



AWAKE

To The Call Of Islam

RAMADHAAN 1446

MARCH 2025

Published by:
Young Men's Muslim Association,
PO Box 18594, Actonville, Benoni,
1506. South Africa

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KAFFAARAH OF SAUM

Q. Please explain the rules regarding the 60 day Kaffaarah fast for having broken a fast without valid reason. I live in the U.S.A. If I send my Kaffaarah contribution to another country, what value should be considered?

A. (1) Qadha has to be made for each fast of Ramadhaan which is missed. For one fast missed, one Qadha has to be kept, not 60 days.

(2) If one breaks a Ramadhaan fast without valid reason, then the Kaffaarah penalty applies. 60 consecutive days have to be fasted for breaking one or more fasts during a single Ramadhaan without valid reason. If one had broken even a few fasts in this manner during one Ramadhaan, only one 60 day Kaffaarah applies plus the number of days broken. If the fasts were broken in two Ramadhaans, then two 60 day penalties will apply. This does not mean 120 consecutive days. After completion of the one 60 day kaffaarah, the next one may be initiated at any other time.

(3) If one's health or old age simply does not allow one to keep the sixty day Kaffaarah, then sixty poor Muslims should be given the Sadqah Fitr amount. For each one this amount should be given. It may be given to only one faqeer, but not

on one or a couple of days. It should be given to him over sixty days. Every day one Sadqah Fitr amount should be given to him. The Sadqah amount is the price of 2 kilograms of flour. Or the full amount may be given on one day to sixty Fuqara, each one to be given the Sadqah Fitr amount.

(4) Whatever the price of 2 kilograms of flour is in the U.S., use it to calculate your kaffaarah. But remember that monetary kaffaarah is valid only if you are unable to fast.

RAMADHAAN NASEEHAT

BEWARE OF PHYSICAL CARRION AND SPIRITUAL CARRION

RASULULLAH (SALLALLAHU ALAYHI WASALLAM) SAID:

“MANY ARE THE FASTING PERSONS FOR WHOM THERE IS NOTHING IN THEIR FASTING BUT HUNGER.”

The month of Ramadhan is a Month of Abstinence (Zuhd). It is not a month of worldly and nafsani indulgence. This Month of Abstinence demands a reduction in even perfect permissibilities – things which are perfectly

halaal. Rasulullah (sallallahu alayhi wasallam) said:

“The Mu’min will not attain the rank of the Muttaqeen as long as he does not abstain from the permissible things for the fear of indulging in the impermissible things.”

It should be noted that the order is not total abandonment of permissive things. The instruction is to reduce indulgence and to exercise control on the inordinate desires and demands of the carnal nafs. Granting the nafs unrestrained fulfilment of desires weakens the *roohaani* stamina and gives impetus to the rebellious perpetrations of the satanic nafs.

The very first imperative need, especially in this Month of Fasting, is to be exceptionally careful regarding the food we ingest. Haraam and Mushtabah food utterly destroys the spiritual benefits and the reward of the Fasting. We are inhabiting an era in which Muslims show scant concern for what they eat. This disregard for consuming what is strictly halaal and tayyib has been propagated and ingrained in Muslims primarily by the hideous carrion halaalizing cabals such as SANHA, MJC and NIHT. There are similar carrion halaalizing corporations existing in other countries as well. They all are birds of a feather. There is no exception.

These carrion outfits have totally eliminated whatever inhibition Muslims had for consuming haraam. As a direct consequence of addicting Muslims to the haraam meat and chicken products of kuffaar enterprises, the appalling stench of haraam meat and its horrible taste have become appealing for them. SANHA says that chickens (i.e. these haraam, diseased maitah chickens) are the ‘mainstay’ of Muslim diet in this time. Undoubtedly, carrion has become the ‘mainstay’ of Muslim haraam food consumption, hence the community is stricken with cancer, diabetes and a host of other diseases which stem from devouring the haraam halaalized carrion.

Muslims should do themselves a favour by abstaining from the carrion chickens and meat products of kuffaar, at least during this month of Abstinence. Ramadhaan is a Month of spiritual and moral training. The ingestion of the carrion chickens utterly destroys whatever moral and spiritual fibre the Muslim has by virtue of Imaan. In fact, having made carrion the ‘mainstay’ of food, Muslims have destroyed the spiritual base of their Imaan. Now they are Muslims only in the mind with all their Imaani faculties deadened by the deluge of carrion they consume.

While this Auspicious Month of Mercy and Abstinence demands that all the carrion chicken

products stored in freezers be dumped, and the body be rejuvenated with *zuhd* and consuming what is only *halaal* and *tayyib*, SANHA the chief Carrion Purveyor for sustaining its haraam boodle income calls on Muslims to increase their indulgence in the filth of carrion chickens and kuffaar meat products.

This Ramadhan resolve to have mercy on your body and soul, and to please Allah Ta'ala to the best of your ability by:

- ◆ Abstaining from all commercial chicken and meat products – the carrion products of kuffaar companies halaalized by the Carrion hawkers.

- ◆ Make Iftaar with a couple of dates and water, not with samoosas, pies, haleem and the like. Abide by the Sunnah of dates and water, and thereafter immediately begin the Maghrib Salaat. Iftaar is not a time for feasting.

- ◆ Don't over-indulge in even halaal tayyib food.

- ◆ Abstain totally from gheebat, lies and futile talk.

- ◆ Endeavour to reduce mingling with people. Adopt more solitude.

- ◆ Guard your eyes and tongue to a greater extent during this month. Remember that the evil glances of the eyes and the crimes of the tongue utterly destroy the benefits of the Fasting.

♦ Control anger and ward off the excesses of others with silence. When someone insults or abuses you, maintain silence and do not despoil your fast by degenerating to his level of ignorance.

♦ Those who have televisions, resolve to get rid of this tool of shaitaan. At least during Ramadhan, seal it or remove it from the home to enable the Malaai kah of Rahmat to freely enter your home.

♦ Of great importance is it to guard the holy time of the wonderful nights of Ramadhan. Each Night equates to almost Lailatul Qadr. Increase ibaadat, especially Tilaawat of the Qur’aan during this Month.

♦ Do not wile away the holy moments of these auspicious nights by indulging in idle and worldly conversation after Taraaweeh.

♦ Do not destroy your Rooh by listening to the evil radio stations which are wrongly dubbed ‘Islamic’ radios. It is indeed a crime of gigantic proportions to waste the Nights of Ramadhan listening to the satanism of the shaitaani radio stations – satanism which they market in deeni guise. It is haraam to listen to even qiraa’t of these satanic radios. Take the Qur’aan Majeed and recite to gain Allah’s Pleasure and to build up your capital in the Aakhirat. The prizes doled

out by Radio Shaitaan are haraam. The auspicious moments of the Nights of Ramadhaan when Allah Ta'ala descends nightly to the First Heaven are squandered in moral filth listening to Radio Shaitaan.

♦ On these sacred Nights, according to Rasulullah (sallallahu alayhi wasallam), Allah Ta'ala Himself calls on to His servants. He calls on you to supplicate to Him, to praise Him, to seek forgiveness from Him and to seek His favours. What a travesty – what a shame and disgrace when Allah Ta'ala calls you, you are listening to the haraam shaitaani radio stations, ignoring the Call of your Rabb!!!

♦ Remember that perhaps you will not be here next Ramadhaan. The Qabr according to the Hadith, calls every person five times a day, saying that it is an abode of darkness, an abode of worms and an abode of torment. Therefore prepare yourself for the final journey out of this world to take up your residence in the Qabr.

♦ Keep your tongue fresh with Allah's Thikr throughout the day whilst walking, sitting, working and at all times.

♦ Strengthen your bond with Allah Ta'ala by obedience and adoption of the Sunnah of Rasulullah (sallallahu alayhi wasallam) in every aspect of your life. Remember that the *Maqsood*

(Objective/Goal) of worldly life is not the cultivation and establishment of the dunya. It is the cultivation of your land in Jannat. Soon will the call to leave this dunya be sounded. It will be a time too late for regret.

Allah Ta'ala repeatedly reminds us in the Qur'aan Majeed:

“The life of this world is but play and amusement while the abode of the Aakhirah is best for those who have Taqwa. What, have you no intelligence (to understand this simple fact)?”

AQL (INTELLIGENCE)

Aql cannot be appointed the arbitrator in everything. It too has its limits of operation just as all other human faculties have limits. Yes, *Aql* is not useless. It has the ability to show us who is the *Haakim* (Allah Ta'ala). When the *Haakim* has been recognized, then dispense of *Aql*. The commands of the *Haakim* should be accepted and followed without employing *Aql* to ascertain the rationale and reasons for the commands.

(Hadhrrat Maulana Ashraf Ali)

THE QUR'AAN IS FALSE SAY THE SHIAH

The following narrations in the Shi'i book, Al-Kafi, illustrates the Shi'i denial of the present Qur'aan - that the Qur'aan which the Sahaabah possessed was not the true Qur'aan:

"Imam Ja'far Sadiq said: 'When Ali - alayhis salam - wrote and completed it (the Qur'aan) he came to the people (i.e. the Sahaabah) and said to them: This is the book of Allah Azza Wa Jal, as Allah has revealed it to Muhammad (sallallahu alayhi wasallam). The people said." This volume with us contains the Qur'aan. We are not in need of it (i.e. the Qur'aan of Ali). Then he (Ali) said: By Allah! After this day you will not see it."

Kulyani, narrates the following statement which he attributes to Imam Baqir:

"None among mankind but a great liar claims that he has compiled at the whole Qur'aan as it was revealed. No one compiled it nor memorized it as Allah revealed it but Ali Bin Abi Talib and the Imams after him." (Al-Kafi)

Al-Kulyani, the "celebrated" Shi'i muhaddith and theologian attributes the following narration to

Imam Ja'far Saadiq who is regarded by the Shiahs as one of their Imams:

"When the Qaa-im (i.e. Imam Mahdi) appears, he will recite the book of Allah Azza Wa Jal in its correct form and he will bring out that Mus-haf (Qur'aan) which Ali - alayhis salaam - wrote." (Al-Kafi)

"None but the Imams- alayhis salaam- compiled the whole Qur'aan." (Al-Kafi)

The following narration attributed to Imam Ja'far Saadiq appears in Al-Kafi:

"Abu Abdullah (alayhis salaam) said: Verily the Qur'aan which Jibraeel (alayhis salaam) brought to Muhammad (sallallahu alayhi wasallam) consists of seventeen thousand ayats."

In view of the fact that the Qur'aan which the Ummah knows, has just over 6,000 ayats, the Shi'i Qur'aan is almost thrice the size of the Qur'aan Majeed. The logical conclusion stemming from the Shi'i claim made in the aforementioned citation is that approximately two thirds of the Qur'aan Shareef have been discarded and destroyed. Pursuing this claim,

Allamah Qazweni, the Shi'i commentator of Al-Kafi; explains:

"The purport of Imam Ja'far Saadiq's statement is that a great part of the original Qur'aan has been omitted and that (original Qur'aan) is not among the well-known present texts of the Qur'aan." (Sharhul Kafi - Baab Fadhilil Qur'aan)

In Ihtijaaj Tabresi which the Shi'i clergy regards as one of the most authentic and highly-placed books of Shi-ism, Hadhrat Ali (radhiyallahu anhu) is alleged to have said that between two particular verses of the Qur'aan, more than one third of the Qur'aan was excised by the Sahaabah. The following lie is attributed to Hadhrat Ali (radhiyallahu anhu) by the Shiah priest:

"This pertains to what I had mentioned earlier regarding the omission from the Qur'aan by the munafiqeen (hypocrites). Between the statement 'Fil Yataama' and 'Nikahin Nisa' more than one third of the Qur'aan has been excised. " (Ihtijaaj Tabresi)

According to Shi-ism, there is no resemblance between the Shi'i qur'aan and the Qur'aan which is in the possession of the Ummah of Islam. This fact is univocally by the "celebrated" and highly

placed Shi'i authority, Al-Kulyani who records in his Usool-e-Kafi the following narration

"Abu Abdullah (alayhis salaam) said: Verily, with us is the Qur'aan of Fatimah. What do they (the Sunnis) know about the Qur'aan of Fatimah? It is the Qur'aan which is thrice the size of your (Sunnis) Qur'aan. By Allah! In it (the Shi'i qur'aan) there is not a letter (harf) of your (Sunni) Qur'aan." (Al-Kafi and Safi)

Allamah Noori Tabresi states that there are over two thousand narrations of the Shi'i Imams indicating that the Qur'aan is replete with fabrications. Thus he states:

"The twelfth proof is those narrations (of the Shi'i Imams) which relate to interpolation in specific places in the Qur'aan. Such narrations indicate alterations in some words, ayat and surahs. These narrations are numerous, so much so that Sayyid Ni'matullah Al-Jazaani said in some of his writings that the narrations indicating this fact (of fabrication and interpolation) exceed two thousand hadith (of the Shiah Imams)." (Faslul Khitab)

The following are more extracts from the book, Faslul Khitab of Allamah Noori Tabresi:

"Muhammad Saalih in Sharhul Kafi said." Verily, the Qur'aan which Jibraeel brought to the Nabi consisted of seventeen thousand verses - in the narration of Saleem, eighteen thousand verses. The excision of part of the Qur'aan and its interpolation are proven in our ways by Tawaatur Ma'nawi (Narrations of the highest degree of authenticity)."

The clarity of Shiah belief regarding the Qur'aan is adequately summed up in the following statement which appears in the Shiah book of Tafseer, known as Tafseer-e-Safi:

"It is proven from all these narrations and others which have been transmitted by the Ahl-e-Bait (alayhis salaam) that, most certainly, the Qur'aan which is in our presence is not the complete Qur'aan as it was revealed to Muhammad (sallallahu alayhi wasallam). On the contrary, in it (the present Qur'aan) a section is in conflict with what Allah has revealed; a section is in altered form and a section is fabricated. Most certainly, many things have been omitted from it. Among the things omitted is the name of Ali from numerous places. And besides this, there are other things of omission." (Tafseer-e-Safi)

KHASHIYAT (FEAR/HUMILITY)

It is mentioned in the Qur’aan: “*Verily, from His servants only the Ulama fear Allah.*” While *Ilm* is the basis for *Khashiyat*, it does not follow that *khashiyat* is an incumbent corollary of *Ilm*. For *khashiyat* a special effort is necessary. Three factors are necessary for *khashiyat*: *Ilm*, *Amal* and *Haal*.

