



AWAKE

To The Call Of Islam

RAMADHAAN 1445
MARCH / APRIL 2024

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

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“BECOME STONES!”

A Durwaish (Buzrug) passed by an orchard. The trees were laden with delicious berries. The Durwaish asked the owner of the orchard for some berries. The owner exclaimed in annoyance: “Here are no berries. Here are stones. If you want, take the stones.” The Durwaish blurted out in anger: “If here are only stones, then instead of fruit, the trees shall bear stones.” He then left.

When the owner of the orchard looked at the trees, to his eternal regret he saw that all the berries had turned into pebbles. Regret was now of no avail.

THE VALUE OF SEEDS

Once during mid-winter Hadhrat Zunnun Misri (rahmatullah alayh) was walking through the wilderness on a journey to Makkah Muazzamah for Hajj. The earth was white with ice and snow. It was bitterly cold.

He soon came upon a *Raahib* (*Christian monk*) who was scattering some seeds on the ice. Hadhrat Zunnun enquired: "O Raahib, why are you scattering seeds on the ice?"

Raahib: "On this tree there are some birds. There is nothing for them to eat today. There is only ice and snow all around. I am scattering the seeds for these birds."

Zunnun: "Raahib! Allah Ta'ala does not accept the good deeds of an alien (i.e. a kaafir)."

Raahib: "That is between Allah and myself. He knows best."

Hadhrat Zunnun continued on his journey. He reached Makkah and when it was time for Hajj, he engaged in its rituals. One day whilst making Tawaaf, Hadhrat Zunnun (rahmatullah alayh), to his great surprise, saw the very same Raahib making Tawaaf of the Ka'bah. As their eyes met, the Raahib, smiled and said: "*Do you now understand the value of my seeds?*"

Allah Ta'ala had accepted his good deed and granted the Raahib the treasure of Imaan.

ISTIKHFAAF AND ISTIHZA' ARE DANGEROUS

Istikhfaaf in the context of the Shariah means to consider any act of the Deen to be insignificant, 'small' or light. Istihza' means to view with mirth or to make a joke of any Deeni issue, or to mock at it. Both these attitudes are kufr

These two dangerous attitudes have assumed a commonplace among the numerous quarter-baked molvis of this age. And, the worst offenders in this respect are the moron, spiritually bankrupt Salafis. A Hadith classified '*Dhaeef*' (*Weak*) is ridiculed and the advice or command stated in the Hadith is

summarily refuted and rejected. This attitude conspicuously portrays the jahaalat (ignorance) of such Molvis and of the Salafis. Especially when it is an issue of *Ihtiyaat* (*Caution*), then it is incumbent to adopt the *naseehat* stated in the Hadith regardless of its *Dhaeef* classification. After all, it is attributed to Rasulullah (sallallahu alayhi wasallam).”

Rasulullah (sallallahu alayhi wasallam) warned against cupping (*hijaamat*) on Saturdays and Thursdays. There is the danger of contracting the disease of leprosy if cupping is done on these days. A Muhaddith who had classified this Hadith as *Dhaeef* (*Weak*) had deliberately had himself cupped on a Saturday. In consequence he contracted leprosy.

After some time, he saw Rasulullah (sallallahu alayhi wasallam) in a dream, and he (the Muhaddith) complained about his disease. Rasulullah (sallallahu alayhi wasallam) said: “Why did you resort to cupping on a Saturday?” The Muhaddith said: “O Rasulullah! (Sallallahu alayhi wasallam) The raawi (narrator) of this Hadith is *Dhaeef*.” Rasulullah (sallallahu alayhi wasallam) said: “But it was attributed to me.” The Muhaddith said: “O Rasulullah (sallallahu alayhi wasallam) I have erred. I repent.” Then Rasulullah (sallallahu alayhi wasallam) made dua for his *shifa’* (*cure*). In the morning when the Muhaddith opened his eyes, there was not a sign of the leprosy on him.

Nowadays the disease of kufr is so rampant that every Tom, Dick and Harry who manage to get hold

of a translation of a Hadith book, appoint themselves as mujtahids to dissect, vivisect and mutilate the Ahaadith of Rasulullah (sallallahu alayhi wasallam) with their calamitously corrupt opinions stemming from their compound jahaalat. If they get wind of a Hadith classified as *Dhaeef*, then the rubbish they disgorge regarding the Hadith is tantamount to slandering Rasulullah (sallallahu alayhi wasallam). Let them understand for their own good that such an attitude is inculcated at the peril of the destruction of Imaan.

WHEN ENTERING THE MUSJID

On entering the Musjid when people are engaging in Salaat and Thikr, then silently recite

السَّلَامُ عَلَيْنَا
مِنْ رَبَّنَا وَعَلَى
عِبَادِ اللَّهِ الصَّالِحِينَ

VITAL IMPORTANCE OF TAQWA

“And, Allah is the Friend of the Muttaqeen.”

(Jaathiyah, Aayat 19)

A grave malady in the ‘learned’ quarters of this age is the minimization of the importance and necessity of Taqwa. In fact, there are numerous among those

who have acquired superficial Deeni Knowledge who even relegate Taqwa into the realm of oblivion in both belief and practice. We therefore find molvis and sheikhs attributing almost all the fataawa of hurmat to ‘taqwa’. Their attitude displays conspicuous ignorance. It is clear that they have no understanding of the meaning and importance of Taqwa.

In the abovementioned aayat, Allah Ta’ala emphasizes that He is the Friend of the Muttaqeen. He is not the Friend of those who are not Muttaqeen. Those who are not Muttaqeen are faasiqeen and jaahileen. In hundreds of Qur’aanic aayaat and innumerable Ahaadith, is the clear command for the cultivation of Taqwa. The dangers of abstention from Taqwa have also been explained by Rasulullah (sallallahu alayhi wasallam). The clear theme of the Qur’aan, the Sunnah and the Ta’leem of 14 centuries of Auliya is the cultivation of Taqwa. Minus Taqwa, the Muslim is the equivalent of an animal. In fact, one who is bereft of Taqwa descends to a sub-bestial level. He becomes enslaved to the nafs and remains trapped in the snares of shaitaan.

In the Qur’aan Majeed Allah Ta’ala states that the “Best of provisions is Taqwa.” He commands: “Aid one another in piety (acts of virtue) and in Taqwa.” This aayat is a direct, positive, Waajib command to cultivate Taqwa. Among the numerous aayaat proclaiming the cultivation of Taqwa, are:

* *“The successful ultimate end is for Taqwa.”* In other words success and salvation in the Aakhirah are dependent on Taqwa. Without Taqwa there will be no success and salvation. Even if all Mu’mineen will ultimately enter Jannat, those bereft of Taqwa will first be assigned to Jahannum for purification. Thus, prior assignment to Jahannum negates initial success and salvation.

* *“Neither their flesh nor their blood reaches Allah, but your Taqwa reaches him.”* In this aayat Allah Ta’ala negates the validity of the sacrificial animal which is offered without Taqwa. Qaabil’s qur’baani was rejected on account of his lack of Taqwa. When Allah Ta’ala rejected Qaabil’s sacrifice and accepted Haabil’s Qur’baani, the former threatened to kill his brother (Haabil). Then Haabil said: *“Verily, Allah accepts (sacrifices) only from the Muttaqeen.”* (Al-Maaidah, aayat 27). Qur’baani offered without Taqwa is rejected.

* *“Fear Allah, and know that verily Allah is with the Muttaqeen.”* Those bereft of Taqwa are deprived of Allah’s suhbat (companionship).

* *“Verily, Allah loves the Muttaqeen.”* He does not love those who have no Taqwa.

* *“And Jannat...has been prepared for the Muttaqeen.”* The abode of Jannat is meant exclusively for the Muttaqeen. Those without Taqwa are destined for Jahannum. Only after they undergo purification in the Fire will the impious Muslims become eligible for entry into Jannat. It should thus

be understood that those who abandon Taqwa are in the first saff (row) for entry into Jahannum.

* *“And the Aakhirah by your Rabb is for the Muttaqeen.”* The success of the Aakhirah is not for those who shun Taqwa.

These are just a few aayaat taken at random from the hundreds of Qur’aanic aayaat exhorting and commanding the cultivation of Taqwa. Those who view Taqwa with disdain or regard it to be insignificant and to be abandoned should reflect on the innumerable Qur’aanic commands to adopt Taqwa. When a fatwa is not palatable to those who lack Taqwa, they seek to refute it with the satanically deceptive argument of ‘taqwa and fatwa’ whilst they do not have the haziest idea of the meaning of Taqwa.

Rasulullah (sallallahu alayhi wasallam) said: “The Mu’min will not reach the status of the Muttaqeen as long as he does not abstain from things which are not harmful for fear of indulging in harmful things.”

Abstention from doubtful and even permissible things is a necessary prelude for the acquisition of Taqwa. Unbridled and excessive indulgence in even things which are mubah (permissible) is negatory of Taqwa.

WOMEN

Hadhrat Huzaifah (radhiyallahu anhu) narrated:

“I heard the Nabi (sallallahu alayhi wasallam) say:

‘Put them (i.e. women) behind because Allah has put them behind.’ (Mishkaat).

