

FORTUNATE 'FOOLS'

Abu Hurairah (R.A.) reports that Rasulullah (Sallallahu Alaihi Wasallam) said: "A time will soon come upon the people when a person will find himself in such circumstances, that he either allows himself to be branded as a fool, or he joins the prevailing evils. At such a time let him accept being branded as a fool rather than participate in evil." (Mustadrak lil Hákim - Faizul Qadeer, 4/116)

The prophecies of Rasulullah (Sallallahu Alaihi Wasallam) are becoming evident as clear as daylight. The prophecy in the hadith above is also absolutely apparent. A host of evils are nowadays being perpetrated, many of them in the name of Islam. Then one has the first choice of being "progressive", "in tune with the times (the 20th century)" and being "broad minded" and thus flow with the tide.

Then he has the second choice: the choice of flowing against the tide. Hence he may declare that Islam forbids the intermingling of the sexes, it orders the woman to remain at home and to emerge only out of necessity in *hijaab*. For this he will be rewarded with the title of "orthodox", "a male chauvinist" and "one who does not understand human rights." He has the choice to declare that the T.V. is one of the greatest curses of the time and should be literally flung out of the home, and he is sure to be branded as one who is living in "the camel ages." He may opt to announce that music is totally forbidden in Islam, and he will definitely earn the title of "fanatic." Well, you see, after all this person does not understand the difference between "good music (Allah forbid!) and evil music." He can declare if he wishes that the consuming of interest is Haraam and so too is the paying of interest (OD's included). He is sure to be told that he is "out of touch" with modern day business. In short, this person is an absolute fool.

In the light of the abovementioned hadith, he is a very fortunate "fool" indeed since he is heeding the advice of Rasulullah (Sallallahu Alaihi Wasallam).



THE SOCIETY THAT ONE LIVES IN has a direct effect on one's life. Hence every person desires for and strives to build a healthy society. Among the aspects that form the bedrock of a healthy society is the institution of *nikah*. By means of *nikah* one finds solace and comfort which enables one to fulfil one's duties to Allah Ta'ala. It also provides a lawful avenue to fulfil a basic in-born need. A pure human race flourishes as a result of the bond of *nikah*, while countless social evils are dispelled by it. Take away the institution of *nikah* and in a short time the society will sink to such depths of moral degradation which are unimaginable.

The West has to a great extent abandoned the customary marriage and adopted in its place the "living together" concept. When the partners do not feel like "living together" anymore, they just say "good bye" and part company. The result of this is glaring for all the world to see. Abortion, thousands of illegitimate children, AIDS, teenage pregnancies and suicide are just a few of the many direct consequences of abandoning the bond of marriage.

LEAST EXPENSE

Thus the importance of *nikah* can never be over emphasised. In the light of what has been mentioned it is much easier to grasp the true implications of the words of Rasulullah (Sallallahu Alaihi Wasallam) who said: "Verily the *nikah* which is blessed with the greatest amount of *barakah* (blessings) is that *nikah* wherein the least expense is incurred." By stressing the aspect of incurring the least expenditure, Rasulullah (Sallallahu Alaihi Wasallam) paved the way for the *nikah* to be easily affordable for the rich and poor alike. When this advice is not heeded, *nikah* becomes a costly affair. It becomes a big worry and a huge burden. The very rich will afford it, the middle class will resort to loans (even on interest) in order to make it, while the poor will only dream about it. The matter does not end there. Those who cannot afford it and abstain are prone to becoming victims of the social evils mentioned above and thus every level of society is affected.

WASTAGE

However this *sunnah* and *ibadah* of *nikah* has in many cases become just a *kuffaar* style wedding. The greatest expense is incurred. Every effort is made to keep up with the trend. To start off with, thousands of rands are wasted on absolutely futile wedding cards (which, as time goes, become more fashionable and expensive in order to impress). The most impressionable and expensive venues are booked. Much more wealth, which is purely a gift and bounty from Allah Ta'ala, is squandered on hiring floral arrangements and other fancy accessories. The "stage" (for the wedding show) is then made up at considerable cost. The wastage list goes on, with many new shocking items being added on. Such weddings are actually setting the stage to destroy all *barakah* (cont. on pg. 2)

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THE BEST WEALTH

from the *nikah*. The *barakah* is totally lost, while the great impression which one sets out to make is also seldom achieved. After having filled their bellies, people generally leave commenting on the wastage and discussing the flaws and defects.

