

TRADING THE QUR'AAN FOR A MISERABLE PRICE

Written by Administrator
Thursday, 12 December 2019 09:38 -

THE HYPOCRITE QAARIS

TRADING THE QUR'AAN FOR A MISERABLE MONETARY PRICE

QUESTIONS

(1) A Brother queries:

The trend of paying a qaari for Qur'aan recital is becoming more common. The payment for his recital is per qiraat. It excludes flights, meals, accommodation, tours, etc. Is it correct for a Qaari to have a set fee per recital? Is it permissible to contribute to such a fee? Is it permissible to attend such programs?

(2) Another Brother says:

I am sending an article by Bashir Patel and Zaheer Zardaad. The hypocrisy is outrageous. Please comment on the hypocrisy of today's qaaris. *(The article by Qaari Bashir Patel is reproduced hereunder –The Majlis)*

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(3) A third Brother states:

Apparently a qaari whom *The Majlis* had banged some time ago wrote this (*the reference is to Qaari Bashir Patel's article appearing hereunder – The Majlis*).
Some people jumped down his throat for exposing this
(*treachery of trading the Qur'aan for miserable monetary gain – The Majlis*).

There was supposed to have been a Qiraat program this week (December 2019) in Gauteng, but was cancelled when the public heard of the exorbitant amount the hosts had to pay the qaari. There is currently an Egyptian qaari in South Africa engaging in the qiraat business. Perhaps *The Majlis* can comment on this.

Bashir Patel's article

PAY UP, OR NO QUR'AN ENTERTAINMENT!!

(The Scourge of Qaris for Hire)

By Qari Basheer Patel

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A rose by another name is a rose - a fee by another name is a fee.

In the last 2 decades an ill has crept into our society where we pay visiting qurra for reciting the quran. This trend progressed and some local qurra began charging for their recitals. This was followed by speakers charging for their talks. To crown all this, agents or middlemen sprung up and started placing markups! (can we imagine the masjid mutawallis making a cut before paying the imam, muazzin or teachers?) we'll call that theft!

Many of us try to justify this in various ways:

We call it a gift. Is a gift anticipated, forget stipulated.

Do we set up collection drives for forwarding gifts?

Do I refuse to recite if I'm not guaranteed a gift?

When these questions can't be answered, we say, "we're paying for his time". Its now very confusing. Are we giving him a gift (which comes without having to render a service) or are we paying a fee for his 'time' (which is after rendering a service), as he also has a family to support?

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The concept of paying for his 'time' is flawed in itself. Later scholars permitted the paying of teachers, imams and muazzins saying saying that we're paying for time and not deeni knowledge. This was due to fear of slowly losing deeni knowledge as people will be busy earning their livelihood and find no time in teaching us deen. So it was allowed through necessity. In the case of a visiting qari, does that fear exist?

Secondly, is his time worth \$1500 per hour whereas your imam doesn't earn that in a month? Worse off is the muazzin who often doesn't earn that in a year and even worse than that is the Apa who taught you and me how to read Quran in the maktab. Haven't they families to support? My suggestion to such a qari, "don't leave your job if you can't afford the time out".

To my people, if we really need them, then look at the average daily wage we pay our imams and pay him that for each day + his economy travel and average accommodation.

Who brings value to our lives?

Today I sit as a qari through whom students graduate. ﷻﷻﷻﷻ ﷻﷻﷻ I learnt by an Apa called my mother. Like me there hundreds of huffaz who learn basics from other apas who were not their mothers. Is their time not valuable?

Unlike the imam, muazzin or apa, what service did he render?

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Quran is not for entertainment. It is for pondering over the message. You don't need someone to read in the nahawand rhythm for that. Ask your child to read to you. He'll become proficient, you'll be rewarded and it's FREE, and who knows - he'll be a qari 1 day! Maybe he'll perform the taraweeh and I'll be inspired by listening to him!

Secondly, do we pay our local qurra those amounts? Do they have families to support? (i ask this although I disagree with paying them as well, and teach my students to read without any desire for payment).

Ibn Taymiyyah (RH) mentions that sahabah would gather in the masjid and ask one of them to start reciting while others follow. Can anyone tell me how much that sahabi was paid?

Let's not be naive and make excuses for wrong.

Quran is nafl ibadah and not a service to be charged for.