Tafseer of this Hadith: At-Teebi (rahmatullah alayh) said: ‘That is, Allah has relegated them to the back with regard to mentioning them in laws and in rank. Therefore, do not place them ahead in talk, law and rank.’ (Mishkaat)

Hadhrat Huzaifah (radhiyallahu anhu) also narrated: *“I heard Rasulullah (sallallahu alayhi wasallam) say in his Khutbah: “Liquor is a combination of sins. Women are the traps of shaitaan. The love of the world is the root of every sin.”*

In every sphere of life, Allah Ta’ala has assigned women the back stage in the realm of concealment. When she seeks to project and express herself, she becomes the “trap of shaitaan” for the fitnah of immorality. Narrating a Hadith in this regard, Hadhrat Abdullah Ibn Mas’ood (radhiyallahu anhu) said: *“Woman is aurah (an object of concealment). When she emerges (into the public), shaitaan surreptitiously glances at her.”* He lies in ambush for the woman prowling in the street and in the malls and in the haraam ‘eidgahs’ to transform her into his trap to spread immorality – *fitnah and fasaad* – on earth.

How did Allah Ta’ala relegate women to the back stage? How did Allah Ta’ala “put them behind”, i.e. behind men in every aspect?

- Even if the male leading her in Salaat is her husband and the muqtadis are only her sons, she has

to stand behind the *saff* (row) of her sons. If she stands in the same row or in front of the males in the *saff*, the Salaat of all the muqtadis behind her and in the same row will be baatil.

- If the Imaam makes an error, even if there is not a single ghair mahram in the jamaa't, and even if the venue is the privacy of her home, she may not verbally exclaim: *Subhaanallaah* as males are required to do. She has to lightly strike her right palm on the back of her left hand to draw attention to the error.
- The testimony of two females is the equivalent of the testimony of one male. And, this is so even if she happens to be Hadhrat Khadijah (radhiyallahu anha) and Hadhrat Aishah (radhiyallahu anha).
- Allah Ta'ala, according to Rasulullah (sallallahu alayhi wasallam) has created woman *naaqisatil aql* (intellectually deficient), and from the rib of Nabi Aadam (alayhis salaam).
- Allah Ta'ala has made the husband her guardian and her ruler, and has assigned him a higher rank over her. The Qur'aan explicitly states this fact.
- The *Diyat* (*penalty – blood-money*) of a woman is half the *diyat* of a man.
- Whilst all the commands and laws of the Shariah apply to both men and women, these are addressed to only the men. Besides a few verses, the overwhelming majority of aayaat mentions only males.

- Women are not allowed to proclaim the Athaan nor the Iqaamat.
- A woman may not emerge from the house without the permission of her husband.
- Women have not been given the right to issue Talaaq.
- The testimony of females in crimes of *Hudood* is not acceptable regardless of their piety, integrity and number.
- A woman may not be appointed the qaadhi.
- Women may not be appointed to positions of leadership. *“Never will prosper a nation who entrusts its affairs to a woman.”*, said Rasulullah (sallallahu alayhi wasallam).
- A woman is not allowed to go on a journey without a male mahram.
- Hajj is not compulsory on her if she has no male mahram.
- Jumuah, Jamaat and Eid Salaat are not obligatory on women.
- Allah Ta’ala had never appointed a woman to be a Nabi.

As much as the modernist women of the women’s lib movement may abhor these facts, they are the Laws of Allah Ta’ala stated in the Qur’aan and Sunnah and we proclaim them loudly and clearly for all and sundry to hear and understand.

YOUR WOMEN'S HONOUR

“Honour the women of others, then your women will be honoured.” (Hadith)

Do not ravage the honour of the womenfolk of others with your eyes and even with your mind. Then the honour of your wives and daughters shall be protected by Allah Ta'ala. Abuse the women of others, then your womenfolk will be similarly abused.

GLUTTONY

Rasulullah (Sallallahu alayhi wasallam) said: “Verily, the Mu'min eats (to fill) one intestine while the kaafir eats (to fill) seven intestines.”

In the tafseer of this Hadith, Al-Qaadhi says: *“By this, Rasulullah (Sallallahu alayhi wasallam) means that the Mu'min has little greed for food and drink and he is granted barkat in the little food he has, hence a little satisfies him. But the kaafir has excessive greed for food and drink. His evil is excessive and his focus is on food and drink just like cattle.”*

SELF-APPRAISAL

When one is insulted or criticized, the natural *nafsaani* reaction is anger which in turn demands

retaliation. The anger is the effect of pride. However, if one reflects for a few brief moments in an endeavour to fathom one's own moral condition, one will not fail to discern that the anger and the crave to react are generally not justified.

Once a man was abusive to the Sahaabi, Hadhrat Abu Zar Ghifaari (radhiyallahu anhu). He responded: "Between Jannat and myself there is a deep valley. If I successfully traverse that (dangerous) valley, then, By Allah!, I have no concern for what you are saying. But, if Allah Ta'ala prevents me from traversing the valley, then I am worse than what you have said of me."

Also, when someone insults you or you are told that he/she has made gheebat of you, then reflect on your own sins. Everyone has some skeletons in the cupboard and some hidden cans of worms on which Allah Ta'ala, Who is *Saatirul Uyoob* (The Concealer of sins) has cast a veil to protect us from being humiliated.

MERCY ON ANIMALS

After his demise, Hadhrat Bayazid Bustaami (rahmatullah alayh) was seen in a dream by a Buzrug. The Buzrug asked how he had fared by Allah Ta'ala. Hadhrat Bayazid said that he was forgiven on account of his act of kindness shown to a kitten. One cold night he saw a stray kitten shivering. The kitten would not have survived the extreme cold.

Hadhrat Bayazid wrapped the kitten in his shawl and brought it home. The mercy he had shown to the kitten became the cause for Allah's Rahmat, and he was forgiven.

In this episode and in numerous similar stories of kindness to animals, are lessons for the carrion and cruelty halaalizers such as SANHA, MJC, NIHT, ICSA, etc. Mercy shown for just one kitten can be the basis for entry into Jannat. What inference should be drawn from the horrendous brutality inflicted on billions of chickens and millions of sheep, goats and cattle – a brutality condoned, promoted and halaalized by the 'halaal' certificate vendors? It indicates the pathway of Jahannum.

WHAT IS THABAH?

What is Thabah? Thabah is generally translated to mean 'slaughtering'. But the Islamic meaning of *Thabah* is much more than mere throat-cutting and killing of animals. The Yahoood, Nasaara, and other brands of mushrikeen also slaughter and kill animals. However, their slaughtered animals are designated *Ghair Math-booh* by the Shariah. *Ghair Math-booh* means an animal which was killed by a method other than *Shar'i Thabah*.

Slaughter is any form of barbaric killing of animals. All systems of killing of the kuffaar are described as slaughtering whilst not a single non-Muslim system is *Thabah*. The Islamic system is a

sacred process which embodies the attributes of humanity and divinity. Thus *Thabah* is among the *Sha-aair* (salient and outstanding features) of Islam. Hence, if one sees a stranger killing an animal in accordance with the rules of *Thabah*, then according to Rasulullah (sallallahu alayhi wasallam), he shall be proclaimed a Muslim without any need to investigate his beliefs. Only if any kufr is manifestly portrayed by the stranger will it be valid to label him a kaafir.

The following are the essential requisites of the Islamic institution of *Thabah*:

- (1) The animal shall be handled tenderly. It is not permissible to drag the animal to the place of slaughter.
- (2) The animal should be fed prior to it being slaughtered. It is improper to slaughter a hungry animal.
- (3) The knife must be exceedingly sharp.
- (4) The knife should not be sharpened in the presence of the animal.
- (5) The animal must not be laid prostrate whilst the *thaabih* (slaughterer) engages in sharpening the knife or in some activity unrelated to *Thabah*.
- (6) The *Thaabih* should not be a *faasiq* or an immoral person such as the slaughterers employed by *all* the chicken killing facilities and abattoirs, for these slaughterers hover on the brink of kufr on account of almost total abandonment of Salaat, including Jumuah and Eid.

(7) The *Thaabih* must face the Qiblah when slaughtering.

(8) The animal must be facing the Qiblah when it is being slaughtered.

(9) The four essential neck vessels must be severed with one swift cut, and to make assurance doubly sure, another two strokes of the knife should be implemented.

(10) The Tasmiyah (*Bismillaahi Allaahu Akbar*) must be recited with lip and tongue movement at the precise moment of cutting.

(11) All forms of stunning, electrocuting, drowning, and injury of any kind prior to slaughtering are Haraam.

(12) All forms of post-slaughter injury such as stunning, etc., are Haraam.

(13) The animal should be left to bleed and nothing may be done to impede the expulsion of the blood. Just as pre-slaughter stunning impedes the expulsion of all the blood, so too does post-slaughter stunning. These brutal injuries prevents total excission of the blood.

(14) Skinning may not commence whilst there is the slightest movement in the animal.

These are the obligatory ingredients of the Islamic system of slaughter known as *Thabah*. It is not permissible to omit any ingredients from this list.

It should be understood that just as human beings, animals too have *Rooh (Soul)*. The transcendental acts of Tasmiyah and Qiblah have been divinely

designed for the benefit of both the animal and the consumer. Allah Azza Wa Jal, the Creator of the animals and of human beings, is well aware of the welfare of His *Makhlooq* (creation). He did not design the Tasmiyah and the Qiblah in idle jest – *Nauthubillaah!* Both these rites are of *fundamental* importance and it is haraam to intentionally discard these acts.