(Hadhrat Maulana Ashraf Ali Thanvi)

(Ilm is knowledge of the Deen. Amal refers to virtuous deeds. Haal is the state of constant perception of the Presence of Allah Ta’ala.)

(Hadhrat Maulana Ashraf Ali Thanvi)

SWOPPED AT BIRTH

Q. Two children were swopped at the hospital after birth. They are now three years old, and the matter is now before the court. What is the Islamic solution. The parent of the one child is averse to the switch over. There are issues of trauma, inheritance, mahramiyyat, etc. which are relevant. What does the Shariah rule in this case?

A. If the swop is proven and if it is an established fact, then the children have to be restored to their

true parents. The parents may not cling to children who are not their own. The parent who refuses is in error. What are the grounds for this parent's refusal? If it is only attachment and love for the child, then this will not be valid grounds. The resultant trauma and heartache are understandable, but the Shar'i reality may not be ignored. The true identities may not be concealed from the children. It is Waajib that the children know who their real parents are.

The issues of inheritance, mahramiyyat to which is related Hijaab and marriage, as well as awareness of one's parents are matters which may not be ignored.

The change-over should be executed gradually, in stages to avoid the consequential trauma and heartbreak. The parties should cultivate a good relationship whereby the two children should become playmates. The parties should devise a scheme to make the switch orderly and amicable to minimize the emotional separation.

THE FITNAH OF GIRLS JALSAHS

A craze of *jahl* in the community is the bid'ah of immoral girls *jalsahs* which madrasahs and schools organize. The participating girls sing

songs (nazams) and give speeches of *riya*. The public is invited to waste time observing and listening to this fitnah. Regarding this trend of fitnah, the following question and answer appear in *Fataawa Mahmoodiyah*, authored by Hadhrat Mufti Mahmoodul Hasan (rahmatullah alayh):

QUESTION

“There are Deeni madaaris in our city, Malegoan (in India). Qur’aan recitation, etc. are being taught to the girls. At the end of the year a special *jalsah* (function) is organized with full purdah arrangement. The purpose is to create Deeni enthusiasm in girls and women. At the *jalsah* girls, using loudspeakers, deliver speeches, (sing) nazams, etc.

Furthermore, girls from different madrasahs congregate and Qur’aan Qiraa’t competitions take place. Prizes are awarded. Men also attend these functions. They listen to the speeches (and songs) of the young girls. Most of the participating girls and females are baaligh (adults). Is this kind of *jalsah* permissible according to the Shariah?”

(After mentioning some superficial ‘benefits’ of such jalsahs, Hadhrat Mufti Mahmoodul Hasan – rahmatullah alayh – states:

ANSWER

“....But along with this, there is *fitnah*, especially when even males are invited. They too listen to the speeches over the loudspeakers and derive pleasure therefrom. The girls also sing the nazams with their melodious voices. The congregating of women by itself is a specific *fitnah*. For this reason there is no permission for women to attend even family functions (e.g. walimahs). If the husband permits (his wife to participate), he too will be apprehended (by Allah Ta’ala).

From a variety of sources we gain the knowledge of *fitnah*. Letters pour in with questions (pertaining to this type of *fitnah*). If the girls are small, there is no *fitnah* (*See comment below*). However, the issue of big girls is different. They should not be educated in this manner nor should they give speeches. It is mentioned in Shaami, Vol. 2, page 665:

“A woman should be prohibited from visiting strangers, from iyaadat (attending the home of a mayyit to condole) and from walimah. If he (the husband) permits her, both are sinners. (She should be prohibited) even if the walimah is held at the place of her mahrams because of the congregation (of all and sundry). Therefore such gatherings are normally not without fasaad (immoral mischief).”

OUR COMMENT

This type of *jalsah* is not permissible for even little girls. Hadhrat Maulana Ashraf Ali Thaanvi (rahmatullah alayh) has emphasized that when a girl is seven years old, she should observe purdah for family non-mahrams, and when she is six years old, then for non-family non-mahrams.

The *fitnah*, *fisq* and *fujoor* of the age demand total prohibition. All female *jalsahs* are haraam. Only those devoid of intelligence and foresight see goodness in these functions of *fitnah*.

SAVE YOURSELVES AND YOUR FAMILIES

Allah Ta'ala says in the Qur'aan: "*O People of Imaan! Save yourselves and your families from the Fire...*".

During the night time engage in meditation (*Muraaqabah*) of Maut, the Qabr and Qiyaamat. During the day time read the books of the true Ulama and also teach it to your wives and children. Alas! You are preparing your children to become fuel for Jahannam. If their future will be Jahannam, then of what benefit is their birth and your care for them? It will be better that they die in childhood.

When you are constant in these two acts

(meditation and ta'leem), Insha-Allah, you will develop the taufeeq for A'maal-e-Saalihah.

(Hadhrat Maulana Ashraf Ali Thanvi)

THE BULL

During the celestial tour of the heavens on the Night of Mi'raaj, Rasulullah (sallallahu alayhi wasallam) observed a huge bull emerging from a small hole in a mountain. After its emergence, the bull was desperately attempting to re-enter the hole, but failed.

When Rasulullah (sallallahu alayhi wasallam) asked Hadhrat Jibrael (alayhis salaam) for an explanation of the mystery of the bull, he explained that the hole symbolized the human mouth and the bull represented what is called 'slipped tongue'. That is, a hurtful or offensive statement uttered unthinkingly. After making the statement, one realizes its notoriety. One regrets and 'takes back' the statement by means of apologizing.

Remember that no matter how much one tries to withdraw the hurtful statement and no matter how many apologies are offered, the damage has been incurred on the hurt of the person or in society. The bull will not be able to re-enter. Therefore, reflect before speaking.

SALAAT – DESTROYING IT WITH HARAAM CLOTHES

***“Salaat is the (centre) pillar of the deen.”
(hadith)***

The Musalli in Salaat stands in the Divine Presence. When standing in Allah’s Special Presence, it is Waajib to be attired appropriately. However, it has become the norm to destroy the Salaat with such clothes which are not permissible to don even when not performing Salaat.

Performing Salaat with kuffaar tightfitting jeans and T-shirts besides not being permissible, renders Salaat invalid. When in Sajdah, the shapes of the backsides and even the shameful organs of these satanically clad juhhaal ‘musallis’ are abominably revealed.

It is understood, that the brains of such musallis vermiculated by western influences feel embarrassed to dress Islamically. For them, ruining Salaat is a better option than dressing decently in a way acceptable to Allah Ta’ala. Salaat is the most important act of Ibaadat. In the wake of ruining Salaat, Imaan crumbles.

If those dressing satanically feel too embarrassed to come to the Musjid with decent clothes, then to save their Salaat they should at

least repeat their Salaat in privacy at home where there is no valid reason for being embarrassed with Islamic dress. At least go home, dress Islamically and repeat the Salaat which you have ruined in the Musjid with your lewd, haraam kuffaar garments. At least ensure that your Fardh obligation is validly discharged by dressing Islamically for a few minutes at home to repeat the Salaat which you have destroyed in the Musjid with your haraam jeans and T-shirt.

It should also be remembered that it is haraam to perform Salaat with a garment on which appears any type of inscription whether pictures of animate or inanimate objects or whether just words and letters. All such kuffaar garments and styles are haraam. The evil is aggravated when such dress is worn for Salaat.

If the trousers is on or below the ankles during Salaat, such Salaat should be repeated.

ITTIBA-E-SUNNAH (FOLLOWING THE SUNNAH)

The need for following the Sunnah is imperative. People who are enamoured by supernatural deeds will become the followers of Dajjaal. Dajjaal will have the countenance (*haal*) of a majzoob. It will be difficult for people who accord more

importance to *haal*, and not to the Deen, to be saved from Dajjaal.

Dajjaal will do everything except emulating the Sunnah. (*He will not be able to deceive with a pretence of the Sunnah*). Only those who are observant of the Sunnah will be saved from his clutches. A deceit cannot imitate the Sunnah.

Once I saw in a dream Dajjaal accompanied by a crowd of women with musical instruments. People with evil gazes will be with Dajjaal. The Fuqaha have even prohibited offering Salaam to women and responding to their Salaam because of the fitnah involved. In fact even looking at the dress of females is also in the same category.

There is much barkat in following the Sunnah in entirety. It generates Noor in a person. Once he has experienced the Noor of Sunnah, he will be restless without it. (*Hadhrat Maulana Ashraf Ali Thanvi*)

CANCER AND HEART DISEASES

CANCER AND HEART diseases in particular and a variety of other grave diseases in general, are incrementally reaching endemic proportions in a Muslim community in which formerly these

diseases were unknown or extremely rare entities. These diseases are part of the heritage acquired from western civilization – the pork, processed and junk ‘food’ culture.

The incidence of cancer and heart disease in the Muslim community of the day is indeed most disturbing. The Western medical cult has hitherto discovered no cure for these debilitating and chastising diseases. The only response so far ventured by the western medical establishment is butchery and torture in the form of cutting and stabbing at the heart, and its chemo-therapy slow torture which transforms the patient into a miserable decaying vegetable.

Everything has a cause and effect. The effect of these destructive diseases so prevalent nowadays among Muslims, in a nutshell, is gross transgression of the Shariah and audacious justification of haraam. Sight should not be lost of the fact that *insaan* is a two dimensional creation of Allah Azza Wa Jal. His two vital components are a spiritual/celestial Soul and a physical body. Allah Ta’ala has, via His Ambiya (alayhimus salaam), provided *Insaan* with a prescription for ensuring both his spiritual and physical health. Although both aspects are complementary and of vital importance, the

former, i.e. spiritual health, has dominance over the latter.

While *Insaan* can survive as a perfect Mu'min and Wali of Allah Ta'ala even if his physical health collapses, he becomes assigned to hell and damnation if his spiritual health is eviscerated and eliminated, for then he is consumed by the jaws of kufr, and this is precisely the condition of the vast majority of the Ummah of this belated era in close proximity to Qiyaamah.

Allah Ta'ala has ordained for Muslims a Code of Conduct relative to food consumption which also determines our spiritual direction to hell or to heaven – to Jahannam or Jannat. The emphasis in the Qur'aan and Sunnah on the consumption of halaal and tayyib food, and abstention from even mushtabah, is an adequate directive and reminder of the great importance of the substances we consume.

The basis for the acquisition of *nooraani* spiritual fiber besides the variety of the other necessary Deeni paraphernalia, is the consumption of halaal and tayyib food and total abstention from mushtabah (doubtful) food. If this divine prescription is not diligently pursued and adopted, nothing will safeguard even physical health. No amount of physical training, ingestion of health tonics and other devilish

health substances designed by the western kuffaar will preserve the health of the physical body. The consequence of ignoring Allah's prescription for *Insaan's* spiritual and physical health, is the ruin of not only spirituality, but of the physical well-being as well.

Consider the example of the brother mentioned in the following extract from a letter:

"I have a friend who is an addict of physical training. He has been training for years, running kilometers and even participating in the Marathon race from Durban to Pietermaritzburg. He has suddenly taken seriously ill. He was rushed to hospital and diagnosed with severe heart disease. Three of his heart's arteries are blocked. Now he has to undergo a major heart operation..."

This case is not an exception. It is now a norm. It is a form of Allah's chastisement for ignoring the prescription He has ordained for us. The cause of these physical diseases is twofold. It is the ingestion of spiritual poison and physical poison. The spiritual poison is in the form of sin and flagrant and reckless transgression of Allah's Shariah. The physical poison is the deluge of halaalized carrion chickens, carrion meat, and the avalanche of processed foods laced with numerous poisons camouflaged with a host of

chemical designations and E-numbers specially designed to conceal the pork content and other poisons which even the kuffaar medical and scientific establishment concede.

Years of ingesting spiritual and physical poisons must necessarily take their toll. Neither is the Soul spared from the foul consequences of these poisons nor the physical body. It should be understood that everything related to the spiritual domain has been designed by Allah Ta'ala for our spiritual and physical well-being in this world as well as for our success in the Aakhirah.

The command to abstain from carrion and even mushtabah foods has not been ordained in idle sport. It is not a meaningless exercise pertaining to only the spiritual dimension of *Insaan*. It has also been designed by Allah Ta'ala for the maintenance of the health of the physical body. Thus Fasting whilst ostensibly designed for only our spiritual well-being, and designated as an act of Ibaadat, is necessary for our physical well-being as well. Kuffaar scientists have only now – more than 14 centuries after the imposition of Fasting on Muslims- discovered that *“fasting flipped a regenerative switch leading to new blood and new immune system creation in just 72 hours.”* The article on

Fasting, in these pages, throw much light on the benefits of Fasting.

No amount of physical training, etc. will preserve the Muslim's physical health if he ingests spiritual and physical poisons. The poisons will necessarily exercise their harmful consequences on both the soul and the body. The diet divinely ordained for Muslims for the preservation of their spiritual and physical health consists of the following ingredients:

- Abstention from sin and transgression, i.e. total submission to the Shariah.
- Abstention from halaalized carrion, all haraam and junk 'food', as well as mushtabah food.
- Abstention from chemically poisoned processed foods.

Allah Ta'ala commands in the Qur'aan: *"O People! Eat from the earth that which is halaal and tayyib, and do not follow in the footsteps of shaitaan, for verily he is your avowed enemy. Verily, he instructs you to only commit vice and shameless acts, and that you fabricate on Allah what you know not (such as the fabrications of the carrion-halaalizers.)"*

HONOUR FOR THE AALIM OF HAQQ

ON THE DAY of Qiyaamah, an Aalim from the Ulama of the Ummah of Rasulullah (sallallahu alayhi wasallam) will be ushered into the Presence of Allah Ta’ala. Allah Ta’ala will say to Jibraeel (alayhis salaam): “O Jibraeel! Take his hand and present him to Muhammad (sallallahu alayhi wasallam).”

