



# HAJ MABROOR

**T**he fact that Haj has been granted the status of being the fifth pillar of Islam is itself an indication of its importance in Deen. Indeed, such stress has been laid on the performance of Haj that no person upon whom Haj has become compulsory should ever delay in fulfilling this obligation. Rasulullah (*sallallahu alaihi wasallam*) is reported to have said: "The one who was not prevented from Haj by a definite need, or a tyrant ruler, or a severe illness and he passed away without having performed the Haj, then he may pass away if he wishes as a Jew or, if he wishes, as a Christian" (*Daarmi*). *Allahu Akbar!* What a stern warning! A person who delays in performing the obligatory Haj without a valid excuse is being warned of a bad death (may Allah Ta'ala protect us all). Hence Rasulullah (*sallallahu alaihi wasallam*) is reported to have said: "He who intends to perform (the obligatory) Haj should hasten in performing it" (*Abu Dawood*).

Therefore the one who can afford to perform Haj must never delay in doing so. The one who delays its performance without a valid reason will be sinful. Despite this great stress to perform the Haj as soon as one can afford to undertake the journey, many people postpone it for various reasons which are not acceptable in the light of the Shariah.

## PROCEED IMMEDIATELY

In many instances a person delays the performance of Haj because he does not have sufficient funds to take his wife along as well, though he can afford to perform Haj alone. In this case if he has sufficient funds for the expenses of his own Haj and for the basic needs of his family while he is away, he must proceed for Haj immediately. Sometimes Haj is delayed because one's son or daughter is about to be married soon. Hence the money which should have been spent on the performance of Haj is used instead for lavish wedding feasts and other wasteful, baseless customs. This, however, is not a valid excuse for delaying Haj.

## SCHOOL

Often many young (*baaligh*) people have saved up enough money which would enable them to perform Haj. However Haj is delayed on the pretext of school, university or some other such excuse. It should be

remembered well that the obligation of Haj cannot be postponed on such grounds.

Once it is confirmed that one will be going for Haj, the preparation for Haj must commence in earnest. The preparation for Haj is of two categories. One is the easier and less important preparation. This entails acquiring one's passport, visa, tickets and other necessities for the journey. Most *Hajis* are normally fully prepared in this regard.

## SPIRITUAL PREPARATION

The second and more important preparation is the inner preparation -- the preparation of the heart and soul to imbibe the *barakah* (blessings) and *hidayah* (guidance) from the sacred places. Without this preparation the journey of Haj will become just a physical exercise without any substantial spiritual benefit other than the obligation of Haj being discharged. It will become more of a shopping trip and a holiday. Therefore the spiritual preparation is imperative. It is the spiritual preparation that will add to the quality of the Haj. Allah Ta'ala also declares in the *Qur'anul-Kareem*: "And take your provisions (for the journey of Haj). Certainly the best of provisions is *taqwa*." The more *taqwa* one acquires prior to one's departure for Haj, the more one will be able to acquire from the Haj itself. It is the quality of *taqwa* that will enable one to spend one's time fruitfully. *Taqwa* will enable one to refrain from sins of the eyes (as well as other sins) right in the *Haram Shareef*. While en-route to the *mubarak* lands, or at the airports or at any other place, it is the *taqwa* that will enable a person to perform his *salaah* on time. Simply, any person who takes along the provision of *taqwa* will *insha-Allah* come back as a new person. Otherwise there is a strong possibility that one may waste this tremendous opportunity of changing one's life and returning as a changed person.

## VIRTUES OF HAJ

In order to prepare spiritually, one must read authentic literature which gears one up spiritually to undertake this journey. To this end one must thoroughly read the book "Virtues of Haj" by Sheikul

INSIDE...	Fashion Trap	page 2
	At the airport	page 3
	Qadianism	page 3
	Tenth of Muharram	page 4

# H AJ

(cont. from pg. 1)

Hadith Moulana Muhammad Zakariyya Saheb (R.A.). Apart from this to condition the heart and generate at least to some extent the fervour of Imaan, before departure one should spend some time out in the path of Allah Ta'ala (at least three days). One should also stay in the company of a Sheikh (spiritual mentor and guide) with whom one can easily relate to and attempt to acquire from him the love of Allah Ta'ala, the constant consciousness of His presence and the reality of *taqwa*.