From the aforementioned list of factors, it is abundantly clear that not a single one of these Shar'i acts is complied with in commercial killing of animals. In other words, from A to Z, the killing systems of all commercial killing facilities are haraam, hence the products of such systems are haraam, diseased carrion, not fit for even dogs. It is this type of carrion which outfits such as SANHA, MJC, ICSA, NIHT, etc. halaalizes thereby destroying the Akhlaaq (moral character and fibre) and Imaan of the community.

Muslims should not acquit themselves like animals, devouring whatever is offered to them. Little do they realize the moral and spiritual destruction they cause to themselves by consuming all the haraam carrion – chicken and meat products – halaalized by the mercenary 'halaal' certificate vendors. Whilst these miserable entities have only money as their objective, the objective of Muslims is and should be obedience to the Shariah of Allah Azza Wa Jal. And, a primary demand of this Shariah

is abstention from even consuming doubtful substances.

According to the Qur'aan, those who consume haraam, follow in the footsteps of shaitaan. It is imperative to exercise pressure on the nafs and to cure it of the addiction of carrion-consumption.

MARADHUL MAUT

The final sickness in which Maut (Death) occurs is called *Maradhul Maut*. It is the illness from which a person does not recover. The Shariah does not fully recognize a person's monetary operations during *Maradhul Maut*. For example, gifts made to heirs during *Maradhul Maut* will not be valid. Charitable endowments made during this state of illness come within the scope of Wasiyyat which is effective in one third the value of the estate.

An illness which lasts for a year or more will not be termed *Maradhul Maut*. When such a person's illness deteriorates leading to his death, the *Maradhul Maut* will be from the time of deterioration.

If during an illness a person is able to perform Salaat as usual and is able to attend to other duties, then such sickness will not be *Maradhul Maut*. This person's *Maradhul Maut* will commence from the time his sickness deteriorates, confining him to bed.

A sickness could be prolonged, extending over a period of years, e.g. a man has cancer for a few

years. However, he carries on normally with his daily activities. His *Maradhul Maut* will begin from the time he is incapacitated and confined to bed.

AQEEDAH QUESTIONS

SALAAT BEHIND DEVIATES

Q. I have read in *Aqeedatut Tahaawi* and also in *Mullah Ali Qaari's* commentary of *Fiqhul Akbar* that the Ahlus Sunnah perform Salaat behind a man even if he is a *faajir* (immoral). However, I do not perform Salaat behind these deviant Salafis in prison because Az-Zabeedi' Al-Hanafi said that Salaat behind the Ahl-e-Hawa is *Laa Ya jooz* (not permissible). Please explain the conflict between our Hanafi Scholars on this issue.

A. What you have read in *Aqeedatut Tahaawi* and *Fiqhul Akbar* is correct. That is the belief and practice of the Ahlus Sunnah Wal Jama'ah. It is the official position.

Regarding Az-Zabeedi's statement, firstly, it does not say that Salaat behind the Ahl-e-Bid'ah is invalid. It says: '*La yajooz*' which does not mean 'invalid'. The statement says that one should not perform Salaat behind them.

Secondly, his advice is in conflict with the Jamhoor Fuqaha of the Ahnaaf. Thus, we do not make *amal* on the obscure and rare opinion. Whilst we do not intentionally seek out a Bid'ati to follow in

Salaat, nevertheless if we are in a situation where the Imaam is from among the Ahl-e-Hawa (people of nafsani desire/deviates), then we do not perform our Salaat alone. We join the Jamaat. In Musjidul Haraam in Makkah, and in Musjidun Nabawi in Madinah, the Imaams are generally Salafi. We join the Jamaat and perform Salaat behind them, and this is in accord with the Aqeedah stated in all our kutub of Aqeedah as you are aware. Thus, you may not utilize Az-Zabeedi's version to cancel the clear-cut ruling of the Jamhoor Fuqaha of the Ahnaaf.

Salafis (Wahhaabis) are astray, but they are Muslims. We perform Salaat even behind them. However, if a Salafi who makes masah on ordinary socks leads the Salaat, and if we are aware of it, then we repeat the Salaat we had performed behind him, not because we believe him to be a kaafir, but because his wudhu is not valid.

TA'WEEL

Q. Salafis propagate that it is kufr to make *ta'weel* (to interpret) the allegorical Qur'aanic verses whereas according to the Ahlus Sunnah it is permissible and sometimes even necessary to resort to *ta'weel*. I find it difficult to appropriately interpret certain aayat.

A. You are not qualified to resort to *Ta'weel*. If you do not understand anything, seek guidance from the Ulama and do not distort any meaning with unqualified interpretation. This can be dangerous for

Imaan. Even the Muqallideen Ulama do not resort to *Ta'weel*. We merely narrate the *Ta'weelaat* (interpretations) of the senior Ulama of bygone times. The Arabic text which you have quoted in your question No.5, clearly instructs you to refer to the Ulama who understand these issues.

MATH-HAB

Q. I am a follower of the Shaafi' Math-hab. However, for certain reasons I am inclining to the Hanafi Math-hab. Please offer some advice.

A. You will be justified to come over to the Hanafi Math-hab, only if you lack expert guidance in the Shaafi' Math-hab of which you are a follower. You may adopt the Hanafi Math-hab only for a genuine Deeni reason, not for any worldly reason. If it is to gain sound knowledge for the purpose of practising, then your adoption of the Hanafi Math-hab will be correct. In fact, Imaam Tahaawi too was at one stage a Shaafi'. Later he accepted the Hanafi Math-hab.

TAQDEER

Q. Regarding *Taqdeer*, I have read that the *Taqdeer* which does not change is called *Taqdeer Mubram* (Conformed *Taqdeer*). But *Taqdeer Muallaq* (Impending *Taqdeer*) can change with *Dua*. Could you expound these concepts?

A. Even *Taqdeer Muallaq* is an integral part of the all-embracing, eternal *Taqdeer* of Allah Azza Wa Jal. The *Mubram-Muallaq* exposition is a weak

attempt to logically explain what is inexplicable due to its eternal dimension. In other words, in eternity Allah Ta'ala has always been aware that a certain act a million years hence will be changed and substituted with another decree. Brother, this is an issue which should not be probed in depth. The more you probe it, the more intricate and difficult it becomes. Created minds can never encompass the eternal meanings of eternal issues – issues related to the *Zaat* and *Sifaat* of Allah Ta'ala. You tread dangerous ground when you attempt to enter into this minefield. Neither can we explain such issues satisfactorily, nor will we understand these issues in entirety even after entering Jannat.

DIFFERENCES

Q. Why are there so much difference among the Scholars on these issues of *Aqeedah*?

A. All the finer and subtle transcendental issues pertaining to Aqeedah, Allah's Zaat and Sifaat – issues on which the Qur'aan, the Ahaadith and the Aathaar of the Sahaabah are silent, are products of the human mind. Thus, the opinions of the Scholars on such issues are essentially the products of their minds, not the products of Wahi. Differences are therefore natural and logical. Thus, the principle is always to find reconciliation between the conflicting statements of the senior Scholars of the valid Math-habs.

SUBHAANALLAAH! – THE QUDRAT OF ALLAH

No mind can ever imagine the stupendous Qudrat (Power) of Allah Azza Wa Jal. The mind boggling dimensions and objects of space which the atheist scientists have discovered and acknowledged are extremely infinitesimal in relation to what man does not know of Allah's creation.

Hadhrat Ali Bin Abi Taalib (radhiyallahu anhu) narrated that there is one being whose name is Rooh. Allah Ta'ala has created him with 70,000 mouths. In every mouth there are 70,000 tongues. Every tongue has 70,000 lughaat (dialects). The wonderful being recites the tasbeeh of Allah Azza Wa Jal with all his tongues and dialects.

With every Tasbeeh emanating from Rooh (alayhis salaam), Allah Ta'ala creates an Angel who will fly around among the Malaaiakah until the Day of Qiyaamah. Subhaanallaah!

According to Hadhrat Ibn Abbaas (radhiyallahu anhu), Rooh (alayhis salaam) has 10,000 wings.

According to Hadhrat Mujaahid (rahmatullah alayh), Rooh (alayhis salaam) is not an Angel. He has the form of a human being, but is not human. He also eats and drinks. He is an entirely different, unique creation of Allah Azza Wa Jal.

Besides this wonderful and gigantic being called Rooh (alayhis salaam), Rasulullah (sallallahu alayhi wasallam) explained that Rooh is a creation apart

from the Malaaiakah. The term, Rooh in this context is used in the same way as the word ‘man’ which refers to entire mankind. They dwell among the Malaaiakah. They have features and limbs like human beings, and they descend to earth with the Malaaiakah who are despatched by Allah Ta’ala on a variety of errands and duties.

Hadhrat Abdullah Bin Buraidah (radhiyallahu anhu) narrated that the combined number – the total – of insaan (human beings) jinn and malaaiakah (angels) is less than the number of the species called Rooh. They do not constitute even one tenth of the species Rooh. Here rooh does not mean soul. It is a different species of creation. Just as the jinn are invisible to human beings, so too are the Rooh invisible to the Malaaiakah.

Further, there is another species of Allah’s creation called Karoobi. In number, the Karoobi is ten times more than the species Rooh. Only Allah Azza Wa Jal knows what else abounds in His creation.