Jibraeel (alayhis salaam) will take the Aalim to Rasulullah (sallallahu alayhi wasallam) who at that time will be at Haudh-e-Kauthar giving water to members of his Ummah. Nabi (sallallahu alayhi wasallam) will be serving water to them in utensils.

Rasulullah (sallallahu alayhi wasallam) will stand up and give the Aalim water to drink from hand. The Aalim will not be given water in a mug/cup, but will drink from the mubaarak hand of Rasulullah (sallallahu alayhi wasallam).

The people will enviously ask: “O Rasulullah! You give the people water in utensils, but you give him to drink from your hand.” Rasulullah (sallallahu alayhi wasallam) will respond: “Yes. Verily, the people were engrossed in the world with trade while he was involved with Ilm (of the Deen).”

Then will come the command to cross the Siraat (the Bridge over Jahannam). Someone trapped far below the Aalim, will cry out: “Help me!” The Aalim will ask: “Who are you?” The suffering person will say: “I was one of your friends.” The Aalim will supplicate to Allah Ta’ala: “O my Rabb! He is one of my friends.” Allah Ta’ala will accept the Aalim’s intercession, and the man will be saved.

100 DUROOD

Hadhrat Anas (radhiyallahu anhu) narrated that Nabi (sallallahu alayhi wasallam) said: “Whoever recites on me Durood one hundred times on Jumuah day, Allah Ta’ala will fulfil one hundred of his needs. Of these, seventy pertain to the Aakhirah, and thirty to his worldly needs. Allah Ta’ala appoints an Angel to deliver the Durood to me just as someone would present to you a gift. It is then recorded by me in a white sheet, and I shall suffice for him on the Day of Qiyaamah.”

MAN’S GREED

“Insaan (the human being) has been created avaricious.”

(Qur'aan)

Avarice – greed and impatience – is inborn in man. The term used in the Qur'aan to describe man's avariciousness is haloo'. Behind a mountain called Jabal Qaaf which is hidden from the sight of man is a massive animal which devours tons of food daily. But by evening it is overcome by grief regarding the next day's food. It worries about its Rizq wondering from whence will it obtain food the following day.

The name of this avaricious animal is Haloo', hence man with his un-satiable greed is termed haloo'. Describing man's greed, Rasulullah (sallallahu alayhi wasallam) said:

"The son of Adam grows older by the day while two things in him grow younger: his greed for wealth and his greed for longer life."

FIVE KISSES

In Islamic culture there are five kinds of kisses:

- 1) *Kiss of Rahmat (Mercy)*: This is a kiss for one's children.
- 2) *Kiss of Takrimah (Honour)*: This is to kiss one's father on the forehead.
- 3) *Kiss of Ijlaal (Respect)*: This is to kiss the hand of the Sultan.

4) *Kiss of Ta'abbud (Worship)*: This is to kiss Hajr Aswad.

5) *Kiss of Shahwat (Desire)*: This is to kiss the wife.

NOTE: There is no obsequious bootlicking for political masters and the kings of the world to curry worldly favours and to betray your brethren to state authorities as do some scum molvies in our midst. They are the munaafiqeen who are destined for the dregs of Jahannam. For haraam boodle and filthy name and fame, they pump the authorities with lies about the People of Haqq. They will not hesitate to sell their mothers and daughters down the government drain with their scurrilous falsehood. They are noxious, vermiculated epistasis.

In our midst there are some such vile and obnoxious bootlicking molvies and sheikhs who sit as members of some Jamiats and Ulama bodies. They are tainted with villainy beyond redemption, pandering to every whim of nafsaniyat and baatil. They are *fifth columns* slinking in the shadows of the community. We know who they are, and they know who they are. They will meet a disastrous end for their dastardly wickedness in the justice and chastisement of Allah Azza Wa Jal.

IN WHICH CATEGORY DO YOU FIT?

Hadhrat Hasan Basri (rahmatullah alayh) who was among the greatest Taabi-een, said: “People resemble (morally/spiritually) six kinds of animals: lion, wolf, pig, dog, fox and goat/sheep.

Asad (lion): The kings are lions, for they oppress the people while no one oppresses them.

Thi'b (wolf): The traders are wolves. When they buy, they criticize and censure in their endeavour to reduce the price, but when they sell, they exaggerate in praising their wares. Their objective is to only accumulate wealth which will be left for inheritance. They yearn to combine night and day to gratify their greed for the dunya.

Khinzeer (pig): They are men who emulate women. They answer every call of women.

Kalb (dog): They are the fujjaar (the immoral ones) who are swift in pursuing the dunya. They do not adhere to the Haqq (Truth).

Tha'lab (fox): They are the impostors masquerading as men of the Deen to deceive people. They deceive people in order to fleece them of the dunya (wealth).

Shaa't (goat): This is the true Mu'min whose wool is sheared (by the people of the dunya);

who is milked; whose flesh is consumed; whose skin is removed and whose bones are broken. How is it possible for him (the Mu'min) to coexist among these wicked tormentors?”

Every Mu'min should make *muraaqabah* (*meditate*). Do some earnest and sincere soul searching, and fit yourself into one of the aforementioned six categories. “*And only the people of intelligence take lesson.*” (*Qur'aan*).

“WE ACCEPT YOU”

In Bani Israaeel there was a man who had devoted twenty years to Ibaadat and Taa-at (obedience). Then he transgressed for twenty years. One day when he looked into the mirror he saw some of the hairs in his beard had become grey. Feeling distressed, he supplicated: “O my Allah! If I return to You, will you accept me?”

In response he heard a Voice from a corner of his house saying: “If you come to Us, We come to you. If you abandon Us, We abandon you. If you sin against Us, We grant you respite. If you return to us, We accept you.”

Allah Ta'ala says in the Qur'aan Majeed: “*Say (O Muhammad!) to My servants who have committed excesses (sins) on themselves: ‘Do not despair of the Mercy of Allah, for verily, Allah*

forgives all sins. Undoubtedly, He is Most Forgiving, Most Merciful.”

‘BROTHERS OF SHAITAAN’ SAYS THE QUR’AAN

A survey on satanic waste describing the *Shaitaani Israaf (Extravagance)* of the Arabs, states:

“Spend, spend, spend! How wealthy Arabs lavish £4.5 million a DAY in UK, cementing London's status as global playground of rich, Last year £1.25billion was spent in the UK by families from the Middle East. Tourists from the Middle East are the biggest spenders in the world, Visitors spent £21billion in Britain last year - more than half in London, Super rich Arabs are spending £4.5million a day in Britain - cementing London's position as the world's top playground for the rich.

Middle Eastern billionaires using the capital to spend their fortune have contributed to a boom in Arab cash pouring into the country. In total last year £1.25billion was spent in the UK by families from the Middle East - amounting to some £25,000 for every holiday. Visitors from the United Arab Emirates, Egypt and the rest of the Middle East were by far the biggest spenders on their trips to Britain. Americans as a whole spend more in the UK than Arabs - but only because they far outnumber Middle Eastern tourists. On day-to-day spending, Arabs are the biggest overseas shoppers in the world UAE visitors meanwhile lavished £156 a day, according to the Office for National Statistics. They are the biggest spenders of all foreign visitors to Britain. Only tourists under the title 'other middle east' spend more - at some

£173 a day. Egyptians are the third biggest spenders, handing over £149 a day during their stay. Only American tourists as a whole contribute more than Arabs to Britain's tourist industry - spending a total of £1.5billion last year. But the number of visitors from the US far outstrips those from the Middle East - leaving the spending per person from the Arab world way ahead of that from the Americans.” (*End of report*)

According to the Hadith, these people will still worship idols. The time is not in the too distant future when Arab women will be dancing around idols with their “backsides gyrating”. We enclose these terms in inverted commas to indicate that Rasulullah (sallallahu alayhi wasallam) had mentioned them. The kufr process of ‘emancipation’ of women, i.e. denuding them of their garments and natural modesty and allowing them to become victims of the western cult of brothelization has firmly set into even the so-called ‘conservative’ Saudi society with its deceptive Islamic veneer. The rise of all these Satanists is a sure sign of the Impending Hour of Qiyaamah.

A WISE LADY

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 tolerate 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?”

THE ANGELS OF THE HEAVENS

The inhabitants (who are Malaaiakah) of the first heaven have the forms of a bull. Their commander is called Ismaaeel.

The inhabitants of the second heaven have the forms of horses. They are the army whose commander is the Angel, Dardiyaaeel. Their Tasbeeh is like thunder. Glittering *Noor* radiates from their mouths.

The Commander in the third heaven is Junjayaaeel. His army of Angels have the forms of birds of a great variety of colours. Every bird has 70 wings.

The Commander in the fourth heaven is Salsiyaaeel. His army of Angels have the forms of eagles. Each one has a thousand wings.

The Commander in the fifth heaven is Samkhiyaaeel. Here the Angels have the forms of small children. Each one of them is aware of seventy thousand languages (in which they recite Tasbeehaat).

The Commander in the sixth heaven is Sooryaaeel. These Angels have the form of Al-Hoorul Eeen (Damsels of Jannat). Musk emerges from their Tasbeeh.

The Commander of the seventh heaven is Beekhaaeel. His army of Angels have human forms. They perpetually seek forgiveness for Bani Aadam (i.e. human beings), and they cry when human beings die.

DESECRATING ALLAH'S NAME

Once Hadhrat Mujaddid Alf-e-Thaani (rahmatullah alayh) upon entering the toilet, immediately hastened out. As he had entered, he observed a tiny ink-dot on one of his finger nails. This was the cause for his rush out of the toilet. He had been writing a Deeni article, hence the ink-dot of his pen on his finger nail.

This was the degree of *adab* (respect) he had for Knowledge of the Deen and words linked with Allah Ta'ala. Even one tiny ink-dot stemming from his pen which was employed in

writing the Name of Allah Azza Wa Jal, was the subject of honour and respect.

What should we now understand from the reckless disrespect, in fact blasphemy, which Muslims commit right inside the Musaaajid where such papers and magazines are distributed which find their way into the trash bins and even in sewer drains? The glorious Names of Allah Ta'ala, Qur'aanic Aayat and Ahaadith of Rasulullah (sallallahu alayhi wasallam) are subjected to wanton disrespect and sacrilege.

Those responsible for the affairs of the Musjid should not permit the flotsam of magazines – haraam magazines and papers – to be distributed from the Musjid premises. Most of these papers are money-making gimmicks. 80% of the pages are filled with adverts, even haraam adverts. Some of these papers contain haraam pictures, and some propagate clear beliefs of kufr. Yet, the Imaams of the Musjids and trustees, in order to maintain haraam ties with the offenders, adopt silence and permit the sacrilege to be perpetrated in the House of Allah Ta'ala.

When Allah's Name and the Deen are subjected to so much disrespect, sacrilege and desecration, the Wrath of Allah Ta'ala and the Curses of the Qur'aan are bound to overtake the

culprits. The authorities of the Musaaqid should exercise greater care and control.

HURMAT MUSAAHARAH

Musaaharah is the family relationship created by marriage. *Hurmat Musaaharah* means the prohibition to marry certain persons as a consequence of the ties created by marriage, e.g. a man cannot marry his daughter-in-law if she is divorced from his son, or a man cannot marry his mother-in-law, etc.

Hurmat Musaaharah also comes into existence by zina (fornication) or any act of sexual demeanour as defined by the Shariah. Thus, if a man even touches with lust with his hand any bare part of a woman, then that woman's children and mother are haraam for him. He cannot marry any of them. If such an act is perpetrated with the daughter-in-law, she becomes haraam for her husband. There is no way of undoing the damage. They simply have to separate forever.

When any such misdemeanour occurs, it is Waajib to separate. The woman is not permitted to continue living as the man's wife even if he insists. Husband and wife relationship terminates in the wake of an act of sexual misdemeanour.

Whilst *Hurmat Musaaharah* renders husband-wife relationship haraam, the Nikah still remains intact. The husband is required by the Shariah in such an event to verbally say: "*I have left you*", or words to this effect. Or he may issue Talaaq. He is under Shar'i compulsion to finalize the separation by terminating the Nikah verbally.

The following are the conditions for the creation of *Hurmat Musaaharah*:

1. The touching must be with bare parts of the body. If a man committed the haraam act of touching his daughter-in-law with lust, but he did not touch any bare part of her body, then *Hurmat Musaaharah* will not take effect.
2. The girl is 9 years old or more. If she is under this age, then while the act remains haraam and a major sin, *Hurmat Musaaharah* is not created. The male should not be less than 12 years.
3. Touching the hair on the head with lust with the bare hand creates *Hurmat Musaaharah*, not so by touching the hair which hangs loosely.

In view of the grave consequences of sexual misdemeanour involving certain classes of close relatives, the Fuqaha of Islam have emphasized the imperative importance of exercising great caution. Despite marriage not being permissible, the presence of carnal lust is an irrefutable fact. For example, marriage to the daughter-in-law in

the event of her husband's demise or divorce, is not permissible nor ever valid. However, if this woman had not married the man's son, marriage with her would have been permissible. This confirms the presence of carnal lust in both. Similarly, if a person's stepmother had not married his father, marriage with her would have been permissible.

The Fuqaha have therefore emphasized that Hijaab of a substantial degree should be observed by such persons. A woman should not be alone with her father-in-law nor a man with his stepmother. Such males are not appropriate mahrams for a journey. Cases of sexual misdemeanour between such persons are not isolated. Innumerable such cases happen. Due to lack of fear for Allah Ta'ala, many simply continue to live together as husband and wife, producing illegitimate offspring. Thus, they destroy their worldly life and their life of the Akhirah.

MERCY INTEGRAL TO IMAAN

HADHRAT AMR Bin Aas (radhiyallahu anhu), the Conqueror of Egypt, had pitched a large tent in close proximity to enemy fortifications which he had besieged. The prolonged siege endured for

six months. When it was time to depart, he decided to dismantle his huge tent. But before the work of dismantling the tent commenced, he observed that a bird had constructed its nest inside the tent, and was sitting on eggs. He commented: "This bird has taken refuge in our tent." He issued instructions to leave the tent intact until the eggs were hatched and the chicks strong enough to fly away. This was the effect of the mercy which is integral to a perfect Imaan.