## MASAA'IL

Also part of the spiritual preparation is to acquaint oneself with the procedure of Haj and all the *masaa'il* that pertain to it. Without sufficient knowledge of at least the basic *masaa'il* of Haj one is prone to making errors which will ruin one's Haj.

Thus when one will perform Haj in the correct manner physically and spiritually, one will receive the rewards that have been promised in the *Ahadith*, some of which are:

- \* Total forgiveness of one's sins.
- \* Entry into *Jannah*.
- \* The permission to intercede on behalf of four hundred people on the Day of *Qiyamah* (*Musnad Ahmad*).
- \* Acceptance of all one's duas.

Therefore, when all these and many more great virtues are to be received for a proper Haj, can one risk ruining it all due to negligence, not fulfilling the etiquettes and by engaging in those things which are prohibited? Ruining this opportunity to earn all the above virtues and rewards is indeed a terrible loss.

May Allah Ta'ala accept the Haj of the *Hujjaj* and make it a means of changing their lives for the better.

# FASHION TRAP

**W**hile it is absolutely correct that one should not judge a book by its cover, often the cover does indicate what the book contains. When one possesses the true love of Allah Ta'ala and His beloved Rasulullah (*sallallahu alaihi wasallam*) in the heart, that love will certainly manifest itself in all one's actions and deeds. It will also dictate one's likes and dislikes. The true love for Rasulullah (*sallallahu alaihi wasallam*) will make one love every aspect of his way of life. It will also generate the deep dislike for the way of life of his enemies.

## HATE TO THE CORE

Modern-day fashions, the creations of those who reject Allah Ta'ala and His Rasul (*sallallahu alaihi wasallam*), are in direct opposition to the mode of dress that Islam advocates for men and women. But alas, Muslims also take pride in donning the fashions of the west, the very west which hates Islam and the Muslims to the core. However, with the various efforts of *Deen* - the efforts of *da'wat* and *tableegh*, the *madaaris*, the *khanqas* and other individual and collective efforts - a consciousness is being gradually created and many people are abandoning the way of life of the west and adopting the *Sunnah*. As far as dressing is concerned, numerous males, young and old, have happily adopted the *kurta*. They even find it more comfortable than the stuffy coat and they have been relieved of the western noose around their necks - the tie. Similarly, many women have adopted cloaks when they have to leave the home out of necessity rather than parade shamelessly. However, the *shayateen* have not spared the cloak as well.

## DESIGNER LABELS

The new "fashion" (may Allah Ta'ala save us) is ladies cloaks with western designer names boldly emblazoned on them. To add insult to injury, these cloaks are purchased in the *Haramain Sharifain*. The heart of Islam, the sacred lands of the *Haramain*, are being used to export the designer labels of the west. What an insult to our sense of Islamic values!

The purpose of the cloak for women is to conceal oneself in a plain, unattractive garment so that the attention of strange men is not drawn towards one. Parading with bold designer labels and other eye-catching accessories is in reality tantamount to screaming out: "Please look at me. See what I am wearing!" The evil of *riya* (ostentation) literally drips from such labels. It is reported in a narration that Rasulullah (Sallallahu Alaihi Wasallam) said: "The one who will wear clothing of show in this world, Allah Ta'ala will clothe him with clothing of disgrace on the day of *Qiyamah*" (*Mishkaat*).

## LOVE OF ALLAH TA'ALA

Also, one visits the *Haramain Sharifain* in order to acquire the love of Allah Ta'ala and His beloved Rasul (*sallallahu alaihi wasallam*). Purchasing the styles of His enemies in this sacred land will certainly not help one to achieve this object. Rather one will return with the wrath of Allah Ta'ala.

Displaying the designer labels of the *kuffaar* with pride should be considered from the following perspective: If one was aware that a certain person hates one to the core, would one walk around with that person's name emblazoned across one's clothing? Surely not. Then one should consider that the creators of western fashions love their styles and hate the *Sunnah*. Can one then be proud to display their names all over???

May Allah Ta'ala grant us His true love and true love for Rasulullah (*sallallahu alaihi wasallam*). *Aameen*.

# Questions At The Airport



Once again the Hajis are leaving for Haj. On such occasions the airport is packed with their relatives and friends who come to wish them well on their journey. The same scenario is evident when the Hajis return. Some people have been advising that on such occasions one should avoid going to the airport. Instead one should visit them at their homes. Is this correct?