THE FUQAHA

The Fuqaha were a special class of Ulama created by Allah Ta’ala to formalize and codify the Shariah. All the Fuqaha of this category flourished during the *Khairul Quroon* era. Regarding the Fuqaha, Rasulullah (sallallahu alayhi wasallam) had instructed his Sahaabah to deliver to others whatever they had heard from him because there will be many

who hear the Ahaadith and understand it better than those who narrate it. This was a reference to the Aimmah-e-Mujtahideen and the Fuqha.

Sulaiman Bin Mahraan (rahmatullah alayh) was among the Ustaadhs of Imaam Bukhaari (rahmatullah alayh). Once he asked Imaam Abu Yusuf (rahmatullah alayh) a mas'alah. Imaam Abu Yusuf was much junior in age to Hadhrat Bin Mahraan. The answer presented by Imaam Abu Yusuf amazed Hadhrat Sulaimaan Bin Mahraan who asked: "Where did you learn this mas'alah?" Imaam Abu Yusuf replied: "Hadhrat, I had heard this Hadith (on which the mas'alah was based) from you."

Hadhrat Sulaimaan Bin Mahraan pleasantly commented: "I had memorized this Hadith even before you were born. But it is only now after you have explained it that I have correctly understood the purport of the Hadith. We (the Muhadditheen) are pharmacists whilst you (the Fuqaha) are the physicians. We gathered and memorized all these Ahaadith. But you (the Fuqaha) have understood the application of these Ahaadith."

THE AMAANAT OF HEALTH

Health too is an Amaanat – a sacred trust. It is mentioned in the Hadith that if wealth is lost, nothing is lost. Since the dunya and its entire contents according to Rasulullah (Sallallahu alayhi wasallam) are jeefah (carrion), its loss is nothing. It

is nothing to be worried about because it (wealth) is nothing. Furthermore, the wealth which is lost in reality was not decreed to be part of one's Rizq, hence Allah Ta'ala eliminated it.

The Hadith also mentions that if Health is lost something is lost, and if Imaan is lost, everything is lost. On the Day of Qiyaamah we shall be questioned about this Amaanat of Health. How was it expended here on earth? In haraam or in halaal?

One way of ruining this sacred Trust of Health is the consumption of carrion, destructive food – food laced with chemical poisons, and food acquired with haraam earnings. Grave diseases such as cancer, heart problems, diabetes and a variety of other serious illnesses in the Muslim community are now endemic. If Muslims adhere to the health prescriptions of Rasulullah (Sallallahu alayhi wasallam), they would not be afflicted with the deluge of sicknesses with which they are currently saddled.

The Mashaaikh say: “The stomach is the root of all sickness.” Rasulullah (Sallallahu alayhi wasallam) said that while the Muslim eats with “one intestine”, the kuffaar devour with “seven intestines”. However, today Muslims have adopted from the kuffaar their practice of gluttony, hence the avalanche of health issues with which we are plagued.

The lives of Rasulullah (Sallallahu alayhi wasallam), the Sahaabah and the Auliya are a beautiful pattern of frugality and austerity. While it is conceded that people of our kind with deficient Imaan cannot adopt in exactitude the extreme austerity of the Salafus Saaliheen, we nevertheless are incumbently bound by the Sunnah to move in the shadow of our illustrious forbearers and totally abstain from kuffaar gluttony. Even wild animals do not indulge in gluttony, kuffaar style.

Abstention from gluttony according to the Sunnah is to fill the stomach one third with food. One third is to be left for water and one third for the free circulation of air. However, seeing the extreme Imaani deficiency of Muslims of the later centuries, the Mashaaikh have expanded on the one third prescription. The Auliya advise that the minimum demand now is to stop eating when there is still desire remaining for eating. Do not fill the stomach to capacity. Leave space for a few more morsels. If even this leniency is ignored, and the 'seven intestine' gluttony is resorted to, then be prepared for the ruin of your health. In later life when you are saddled with serious sicknesses, you will realize, regret and cry, and all the doctors will only compound your misery with their prescription of drugs and poisons.

TAHAJJUD – WHY YOU CAN'T GET UP!

A man asked Hadhrat Ibraahim Bin Adham (Rahmatullah alayh):

“I am unable to perform Tahajjud at night. What is the remedy?”

Hadhrat Ibn Adham replied: “Abstain from disobeying Allah Ta’ala during the day. Then He will ensure that you will stand before Him during the night time. Standing in front of Allah Ta’ala during the night time (Tahajjud) is a fortune of extreme honour. A sinner does not deserve this honour.”

Hadhrat Hasan Basri (Rahmatullah alayh) said: “A person who abstains from Tahajjud does so because of some sin/s which he commits. Therefore, every day at sunset, take a reckoning of yourself and seek forgiveness from Allah Ta’ala for your sins to enable you to wake up for Tahajjud. Waking up during the night is heavy for a person who is heavily loaded with sins.”

Sin deprives one from the honour of performing Tahajjud Salaat. The only reason for this deprivation is disobedience. A person addicted to sin is deprived from Tahajjud by Allah Ta’ala. Allah Ta’ala ensures that His obedient servants wake up for Tahajjud to commune with Him. Only those grovelling in sin are

deprived from the wonderful treasure of Tahajjud Salaat.

In fact, people are nowadays deprived from even performing Fajr Salaat with Jamaat. This is due to the heaviness of the sins of this age – the sins of the cellphone, of carrion, of television, of video, of intermingling, of zina, etc., etc. The Deen has become a hobby for accepting and rejecting at will and fancy. How can kuffaar masquerading as Muslims gain the taufeeq for waking up in the middle of the Night to commune with Allah Ta’ala?

VALIDITY OF SALAAT?

Q. I understand that Salaat performed while dressed with jeans and t-shirt is Makrooh. But will the Salaat be valid?

A. There are two kinds of Validity. The one kind means that the Salaat will be valid in terms of Fiqh’ principles. Thus, if the faasiq does not repeat such Salaat disgracefully performed, it will not be incumbent on him to make wasiyyat of Fidyah if in later years during very old age he comes to his senses and realizes the colossal harm he has rendered his soul.

The other kind of Validity means valid by Allah Ta’ala. The effect of such validity is Maqbooliyat (Acceptance) and Thawaab. In terms of this real

Validity, the faasiq's Salaat is not valid. It is thrown back at him in his face as if it is a dirty old rag.

Hadhrat Abu Hurairah (Radhiyallahu anhu) narrated that once a man entered the Musjid while Rasulullah (Sallallahu alayhi wasallam) was present. This man, after performing Salaat, came to Rasulullah (Sallallahu alayhi wasallam) and made Salaam. Rasulullah (Sallallahu alayhi wasallam), after responding to his Salaam, said: "Go back! Perform Salaat for you have not performed Salaat."

The man went and performed Salaat. Rasulullah (Sallallahu alayhi wasallam), repeated his command for the man to perform Salaat thrice, each time saying: "You have not performed Salaat." The man then said: 'By Him Who has sent you with the Haqq! I do not know better than this.' Rasulullah (Sallallahu alayhi wasallam) then taught the man how to perform Salaat properly.

Hadhrat Ubaadah Bin Saamit (Radhiyallahu anhu) narrated: "Rasulullah (Sallallahu alayhi wasallam) said: "When a man performs Salaat haphazardly, thus not completing its Ruku' and its Sujood, then the Salaat says: 'May Allah destroy you as you have destroyed me.' The Salaat is then wrapped like an old rag and struck on his face."

In another Hadith it is mentioned that when such condemned and destroyed Salaat is taken towards the

heaven, the Doors of the Sama' are closed. There is darkness enveloping such Salaat and it is struck in his face.

This is the effect of the Salaat of a faasiq standing shamelessly in the Presence of Allah Ta'ala naked (with jeans and t-shirt) like a lewd kaafir. His Salaat is not valid.

AMONG THE NOBLEST DEEDS

Rasulullah (Sallallahu alayhi wasallam) said:

“Among the noblest acts of piety is to be kind to the friends of the family of your father after he has passed away.”

Kindness and service not only to the family of one's deceased father, but also to the friends of his family are among the noblest deeds. When this merit applies to even the family of the friends of one's father, one will be better able to understand how important and how meritorious it is to be kind to the friends of one's father.

The best friend of one's father is usually one's stepmother. Therefore, regardless of the stepmother's injustice, it remains Waajib for the stepchildren to honour her; to treat her with kindness, and to serve her. Serving her will be like serving the father.

GHEEBAT

Although gheebat is among the worst of the major sins, Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) said that it is permissible to make gheebat of three persons: a zaalim (cruel person/oppressor), a faasiq (a flagrant sinner) and a bid'ati (an innovator). Gheebat in this context means to mention their evil deeds for saving others from indulging therein. They may be criticized for their acts of zulm, fisq and bid'ah.

THE FUNDAMENTALS OF THE DEEN

A person who denies any of the fundamentals of the Deen even by way of interpretation is a kaafir. Therefore the Qadianis cannot save themselves from kufr. Ta'weel of the Dhururiyaat (Fundamentals) of the Deen does not prevent the decree of Kufr. It prevents the decree of kufr in issues which are not of the Fundamentals. Of the Fundamentals are Salaat, Saum, Hajj, Zakaat, etc.

(Hadhrat Maulana Ashraf Ali Thanvi)

The kufr of the Shias is worse than the kufr of the Qadianis.

KHAUF – FEAR

There are three stages of Khauf.

One: The intellectual perception of the possibility of Athaab (punishment). This degree of Khauf is a condition of Imaan. (That is, if one does not believe in Athaab, one will not have Imaan).