TASAWWUF

Hadhrat Abul Qasim Junaid (rahmatullah alayh) said: "We did not acquire Tasawwuf from mere talking. We acquired it from hunger, renunciation of the world, abandoning pleasures and the delicacies of the world, abundance of Thikrullaah, fulfilment of the Faraaidh and Waajibaat, obedience to the Sunnah, fulfilling all the commands and abstaining from all the prohibitions.

“THE MOST ABHORRENT QURRAA”

Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayh), in his mild criticism of bootlicking Ulama who hanker after the company of rulers and the wealthy, has dealt with considerable circumspection. The fact is that those Ulama who lick the boots of rulers are most certainly mercenaries. They hanker after the dunya. It is either *hub-e-dunya* (love of the world) or *hub-e-jah* (a craving for name and fame) or both which constrain them to truckle and pander on the whims and fancies of the jaahil rulers. In this despicable process they destroy their own souls and the Deen.

Without circumspection, Rasulullah (sallallahu alayhi wasallam) called a spade a spade, and describing the miserable plight on the Day of Qiyaamah of such Ulama, said to the Sahaabah:

‘Seek Allah’s protection from Jubbul Huzn (The Pit of Grief).’ The Sahaabah asked: ‘O Rasulullah! What is Jubbul Huzun?’ Rasulullah (sallallahu alayhi wasallam) said: ‘It is a Valley in Jahannam from which Jahannam (itself) daily seeks protection 400 times.’ The (shocked) Sahaabah asked: ‘O

Rasulullah! Who will enter it?’ Rasulullah (sallallahu alayhi wasallam) said: ‘It has been prepared for the Qurraa (Ulama, Shaikhs and Qaaris) who display their deeds (of the Deen). Verily, the most abhorrent Qurraa’ to Allah are those who visit the rulers.”

Note: The term ‘Qurraa’ in the terminology of Hadith and the Salf-e-Saaliheen refers to Ulama, Huffaaz and Mashaaikh.

UNIVERSITY BROTHELS – WHEN DISOBEDIENCE TO PARENTS IS IBAADAT

**"O People of Imaan! Save yourselves and
your families from the Fire."
(Qur'aan)**

YOU ARE ABLE to save yourself and your family (wife and children) by ensuring that the whole family is subservient to the Shariah; by abstaining from haraam, vice and immorality. In this era of immorality there are no worse institutions of immorality, vice and evil than secular universities. The immorality of even professional brothels is substantially of a lesser degree than the evil and immorality which permeates the environment of a university.

Parents who compel their children (boys and girls) to attend these shaitaani dens of vice and immorality are the worst enemies of their children. They are destined to enter Hell-Fire before the entry of their children who have been filthy and impurified by the filthy immoral university life. Parents who are complicit in the ruin of the haya (shame) and chastity of their children, especially of their daughters, should know that their Islamic jurisdiction over their children is effaced. When their daughter runs off with an immoral boy or even a non-Muslim boy, then others should sit back, spectate and enjoy a nice laugh. The development is merely a small taste of the punishment in store for these villainous, shaitaani parents who abuse the Amaanat of children bestowed to them by Allah Ta'ala, and who are instrumental in the rape of their daughter's chastity. They should not cry and wail when they hear their daughter has been illegitimately impregnated, or that she has absconded with a non-Muslim boy or that she has contracted a secret marriage.

We reproduce hereunder a letter from a grieving Muslim boy whose parents have shoved him into the cauldron of zina and immorality.

THE LETTER

Q.1. As opposed to the West, is it permissible to study at a University in a "Muslim" country, i.e.: in the Middle East or Malaysia etc.? I have sourced many that are male-only, including some in Pakistan. Many have a Jamaat Khana or a proper Masjid on campus. In addition, there are also medical colleges in the Middle East which do not make use of cadavers (human corpses).

Q.2. Is it permissible to study and thereafter practice homeopathy, whereby one would obviously prescribe homeopathic medication? Homeopathic medication is prepared by the repeated dilution of a substance in either alcohol or distilled water.

The University environment is sickening here in South Africa. There is no shame amongst even Muslims. On a daily basis, one will see two non-Muslims kissing passionately out in the open, whether it be on the side-walk or on a bench in the middle of campus. Hadhrat Maulana, I am not exaggerating. Worse is the open handholding and hugging of Muslim girls and non-Muslim boys. These girls walk around campus with their massive camel-hump 'hijabs', thick red lipstick, other makeup, high heels, 'skinny jeans' (jeans that literally cling onto their legs), tight breast-clinging shirts, and maybe a Palestinian scarf

around their neck etc. These girls dress more provocatively than even non-Muslim girls. Their non-Muslim boyfriends are the smoking, tattoo and earing type.

On one sad occasion, I had seen such a Muslim girl, wearing a large 'hijaab' cloak, sitting on the lap of a non-Muslim boy and passionately kissing him. "Making out" is the terminology. I was filled with such a feeling that I had the urge to push their bench over, and down into the parking lot below - a considerable depth.

There exists the possible work of black magic, Satanism etc. on our campus, UKZN Westville [Durban]. It appeared in the newspaper some time ago. A Christian group comes weekly in order to 'exorcise' the campus with their singing. I notice long locks of braided hair at certain locations around the university. These go away, and then appear at the exact spot a few weeks later. As though they are placed there. All this is just the tip of the iceberg.

The university environment is such that any Deeni motivation I may gain during the holidays, or even a long weekend, I lose by just walking a few steps on campus. This has happened several times. I feel such a lack of motivation that I go from performing even Tahajjud, Alhamdulillah,

to actually missing Fardh Salaah without a care. Astaghfirullah. This is because of my absolute weakness. I would so much prefer studying from home or through correspondence. However, my parents are completely averse to it. I also feel I lack the motivation and discipline to do so.

For long I had wished to study Deen, yet the apprehension for this from my parents was surprising. For approximately three years, I was struggling with them about it. I will not even mention the pious names of the 'Ulema-e-Haqqaani that they have called 'stupid,' 'unintelligent,' 'mad', 'untrustworthy', and 'lazy.' I had tried only soft and subtle approaches, yet I was met with shouting and even swearing a few times. I have now lost any motivation to struggle with them, even the inclination of studying Deen has left me. May Allah Ta'ala forgive me. I know that this is definitely because of my weakness and lack of true sincerity.

This is perhaps another reason why I want to leave home and study far away in a possibly better environment. I do not know.

ANSWER AND COMMENT

(1) It does not matter to which country you go, all secular universities are dens of vice and evil. Kufr, fisq and fujoor are the salient features of

secular universities. It is ibaadat of the highest merit in this age to remain ignorant of secular education if the only option is to acquire it from the abodes of shaitaan, i.e. the 'educational' brothels of the West, viz., the universities.

It is infinitely superior and honourable to earn your living cutting grass, washing cars or doing any other halaal menial activity than to pursue secular education at a university which is in reality worse than a brothel. Of paramount importance is the preservation of Imaan and Akhlaaq. When these western secular brothels and dens of vice eliminate even Imaan, how can it ever be permissible to set foot in these jahannams on earth? We can never advise any Muslim to seek admission in any secular university even in Muslim countries. Kufr, fisq and fujoor are the natural diseases of these institutions.

You are an adult Muslim. In addition to your parents perhaps being hauled and flung upside down into Jahannam for compelling you into the brothel, you too will not escape Divine Wrath. In the circumstances, it is an act of ibaadat of high merit to disobey the evil instructions of your parents. You are required to respectfully refuse their haraam commands even if they expel you from the home. If they expel you from the home,

find a job and take care of yourself. Allah will be with you. How can you tolerate being in a place which is worse than an actual brothel?

(2) If you are unable to pursue homeopathy by correspondence, then abandon it. Life is a very short sojourn. Rasulullah (sallallahu alayhi wasallam) said: "Verily, the dunya has been created for you, but you have been created for the Aakhirah." Once Rasulullah (sallallahu alayhi wasallam) said to Hadhrat Aishah (radhiyallahu anha):

"O Aishah! If you want to link up with me (in Jannat), then be contented with worldly provisions which suffice for a horse rider (on a journey); beware of sitting in the company of the wealthy, and never regard a garment old as long as you are able to patch (and wear it)."

This world is merely a vehicle to transport us to the Aakhirah. You are allowed to acquire from the dunya only what is essential for the onward journey and for your comfortable survival here. Any acquisition in conflict with the Shariah is haraam and will lead you to Jahannam.

May Allah Ta'ala guide and protect you from the evil of your nafs, the evil of your parents and the snares of Iblees.

THE ANGEL MIKAAEEL

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 Jibrael (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*)

CUSTODY OF MINORS

In the event of divorce, if there are children, custody of the minors is the mother's right. A girl child will remain in the mother's custody until

the age of 10 years, and a boy will be with his mother until 7 years. The father has the right of access to his children whom he may meet at a neutral venue, not at the house of his divorced wife. While the mother has the right of custody, the children will always sleep at her home, not at the father's home.

Although the mother has custody, the father remains the legal guardian according to the Shariah. The mother may not do and go with the children as she pleases. After the abovementioned ages, custody is the right of the father. The father makes the decisions regarding the children.

If the mother marries an outsider (i.e. a man who is not a close relative of the children), she forfeits her right of custody.

If any one of the parents is Islamically unfit for custody, then this right will be denied to him/her, and the next person who has this right in terms of the Shariah will gain custody. The first will be the maternal grandmother. After her it is the paternal grandmother.

The ex-husband has to pay maintenance to his divorced wife for the Iddat period which is a period of three haidhs (menses cycles). He has to pay maintenance for his minor children as long as they are by the mother. Thereafter they will be

with him, and obviously he has to maintain them as long as they are living with him.

Maintenance has to be paid in both cash and in kind, or by mutual arrangement in only cash, or part cash and part in kind. The amount has to be sufficient for the needs of the children. Times and circumstances change, hence the Shariah does not fix a specific amount. It depends on the lifestyle of the couple.

“I AM SURPRISED”

Rasulullah (sallallahu alayhi wasallam), offering Naseehat to Hadhrat Abu Zar (radhiyallahu anhu) said:

“I am surprised at the person who is happy despite believing in death. I am surprised at the person who despite believing in the Fire (of Jahannam), yet laughs. I am surprised at the person who makes elaborate schemes despite believing in Taqdeer. I am surprised at the person who has confidence in the world despite seeing its vicissitudes. I am surprised at the person who does not prepare for the Hisaab (Reckoning in the Hereafter) despite believing in it.”

OBESITY – THE ISLAMIC PRESCRIPTION

Q. Is there an Islamic prescription for losing weight?

A. Yes, there is. The Islamic prescription for shedding obesity is:

- ◆ Don't eat three times a day. Eat only twice.
- ◆ Try to fast every Monday and Thursday. If too difficult, fast only one day in the beginning.
- ◆ Don't fill the stomach with food. Leave one third empty.
- ◆ Abstain from all commercially-killed chickens.
- ◆ Never eat fast foods, i.e. junk called 'food'.
- ◆ Abstain from sweets and chocolates
- ◆ Reduce consumption of tea and coffee. Have green tea.
- ◆ Reduce drastically white flour, pastries, cakes and the like.
- ◆ Between eating and sleeping there should be a 3 or 4 hour interval
- ◆ As far as possible abstain from processed foods.
- ◆ Do light physical exercises at home.

RASULULLAH'S NASEEHAT

“Make incumbent on you tilaawat of the Qur’aan and Thikrullaah, for verily, it is a Noor for you on earth and a treasure for you in the heaven. Beware of much laughter, for verily, it kills the heart and effaces the Noor of the face. Incumbently observe silence except for the sake of goodness, for verily it (silence) buffets away shaitaan from you and it is an aid for you regarding the affairs of the Deen.

Love the masaakeen (the poor) and associate with them. Look at those who are lower than you (in terms of worldly possessions and ranks), and do not look at those who are higher than you (in worldly possessions and ranks). You will then not despise the bounties of Allah (which you possess). Proclaim the Truth though it be bitter.

THE FALLACY OF THE MAJORITY

* Verily, Allah is Most beneficent to people, but most people are ungrateful.”

(Al-Baqarah, Aayat 243)

* “If you follow the majority on earth, they will mislead you from the Path of Allah.”

(Al-An’aam, Aayat 116)

* “Say: Verily, its knowledge is only by Allah, but the majority of mankind does not know.” (*Al-A’raaf, Aayat 187*)

* “Verily, the Haqq (Truth) is from your Rabb, but the majority does not believe.” (*Hood, Aayat 17*)

* “This is the established Deen, but the majority of people does not know.” (*Yoosuf, Aayat 40*)

* “Verily, the majority of you is faasiqoon (flagrant transgressors).” (*Al-Maaidah, Aayat 59*)

* “Verily, we have brought to you the Haqq, but most of you detest the Haqq.” (*Az-Zukhruf, Aayat 78*)

In Islam, the *majority* is not the criterion of Haqq. The criterion is the Shariah even if it is upheld by one person while the entire community is opposed to the solitary upholder of the Shariah. The majority has always been kuffaar, fussaaq and fujjaar and juhala.

Hadhrat Ibn Mas’ud (radhiyallahu anhu) said to ‘Amr ibn Maymoon:

“The jamaa’ah are those who are in accordance with the truth (of the Deen), even if you are on your own”

Hafiz Abu Shaamah said:

"The order to cling to the jamâ'ah means clinging to the truth and its followers; even if those who adhere to the truth are few and those who oppose it are many, since the truth is that which the first jamâ'ah from the time of Rasulullah (Sallallahu 'alayhi wasallam) and his Sahaabah (radhiyallahu anhum) had adhered to. No attention is given to the great number of the people of futility coming after them." (Faydh al Qadir 4/19, Al-Bâ'ith `alâ Al-Bid`ah wal-Hawâdith page 19)

Imam Sufiyan bin Uyaina (rahmatullah alayh) said:

“Be on the way of truth; do not worry if the people of truth are lesser.”

Imam Shatibi states in Al-I'tisaam: “Based on this, were we to assume an age is free of mujtahids, then it is not possible for the common people to follow others than the likes of them. Their group would not be regarded as “the greatest mass” (*Sawaad-e-A'zam*) mentioned in the hadith. Rather, narrating from the mujtahids will take the place of the existence of the mujtahids. Hence, that which is binding on the common people in the presence of mujtahids is what is binding on the people of a supposed time that is free of mujtahids.