To wish the *Hujjaj* well on their journey and to take their *duas* when they leave and return are commendable acts. However, when a permissible or even a *mustahab* (preferable) act becomes a means of one becoming involved in other aspects which are against the dictates of the *Shariah*, such *mustahab* actions also will be omitted. For instance to accept an invitation is *Sunnah* and encouraged in the *Ahadith*. However, if by attending the occasion for which one has been invited one will become involved in other sinful activities that are taking place there (such as music etc.), it will not be permissible to attend. Similarly, it is an act of great virtue for the person performing *tawaaf* to kiss the *Hajrul Aswad* (the black stone in the corner of the *Ka'ba Shareef*). Yet if due to the crowd one will cause inconvenience to others by attempting to push one's way through, one must refrain from going to kiss the *Hajrul Aswad*. There are many other examples of this nature.

## EVILS

With regard to going to the airport, the *Hujjaj* themselves have no option. If the sheer number of the *Hujjaj* who are all leaving at one time crams up the airport, it is unavoidable. Nevertheless they should still take every precaution to avoid the evils listed below. As for the well-wishers, that is a different matter. On such occasions when huge crowds gather at the airport, many aspects contrary to the dictates of the *Shariah* take place, such as:

- \* Intermingling of males and females. Often when the airport is crammed, males and females brush against one another while trying to move from one end to the other. This is indeed a serious act.
- \* Many people miss their *salaah* or miss performing it with *jamaat* due to being jammed in the crowds.
- \* Passengers who will be flying at that time (Muslims and non-Muslims) are greatly inconvenienced by the crowds of well-wishers who often even jam up the doorways and restrict the free movement of traffic. The Qur'an and Hadith strongly emphasise the prohibition of inconveniencing others in any way.
- \* Many Muslim women (who apparently have come to see the *Hujjaj* off or to receive them) are dressed in a shameless manner, thus becoming a means of *fitnah* for themselves and others.
- \* Furthermore in many instances people go to see off or receive some *Haji* simply because "*it will not look nice if I do not go!*" In such instances the intention is also not sincere. If the intention is not sincere, there can be no hope for reward.

Every person can reflect and ponder as to whether he / she ever became involved in any of the above aspects on such occasions. Hence the solution is to avoid the airport on such occasions when it is known in advance that the above situations are likely to occur.

In the light of the above, women should totally refrain from going to the airport to leave the *Hujjaj* or receive them. They should visit the *Hujjaj* at their homes. The few males that do go to the airport to leave or receive the *Hujjaj* should also take great care to avoid the above mentioned evils.

And Allah Ta'ala Knows Best.

## QADIANISM

The writings of Mirza Ghulam Ahmad Qadiani, the false prophet of India, are filled with his falsehood. The following are some unedited excerpts:

1. It is a fact that Muhammad (PBUH) worked only three thousand miracles (*Tuhfa Golarwia, pg.63*). My miracles exceed two million in number (*Tadhkiratul Shahadatin, pg.41*).

2. No doubt the doctrine of the descent of Isa came from the Christians and is their fabrication. Those Muslims who believe Isa will descend from heaven have not followed the truth -- they are actually wandering in the valley of bewilderment (*Ibid, pg.6*).

3. Islam is not complete without faith in Ghulam Ahmad Qadian just as Haj is not complete without attending the congregation at Qadian. It is because Haj to Mecca these days does not serve its purpose (*Paygham-e-Sulh, 19 April 1933*).

4. The greater part of my life has been spent in supporting and favouring the British Government. I have written and published so many books against the theory of Jihad and the need for obedience to the British that if all these tracts and books were put together, it would take fifty almiras to accomodate them. I have sent these books to all the Arab countries: Egypt, Syria, Afghanistan and Turkey. It has always been my aim to convert these Muslims to have faith in the British Government and to discard from their minds the baseless traditions of cruel Mahdi and bloody Maseeh as well as the instigating ideas of Jihad which mislead foolish people (*Taryaql Qulub, pg.25*).

5. No doubt my faith and doctrine, which I stress, is that Islam is composed of two parts. One is obedience to Allah and the other is obedience to the Government (i.e. the British government) which has created peace and under whose protection we are safe from oppressors (*Shahadatul Quran, pg.86*).