Two: To reflect on the warnings and punishment of Allah Ta'ala at the time when the nafs demands commission of sin. When such evil develops, then to reflect on Athaab is Fardh. (The absence of this stage of khauf is not kufr).

Three: Is the cultivation of Khauf by means of muraaqabaat (meditation and reflection) on the warnings of Athaab and on the greatness and might of Allah Azza Wa Jal. By such meditation, one will gain perpetual perception of the Presence of Allah Ta'ala.

THE SUHBAT OF AHLULLAAH

People who have not gained the fortune of the *Suhbat* (companionship) of the Ahlullah (the Auliya) are totally useless even if they are Ulama. Mere learning and teaching are not sufficient although it is not devoid of benefit.

(Hadrath Maulana Ashraf Ali Thanvi)

KIBR (PRIDE) AND TAMA’ (GREED)

Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) said:

The Ulama should be bereft of *kibr* and *tama’*. On account of these two maladies, the Ulama are deprived of great treasures. It is necessary for the Ulama to adopt *Istighna’* (independence) when dealing with *umara* (*the wealthy and the rulers*). These people despise the Ulama. They consider the people of Ilm to be avaricious, therefore they hold them in contempt. This malady has embedded contempt for Ilm and the Ulama in the hearts. Ulama should always meditate on the Aayat: “*And unto Allah belongs the treasures of the heavens and the earth.*”

If the Ulama maintain their status, they will certainly be loved by all.

(That is, independence. The Ulama should not hanker after the wealthy and the rulers.)

THE EVIL OF RIBA (INTEREST)

It is a decided fact that a person should die of starvation, but not acquire riba loans from these money lenders/banks. One becomes syrup for shaitaan. Once ensnared (in riba), one remains trapped one’s entire life. One’s life becomes bitter

and miserable. Repayment is enduring. One pays and pays and even by death one is not yet freed from their tentacles. Interest is such an intricate noose and deed that it is extremely difficult to become extricated. But Muslims undauntedly plunge into interest-bearing loans. They are extremely reckless in this regard.

(Hadhrat Maulana Ashraf Ali Thanvi)

PURDAH

Those who support the elimination of purdah are dishonourable. Besides the Ahkaam of the Shariah (*demanding purdah*), natural *ghairat* also inhibits against abolition of purdah. Indeed these people are dishonourable and shameless. Therefore they make the Deen subservient to carnal lust.

The honour and respect for the Deen have disappeared from the hearts. This is a branch of kufr.

(Hadhrat Maulana Ashraf Ali Thanvi)

THE DRESS OF MUTAKABBIREEN (PEOPLE OF PRIDE)

There is the effect of pride in emulating the appearance and dress of the mutakabbireen (*and the kuffaar*). From such pride stems *zulmat* (spiritual darkness) which corrupts the heart. Similarly, extravagance –living above one’s means, is the

effect of kibr. When the fujjaar and kuffaar are emulated, then it is darkness piled on darkness. Nowadays, modernists believe that there is nothing wrong with *Tashabbuh* (i.e. emulating the ways and dress, etc. of the kuffaar).

(Hadhrat Maulana Ashraf Ali Thanvi)

SHAITAAN, THE COMPANION

**“Whoever is oblivious of the Thikr of Rahmaan,
We appoint for him a shaitaan who becomes his
constant companion.”**

(Qur’aan)

Rasulullah (Sallallahu alayhi wasallam) said: *“Allah appoints an Angel for every traveller who remembers Allah (Thikrullah) on his journey, and Allah appoints a shaitaan for every traveller who indulges in poetry and its like (music, nonsensical talk, etc.).”*

An Angel becomes the constant companion along the journey, guiding and protecting the traveller who engages in Thikrullaah and abstains from nonsensical talk and every kind of sin. On the other hand, when the traveller is forgetful of Thikrullaah, and indulges in futility, nonsensical and sinful talk, music, unedifying jokes and the like, then Allah Ta’ala appoints a shaitaan who becomes the constant companion of this forgetful (ghaafil) traveller.

Thus, for the protection and guidance of Allah Ta’ala along the journey, always engage in

Thikrullaah and abstain from every nonsensical, futile and sinful act.

“Destruction for the one whose heart has hardened as a result of abstaining from Thikrullaah.”

(Qur’aan)

KIBR

The worst impediment for proximity with Allah Ta’ala and acceptance is kibr. Excluding a few, nowadays all people are trapped in this malady, even the Ulama. The kibr of the Ulama is more harmful than the kibr of the masses. When even the guides are astray, what hope is there for the followers.

(Hadrath Maulana Ashraf Ali Thanvi)

THE WRATH OF ALLAH TA’ALA

Aql and *Faham* (intelligence and understanding) have disappeared. This is a great calamity and the Wrath of Allah Ta’ala. People are even doubting the fatwa of kufr which the Ulama have issued against Qadianis. They doubt the fatwa because Qadianis claim to be Muslims. However, their claim is like the claim of Musailamah Kath-thaab who had claimed Nubuwwat for himself.

He used to say that he is a Muslim. He performed Namaaz and did not deny the Nubuwwat of

Rasulullah (Sallallahu alayhi wasallam).

(*Hadhrat Maulana Ashraf Ali Thanvi*)

SIR SAYYID

Sir Sayyid was the founder of the secular Aligarh university in India. Regarding him, Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) commented:

“While the intention of Sir Sayyid (i.e. the founder of the Aligarh University) was sincere and while he had concern for Muslims, he was deficient in Aql (intelligence) and Deen. It was for these reasons that his ideology for the success of Muslims proved to be destructive (*for their Imaan*). He had understood the actual objective to be the dunya. Thus, it was not possible to save the Deen (*by adopting his ideology*).

Once in Meerut a leader of the community asked him: “What really do you want? The Deen or the dunya?” He responded truthfully: “Neither do I want the Deen nor the dunya. I only want that Muslims should not go hungry and unclothed (*i.e. they should become wealthy, not languish in poverty*). This illustrates the deficiency of his Aql.”

KHASHIYAT (FEAR FOR ALLAH)

A jaahil who has *khashiyat* is better than a person who lacks *khashiyat* despite having acquired *Ilm*. *Ilm* is extremely delicate. There is peace as well as fear

in it although peace is dominant in it. However, the need is to employ it correctly. All the initiators of deviated sects were people of knowledge. Never did any jaahil initiate a sect.

(Hadhrat Maulana Ashraf Ali Thanvi)

RATIONALISTS

All worshippers of Aql (rationalists) appear to appreciate only things which are unintelligent. They have made the Deen a target for practicing (*their brains*). A disease of modernists is the resort to opinion in everything. Their objections and criticism (*of Deeni masaa-il*) are the effects of corrupt intelligence and lack of understanding.

(Hadhrat Maulana Ashraf Ali Thanvi)

INTERPOLATING IN THE DEEN

Nowadays people are experts in interpolating (*and fabricating*) in the Deen. Even some molvis resort to utterly baseless interpolation in the Qur'aan and Hadith.

(Hadhrat Maulana Ashraf Ali Thanvi)

THE ENEMIES OF THE DEEN

The avenue of deviation has been opened wide. The Muslim governments themselves are the victims of

deviation. The world is clogged with the enemies of Allah's Deen. There are no helpers and sympathizers in sight (*for the Deen of Allah*). Muslims themselves are crushing the Deen. What should we complain about others! A sudden mighty satanic revolution has taken place. May Allah have mercy on us.

(Hadhrat Maulana Ashraf Ali Thanvi)

DREAMS

“Nowadays hankering after dreams has become a malady. In most cases they are not seeing dreams, rather the effects of imagination which they describe as dreams. Dreams have interpretation, not imagination.”

(Hadhrat Maulana Ashraf Ali Thanvi)

Much of the dreams of people are unintelligent effects of the nonsense and sins in which they indulge and see even without indulgence during the daytime. The nonsense become embedded in the mind and this results in the production of nonsensical ‘dreams’.

PURDAH AND CAUTION

Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) said:

According to some Fuqaha caution dictates that even nieces should adopt a degree of purdah for their uncles despite the fact the uncle is a mahram. However, the uncle will examine her thoroughly with the intention of her marrying his son. *(In this scrutiny lies the fear of existing lust in the uncle).* The Fuqaha have also ruled that a woman should not eat the leftover food of a mahram male because even this can stir lust. In fact the Fuqaha have ruled that to even look at the jilbaab of a woman is haraam. *(This caution is more emphasized for stepdaughters and stepmothers.)*

DEMONSTRATIONS AND PROTEST MARCHES

Any scheme which is in conflict with the Shariah is prohibited, especially when accompanied by futile and harmful acts. There is then no doubt in the prohibition. There is no aid for the Haqq in such practices. The corruption is conspicuous. A prohibition does not become permissible with a good intention. These protests are motivated by the desire for glory (name and fame). These demonstrations and marches are irreligious and in emulation of the west.

(Hadhrat Maulana Ashraf Ali Thanvi)

IFTAAR GLUTTONY

Allaamah Abdul Wahhaab Sha'raani (Rahmatullah alayh) said: “I heard Shaikh Ibraaheem Usfoor Al Majzoob saying: *‘Wallaah! The fasting of these Muslimeen is baatil because of their eating at the time of Iftaar. Due to their indulgence in sumptuous and gluttonous feasting (their fasting) is not Saum.’*”

Gluttony at the time of Iftaar negates the benefits of the Fast. The consequence is physical and spiritual maladies.