Also, following the analysis of one who has no analytical [ability], and the ijtehad of one who

has no [ability to perform] ijtiḥād is pure deviance and is groping in the dark. This is the purport of the authentic ḥadīth: “Verily, Allāh will not take away knowledge by extracting [it from the breasts of the Ulama], but will take away knowledge by taking [the lives of] the ‘Ulama’, until He does not leave an ‘Alim. Then people will adopt for [their] leaders the ignorant ones whom they will ask, and (these ignoramus) will issue ‘fatwa’ without knowledge. Thus, he will be misguided and he will misguide (others).”

...Then Ishaq said: “Were you to ask the ignorant people about the ‘greatest mass’ (Sawaad-e-A’zam), they will say, the majority of people. They do not know that the Jama‘ah is even an Aalim resolutely following in the footsteps of Rasūlullāh (sallallāhu alayhi wasallam). Therefore, whoever is with him (the Aalim of Haqq) and follows him, that is the Jama‘ah.” And then Ishaq said: “I have not heard a scholar for fifty years that was stronger in adherence to the footsteps of Rasūlullāh (sallallāhu alayhi wasallam) than Muḥammad ibn Aslam.”

So examine this narration which clarifies the error of those that assume that the Jama‘ah is the majority of people, even if there is no scholar amongst them, and this is the understanding of

the common people, not the understanding of the ‘Ulama’. Let the one who is in accord (with the Shariah), plant his feet firmly in this slippery domain, so that he does not deviate from the straight path. And there is no guidance but from Allah.”

Abū Hāmid Al-Ghazzālī (505 A.H) wrote in his *Iḥyā Ulūmuddeen*:

“And from amongst those things (of utmost importance), is that he (the seeker) should assiduously be on guard against innovated matters [in Deen] even if the vast majority of people have accepted them, and that he should not be deceived by the people’s assertion (about the legitimacy) of something that has been introduced after the Sahaabah of Rasulullah (sallallahu alayhi wasallam). He should be avid in his enquiry about the state of the Sahaabah, their behaviour, their actions and about the issues to which they assigned the utmost importance..”

Sayyidina Ali (radhiyallahu anhu) said that the people will see a time when Islam will remain only in name and the Qur'an will be found only in writing. The mosques will seem to be occupied but they will be bereft of guidance. The Ulama will be the worst of all people under the sky and mischief will emanate from them and return to them. (Ibn Abi Dunya)

Hafiz Ibn Hajar quotes and approves in his al-Fath the following narration of Hadhrat Ibn Mas'ud (radhiyallahu anhu) explaining the meaning of the Hadith from Bukhari which states: *“No age will dawn upon you but the one following it will be viler than it.”*

Hadhrat Ibn Mas'ud (radhiyallahu anhu) said, *“No age will dawn upon you but it will be viler than the one preceding it. I do not mean a ruler better than another ruler, or a year better than another year, but (I mean) that your Ulama and Fiqh will disappear, and you will not find (uprighteous) successors to them. Then there will come people who will issue ‘fatwas’ [legal opinions] based on their own opinion.”* And in another narration, *“Who will blunt Islam and destroy it.”*

Rasulullah (Sallallahu alayhi wasallam) said: *“In the latter days the devout ones (Sufis) will be ignorant and the Ulama immoral”*

Hakeem ul Ummah, Maulana Ashraf Ali Thanwi states in his Malfooz:

“Rasulullah (sallallahu alayhi wasallam) directed us to follow the 'Sawaad-e-A'zam' in times of fitnah. From the different opinions of ulama the preferred view seems to be the one that is understood from the zaahir (text) of the Hadith i.e. the majority should be followed. This

view is restricted to the Khairul Quroon when *khair* (goodness) was dominant (*ghaalib*). Today's majority is not the purport of the Hadith (i.e. the Sawaad-e-A'zam Hadith). Because today the majority consists of misguided people." It definitely does not apply to this age when even 'ulama' are morons.

Imaam Tirmizi said:

"The tafseer of "Jama`ah" according to the people of knowledge is "people of jurisprudence, Knowledge and Hadith". I heard Jarud bin Muadh who heard from Ali bin Hasan say: 'I asked 'Abdullâh bin Al-Mubâarak, who is the Jamâ'ah?' So he said, 'Abû Bakr (radhiyallahu anhu) and 'Umar (radhiyallahu anhu).' It was said to him, 'Indeed Abû Bakr (radhiyallahu anhu) and 'Umar (radhiyallahu anhu) have died.' He said, 'So and so and so and so.' It was said, 'Indeed, so and so and so and so have also died.' So 'Abdullâh bin Al-Mubâarak said, 'Abû Hamzah As-Sukkarî is the Jamâ'ah.'" Abu 'Îsa (Tirmidhee) said: And Abû Hamzah was Muhammad bin Maymûn. And he was a righteous Shaykh, and he said this during our lifetime."(Sunan at-Tirmizi, Hadeeth no: 2167)

Abu Hurayrah said: "Rasulullah (sallallahu alayhi wasallam) said: "Islam began as something strange (and forlorn) and will revert to

being strange (and forlorn) as it began, so give glad tidings to the strangers.” [Sahih Muslim no:145]

Imaam Nawawi quoted al-Qaadi ‘Iyaadh as saying concerning the meaning of this Hadeeth: “Islam began among a few individuals, then it spread and prevailed, then it will reduce in numbers until there are only a few left, as it was in the beginning.”

Al-Sindi said in Haashiyaat Ibn Maajah: “Strange” refers to the small number of its adherents. The basic meaning of *ghareeb* (a stranger) is a person who is far from one's homeland. “*And will revert to being strange*” refers to the small number of those who will adhere to its teachings even though its followers are numerous. “*So give glad tidings to the strangers*” means those who follow its commands.

“*Tooba (glad tidings)*” has been interpreted as meaning Jannat or a great tree of splendour in Jannat. This shows that supporting Islam and following its commands may require leaving one's homeland and patiently bearing the difficulties of being a stranger, as was the case in the beginning.”

The hadith regarding the blessed *Ghurabaa* when Islam becomes a lone, forlorn and strange

concept, comes through variant narrations describing a number of qualities of the Ghurabaa. They are:

- (1) *They are those who rectify/correct when people become corrupt.*
- (2) *They are those who grow more (in faith) when people decrease in faith.*
- (3) *The forsakers of kindred (for the Sake of Allah).*
- (4) *A few righteous people among many people; those who oppose them are more than those who follow them.*
- (5) *They are those who revive my Sunnah and teach it to people.*
- (6) *Who correct what people have distorted after me in my Sunnah*

The *Sawaad-e-A'zam* constitutes the small group of Ulama-e-Haqq whom Allah Ta'ala has granted *Istiqaamat* (firmness) on the Shariah and the Sunnah of Rasulullah (sallallahu alayhi wasallam). It never refers to the mob-majority of ulama-e-soo' who trample on the Ahkaam of the Shariah, and who bootlick the kuffaar by placating their whimsical desires and baatil concepts. This small group of Ulama-e-Haqq comes within the purview of the Hadith:

“There will ever remain a small group from my Ummah who will fight on the Haqq until the arrival of the Command of Allah (i.e. Qiyaamah). Those who oppose them and who do not aid them, will not be able to harm them.”

HADHRAT UMAR (Radhiyallahu anhu)

Heraculus, the Roman emperor had asked the Muslim envoy (a Sahaabi) to describe the Khalifah, Hadhrat Umar (Radhiyallahu anhu). The Sahaabi summed up the Khalifah’s character in a single statement. He said: *“He does not deceive nor can he be deceived.”* Heraculus was dumbfounded. Then he commented that the first part (*viz. He does not deceive*) is the evidence for his piety, and the second part (*he cannot be deceived*) is the evidence for his perfect intelligence.

This was the barkat of obedience to Allah Ta’ala. He had become the repository of *Irfaan-e-Haqq*. Allah Ta’ala was his Guide and Helper. Today, Muslims have abandoned the Obedience which is imperative for the acquisition of the Nusrat of Allah Ta’ala.

When Hadhrat Abu Bakr (Radhiyallahu anhu) appointed Hadhrat Umar (Radhiyallahu anhu) to be the Khalifah after his (Abu Bakr's demise), Hadhrat Umar said: *"I am not in need of the Khilaafat."* Hadhrat Abu Bakr (Radhiyallahu anhu) said: *"The Khilaafat needs you."*

GOLDEN NASEEHAT OF HAATIM ASAM

A man asked Hadhrat Haatim Asam (rahmatullah alayh) for naseehat which would glue him to Allah Ta'ala. Hadhrat Haatim (rahmatullah alayh) said:

"O Brother! If you seek a friend, make the Qur'aan your friend. If you are in search of a friend, make the Angels your friends. If you require a beloved, make Allah Ta'ala your Beloved, for Allah Ta'ala befriends the hearts of His beloved devotees. If you desire provisions for a journey, Allah Ta'ala is the best of Provisions. Keep Baitullah in front of you as your Qiblah and make its Tawaaf with happiness."

COOLDRINK CANCER

We have been *perennially* warning Muslims of the danger of carrion chickens, processed foods and soft drinks. All of these unnatural substances cause CANCER. The evidence is supplied by top medical experts and scientists whose words have greater authenticity for today's Muslims than even the Word of the Shariah.

Among the factors of *hurmat* (prohibition) for anything is *dharar* (harm). The harm of soft drinks/cooldrinks is no longer a topic for speculation. The health dangers of cooldrinks are confirmed facts – confirmed by the evidence of scientists and experts. Since softdrinks cause CANCER there can be no doubt in the fact that these drinks are HARAAM.

The undermentioned report was published in the *Sunday Times*, 7 June 2015.

BEWARE OF THE DARK SIDE OF COOLDRINKS – HEALTH BODY HIGHLIGHTS INCREASE IN CANCER RISK FROM COLOURANT

If you need another reason to cut back on sugar-laden soft drinks, here's a scary one: many contain an ingredient that may cause cancer.

According to a world health authority, popular cooldrinks such as Coca-Cola could increase your risk.

The culprit is in the classes of the caramel colouring used to make some dark-coloured cooldrinks their distinctive brown hue. More specifically, it's the chemical compound known as 4-methylimidazole, or 4-MEI – a by-product of the caramel manufacturing process – that is to blame.

The 4-MEI compound can be in the caramel colouring used in a variety of foods, from bread to beer, dark sauces — such as soy and barbecue — pancake syrup and soups.

It also occurs naturally when coffee beans, meat, or other foods are roasted or processed.

However, experts believe that people are mainly exposed to the colouring through cooldrinks.

‘And it’s not only the International Agency for Research on Cancer, part of the World Health Organisation, that has concerns.

In California, 4-MEI is on the state’s list of toxic substances, and products sold there that expose consumers to more than 29 micrograms of 4-MEI a day have to carry a cancer warning.

Effectively, in 2012 California banned 4-MEI in any amount that could potentially lead to one cancer case among 100 000 people...

...For now, local consumers are drinking at least 14 cooldrink brands containing 4-MEI at undisclosed levels...

... Unfortunately, despite weeks of back and forth with Coca-Cola South Africa, that's as much as I could get. The company declined to divulge specifics on 4-MEI levels at the moment, new roll-out levels, or even the percentage reduction, citing company confidentiality.

"The fact is that even small amounts of 4-MEI can pose great risk to our health since we are already overwhelmed by carcinogenic substances throughout the day," said Mountford. "At least, let's protect our children."

An assistant professor at the Johns I Hopkins Bloomberg School of Public Health in the US, Keeve Nachman, would agree.

"Soft drink consumers are being exposed to an avoidable and unnecessary cancer risk-from an ingredient that is being added to these beverages simply for aesthetic purposes," said Nachman, the senior author of a study, published in February, that analysed national cooldrink consumption in the US.

He reported that up to 58% of people over the age of six typically had at least 1 can of soft drink a day...

40 YAASEEN

Q. Is the practice of reciting Surah Yaaseen 40 times for alleviating a difficulty/problem valid? I have seen it also being recited in groups.

A. Reciting Surah Yaaseen 40 times when afflicted with a problem is valid and permissible. However, reciting it in group form is not valid. It is reduced to an empty ritual which has no substantiation in the Shariah. The efficacy of the practice is eroded by a group of people most of whom are not affected by the calamity. The one who is afflicted should recite it in privacy. The following episode illustrates the wonderful benefit and efficacy of reciting Surah Yaaseen 40 times.

Once Imaam Naasiruddeen (rahmatullah alayh) during an illness lapsed into a deep coma. He was considered to have died, and was buried. During the night time he came out from the coma, and realized that he was buried in a grave. Extreme grief and fear overcame him, but he did not panic. He remembered that during times of

calamity Surah Yaaseen should be recited 40 times. Thus he began reciting Surah Yaaseen.

After he had completed the recitation 39 times, he heard digging above. A kafan-thief was busy digging with the intention of stealing the kafan of the newly buried ‘deceased’. Imaam Naasiruddeen (rahmatullah alayh) realized that the digging is by a kafan thief. He thought that if the thief became aware that the person inside was alive, he would flee in shock and abandon the task of opening the grave. In order not to frighten him, the Imaam recited the 40th Yaseen silently so that the thief could not hear.

Spontaneously with the completion of the 40th Yaaseen, the grave was opened up. The thief had completed his digging. As Imaam Naasiruddeen emerged from the *Lahd* of the Qabr, shock and fear overwhelmed the thief. He collapsed and died on the spot. The Imaam was overwhelmed with grief at this development. Reproaching himself, he said: ‘I should have waited and pretended to be dead until he had completed his task of stealing the kafan. Only then should I have climbed out.’

Then he thought: ‘If I return home immediately, the people will be shocked and overwhelmed with fear.’ People will think that he was a ghost or some unnatural apparition. He

waited until nightfall. Then went into the town. Stopping outside each house, he proclaimed loudly: “I am Imaam Naasiruddeen. You buried me whilst I was in a coma. I am alive.”

PIETY AND HONOUR

Hadhrat Hakeem Muhammad Ali Tirmizi (rahmatullah alayh) was asked: “What is Taqwa (Piety) and Honour?” He replied: “Taqwa is to ensure that no one will be able to apprehend you on the Day of Qiyaamah, and honour is that you do not apprehend anyone on the Day of Qiyaamah.”