## FAQIHUL UMMAH

The sterling advice of Faqihul Ummah Hazrath Mufti Mahmood Saheb (*Rahmatullahi Alaihi*) 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.

### "Riya" and "Ujub"

#### SUMMARY OF LETTER:

*Bismih Ta'ala*

Respected Mufti Saheb

*As Salaamu Alaikum*

Kindly explain what is "Riya" and "Ujub."

#### SUMMARY OF REPLY:

*Bismih Ta'ala*

Respected Brother

*As Salaamu Alaikum*

*Riya* (ostentation) means to perform any act of worship for anyone other than Allah Ta'ala. Allah Ta'ala detests *riya* since it tantamounts to *shirk* (ascribing partners with Allah Ta'ala). On the day of *Qiyamah* Allah Ta'ala will announce: I detest *shirk*. Therefore the one who has ascribed any partner with me in any *ibadah*, he should seek the reward for the same from the partner that he ascribed to me. Therefore one should reflect that, for instance, one performs *salaah* to obtain the grace of Allah Ta'ala. He adopts full humility and devotion so that Allah Ta'ala may be pleased. However, if *riya* creeps into this action and he begins to perform it for somebody else, all his efforts are gone in vain. Besides, on the day of *qiyamah* it will be announced regarding him that he was involved in *riya*. Then he will face great humiliation and disgrace and he will find his book of good deeds to be empty.

*Ujub* (vanity) refers to the condition where a person thinks good of his actions or his opinions (i.e. he regards himself to be a very worthy and capable person in thought and deeds). When such thoughts come to mind, one should reflect upon one's sins and think thus: "I have committed so many sins hence how can I be elated about myself. If my sins had to be exposed, how despised and disgraced I will be among the people." Sit in solitude and ponder over this. Insha Allah one will be freed from *riya* and *ujub*. May Allah Ta'ala cleanse us from these maladies. *Aameen*.

## QURBANI

To partake of the Qurbani animal is a Sunnah of Rasulallah (*sallallahu alaihi wasallam*). It is reported in one narration that on the Day of Eidul Adha Rasulallah (*sallallahu alaihi wasallam*) would not eat anything until he had returned (from the Eid Salaah). Thereafter he would partake of his Qurbani animal (*Zaila'ee*). In another narration it is mentioned that he would eat from the liver of his Qurbani animal (*Talkhees*).

Rasulallah (*sallallahu alaihi wasallam*) also encouraged others to eat from the Qurbani animal. Hazrath Abu Hurairah (R.A.) reports that Rasulallah (*sallallahu alaihi wasallam*) said: "when one of you has sacrificed an animal, he should eat therefrom" (*Ahmad - I'laaus Sunan* vol.17, pg.267).

## TENTH OF MUHARRAM

The tenth of Muharram is a very virtuous day. It is the Day of Ashura. On this Day Rasulallah (*sallallahu alaihi wasallam*) kept a fast and encouraged the *Ummah* to do so as well.

On this Day the Shia mourn the martyrdom of Sayyidina Husein (R.A.). However, even among the Shia, this practice was non-existent until 946. Thus during the time of the eleven Imaams of the Shia (the twelfth, according to the Shia belief went into hiding in his infancy and has not yet appeared) this practice of mourning the martyrdom of Sayyidina Husein (R.A.) was unheard of. Muiz-ud-Dawla, a famous Shia who held a prominent position in the court of the Abbasid Khalifa Al-Mustakfi Billah, had the Khalifa overthrown and placed another Khalifa, Al-Mutee, in his place. During the reign of Al-Mutee, Muiz-ud-Dawla established these Shia customs.

A Shia scholar, Justice Ameer Ali, confirms this. He writes:

"Muiz-ud-Dawla, although a patron of Arts and Literature was cruel by nature. He was a Shia and it was he who established the 10th Day of Muharram as a day of mourning in commemoration of the massacre of Karbala (History of Sacrens, pg.303 London 1951).

Hence the custom of mourning the martyrdom of Sayyidina Husein (R.A.) has no basis even according to Shia customs. As for the teachings of Islam, it is well known that mourning the dead is only permissible for three days after the demise of the person. Only a widow will mourn her husband for four months and ten days.

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