Rasulullah (sallallahu alayhi wasallam) instructed us to make iftaar with some dates or with water.

THE FOOD OF DEVIATES

Once a Shiah who had a circumcision function sent some of the food to me. I returned the food with a letter stating: *‘We have a list of (halaal) foods in our Fiqh and this food (which you have sent) is excluded from this list, hence I am constrained to return it.’*

I do not accept this kind of food from even my close relatives.

(Food served at haraam functions and kuffaar festivals are spiritually destructive. One should not consume the food of so-called ‘walimahs’ of today. These are mock-walimahs at which much haraam is perpetrated. Similarly, the food which kuffaar send on their religious occasions, e.g. Deewali, should not be consumed.)

EATING WITH THE YAHOOD AND NASAARA

It is not permissible to eat with the Yahood and Nasaara because it is an act of *muwaddat* (friendship) and this is prohibited.

(Hadhrat Maulana Ashraf Ali Thanvi)

THE SATANISM OF THE WESTERN MEDICAL CULT

DUBLIN, Ireland

Two Ukrainian doctors, Vadym Lazaryev and Vladymyr Ishchenko, have been seeking asylum in Ireland since 2004, after they were forced to flee their country for exposing appalling human rights abuses of women and unborn children in the Ukraine.

The doctors were part of a group working to uncover a macabre system of medical trafficking in the bodies of unborn babies, European Life Network reported today. Doctors were deceiving women into aborting their babies for false "medical" reasons, and then selling the bodies of the children. The children would be aborted live, and their bodies cut into separate organs. In some cases live dissection took place.

Most of the body parts were apparently sold to the burgeoning cosmetic industry of "foetal tissue"

youth-enhancing treatments, as well as quack "medical therapies."

In many cases, women were paid to get pregnant and to deliver the baby at a given gestation. They were paid a higher price for carrying the child closer to term, since abortion is illegal in the Ukraine after 12 weeks gestation.

In September the rapporteur of the Parliamentary Assembly of the Council of Europe, issued a report on the disappearance of new-born babies in the Ukraine. Ruth-Gaby Vermot-Mangold called for an immediate re-opening of judicial investigations into allegations of trafficking of babies for adoption and of aborted or premature babies for "scientific" purposes, after visiting the Ukraine August 29-Sept.

She obtained detailed information on four cases during her visit, reported the Council of Europe Press. In one instance, the family of the missing child had been told by doctors that their baby had died but had not been given permission to see or bury the baby.

Doctors Vadym Lazaryev and Vladymyr Ischenko had full police participation in their investigation, but when the investigation revealed government sanction of the trafficking and the involvement of prominent doctors, they were advised to stop. The police told them they could not guarantee their safety. After an attempt was made on their lives, they fled the country to Ireland, leaving behind their

families. A documentary on the expose was screened in the Ukraine after they had left.

(By Gudrun Schultz - LifeSite News)

ONLY ALLAH CREATES

Q. I am married for 9 years. We have no children. This is causing much concern and worry for us and our parents. Is it permissible to resort to the test tube technique?

A. Allah Ta'ala says in His Glorious Qur'aan:

“The dominion of the heavens and earth belongs to Allah. He creates whatever He desires. He grants females to whomever He wills, and He grants males to whomever He wills. And, He grants both male and female (offspring) to whomever He wills. He makes barren (infertile) whomever He wills.”

When people are unable to conceive, they become unduly perturbed, worried and despondent. Creation is the prerogative of Allah Ta'ala. One should not go beyond the confines of the natural methods and ways allowed by Allah Ta'ala for achieving an objective. For this purpose there is no need for tests and surgery. Just dua suffices. Be contented if Allah Ta'ala does not bestow children to you. The techniques of the kuffaar are satanic and haraam. Inability to have children is the choice of Allah Ta'ala.

COLD WATER AFTER MEALS

Cold water with meals is extremely harmful. Experts say that cold water will solidify oily and fatty foods which have been consumed. It will interfere with digestion. The resultant sludge will react with the stomach acids, break down and be absorbed by the intestine faster than the solid food. After lining the intestine, it will be transformed into fats and could lead to cancer. Therefore resist the urge to drink cold water/juice after meals.

UNPAID DEBTS

On the Day of Qiyaamah, the debtor will not enter Jannat as long as his debt remains unpaid. It is mentioned in Durre Mukhtaar that for each cent, 700 Salaat will be given to the creditor. This is the consequence of suppressing the right of others.

People are generally unconcerned regarding the serious consequence of unpaid debt. They waste money on luxuries, holidays and the like while they are saddled with debt.

THE RIGHT OF IBNUS SABEEL (THE WAYFARER)

There are two kinds of guests. The one is a person who goes to visit a specific person. It is the

obligation of the host to fulfil the right of this guest. The other one is a wayfarer. He is not the guest of any specific person. The right of this kind of wayfarer is *ala sabeelil kifaaya*. His right does not devolve on any specific person. If any person attends to him, the community is absolved of the obligation.

(*Hadhrat Maulana Ashraf Ali Thanvi*)

Holiday-makers who are on sinful journeys are excluded from the wayfarer kind. The vast majority of today's holiday-makers are involved in flagrant sin and transgression.

FAMILY TIES

It is essential to maintain family ties. However, if relatives are irreligious, then explain to them that while visiting them is Sunnat, you will not be able to visit them if they persist in their flagrant transgression against the Deen. If they persist, then do not visit them. *Amr Bil Ma'roof Nahyi Anil Munkar* is necessary for all.

NOT SPEAKING WITH A MUSLIM

It is mentioned in the Hadith that one who does not speak to a Muslim because of some argument, etc. commits the sin of numerous murders.

Rasulullah – Sallallahu alayhi wasallam – said: 'He who buffets his brother (that is does not speak with

him) for a year, will meet Allah with the sin of Qaabil. Nothing but the flames of the Fire can purify him.’

Qaabil, the son of Nabi Aadam (Alayhis salaam) had murdered his brother, Haabil.

UNLAWFUL FUNCTIONS

Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) said:

“One should not attend wedding and death functions. Generally, *tafaakhur* (*pride*) and *riya* underline these functions. Similarly, one should not attend functions of (*ostensible*) *ibaadat* which involves remuneration such as *khatams* (*and qiraa't functions and competitions*). The same applies to *wa'z* (*lectures*) A person who has the slightest Deeni honour in his heart will abstain from such functions.

In the same way, one should not eat at the place of *wa'z*. It has the form of exchange – exchanging the Deen for the dunya.”

That is: the Maulana Sahib who delivers a bayaan should not eat at the place where he was called specifically for giving a lecture.

PLAYING WITH DOLLS

Hadhrat Maulana Ashraf Ali Thanvi said:

“Today when I went home I saw Rashidah (adopted daughter of Hadhrat) playing with a doll. I was very annoyed. I took it outside, breaking it by smashing it against the wall. It is the error of the parents to allow their children to play with dolls. What will they do if their children play with snakes and scorpions?”

It is not permissible to give haraam toys to children.

HOMOSEXUALITY

Hadhrat Maulana Ashraf Ali Thanvi said:

“The act of homosexuality is extremely abominable. While a woman can become halaal for a man, there is not the remotest possibility of permissibility for this evil abomination. This act is in total conflict with a healthy natural disposition. The consequences of this evil are disastrous.”

MAKROOH TANZEEHI

Commenting on the misunderstanding of the Makrooh Tanzeeh being insignificant, Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) said:

“The Fuqaha have explicitly stated that *Israar* (persistence) on *Saghaair* (minor sins), even if it be extremely minor, transforms the *Saghaair* into *Kabaair* (major sins). Therefore, it is essential to abstain from Makrooh Tanzeehi. Frequently,

perpetration of Makrooh Tanzeehi leads to the commission of Makrooh Tahreemi. The person who considers Makrooh Tanzeehi to be insignificant, will become audacious and indulge in Makrooh Tahreemi. Fear will decrease in him. He will then become audacious in the commission of Makrooh Tahreemi.

In terms of the principle that the introduction of haraam is also haraam, it is essential to abstain from Makrooh Tanzeehi despite it not being *per se* (*fi nafsihi*) haraam.”

It is mentioned in the Hadith: “Beware of regarding sins to be insignificant.” The Mashaaikh said that he who regards sins to be sagheerah -minor - regards Allah Ta’ala to be insignificant –Nauthu billaah!)

DENYING THE RIGHTS OF FEMALES

Maulana Muhammad Qasim (Rahmatullah alayh) said that it is not permissible to purchase property in Jalalabad because the practice there is to deny the rights of inheritance of females. (*Hadhrat Maulana Ashraf Ali Thanvi*)

PURDAH FOR THE SHAIKH

Hadhrat Maulana Ashraf Ali Thanvi said:

Some shameless women do not observe purdah for their sheikh (spiritual guide). Even some husbands permit their wives to be with the peer (sheikh) in public and in privacy. The peer who does not forbid them is a shaitaan. The husband who is pleased with his wife's shameless conduct is a veritable *dayyooth*. It is fardh to observe purdah for the peer, for a wali, for the ustaadh and for all ghair mahrams. When the Sahaabiyaat had adopted purdah for even Rasulullah (Sallallahu alayhi wasallam), then who are these people who ignore purdah?

DO NOT LIFT THE HANDS BY THE GRAVESIDE

Hadhrat Maulana Ashraf Ali Thanvi said:
The Fuqaha have prohibited lifting the hands when making dua at the graveside. It creates the impression of supplicating to the inmate of the grave. Islam goes to extremes to protect Tauheed, but people without thinking cause confusion which results in bid'ah.