On the Day of Qiyaamah, people will be hauled into the Divine Court to answer for the usurpation of the rights of others. Rasulullah (sallallahu alayhi wasallam) said that on the Day of Qiyaamah, a man will find himself with a huge stock of virtuous deeds – his Ibaadat, Thikr, Salaat, Sadqah, Hajj, etc. rendered here on earth. Whilst delighting in his huge capital, someone will appear and petition Allah Ta’ala. He will claim retribution for his rights which this man had usurped on earth. As retribution, Allah Ta’ala will order that a certain amount of the man’s good deeds be handed to the complainant.

Then, a second, a third, a fourth person and many others will appear to claim their unfulfilled and usurped rights. Every person will be suitably compensated from the wealth of the oppressor. Ultimately, he will find himself stripped of his entire stock of treasure. This person, said Rasulullah (sallallahu alayhi wasallam), is a “pauper”.

Taqwa is achieved by fulfilling rights and discharging the obligations of all and sundry – of humans and animals. A man who is conscious of rights (Huqooq) will be a man of genuine Taqwa.

An honourable man is one who will not apprehend anyone on the Day of Qiyaamah. How is this honour achieved? A man who overlooks the injustices done to him and who does not demand fulfilment of his rights, and who forgives those who harm and oppress him, is an honourable man. By forgiving each time he is wronged and oppressed, he will hold no claim against anyone on the Day of Qiyaamah. Thus, such a man is truly honourable. Rasulullah (sallallahu alayhi wasallam) highly praised one who forgives his oppressors.

WESTERN LIBERALISM

Nowadays the disease of western liberalism has

become widely prevalent. Every person acts as if he is a mujtahid.

The accursed system of western education with its emphasis on materialism and atheism breeds unbridled rejection of Deeni masaa-il. The intellectually corrupt products of western educational institutions obliterate their Imaan with their kufr rejection without even understanding that they are no longer Muslims.

There is such a storm of unbridled liberalism which has totally eliminated from the hearts respect and honour for the Deen. The disease exists especially in materialists. In addition to having emancipated themselves from parents, sheikh and Ustaad, they have freed themselves from even Allah Ta'ala and His Rasool (Sallallahu alayhi wasallam).

Without the slightest hesitation do they oppose the Ahkaam of the Deen and fraudulently and baselessly interpret the *Nusoos* (*Qur'aan and Hadith*). They do not have the slightest vestige of fear (for Allah Ta'ala). They blurt out whatever emotionally springs to their mouth. They desire to weigh every *hukm* of the Shariah on the standard of *Aql*.

Indeed, if they had *Aql-e-Saleem* (healthy intelligence), they would understand that every teaching of the Shariah is in accord with *Aql*.

But, since their own *Aql* is corrupt, they miserably fail to understand the intelligence underlying the *ahkaam* of the Deen. Thus, they create doubts in every mas'alah of the Deen.

There is only one remedy for this disease, and that is to remain for some time in the *suhbat* (company) of a genuine Shaikh. The effect of such *suhbat* is the acquisition of love for Rasulullah (Sallallahu alayhi wasallam). *Muhabbat* eliminates all doubts.

(*Hadhrat Maulana Ashraf Ali Thanvi*)

EQUALITY

Commenting on the modernist clamour of equality, especially equality of the sexes, Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) said:

“Nowadays there is a great clamour for equality. This clamour has no limits, no principles and no rules. They are ignorant of such equality which is praiseworthy. Therefore, they interfere in natural issues. Some forms of inequality are natural. This is indeed an era of considerable fitnah.

Equality relates to *huqooq* (rights) and *muaamalaat* (dealings/transactions). There is no

equality in *fadhaail* (virtues/excellences) nor in *tabaai* (natural dispositions/temperaments) nor in *ahkaam* (laws of the Shariah) nor in natural issues. There is no equality in these matters. These people (the modernists) corrupt the Aayaat and Ahaadith without understanding (*to eke out support for their equality notion*).

Even among the Ambiya (Alayhimus salaam) who are the Guides of Truth there is inequality of ranks. In this regard the Qur'aan states: "*These Messengers, We have bestowed ranks to some above others.*"

Similarly, one person is handsome while another person is ugly. One is strong while the other is weak. One is white and the other black. Such natural differences are innumerable.

HADHRAT JUNAID (RAHMATULLAH ALAYH) AND THE LION

Once the Khalifah who was annoyed, summoned Hadhrat Junaid Bagdhadi (Rahmatullah alayh) to appear in his presence. Hadhrat Shibli (Rahmatullah alayh – who was Hadhrat Junaid's

mureed) also accompanied his Shaikh. The Khalifah disrespectfully reprimanded and rebuked Hadhrat Junaid. Hadhrat Shibli who was still in his youth became offended. He focused his gaze on the image of a lion on the carpet. The image was miraculously transformed into a huge lion. The Khalifah shuddered with fear as the lion glared at him. Hadhrat Junaid tapped the lion on the head and it returned as an image on the carpet. He said to the Khalifah: *“Have no fear. No harm will come to you. You are the Khalifah and obedience to you is incumbent. He (Shibli) is a lad who is unaware of the etiquettes. You may say whatever you wish.”*

TAQDEER

Hadhrat Maulana Ashraf Ali Thaanvi (Rahmatullah alayh) said:

“Nowadays, the so-called people of enlightenment have abandoned the doctrine of Taqdeer. They attribute the retrogression of Muslims to Taqdeer whereas the contrary is the reality. Muslims have progressed and had attained great heights of progress because of the mas’alah of Taqdeer. Never was Taqdeer the cause of Muslim decline and retrogression. The basis of progress is on *himmat* (courage). No

one's *himmat* is as profound as the courage of the one who subscribes to Taqdeer (Predestined Fate).

The denier of Taqdeer becomes hopeless and despondent when the means are not available. On the contrary, the believer in Taqdeer focuses his gaze on Allah Ta'ala regardless of lack of the means for accomplishing the objective.

He does not despair. His focus is not on the material/worldly ways and means. A man of such *himmat* never becomes despondent. He derives solace from the Qur'aanic pronouncement:

“Nothing will befall us except that which Allah has decreed.”

DO NOT DELETE ALLAH TA'ALA

“Every Obedient person is a Thaakir”
(*Rasulullah – Sallallahu alayhi wasallam*)

A *Thaakir* is one who engages in the *Thikr* (Remembrance) of Allah Ta'ala. While the popular understanding is that *thikr* means *wazifahs* and *auraad*, this is only one dimension of *Thikr*. The Hadith states that every person who is Obedient to Allah Ta'ala is a *Thaakir*.

When a Muslim is concerned with the Shariah of Allah Ta'ala and the Sunnah of Rasulullah (Sallallahu alayhi wasallam), he will reflect before speaking and acting to ascertain whether his words and deeds conform to the Shariah and the Pleasure of Allah Ta'ala. Thus, he remembers Allah Ta'ala at every step of his life, hence he is described as a *Thaakir*.

According to the Qur'aan, Allah Ta'ala has created us for only one objective, and that is for *His Thikr*. All mundane activities and material provisions of this dunya are to facilitate us in the process of *Thikrullah* in preparation for meeting Allah Ta'ala and gaining immediate entry to Jannat.

To assist us in the process of being perpetual and permanent *Thaakireen*, Allah Ta'ala has imposed on us the system of Duas designed for every step of life. Thus, the Mu'min is required to recite a short dua when he wakes up, when he goes to the toilet, when he emerges from the toilet, when he makes wudhu, when he dresses, when he looks in the mirror, when he puts on his shoes, when he eats, when he ends eating, when he steps out of his home, when he enters his home, when he goes to the market place, etc., etc., etc.

There is a myriad of short Masnoon Duas, the recitation of which is incumbent at every appropriate step of life. The purpose of these duas is to ensure that Allah Ta'ala is not deleted from the equations of life, and that His Remembrance (*Thikr*) becomes embedded in the heart of the Mu'min. It is such *Thikr* of the *Mutee'* (Obedient servant) which prevents him from sinning and from even indulging in futility or even in such permissibilities which do not countenance the *Ridha'* (Pleasure) of Allah Ta'ala.

It is therefore incumbent for Muslims to ensure that they memorize all the short Masnoon Duas for the various activities of daily life. Until such time that the Duas have not been memorized, recite *Bismillaahir Rahmaanir Raheem* at each step when saying or doing something. Do not delete and forget Allah Ta'ala. It is imperative to remember Him at every step of life.

Generally people 'remember' Allah Ta'ala only when they engage in ritual acts of worship, and then too superficially. Once they have haphazardly completed the acts of Ibaadat, Allah Ta'ala is completely deleted. Then they indulge in the dunya in the same ways as do the kuffaar.

It is necessary to create the vivid perception of the Presence of Allah Ta'ala and the Two Recording Angels at our side. This perception (*Istihzaar*) is developed by means of constant meditation (*Muraaqabah*), especially *Muraaqabah Maut*, *Qabr* and *Qiyaamat*. Keep Maut in front of you and reflect on the torments and terrors of the Qabr.

PUNISHING MUSLIMS WITH KUFFAAR

Commenting on the domination and oppression on Muslims by the kuffaar, Hadhrat Maulana Ashraf Ali (Rahmatullah alayh) said:

“Bani Israaeel were not kuffaar. They were the Ahl-e-Kitaab. Regarding them, the Qur’aan says: *“We have revealed in the Kitaab to Bani Israaeel: ‘You will most certainly spread mischief in the land twice and perpetrate great anarchy. Thus, when the first of the two occasions transpired (i.e. of your anarchy and mischief), We sent against you Our Ibaad (servants) who were (brutal and) powerful in warfare. They penetrated (your) homes. It was a promise fulfilled.”*

In this Aayat are several noteworthy facts. (1) The mufsideen (mischief-makers/anarchists) were the Ahl-e-Kitaab. (They were the Muslim Ummah of the time). (2) Those who are described as '*Our servants*' in this aayat were mushrikeen idol worshippers. From the perspective of being the creation of Allah Ta'ala, they are described as '*Ibaadal lana*' (*Our servants*), and also from the perspective of them being *Our instrument of Athaab (Punishment)*. They are not '*Our servants*' from the perspective of *Maqbooliyat (Acceptance)*.

They had been imposed on Bani Israaeel because they (Bani Israaeel) had become *Mardood* (rejected and accursed). The same lesson is imparted in the second warning: "*When the second Promise came (when you, Bani Israeel repeated your transgression and anarchy, then other kuffaar were imposed on you) so that they disfigure your faces, and so that they enter the Masjid (Musjidul Aqsa) just as they had penetrated the Masjid aforetime, and so that they utterly destroy whatever they overrun.*"

From these Aayaat of the Qur'aan it is understood that the actual desecration of the

Holy Places is the consequence of our own misdeeds. Understand well that all places – the entire universe - are the same for Allah Ta’ala. The aspect of sanctity relates to us. There is no law which operates on Allah Ta’ala. We have been commanded to respect and honour certain abodes. It is not incumbent on Allah Ta’ala to respect and honour any being or place.”

(End of Hadhrat’s dissertation)

From the Qur’aan and Ahaadith it is manifestly clear that the Ummah’s suffering and humiliation are the consequences of the evil and anarchy of Muslims. The current genocide transpiring in Palestine, the brutal oppression of Muslims in Kashmir, India, Burma, China and elsewhere, are all effects of the Athaab (Punishment) of Allah Ta’ala. It is Allah Azza Wa Jal Who is punishing Muslims for their flagrant anarchy, rebellion, fisq, fujoor and kufr.

As long as Muslims fail to understand what the Qur’aan and Hadith say, they will remain humiliatingly licking the boots of the Yahood, Nasaara and other kuffaar who are brutally kicking them with the very boots Muslims are licking.

THE KHAA-IN SHAIKH

If a sheikh (guide) does not reform (make islaah) of any misdeed of his mureed then he (the sheikh) is a *khaa-in* (abuser of trust). The meaning of *Amaanat* (trust) is not confined to keeping someone's wealth in safe custody. A *khaa-in* is not fit to be appointed a shaikh. When he does not provide remedies (for spiritual and moral illness), then he only deceives and misleads (his mureeds). The mureedeen are *Amaanat* in the care of the sheikh. The sheikh who abuses this *Amaanat* is a *khaa-in*.

The mureedeen have placed their Imaan and Akhlaaq as *Amaanat* in the care of the sheikh. The one who commits *khiyaanat* in Imaan will be dishonest in matters pertaining to wealth. Nowadays the guides have ruined the Imaan of innumerable people.

THE IMPORTANCE OF SAYING INSHA-ALLAH

*“Never say regarding something: ‘I shall do it tomorrow except if that Allah desires.’
(Al-Kahaf, Aayat 23,24)*

“Verily , We have tested them as We had tested the People of the orchard when they took an oath that they would certainly harvest the crop in the morning, but they did not say: ‘Insha-Allah’ .”
(Al-Qalam, Aayats 17 & 18)

The “people of the orchard” refers to some inhabitants of Yemen. They were of a tribe of pious people who performed Salaat regularly and gave Sadqah generously. On one occasion three brothers who owned the orchard resolved to harvest the crop early the next morning. They took an oath, but did not say, ‘Insha-Allah’.

During the night Allah Ta’ala sent a storm which utterly devastated their orchard. When they went to the orchard in the morning they did not even recognize that it was their orchard due to the scale of the devastation.

Always remember Allah Ta’ala, and mention the dua of ‘Insha-Allah’ for anything you intend doing.

A RULE OF ALLAH TA'ALA

It is a rule of Allah Ta'ala to afflict His devotees with hardships and calamities when they incline to love others besides Allah Ta'ala.

(Hadhrat Maulana Ashraf Ali Thanvi)

RELATIONSHIPS

There is great freedom in abandoning relationships. This is an era which requires considerable Sabr, not emotion.

(Abandoning relationships does not mean abandoning responsibilities. Stay aloof from 'friends' and even relatives. Do not meet and mingle unnecessarily. Do not attend functions.)

(Hadhrat Maulana Ashraf Ali Thanvi)

DUA

People regard dua with insignificance. They do not understand the importance of dua. One should have firm conviction that Allah Ta'ala has power over all things then make dua.