SOPHISTICATED BEGGING

While on the one hand thousands of rands are wasted on futile aspects, at the same time some novel ideas have been invented to extract “gifts” from others. Invitations are sent out (with or without the knowledge of the bride-to-be) towards a “bridal shower” which takes place a few days before the wedding. The unwritten rule is that the invited person must come with a gift for the bride. It is unthinkable to attend without bringing a gift along. This subtle way of extracting gifts tantamounts to a sophisticated form of begging. People are being invited to “*please come along,*” and with it goes the unwritten rule, the object of the invitation — “*and don’t forget the present!*” This is in direct conflict with the hadith wherein it is mentioned: “The wealth of a Muslim is not permissible except when he gives it whole-heartedly (without coercion or obligation).” Thus it is time to break away from these alien customs and practices which destroy the *barakah* from the *nikah*.

FOUNDATION

The *nikah* is the foundation of the building that has to be erected upon it — the building of a lifelong marriage. If this foundation is absolutely weakened and deprived of the *barakah* from Allah Ta’ala, how much hope can one then have of the building remaining firmly erect on such a weak foundation?

SOLUTION

The only solution then is to return to the *sunnah* — by adopting the guidance of Rasulullah (Sallallahu Alaihi Wasallam) and the Sahaaba (R.A.). Far from inviting the world, many of the Sahaaba (R.A.) were married while Rasulullah (Sallallahu Alaihi Wasallam) was present in Madinatul Munawwara without Rasulullah (Sallallahu Alaihi Wasallam) being aware of the *nikah*. Neither did they deem it necessary that he should be informed, nor did Rasulullah (Sallallahu Alaihi Wasallam) take exception to this attitude. The *nikah* in that era was an extremely simple affair. The least cost was incurred. The greatest amount of *barakah* was attained. This is the example that we have to keep as an ideal in front of us. Then every attempt should be made to follow it as closely as possible.

SHACKLES VS NATURAL FREEDOM

May Allah Ta’ala grant us the intelligence and ability to release ourselves from the heavy and burdensome shackles of baseless customs. May He enable us to adopt the wonderful *sunnah* so that we may earn His pleasure while at the same time enjoy the numerous benefits of the *sunnah*, among which are its absolute

FREE TIME

Hazrath Ibn Abbas (R.A.) narrates that Rasulullah (Sallallahu Alaihi Wasallam) said: “Two favours of Allah Ta’ala are such that many people are in deception with regard to them (thinking that they will remain forever): health and free time.” (*Sahih*

The Sahaaba (R.A.) enquired from Rasulullah (Sallallahu Alaihi Wasallam) as to which was the BEST WEALTH. Rasulullah (Sallallahu Alaihi Wasallam) replied: “***The BEST WEALTH is a tongue that is involved in the zikr (remembrance) of Allah, a heart that is ‘shaakir’ (filled with gratitude to Allah Ta’ala for His bounties) and a Mu’min wife who assists him (her husband) upon his Imaan.***” (Abu Dawood — Mishkaat)

Gold and silver, pearls and diamonds, rands and cents — these items and their like are the only things that most people regard as wealth. There is no doubt that these are indeed excellent forms of wealth, provided that they have been earned lawfully and are used and spent in a manner pleasing to Allah Ta’ala. However in the the abovementioned Hadith, Rasulullah (Sallallahu Alaihi Wasallam) is drawing our attention to a much superior form of wealth; the very **BEST WEALTH**.

What better wealth can a Mu’min ever possess than the constant remembrance of Allah Ta’ala. Likewise, a person with a heart filled with *shukr* (gratitude) is an extremely wealthy person, even if he owns little of the worldly possessions. Indeed, such a person is much more wealthy than the billionaire who has no contentment and is forever in search of the next “valley of gold.”

Among the best wealth is also a Mu’min wife **who assists her husband upon his Imaan**. She encourages him to perform his *salaah*, fulfil his *zakaat*, *haj*, etc. She advises him to join the company of the pious and to strive in the Path of Allah Ta’ala, in order to better his own Imaan and simultaneously encourage others to do the same. She also assists him by joining family ties, being content on little of the worldly things, nurturing his children Islamically and remaining within the home. The true Mu’min wife refrains her husband from indulging in unlawful things. Women, after all, do have a knack of getting their way with their husbands. Many a person who is a lion outside the house meekly submits to his wife’s demands, at times even violating the commands of Allah Ta’ala in the process. Thus if the wife uses the same strategy which she employs to get her worldly demands fulfilled, **in order to assist her husband in his Imaan**, she is sure to succeed.