ISAAL-E-THAWAAB AT THE QABR

There are three benefits for Isaal-e-Thawaab at the graveside.

- (1) In addition to the Isaal-e-Thawaab for the mayyit, the reciter becomes conscious of Maut.
- (2) The *Baatini (Spiritual)* benefit is that the mayyit derives comfort from the Thikr whether one recites audibly or silently. Allah Ta'ala ensures that the mayyit hears the Thikr. This benefit is not restricted for the Auliya. It applies to all Muslim deceased.
- (3) The *anwaar* (rays of noor) spread all around and increase the comfort of the *amwaat* (the deceased).

THE CRIME OF SHAITAAN

“The crime of shaitaan was not denial of Tauheed. On the contrary his understanding of tauheed constrained him to refuse making Sajdah to any being other than Allah Ta'ala. Since he understood that the rationale for the command to prostrate was in conflict with *hikmat (wisdom)*, he refused to make Sajdah. Thus he became accursed and was ruined.”
(*Hadhrat Maulana Ashraf Ali Thanvi*)

He submitted the *hukm* – command – to his personal opinion which dictated that he was a superior being by virtue of having been created from fire. His opinion constrained him to understand that it was irrational for a higher being to prostrate to a lowly being created from sand. His pride had overshadowed and blighted his intelligence, hence his rebellion was the consequence of his personal opinion.

Hadhrat Umar (Radhiyallahu anhu) said: *“Verily, the people of opinion are the enemies of the Sunnah.”*

‘ENLIGHTENED’ BROTHELS

The following report depicts a scene of immorality in which the ‘enlightened’ brothels your children attend, excel:

“THE uninitiated might consider a Cambridge University law exam to be a rather dry, impenetrable affair, full of technical jargon and obscure legal references.

But the Cambridge students who sombrely filled into a lecture hall to sit for a criminal law paper this week-end found that the reality was some-what more colourful.

Asked to select two questions designed to test their knowledge on a range of legal issues, they were presented with a graphic depiction of a fictional college drinking society’s initiation ceremony involving oral sex, male rape and torture.

The question provoked incredulity among many undergraduates, one of whom described it as “horrific”.

“Sandra is president of The Vizards, a college drinking society. She is organising the initiation of new members. After a great deal of alcohol has been drunk, the members form a circle around Billy, Gilbert and Richard who are to be initiated.”

The question then described three initiation rituals in which a male student was blindfolded and given oral sex by another man.

Another was subjected to an indecent assault with a bottle and a third died from an infection after his pubic hair was removed. The students were asked to say which offences, if any, had been committed.”

Parents should not place blinkers of self-deception on their eyes when they allow their children to fall into the cauldrons of Jahannum.

THE END OF A YOGEE

In the town of Thaanaser (in India), on the occasion of a Hindu festival, a yogee who was an expert in demonstrating supernatural feats would portray his powers by diving into the ground and emerging from another place at a distance from where he had entered. When this demonstration of the yogee was narrated to Hadhrat Maulana Jalaluddin Thaanaseri, he requested to be taken there at the next festival occasion. He commented: *“I too would like to see this feat”*.

At the next occasion of the festival the yogee dived into the ground. It miraculously split open as before. The yogee dived in and disappeared underground. Simultaneously, Hadhrat Jalaluddin placed his foot on that spot and commented: *“The yogee will now not emerge.”* The yogee died underground. That was the end of the yogee.

THE WISDOMS OF THE AHKAAM

The Ulama have knowledge of the Ahkaam (the laws of the Shariat), and are the proponents thereof. They are not the makers of the Ahkaam. Therefore it is not our obligation to explain the wisdoms and mysteries underlying the Ahkaam. The Ulama should not respond to queries pertaining to the wisdoms and rationale of the Ahkaam. If the rationale is explained, the minds of laymen will become corrupt. Tell them to ask Allah Ta'ala and Rasulullah (Sallallahu alayhi wasallam) on the Day of Qiyaamah to explain the wisdoms for the Ahkaam.

After having accepted Rasulullah (Sallallahu alayhi wasallam) as the Nabi of Allah Ta'ala, Muslims do not have the right to query the rationale underlying the Ahkaam. Hujjatul Islam Imaam Ghazaali (Rahmatullah alayh) said that when a physician mentions the benefit of a medicine, it is accepted without reservation. But when Muhammadur Rasulullah (Sallallahu alayhi wasallam) explains the Ahkaam, then you begin to entertain doubts.

Alas! It is lamentable that despite being Muslims, they mock the Deen by probing the wisdoms and rationale of the Ahkaam. Hadhrat Mujaddid Alfe Thaanvi (Rahmatullah alayh) said the search for wisdoms and the rationale for the Ahkaam of the Shariah is akin to denial of Nubuwwat. After

expressing belief in Nabi-e-Kareem (Sallallahu alayhi wasallam) what is the reason for the probe of wisdoms underlying the Ahkaam and for delaying (*or abstaining*) from practical implementation? It is obvious that such persons do not follow Nabi-e-Kareem (Sallallahu alayhi wasallam). On the contrary they are subservient to their own opinions.

(Hadhrat Maulana Ashraf Ali Thanvi)

DEBT AND HOLIDAYS

Most people are happily oblivious or uncaring about paying their debts. They have money for holidays, for mock umrah holidaying, for weddings, for luxuries, but feign poverty regarding debts. Remember and understand well that if a debtor who is unable to pay his debts, invites relatives and friends for a meal, then it is not permissible to respond to his invitation. His food should not be eaten. He is suppressing the haqq (right) of his creditors. His abstention from paying is a kind of fraud.

On the Day of Qiyaamah he will be debarred from entry into Jannat in consequence of his fraud of not having paid his debts when he had the means for it. His good deeds will be handed to the creditors, and if it is inadequate, their evil deeds will be loaded on to him.

While a Shaheed (Martyr) will be forgiven all his sins, he will remain responsible for his debts, and

will also be debarred admission to his lofty abode in Jannat until his creditors have been adequately compensated. And, understand well that the currency in Qiyaamah will be A'maal-e-Saalihah (Virtuous Deeds).

THE STATUS OF THE FUQARA

Once a group of Fuqara and Masaakeen (genuine *pious* poor persons, not professional beggars) sent one of their men to complain to Rasulullah (Sallallahu alayhi wasallam) about their inability to render the noble and rewarding deeds which wealth enables the rich to practice. They said that the wealthy give Sadqah, go for Hajj, equip the Mujaahideen, etc. thereby deriving immense thawaab while they (the Fuqara) are deprived.

Rasulullah (Sallallahu alayhi wasallam) said: *"Inform them (those Fuqara whom you represent) that on the Day of Qiyaamah you will be in such lofty mansions, so high that for people in Jannat your abodes will be like twinkling stars for people on earth."*

Furthermore, if a Faqir passing through the marketplace, sees something which he desires but cannot afford, then he recites the following Tasbeeh once,

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ
وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ
وَلَا حَوْلَ وَلَا قُوَّةَ
إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

he will receive the thawaab which a sincere rich man gains by giving in Sadqah 10,000 dirhams (silver coins). When the Fuqara were informed of their lofty status and rewards, they unanimously in delight exclaimed that they are pleased and satisfied.

INVITING SHAITAAN

Rasulullah (Sallallahu alayhi wasallam) said: “Verily, shaitaan regards lawful for himself food on which the Name of Allah is not recited.”

In the tafseer of this Hadith it is mentioned: “*Verily, abstention from Tasmiyah on food (when eating) is an invitation from Allah Ta’ala for shaitaan to eat of it.*”

It is therefore of extreme importance to recite *Bismillaah*... when beginning to eat. If one forgets, then as soon as one remembers, recite Tasmiyah.

Imaam Nawawi said: “*Verily, the Mu’min takes the Name of Allah when he eats, hence shaitaan does not*

join him whereas the kaafir does not take the Name of Allah, hence shaitaan joins in his food and drink.”

At night close all utensils of food. Shaitaan interferes with food in open utensils. Empty utensils which have no lids should be placed upside down.

WHY SHOULD SOFT DRINKS NOT BE HARAAM?

Aborted human foetal tissue used

(NaturalNews) The Obama Administration has given its blessing to PepsiCo to continue utilizing the services of a company that produces flavor chemicals for the beverage giant using aborted human fetal tissue. *LifeSiteNews.com* reports that the *Obama Security and Exchange Commission* (SEC) has decided that PepsiCo's arrangement with San Diego, Cal.-based Senomyx, which produces flavor enhancing chemicals for Pepsi using human embryonic kidney tissue, simply constitutes "ordinary business operations."

The issue began in 2011 when the non-profit group *Children of God for Life* (CGL) first broke the news about Pepsi's alliance with Senomyx, which led to massive outcry and a worldwide boycott of Pepsi products. At that time, it was revealed that Pepsi had many other options at its disposal to produce flavor chemicals, which is what its competitors do, but had instead chosen to continue using aborted fetal cells --

or as Senomyx deceptively puts it, "isolated human taste receptors" (<http://www.naturalnews.com>).

A few months later, Pepsi' shareholders filed a resolution petitioning the company to "adopt a corporate policy that recognizes human rights and employs ethical standards which do not involve using the remains of aborted human beings in both private and collaborative research and development agreements." But the Obama Administration shut down this 36-page proposal, deciding instead that Pepsi's used of aborted babies to flavor its beverage products is just business as usual, and not a significant concern.