(Hadhrat Maulana Ashraf Ali Thanvi)

It is mentioned in the Hadith: “Dua is the essence of Ibaadat.”

WAHDATUL WUJOOD

Wahdatul Wujood means that besides Allah Ta’ala nothing is self-existent. Everything owes its existence to Allah Ta’ala.

(This concept does not mean incarnate with Allah Ta’ala as some juhala claim. Such a belief is kufr.)

(Hadhrat Maulana Ashraf Ali Thanvi)

MERRY CHRISTMAS STUNTS

Q. Is it permissible to say ‘Merry Christmas’ to non-Muslims? The meaning of this phrase is simply ‘Happy Birthday to Jesus’. A Mufti says that it is permissible since it no longer has religious connotations. Quoting Sheikh Yusuf Qardawi, the Mufti says:

• If the intention is to create harmony and peace with non-Muslims, remove religious hostility and tensions between them or for creating love and sympathy towards Muslims in a non-Muslim society.

- **To eliminate unfavourable conditions or perceiving hope of Hidayat for a Kafir.**

A. It is not permissible to greet with kuffaar forms of salutations whether of religion or non-religious significance. The Mufti has erred. Qardawi was a liberal. For ‘harmony and peace with non-Muslims’ it is not permissible to emulate their customs and practices. The arguments of Qardawi are typical of bootlicking molvis and sheikhs. Emulating kuffaar is haraam. The kuffaar will not gain hidaayat by Muslims acquitting themselves with bootlicking stunts.

Hidaayat is from Allah Ta’ala. Muslims are required to implement the Shariah meticulously without diluting it with aspects of kufr. Furthermore, the Qur’aan Majeed states that the Yahood and Nasaara will never be satisfied with Muslims as long as they do not fully emulate them. Then the Qur’aan commands Muslims to ‘fear Allah’, and ‘not to fear the kuffaar’ *“if indeed you are Mu’mineen”*.

The type of fatwa the Mufti issued relying on Qardawi and similar other obscurities is the effect of Imaani deficiency and lack of Yaqeen. Our Izzat (honour) and protection are in the control of Allah Ta’ala. There is thus no need for bootlicking stunts.

EXPLOITERS

An exploiter is a selfish, callous blood-sucker. He hovers on the verge of insanity. About exploiters the Qur’aan Majeed states:

“Those who devour riba (interest) do not stand except like one who has been driven to insanity by the touch of shaitaan.”

Exploiters are bereft of humanity. They have no feeling for the suffering of others. The following are some exploiters, listed by order of villainy:

- * **Carrion Halaalizers**
- * **Sangoma Aamils and Ruqya Vendors**
- * **Doctors**
- * **Lawyers**
- * **Traders**
- * **Banks**

‘THE INDEPENDENT MUSLIM COURT’

Question

Please comment on the Islamic and legal status of the newly formed *“Independent Islamic Court”*. Will the rulings issued by this court have any legal status?

Answer

If by ‘legal status’ you mean legally binding in terms of government law, then, NO! The term ‘court’ in this context is misleading.

The type of ‘court’ which the group has embarked on is old hat. There exist several such ‘courts’ which were initiated decades ago by some Ulama bodies. Issues pertaining to marriage, divorce, inheritance, etc. are matters with which all Ulama Committees deal.

Just as the decrees of the Ulama bodies are not legally binding so too will the decisions of this ‘independent court’ have no legal status. Generally, the party in whose favour a ruling is made, is prepared to accept the decree. But the Ulama have no coercive power to compel acceptance of their decrees and fatwas.

Judging from its advertised programme, it is palpably clear that this new so-called ‘court’ is another modernist outfit which will not follow the orthodox Sunnah. The very fact of luring women to participate in its programme indicates the deviation from the inception. Any entity which lures females out of their homes for

participation in functions in the public domain, is deviate and anti-Sunnah.

MARRIAGE CERTIFICATES?

Question

The Home Affairs Department is now issuing Muslim marriage certificates. What is the Islamic status of these certificates?

Answer

The marriage certificates of the Home Affairs are scraps of paper in terms of the Shariah. Islamically these certificates have no validity. Only the Nikah Certificates issued by the Islamic entity who performs the Nikah are valid.

INTENDING TO BE A SECOND WIFE?

Allah Ta'ala has made lawful for a man to marry a second, third and a fourth wife. Those who disapprove or dislike this Institution of Allah Ta'ala should renew their Imaan and their Nikah. The status of all the wives is the same. The first wife enjoys no preference with regards to

treatment. Financial expenses, home and night times have to be equally distributed to the wives.

Many men take second wives secretly, and the women condone the secret nature of their marriages only to regret later when the discovery is made. It should be remembered, that a marriage cannot remain a secret for too long. Furthermore, zina is a secret affair, not Nikah. Nikah is a public affair. It is unnatural and extremely harmful and heartbreaking in the long term to marry clandestinely and to dwell in the self-deceptive idea of the marriage remaining a perpetual secret.

While a woman is *naaqisul aql* (*deficient in intelligence*), the man is not expected to inherit her attribute of *nuqs fil aql*. It is imperative that the man acts intelligently, not with his nafs. The emotional decision constrained by lustful passion will always be regretted later when the glamour of nafsaaaniyat dissipates. The pious Sages of the Ummah said:

“Verily, Allah loves a discerning gaze (i.e. wisdom/ insight) at the time of doubt, and (Allah loves) a perfect intelligence at the time when lust grips (a man),”

It is extremely necessary to employ the intelligence correctly when there is the danger of involvement with the opposite sex. Imaam

Ghazaali (rahmatullah alayh) said that when a man is entangled in an emotional trap with a woman, then 60% of his brain cells become inoperative, hence Allah Ta'ala loves a 'perfect intelligence' at such a juncture.

The woman contemplating to become a second wife should not agree to be treated like a mistress. She should not agree to spend her days with her husband as if she is a prostitute engaged in a clandestine illicit affair playing hide and seek with the public as if she is on the run. Remember that if a man is unable to have a public second Nikah, he will soon buckle under the emotional pressure of his first wife and in-laws. When the first wife discovers the second wife, she will explode or implode and bring the roof crashing on her husband. We are aware of many cases where the first wife demands that her husband divorces his second wife otherwise she will pack up and leave with the children. Almost all men in secret marriages, submit. The second wife then finds herself deserted.

It is not only the right of the second wife, but her obligation to insist that her Nikah and presence be made public. If the man is not prepared for this, stay far from him. Offer him a harsh goodbye. Do not cast yourself into such misery which you will regret and shed many

tears of grief which will be of no avail. It is dishonourable to live as if you are a mistress or a prostitute when Allah Ta'ala has placed you – the second wife – on par with the first wife. It is infinitely better to remain single and lead an honourable life in solitude than be treated like a mistress in an illicit affair.

MUT'AH

Shi'ahs accuse the Ahlus Sunnah of prohibiting Mut'ah which they assert is lawful. The Ahlus Sunnah says that in the early age of Islam, Mut'ah was lawful, but was prohibited later as was the case with liquor as well as some other practices. Elaborating on the practice of Mut'ah (temporary marriage), Imaam Nawawi (rahmatullah alayh) states in his Sharhul Muslim: *"Al-Maazari said that Mut'ah was permissible in the initial stages of Islam. Authentic Ahaadith confirm that it (Mut'ah) was abrogated. Ijma (consensus) has been enacted on its prohibition. Only a group of innovators has opposed this prohibition. These deviates (i.e. The Shi'ahs) have clung to narrations (which permit) this practice. However, in these narrations is no proof for their contention because this practice has been abrogated."* Mut'ah was initially

permissible. Later, Rasulullah (sallallahu alayhi wasallam) prohibited it. *“Abu Umais narrates from Ayas Bin Salmah. He narrates from his father who narrates that Rasulullah (sallallahu alayhi wasallam) permitted Mut’ah during the year of (the battle of) Autaas for three days. Then he forbade us from it.”* (Saheeh Muslim)

In another Hadith reported in Saheeh Muslim, Rasulullah (sallallahu alayhi wasallam) said:

"Oh People! I had permitted you the practice of Mut’ah with women. Verily (now) Allah has made it Haraam until the day of Qiyaamah. Therefore, whoever has any such woman (i.e. acquired by way of Mut’ah), should set her free. Do not take from them anything which you had given them."

The following Hadith in Saheeh Muslim states with the greatest clarity the final prohibition of Mut’ah:

"Urwah ibn Zubair said that Abdullah Bin Zubair announced in Makkah:

‘Verily, Allah has blinded the hearts of some people as He has blinded their eyes. They issue verdicts (of permissibility) of Mut’ah, ... Ibn Abi Umrah said: ‘Verily, it was permitted in the beginning of Islam for one driven to it like carrion, blood and the flesh of swine (is permitted in dire straits of starvation). Then

Allah emphasised the Deen (the command on this practice) and prohibited it."

It is abundantly clear that Mut'ah was prohibited by the command of Allah Ta'ala during the very lifetime of Rasulullah (sallallahu alayhi wasallam). The narrations indicating permissibility are related to the early period of Islam. The deviated Shi'ahs in the attempt to substantiate their adulterous relationships are presenting such narrations while ignoring and concealing the clear Ahaadith which prohibit Mut'ah.

THE ADULTERESS

Rasulullah (Sallallahu alayhi wasallam) said:

'A woman who applies perfume and emerges (from her home) and passes by a gathering is like an adulteress. Her Salaat is not accepted until she returns and takes ghusl of janaabat.'

The severity of this warning and the penalty should be heeded by the females of our day who are absolutely unmindful of the evil of their conduct when they are outside the home. Another version of the Hadith states:

"Any woman who applies perfume then emerges (from her home) to go to the Musjid, her Salaat

will not be accepted. She has to return and take a ghusl of janaabat.”

This was mentioned by Rasulullah (Sallallahu alayhi wasallam) when it was still permissible for women to go to the Musjid for Salaat. But today women compound the evil of perfume with the evil of a variety of kinds of adornment when they leave their homes and slip into the driving seat to venture into the public domain where they come into contact with fussiaaq, fujjaar and kuffaar. Such women in reality are bereft of Imaan.

If they believe themselves to be Muslim, they should return home, take a ghusl of janaabat and repeat the Salaat which they had performed in the so-called ‘separate ladies facilities’ – facilities which bedevil many Musaajid of this age.

Once Hadhrat Abu Hurairah (Radhiyallahu anhu) passed by a woman who was smelling of perfume. He said to her: ‘Where do you intend to go, O slave woman of Jabbaar!? She responded: ‘To the Musjid.’ He said: ‘Return (home) and take ghusl...’

In the tafseer of this Hadith it is explained that since her perfumed state outside the home is like an invitation to commit zina, hence she is like a prostitute. Therefore ghusl is incumbent. This attitude of the Shariah conveys the severe gravity of the crime of females, perfumed and adorned, leaving the precincts of the home.

YAQEEN

Yaqeen is a banal term considerably bandied by deeni personnel. However, most who use this word lack understanding of its Shar'i meaning. Literally the word means *firm belief, conviction*. Using this term, the Qur'aan says, *Ilmul Yaqeen* and *Aynul Yaqeen*.

Ilmul Yaqeen, i.e. the knowledge of certainty. The degree of certitude precludes any denial. For example, every person, Muslim or kaafir, has implicit conviction regarding the event of Maut (death). No one ever refutes death. Such certitude is termed *Ilmul Yaqeen*.

When Malakul Maut (Angel of Death) is finally seen, one's knowledge will be *Aynul Yaqeen*, i.e. 'the eye of certitude'. The conviction is greater than *Ilmul Yaqeen*.

After death, when the Rooh has been extracted, comes *Haqqul Yaqeen*, i.e. such irrefutable certitude which precludes even the slightest vestige of rational denial.

A Mu'min is required to have *Yaqeen* of the *Haqqul Yaqeen* category in everything pertaining to the Deen. The extremely lofty degree of *Tawakkul (Trust)* of the Auliya is based on *Haqqul Yaqeen*. Such conviction cannot be wished into oneself. It is a bounty of Allah Ta'ala granted to the Mu'mineen in proportion to their Taqwa. The greater the degree of Taqwa, the higher will be the degree of *Haqqul Yaqeen*.

The foundation for gaining Taqwa and Yaqeen is the Shariah. Ibaadat and Taa-at (obedience) are the imperative conditions. Yaqeen is not the product of only abundance of Thikr. While abundance of thikr and perpetual thikr are necessary, the effect of Thikr will become manifest only on the basis of stringently following the Shariah. The Zaahiri Shariah and the Sunnah, every aspect of it, has to be practically implemented. This entails *Islaah-e-Baatin* (moral purification). The Rooh has to be purified from all nafsani contamination.

THE YAQEEN OF THE SAAHIREEN

In the contest between Haqq (represented by Nabi Musaa-alayhis salaam) and Baatil whose exponents were the *saahireen* (magicians) of Fir'oun, the latter were utterly and decisively defeated. With their defeat, dawned the Haqq on the magicians. Thus, the Haqq constrained the *saahireen* to fall down in Sajdah. In Sajdah they expressed their Imaan: *"We believe in the Rabb of Musa and Haaroona."*

Fir'oun, thoroughly humiliated, fumed in anger: *"I shall cut off your hands and feet and impale you on trees."* The *Saahireen* responded: *"Do as you please. We do not care, for we shall be returning to our Rabb."*

Fir'oun had the *Saahireen* brutally executed. Their hands and feet were cut off and huge nails were knocked through their bodies impaling them on tree trunks. But the *Saahireen* did not flinch. Not a murmur of complaint emanated from them. The brutal torture had absolutely no effect on their Imaan which had instantaneously attained the lofty degree of *Haqqul Yaqeen*.