May Allah Ta’ala make us truly wealthy — by granting us the **BEST WEALTH**.

Abul Malik bin Umair (R.A.) reports that Rasulullah (Sallallahu Alaihi Wasallam) said: **“In surah Fatiha (the first surah of the Qur’an) there is a cure for all ailments.”** (Darmi) Recite *surah Fatiha* seven times. Thereafter blow on the limb that aches, or is affected by any ailment. Allah willing, one will be cured. *Yaqeen* (total conviction) on the *hadith* of Rasulullah (Sallallahu Alaihi Wasallam) is essential for the effects to be

SURAH YASEEN

achieved. Hazrath Ata ibn Abi Ribah (R.A.) narrates that Rasulullah (Sallallahu Alaihi Wasallam) is reported to have said: **“Whoever reads *surah Yaseen* at the beginning of the day, all his needs of that day are fulfilled.”** (Darmi) *Surah Yaseen* has been called the heart of the Qur’an by Rasulullah (Sallallahu Alaihi Wasallam) in the *Hadith*. It was also the wish of Rasulullah (Sallallahu Alaihi Wasallam) that *surah Yaseen* should be memorised by every

SURAH WAQI’AH

Believer. Abdullah bin Mas’ud (R.A.) reports that Rasulullah (Sallallahu Alaihi Wasallam) said: **“Whoever reads *surah Al-Waqi’ah* (surah 56) every night, starvation will never afflict him.”** (Baihaqi) In some narrations Rasulullah (Sallallahu Alaihi Wasallam) is reported to have instructed that this *surah* should be taught to one’s wife and children. Abdullah ibn Mas’ud (R.A.) used to command his daughters to recite this *surah* every night. However, one should not recite it merely for worldly gain. The intention must be for the pleasure of Allah Ta’ala and the Hereafter. The worldly benefits

Q What is the reality of *jadoo* (black magic)? Does it really have any effect on people? Many people resort to the use of *ta’weez* (amulets) to counter the alleged effects of the *jadoo*. Is this permissible and does it have any effect?

A *Sihr* (the Arabic term for *jadoo* or black magic) is a reality. In this world of cause and effect, Allah Ta’ala has placed various effects in various things. The effects become apparent *only* with the will of Allah Ta’ala. Hence just as poison has the effect of killing, and the antidote of the poison has the consequence of countering its effects, so too does *sihr* have its effect. At times the effects become apparent upon the person who is afflicted and at times he suffers absolutely no harm. However to practice *sihr* is totally *haraam* and a major sin. If a person regards this practice as permissible, it results in *kufr*.

To counter these effects one should resort to the recitation of various verses of the Qur’an (such as *Surah Falaq* and *Surah Naas*). The use of *ta’weez* is not any *ibadah* (worship). It is simply a form of treatment and a type of “alternative medicine.” It is thus permissible to resort to it with the following conditions: 1. Its use is for some permissible purpose (eg. to treat an ailment, etc.), not for anything impermissible (eg. to cause harm to anyone). 2. No words of *kufr* or *shirk* must be written therein. 3. The *ta’weez* must not be regarded as having any independent effect. Rather, its benefit is only with the will of Allah Ta’ala, as is the case with any other form of medication.

At times people under the effects of *sihr* utter various things in a trance-like state. To believe any such utterance, or to act upon what was heard, is totally forbidden. Such statements are devoid of any truth. To harbour suspicion or level accusations against people on the basis of such utterances is tantamount to slander, which is an extremely serious major sin.

While *sihr* and its like is a reality and many are truly afflicted by it, it is often made a scapegoat, even where it does not exist, for every trivial thing. This is highly repugnant. It becomes a means of creating baseless suspicion and breeding totally unfounded doubts on innocent people. One should refrain from heaping the blame of every little thing on *sihr*. Instead one should ponder over the true reason of these problems. Many problems are the direct result of our sins. Furthermore, the home wherein there is no *salaah*, recitation of the Qur’an, *zikr*, etc. will naturally be devoid of *barakah*. At the same time the T.V., videos, music, photographs of animate objects, etc. are inviting the wrath of Allah Ta’ala and preventing the entry of the angels into the home. Besides problems, what else can then be expected. Such problems will not be solved by any *ta’weez*. The solution is to refrain from sin, become obedient to Allah Ta’ala, recite Qur’an in the home, and literally fling out the T.V., videos, music, etc. *This* will solve the problems.