(End of Qaari Bashir's article)

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THE SPURIOUS AND STUPID JUSTIFICATION OF A MORON. MUNAAFIQ QAARI

In justification and vindication of the evil of selling qiraat for vile monetary gain by these devilish qaaris who will be the consumers of the pus of Jahannam's inmates, one moron qaari presents the following absolutely spurious and stupid arguments:

- 1) Great qurraa like Sh. Abdul Baasit, Sh Mustafa Ishmaeel had also charged for their recitation.

- 2) Taking money for a recitation is permissible.

- 3) Qurraa take the money to support their own and extended families

- 4) The economy in Egypt is not forthcoming in providing appropriate revenue for professions.

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The response for these stupidities follows hereunder.

THE COMMENTS OF RASULULLAH

(Sallallahu alayhi wasallam)

About these scoundrel mercenary qaaris who trot the globe selling their qiraat for miserable monetary gains, Rasulullah (Sallallahu alayhi wasallam) said:

1) ﷺ **“Most of the munaafiqeen of my Ummah are its qaaris.”**

2) “Seek the protection of Allah from **Jubbul Huzun (The Pit of Grief)**.” The Sahaabah asked: “O Rasulullah! What is **Jubbul Huzun?**”
Rasulullah (Sallallahu alayhi wasallam) said:

“It is a Valley in Jahannam. Daily Jahannam itself seeks Allah’s protection (from the intense heat of this Pit) 400 times.”

The Sahaabah asked: “Who will enter it?” Rasulullah (Sallallahu alayhi wasallam) said: ***“The qaaris who flaunt their deeds. Verily, the most detestable qaaris by Allah are those who visit the umaraa (the rulers and the wealthy).”***

3) *“Recite the Qur’aan. Do not eat with it.”*

That is: Do not make the recital of the Qur’aan a source of livelihood.

These three Ahaadith describe the status of these miserable qaaris who have made the Qiraat of Qur’aan a commodity for earning haraam money. Allah Ta’ala revealed the Qur’aan Majeed for the *hidaayat* of mankind, not for manipulating and mutilating it for the sake of miserable, haraam remuneration in the manner perpetrated by these touring qaaris. They extort haraam money, and their hosts are complicit in this despicable robbery and looting in which the Qur’aan Majeed is used as the device for the acquisition of the haraam boodle.

There is *Ijma’ (Consensus)* of all the Fuqaha of all Math-habs on the prohibition of charging money for Qiraat. Paying a qaari for tilaawat of the Qur’aan (qiraat-selling) should not be

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confused with paying an Ustaadh for teaching the Qur'aan.
even the latter is

per se

haraam, dire need

(Dhuroorat)

constrained the Muta-akh-khir Fuqaha to issue the Fatwa of permissibility. This was to safeguard the Deen. Therefore, if today an Ustaadh is self-sufficient, having an independent source of income, then it will not be permissible for him to accept a wage for teaching the Qur'aan or teaching Fiqh or Hadith or any branch of Deeni Ilm. He has to revert to the original law of the Shariah.

Whilst

These qaaris are utterly shameless in their haraam trading of the Qur'aan Majeed. When Rasulullah (Sallallahu alayhi wasallam), himself had described them as 'munaafiqeen', then what else other than such flagrant mutilation of the Qur'aan Majeed can be expected from these scoundrels who fail to understand the Fire they are ingesting into their obese bellies.

It is extremely insulting to intelligence to even respond to the stupid arguments of the moron qaari who attempts, albeit stupidly and abortively, to vindicate the despicable shaitaani trade of these miserable qaaris. Nevertheless, since the public (*awaamun naas*) is generally plagued by the disease of moronity, and the ignorant ones are quickly misled and deceived by even ludicrous stupidities, we feel constrained to respond.

The first stupidity

The moron says: *Great qurraa like Sh. Abdul Baasit, Sh Mustafa Ishmaeel had also charged for their recitation.*

Response

In which field of life were these qaaris 'great'? Shaitaan is also 'great' in his sphere of life. The qaaris who were 'great' in the estimate of the moron held no pedestal in the firmament of Ilm and Taqwa. They were not authorities of the Shariah. They were globe trotters pursuing the boodle in the same way as the qaaris of today. All of them are equal in trading the Qur'aan Majeed for a miserable price.