Noteworthy is that these *Saahireen* had not performed a single Salaat nor a single good deed. Their entire lives were soiled with kufr and immorality, yet, on witnessing the manifestation of the Haqq they instantaneously acquired such firm conviction which no amount of torture could dispel. This was the profound Bounty of Allah Ta'ala. In this regard, the Qur'aan Majeed states:

“Allah draws unto Him whomever He wills, and He guides unto Him those who turn unto Him (with repentance and ibaadat).”
(*Ash-Shuraa, Aayat 13*)

When Allah Ta'ala wills to instantaneously reform a person, He infuses in that person the loftiest degree of *Haqqul Yaqeen*, which produces Imaan, which no amount of torture can shake. This was the Favour of Allah Ta'ala bestowed to the Saahireen. As for all Muslimeen, the general principle is to struggle against the nafs and to steadfastly combat the attacks of shaitaan. *Inaabat Ilallaah* is the necessary condition for gaining Nearness to Allah Ta'ala.

AUDACIOUS WOMEN

Among the natural attributes of females, the Qur'aan Majeed mentions that they are *ghaafilaa* (innocently unaware); their love for jewellery and trinkets; their natural inability of expressing themselves with clarity. They are not articulate in speech. Another quality of females stated by Rasulullah (Sallallahu alayhi wasallam) is *nuqs fil aql* (intellectual deficiency).

These attributes are not reprehensible for females. On the contrary, they are their natural traits created for them by Allah Ta'ala. These qualities should not be construed to mean that women are stupid. On the contrary, these attributes are praiseworthy for women.

A woman who lacks these natural attributes, such as these modernists who mount the stage and express themselves shamelessly, raucously and with shaitaani 'eloquence', is utterly shameless. She displays the tendencies of a lesbian and prostitute. While the Qur'aan says about the innocent, chaste women that they are "*fil khisaam ghair mubeen*" (i.e. unable to articulate in talk), it is seen that these modern women masquerading as Muslims, acquit

themselves on public stages with such ‘eloquence’ and arguments which overwhelm even the men.

There is no conundrum underlying such female audacity and shamelessness. Rasulullah (Sallallahu alayhi wasallam) said: “*Haya (shame/modesty) is an (integral) branch of Imaan.*” Allah Ta’ala has instilled greater *Haya* in females. However, when a woman eliminates her natural *haya* with western kufr education, the *haya* is displaced and the vacuum is filled by utter shamelessness. It is for this reason that these modernist, lesbian-type women who mount public stages and clamour to rub shoulders with males in the public domain acquit themselves with audacity. Shaitaan is their constant companion. Such are the lesbians.

LIKE A SCORPION

Hadhrat Yahya Bin Muaaz (Rahmatullah alayh) said: “*Wealth is like a scorpion. Only a person who is aware of its charm (mantar) should touch it.*”

He was asked to explain what the *mantar* is. He said: “*Acquire wealth in a halaal way and spend*

it correctly (i.e. according to the demands of the Shariah).”

If wealth is acquired in haraam ways and spent in haraam, it will be a huge calamity in this world and in the Aakhirat.

THE BENEFIT OF WEALTH

Once when Hadhrat Ali (Radhiyallahu anhu) had some money in his hand, he said: “You can benefit me only by leaving me.” Wealth which is hoarded is of no benefit. The benefit of wealth is when it is spent in the ways commanded by Allah Ta’ala.

MARRYING THE DUNYA

Hadhrat Maalik Bin Dinaar (Rahmatullah alayh) said: *“Whoever sends his proposal of marriage to the dunya (world), it will demand as its mehr his entire Deen.”*

Shaikh Abul Hasan Shaazli (Rahmatullah alayh) said: *“The dunya is the daughter of Iblees. Iblees will increasingly visit the house of the person who has married his daughter. When he (the person) has conjugal relations with the daughter*

of Iblees, then he (shaitaan) permanently takes up residence in the house.”

Hankering after the dunya, hoarding wealth, earning wealth in unlawful ways, spending unlawfully and to refrain from fulfilling the rights of wealth are the evidence for a man having married the *daughter of Iblees*. He is ruined in this world and in the Akhirat.

ARRIVING LATE FOR JANAAZAH SALAAT

Q. What should one do if one arrives for Janaazah Salaat when the Imaam has already recited one or more Takbeers?

A. If someone arrives after one or more of the Takbirs of the Salaat have been completed, he should not recite the Takbir and join the Salaat immediately as is the case with other Salaat. He should wait for the Imam to recite Takbir. When the Imam recites Takbir, he (the late-comer) too should recite the Takbir and join in the Salaat. This will be Takbir-e-Tahrimah for the late comer. When the Imam recites the Salaam, the late-comer should fulfil the Takbirs which he had missed. There is no need for him to recite anything other than the missed Takbirs.

If someone arrives after the Imam has recited the fourth Takbir, he (the late-comer) should immediately recite the Takbeer, join the Salaat and recite the missed Takbirs.

THE LATECOMER FOR EID SALAAT

If one joins the Eid Salaat after the Imam has already recited the Eid Takbeers of the first Raka't, then:

(a) If one has confidence that after reciting the Takbeers one will be able to unite with the Imam in Ruku, then make the Niyyat for the Salaat and recite the Takbeers in Qiyaam.

(b) If one fears that by reciting the Takbeers in Qiyaam one will not be able to unite with the Imam in Ruku then immediately after Niyyat, join the Imam in Ruku and recite the Takbeers (silently) in Ruku instead of the normal Ruku Tasbeeh, but do not raise the hands (in Ruku) while reciting the Takbeers.

If the Imam emerges from Ruku before you could complete the Takbeers join him. The balance of the Takbeers are waived.

If one has missed a complete Raka't of the Eid Salaat, it should be fulfilled as follows:

After the Imam makes the Salaams, rise and recite Qiraat. After the Qiraat recite the Takbeers and complete the Salaat as usual.

WHEN PARENTS FORFEIT THEIR RIGHT

Q. A boy and a girl at university are having a relationship. They want to make their relationship halaal with Nikah, but the parents refuse. The parents insist that they first complete their university education. They refuse permission. What should this couple do? Both are Hanafis.

A. Parents who insist on their children first completing secular studies before marriage are not concerned about the Imaan of their children. They live only for the dunya. Their outlook on life conveys the idea that whilst their lips proclaim belief in the Aakhirat, their hearts believe otherwise. The parents have cast their

children into the cauldron of Zina. These fussaag parents are the primary cause for the zina relationship which their son and daughter have struck up in the university brothel.

In the circumstances these parents have forfeited their right of guardianship. A child who is an adult and who is likely to fall into sin, has the right to marry without the consent of his parents who insist that he completes secular education at the institutions of the kuffaar, and pass the years in zina.

Zina of different degrees has become a norm in even Muslim society. There is no fear for Allah Ta'ala, hence the brains of the parents are convoluted or deranged.

If the boy and girl who find themselves in these haraam circumstances choose to marry in conflict of their parents' orders, then they should be prepared to undergo trials. It will be permissible for them to marry without parental consent in this case. The parents are prepared to promote the zina relationship. They have therefore fallen from the pedestal of guardianship.

AISHAH AND THE 7 FUQAHA

Q. Some enlightened scholars say that Aishah (radhiyallahu anha) had taught the seven Fuqaha of Madina. On this basis they say that it is permissible for females to teach males. Please comment.

A. These modernist ‘enlightened scholars’ take things out of context, then add their own interpretations to justify their modernist deviated practices. When it is said, for example, ‘Aishah (radhiyallahu anha) taught the first seven Fuqaha of Madina’, it creates in the mind of the audience the absolutely false idea that Hadhrat Aishah (radhiyallahu anha) had operated a systematic madrasah where males and females would attend and where she would daily impart lessons in academic style. This idea is the furthest from the truth.

Aishah (radhiyallahu anha) never taught the seven Fuqaha of Madina nor anyone else in the conventional style of teaching. What used to occur in that era was that people would come from far and wide to the Sahaabah to seek guidance and to hear from them the Ahaadith of Rasulullah (sallallahu alayhi wasallam). They would come individually to the homes of the Sahaabah, and this included Hadhrat Aishah and

the other Wives of Nabi (sallallahu alayhi wasallam). From behind a screen in her hut she would narrate to them what she heard and saw from Rasulullah (sallallahu alayhi wasallam). After hearing the Hadith, they departed. They did not camp there to attend daily classes, etc. Her hut, style and methodology were bereft of the zina paraphernalia which accompany the 'educational' institutions of this age.

This was the system of spreading knowledge in the early stages of Islam. For example, Imaam Bukhaari had more than a thousand Hadith teachers (Asaatizah). This does not mean that he sat in their company and acquired knowledge systematically on a daily basis. What happened was that if someone narrated to him a Hadith, then the narrator was automatically regarded as a teacher although Imaam Bukhaari may have met him only once in his lifetime for a few minutes.

The same stupid and misleading impression is created by deviate modernists and the misguided Tablighis when they say women participated in Jihad during the time of Rasulullah (sallallahu alayhi wasallam). We have explained this in some detail in our booklet, *The Ladies Tabligh Jamaat*.

THE VALUE OF ONE TASBEEH

Once Hadhrat Nabi Sulaimaan (alayhis salaam) met an Aabid (saint) who said: 'O Son of Daawood! I take oath by Allah! He has awarded you a great empire.' Nabi Sulaimaan (alayhis salaam) commented: 'One Tasbeeh recorded in the Book of a Mu'min is infinitely superior to the kingdom of the Son of Daawood. The kingdom of the Son of Daawood will perish while the Tasbeeh will endure everlastingly.'

A BEAUTIFUL WUDHU

(1) It is Mustahab to make wudhu when one intends to sleep.

(2) It is Mustahab and highly meritorious to safeguard wudhu.

Safeguarding wudhu means to make wudhu immediately after it is nullified to ensure that one is in a perpetual state of wudhu.

Rasulullah (sallallahu alayhi wasallam) said: "Wudhu is the weapon of the Mu'min".

(3) It is meritorious (Mustahab) to make wudhu in the following instances:

(i) After having indulged in gheebat (back-biting).

(ii) After having spoken a lie.

(iii) After having given ghusl to a mayyit (deceased).

(4) It is highly meritorious to make a fresh wudhu even if one is in the state of wudhu. However, such a fresh wudhu will be permissible during one's state of wudhu only if at least two raka'ts Salaat were performed with the first wudhu.

It is Mustahab to recite Kalimah Shahaadat when washing each part during wudhu. This is in addition to the other Masnoon duas.

SAVE THE MORALS OF YOUR CHILDREN

“O People of Imaan! Save yourselves and your families from the Fire....” (Qur’aan)

There is no better and more valuable a gift which parents could bestow to their children than virtuous Islamic moral character (Akhlaaq-e-Hameedah). This is what Rasulullah (sallallahu alayhi wasallam) said. The Qur’aan Majeed commands parents to save their children from the Fire of Jahannum. The pathway to Jahannam is an evil character. The evil, bestial attributes of

the nafs (Akhlaaq-e-Razeelah) are what ultimately destroy even the Imaan of people.

A deluge of vice and evil of every kind nowadays has ruined the morality of Muslims, especially of the children whom are entrusted by their parents to the care of fussaag and fujjaar teachers of the secular institutions. Besides this great calamity of evil companionship accepted by parents for their children, one of the greatest moral disasters which is afflicting Muslim children is the cell phone/internet culture. There is no need to elaborate on the absolute filth, obscenity, immorality, pornography and sexual perversionalism which this satanic culture disgorges.

Despite parents being fully aware of the filth spewed out by the cell phone/internet, they find it acceptable for their children to be hooked on to this culture of Iblees. Since most parents too are involved in the cell phone-internet porno filth, they fail to administer virtue to their children. But this attitude is destructive for the morals of the children, cruel and unjust. Parents should have mercy on their children even if they happen to be filthy fussaag and fujjaar.

Parental indulgence in vice is not a valid reason for abstention from administration of virtue to children. If a father smokes dagga, he

has no valid reason for allowing his son to also smoke dagga. The decision of a parent to allow his child – boy or girl – a cell phone is most lamentable and will utterly destroy the morals of the child. Although both young girls and boys should never be allowed access to a cell phone, greater care should be exercised in relation to girls.

Parents wake up only when the waters of vice, filth, fisq and fujoor have risen over the heads of their children. It is then too late to lament and scurry around seeking ways and means of preventing their daughter from running off with a villain, rebelling against their authority, casting off the Deen and bringing misery and disgrace to the parents, and everlasting perdition to herself in the Aakhirat. But then it is too late for lamenting and shedding tears.

The cases of child immorality, obscenity and kufr are innumerable in our society. Parents who had ruined the moral character and destroyed the Imaan of their children turn to us in sheer desperation for succour and for advice to save their son or daughter. But it is by this time too late. When shaitaan has gained a firm grip on the heart of the child with his vile fangs, no amount of advice and other measures will deter the child

from the path of Jahannam which he/she has selected for his/her self-immolation.

Parents should understand that it is haraam to allow a child access to a cell phone. While they labour under the cruel misapprehension of their daughter or son being a person of good moral conduct, the child is a virtual devil and an expert in the cult of pornography and every vice and filth imaginable. Provide your child with a cell phone at the peril of destroying and losing him/her. May Allah Ta'ala grant you good hidaayat to understand the road of disaster and ruin which you, the parent, has opened and selected for your beloved child.

SOME SHAYAATEEN

Once Rasulullah (sallallahu alayhi wasallam) outlined to a group of Sahaabah the various types of shayaateen and their activities.

Mudhish is the name of the shaitaan whose occupation it is to foster greed and worldly lust in the Ulama.

Hadeeth is the name of the shaitaan whose duty it is to call people away from Salaat and involve them in sport and laziness.

Zul Banoon is the name of the shaitaan who operates in the market-places. Night and day he

lives in the market-places. It is his function to encourage deception, fraud, robbery, and all other haraam trade practices.

Bitr is the name of the shaitaan who causes people to exceed the limits in mourning and despondency during times of adversity and grief. They pull at their hair and beat their breasts. Such actions are common with the Shiahs on the occasion of religious mourning festivals.

Manshoot is the shaitaan who propagates falsehood, lies, gossip, slander, insult and similar other sins.

Waasim is the name of the shaitaan who invites people to fornication,

A'war is the shaitaan who teaches people to steal.

Walhaan is the shaitaan who is appointed to stand by the Muslim when he makes wudhu. He attempts to distract the Mu'min while he makes wudhu. It is therefore essential to refrain from conversation while making wudhu. The special duty of this devil, *walhaan*, is to stand by the Muslim when he is making wudhu and distract him from the ibaadat of wudhu.