of the first two raka'ts of Isha' Salaat?*

**A.** He must recite Surah Faatihah and a Surah audibly in one of the two last raka'ts, and make Sajdah Sahw.

**Q.** *Is it permissible for the munfarid to recite the qiraa't silently in Fajr, Maghrib and*

*Isha'?* Also, what is the ruling pertaining to the Takbeers of these three Salaat?

**A.** The *munfarid* (the one who performs Salaat alone) has the choice of reciting the qiraa't audibly or silently in these three Salaat. However, he may not recite the Takbeers and the Tasmee' audibly.

**Q.** *In our maktab the Ustaadh has introduced Nafl jamaat for the Hifz student. A few students perform Nafl in jamaat. The student-imaam recites the qiraa't audibly. Is this permissible?*

**A.** No! It is not permissible. The two factors of prohibition are (1) Nafl jamaat is Makrooh (not permissible) for Hanafis, and (2) Reciting audibly in Nafl during the day is not permissible. Thus, this practice is bid'ah.

**Q.** *Our Imaam recites the Takbeer for changing postures only when he is about*

*to reach the Ruku' or the Sajdah. Is this correct?*

**A.** It is incorrect. The Takbeer should begin simultaneous with the commencement to change postures.

**Q.** *What is the position of court magistrates and judges in a non-Muslim country.*

**A.** In fact, in all countries, including so-called Muslim countries, magistrates and judges are all *murtaddeen*. They lose their Imaan for adjudicating in accordance with the laws of Taaghoot. The Qur'aan Majid explicitly brands them '*kaafiroon, zaalimoon, and faasiqoon*'. "*Those who do not adjudicate according to that (Shariah) revealed by Allah, verily, they are kaafiroon.*" (Qur'aan) All so-called Muslim countries have expunged the Shariah and are governed by *murtaddeen* with the law of the Devil (Taaghoot).

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