One more aspect in this regard needs to be rectified. Many people have more trust upon the *ta’weez* than they have upon *dua*. This is an extremely detestable attitude. The *ta’weez* is merely a form of permissible treatment (with the aforementioned conditions) whereas *dua* is a great *Ibadah*. One should therefore have greater conviction in *dua*. One should acquaint oneself with the aspects that enhance the acceptability of *dua* and adopt them while at the same time totally refrain from all such things that become an obstacle for the acceptance of *duas*.

The same is the case with *aamils* (those who treat people afflicted by *sihr*, etc.). Having the ability to treat people by means of *ta’weez*, etc. is not directly linked to being pious or religious. Just as there are pious doctors as well as irreligious ones, likewise there are some very pious saintly *aamils* and many extremely unscrupulous ones also. If one requires the treatment of an *aamil*, one should be careful in one’s choice. At the same time the *aamil* should not be regarded as anything more than a doctor. **Neither can he cure one nor does he know the unseen.** One’s conviction should be on Allah Ta’ala **ONLY**. *Shifa* (cure) comes from Allah Ta’ala **ONLY**. G

FAQIHUL UMMAH

The sterling advice of Faqihul Ummah Hazrath Mufti Mahmood Saheb (*Daamat Barakaatuhum*) has helped thousands of people to overcome many problems and difficulties — especially in the line of *Islahun Nafs* (inner-self reformation). Hereunder is a reply to a letter seeking guidance.



REMEDY FOR PRIDE

The questioner has apparently requested advice with regard to the remedy of pride. Hereunder is the reply to the question.

SUMMARY OF REPLY:

Respected Brother

Respected Brother

...The remedy of pride is to ponder constantly over one's various conditions. Think to yourself: "What was I, what have I become and what will I end up as? Initially I was a drop of impure semen. Thereafter in the womb of the mother, the blood of the menses gradually took the shape of limbs. When life was infused into this body, the very blood of the menses now became the nourishment for this body. Thereafter, upon the expiry of nine months, I was born with much difficulty.

For a lengthy period after birth I remained helpless and could not do anything for myself. Neither could I discern the good from the bad. Anything that came into my hand, whether pure or impure, I put into my mouth. In short, how many different stages did I not go through? Eventually I will end up in the grave. There my body will become food for the worms...

It is reported in a Hadith that Allah Ta'ala says: "Pride is my garment." Any person who adopts pride for himself is in reality snatching the garment of Allah Ta'ala. The end result of this is obvious: it will lead to the fire of *jahannum*. "

Thus one should constantly ponder over these aspects and reflect that, if this is my condition and my reality, what right have I to be proud???

(from original manuscript)

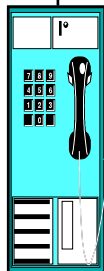
Rasulullah (Sallallahu Alaihi Wasallam) has prophecised many major and minor signs of *Qiyamah*. Among the minor signs of *Qiyamah* mentioned by Rasulullah (Sallallahu Alaihi Wasallam) in various *ahadith* are the following:

- People will greet only those whom they know.
- Businesses will expand to such an extent that womenfolk will also be introduced into the business.
- The fitna of the pen will emerge (referring to the evil and deviating literature so common nowadays).
- People will sever ties with relatives.
- False evidence will become a common practice.
- True evidence will be falsified.
- Interest will be labelled as "sale" or "profit."
- Bribes will be labelled as "gifts" (names of these *haraam* practices will be changed in an attempt to legalise them).
- The Musjids will be decorated but the hearts of people will be devoid of guidance.
- Hypocrites will be in control of the affairs of the community.
- There will be an abundance of divorce.
- There will be an abundance of illegitimate children.
- People will indulge in sodomy and lesbianism.
- There will be an abundance of critics, tale-carriers, back-biters and taunters in society.

(Extracted from *Signs of Qiyamah*)

BEFORE YOU DIAL...

The Glorious Qur'an is explicit with regard to the injunction of seeking permission before entering anyone's home. However, by means of the telephone, one enters to some extent right into the persons house, whether he likes it or not. Therefore, it is important to observe certain etiquettes when intending to telephone someone.



he is generally sleeping, eating or engaged in some other necessity at that time. An emergency is excluded.

☞ If a person has to be telephoned regularly, enquire of him as to which time will be suitable to phone him. Then be punctual upon that time.

☞ If one has to conduct a lengthy conversation, enquire of the person whether he has the time. (*Ma'ariful Qur'an*)

☞ It is not proper to phone a person at such a time when it is known that

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