These supposedly 'great' qaaris and today's moron qaaris are all signs of Qiyaamah. Among the Signs of Qiyaamah according to the Hadith is that scholars for dollars will pursue the dunya and the dollars with the *a'maal* (*acts of ibaadat*) of the Aakhirah. *A'maal*, the objective of which is Allah's Pleasure and reward in the Aakhirah will be practised for despicable nafsani and worldly / monetary gains. These qaaris are a manifestation of this Sign of Qiyaamah.

Tilaawat of the Qur'aan is an *amal* for gaining success in the Aakhirah and for Allah's Pleasure, but these miserable specimens of humanity are trampling recklessly on the Qur'aan Majeed for the sake of the haraam boodle.

By what stretch of brains and Shar'i logic can the haraam misdeeds of Abdul Baasit, etc. be presented in justification of the haraam misdeeds of their moron minions of today? The misdeeds of Abdul Baasit, etc. cannot abrogate the Shariah. Indeed this moron has sunk to the lowest dregs of jahaalat by citing the misdeeds of former qaaris as '*daleel*' for the vile misdeeds of today's moron qaaris.

The second stupidity

The fellow avers: *Taking money for a recitation is permissible.*

Response

This is a silly averment. It is not a daleel. He has not presented any Shar'i daleel to justify taking money for tilaawat of the Qur'aan Majeed.

The third stupidity

The deviate says: *Qurraa take the money to support their own and extended families.*

Response

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No one is allowed by the Shariah to pursue haraam avenues for the acquisition of the Rizq which Allah Ta'ala has ordained for him. What type of stupidity is this? Stupidity too has divisions and sub-divisions. The silliness of the moron justifier of trading tilaawat of the Qur'aan appears to be in the worst class of stupidity. All people have families and extended families to feed. But this never justifies acquisition of Rizq in haraam ways.

These fellows should cut grass, and do other work even of a menial kind to earn instead of bartering away their Aakhirah thereby making themselves candidates for *Jubbul Huzn (The Pit of Grief)* in Jahannam. Never was the Qur'aan revealed to be a source of livelihood or to earn so much boodle to enable the qaaris to live in mansions like moron kings.

For the edification of the chap with deficient Imaan, it will be salubrious for him to be informed that Rizq has been pre-ordained by Allah Ta'ala. Nothing will increase or decrease the fixed amount of Rizq. However, there are two ways of acquiring one's pre-ordained Rizq – a halaal way and a haraam way. Whichever route is adopted, the pre-ordained Rizq will be acquired. But each method of acquisition comes with its consequences.

It is totally unexpected of men of learning – of molvis, sheikhs and qaaris – to adopt a haraam way for acquiring their pre-ordained Rizq. Then they further aggravate their villainous sin manifold by their satanic justification of the haraam in which they indulge. One major sin is selling qiraat, and the other major sin is the kufr of justification with copro-arguments.

The fourth stupidity

Making a mockery of his brains, the moron says: *The economy in Egypt is not forthcoming in providing appropriate revenue for professions.*

Response

If the 'economy in Egypt' is unable to provide sufficient boodle for a life of waste and luxury such as the indulgences of these millionaire qaaris who grovel in the boodle and in obesity, it is not a daleel for halaalizing the haraam act of charging money for tilaawat of the Qur'aan Majeed. It is clear that shaitaan has urinated into the brains of this chap, hence he presents ludicrous and laughable stupidities as daleel to justify the haraam misdeeds of the mercenary qaaris.

Poor economy of any country does not justify haraam. Theft, robbery, fraud and selling the Qiraat for a miserable price never become halaal if sufficient funds for squandering and luxury are not available. Even for alleviating poverty and for assisting extended families, haraam may not be halaalized. Consuming a little pork to save one's life in dire straits of starvation when halaal food is not available is a concession. But for the despicable objectives of these munaafiq qaaris, not an iota of haraam can be rendered halaal.

Not even a semblance of a sustainable daleel has been proffered to justify the major haraam act of selling Qiraat. The basis utilized for halaalizing the evil of selling tilaawat may also be used to pay someone to perform Salaat on a stage. Like Salaat, Tilaawat too is pure Ibaadat which is not a sale commodity.

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It is haraam to contribute to these qiraat programmes. It is also not permissible to participate in any way.

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