Learn

more: http://www.naturalnews.com/035276_Pepsi_fetal_cells_business_operations.html#ixzz2NvN040yw

(Natural News)

SACRIFICE AND RIGHTS

Acquisition of *Huqooq* (*Rights*) is one's Shar'i right. The Shariah allows a person the right to claim and demand his *huqooq*. However, sacrificing one's rights and abandoning a legitimate dispute are highly meritorious. Rasulullah (sallallahu alayhi wasallam) said:

"I guarantee a special palace in the middle of Jannat (i.e. in the prime site of Jannat) for the one

who abandons a dispute despite him being rightful (in claiming his rights).”

Emphasizing the merit of sacrificing one’s right to avoid dispute and acrimony, the Qur’aan Majeed states:

“And, if you take revenge, then extract vengeance (in the measure) you were oppressed. And, if you are patient, then that is best for you. And adopt Sabr (patience)...”

Family members who are at each other’s throats in inheritance matters and who institute costly legal action in kuffaar courts, should pay special heed to this promise of Rasulullah (sallallahu alayhi wasallam). And, those plodding the path of haraam in their vile attempt to usurp the rights of others, should know that they will be sealed in steel coffins and cast into Hell-Fire in the process of almost perpetual punishment in Jahannum. They should ruminate on the Fire and decide whether the carrion they are usurping here on earth is worth the perpetual damnation of Jahannum.

The life of Rasulullah (sallallahu alayhi wasallam), of the Sahaabah and the Auliya are embodiments of sacrifice. Abandoning their rights, they sacrificed for others in almost all spheres of life, preferring goodness and comfort for them.

As long as sacrifice does not infringe on the rights of others, it is always commendable. One may not for example sacrifice the rights of the family for the

comfort and convenience of others. Rasulullah (sallallahu alayhi wasallam) said:

“You have not accepted Imaan as long as you do not love for your brother (Muslim) what you love for yourself.”

Minus this attribute of sacrifice for brother Muslims, Imaan remains defective.

CELL PHONES AND YOUR CHILDREN

The use of cell phones by children to swap nude pictures of themselves and to indulge in immoral sexually explicit conversations have become an international craze. The morally destructive consequences of the cell phone, especially for children, is worse than the Satanism of the television.

According to experts in this field, girls are worse offenders than boys. A report on the cell phone evil states: “Also driving the sexting trend is the increased use of smartphones, as well as celebrities such as Kim Kardashian, Khanyi Mbau and Paris Hilton having sex tapes and nude pictures of themselves in circulation.”

Aggravating this Satanism is the almost total lack of moral *ta’leem* in Muslim homes, and the spiritually ruinous effects of so-called ‘Islamic’ secular schools.

In these circumstances, how can it ever be permissible for parents to provide their children with cell phones? For children cell phones are a free licence for indulgence in fornication, wide-ranging immorality and sexual perversion.

IDDAT

Iddat is a waiting period a woman has to undergo after either Talaaq (Divorce) or death of her husband. The *Iddat* of Talaaq is a period of three haidhs (menstrual cycles) according to the Hanafi Math-hab, and according to the Shaafi' Math-hab it is three tuhrs. A *tuhr* is the clean period after haidh.

The *Iddat* of Talaaq commences from the very moment the husband has issued Talaaq. However, if he has sinfully issued Talaaq during the wife's haidh, then although the *Iddat* begins immediately, this haidh period is not enumerated among the three. The *Iddat* consists of three full haidh cycles, not two and a part.

If the husband had issued *Talaaq Raj'i* (*Revocable Divorce*), and if he does not reconcile with his wife before expiry of the *Iddat*, the Talaaq is transformed into *Talaaq Baa-in*. Such a Talaaq is irrevocable. Reconciliation without Nikah is not valid. However, a new Nikah does not cancel the Talaaq. The Talaaq remains suspended and comes into effect with any future Talaaq. Thus, if after two Talaaqs, reconciliation took place, one more Talaaq issued

will be the end of the road. All three Talaqs take immediate effect and reconciliation is then no longer valid.

A SIGN OF QIYAAMAH

“Acquisition of the world (wealth and fame) in worldly garb is not as harmful as the acquisition of the world in Deeni garb.” (*Hadhrat Maulana Ashraf Ali Thanvi*)

Pursuing worldly gain in the name of the Deen is spiritually destructive. According to the Hadith, one of the signs of Qiyaamah is the pursuit of the mundane objectives by means of deeds of the Aakhirah. Acts of ibaadat will be used as a screen to fulfil worldly and nafsaani desires. The Ulama of this age are generally the fulfilment of this prediction of Rasulullah (sallallahu alayhi wasallam).

WISDOM OF A JUNIOR

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

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

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

IMPOTENCY IS A PUNISHMENT

Question: *A couple in their early 40s are experiencing sexual problems. The husband is feeling pressured since he can no longer satisfy his wife. A friend advised him to take certain tablets which are 100% natural. The tablets have proven beneficial. However, both husband and wife who are using these tablets can no longer function without the medicine. How should a Muslim couple deal with this sexual crisis?*

Answer: The crisis is, in all likelihood, a punishment for past sexual abuses and misdemeanours. Innumerable people are suffering from partial and complete impotency. They had enslaved themselves to the demands of the bestial nafs, indulging in vices of moral turpitude. Remember, that every action has a sequel right here in this dunya. The punishment of the Aakhirah is a separate issue. Whilst the punishment of the Aakhirah could be averted by means of sincere Taubah (Repentance), the physical damage wrought by sin is sometimes enduring, lasting lifelong.

Young people, and even married ones, conducting themselves worse than even animals, indulge in a

variety of acts of sexual perversion such as masturbation, oral sex, anal sex, etc. Then when the punishment of impotency and other forms of ailments strike, they frantically search for remedies, but to no avail. The temporary ‘relief’ which medicinal remedies offer comes at a heavy price. The health further deteriorates. Generally, there is no valid cure for impotency. All the stunt and gimmick remedies offered by physicians and even by quacks, cause more complications without really curing the disease which is the consequence of the sin of sexual perversion.

Also understand that every act which violates Allah’s Law of Hijaab is a nail in the coffin of potency. Thus, staring like an insane person at females or casting lascivious glances at ghair mahaareem, also diminishes potency. In fact, deriving pleasure in the mind by thinking of evil, zina and the like, also exercise a detrimental effect on a person’s potency. The punishment is commensurate to the crime.

The ‘crisis’ which this couple and innumerable other couples are confronted with, will remain with them lifelong. They have to come to terms with it and understand that this type of self-inflicted damage is irreparable. However, they have the consolation of Taubah to secure their success and happiness of the Aakhirah. Life is short. Allah Ta’ala is Most Merciful. He forgives all sins. The couple should simply exercise patience. Whether they adopt

patience or not, they are helpless. Impatience is not the cure for impotency. However, patience and repentance may just be helpful. But, they should resign themselves to their current status for the little time they have left in this dunya.

Young people should take note and understand that by indulging in sexual perversion they will regret and cry when it is too late.

UNITY AND DISUNITY

“Disunity is detestable because it is detrimental to Deen. However, if it is beneficial for the Deen, it will not be detestable even if it is detrimental to the dunya (worldly life). Thus, there is the disunity which Nabi Ibraaheem (alayhis salaam) had adopted, and which Allah Ta’ala glowingly describes:

“Verily, for you in Ibraaheem and those with him is a beautiful character when they said to their people: ‘Verily, we are free from you and from the (idols) which you worship besides Allah. We reject you. Animosity and hatred have become apparent between us and you for ever, until you believe in the One Allah.’” (Aayat 4, Mumtahirah)

Can anyone label this disunity as detestable? Regarding a detestable unity, Nabi Ibraaheem (alayhis salaam) said:

“Verily, you have taken besides Allah idols (for worship) because of mutual love in this worldly life, then on the Day of Qiyaamah you will mutually

reject one another, and some of you will curse others (among you). And your destination will be the Fire.”

(Aayat 25, Ankabut)

The kuffaar opponents of Ibraaheem (alayhis salaam) enjoyed perfect unity. But their unity is not commendable. On the contrary, Ibraaheem (alayhis salaam) eradicated the very foundation of this unity. This unity (of the kuffaar) was based on falsehood. Therefore, understand well that unity is commendable only if it is beneficial for the Deen, and disunity will be detestable only if it is harmful for the Deen. When disunity is beneficial for the Deen, then at such a time, disunity will be the objective.” *(Hadhrat Maulana Ashraf Ali Thanvi)*

HIZBUL BAHR

General people have greater faith and conviction in their hearts for *Hizbul Bahr* than for the Masnoon Duas. It is therefore necessary to refrain from reciting it (i.e. Hizbul Bahr). *(Hadhrat Maulana Ashraf Ali Thanvi)*

QUNUT-E-NAAZILAH

Q. A Maulana says that Qunut-e-Naazilah is not Sunnah for Hanafis. Is this correct? Most of the Hanafi Ulama today say that it is Sunnah.

A. According to the unanimous view of the Hanafi Math-hab, Qunoot-e-Naazilah is not Masnoon. The consensus of Imaam Abu Hanifah, Imaam Abu Yusuf and Imaam Muhammad (rahmatullah alayhim) is more than adequate for an unequivocal ruling on this issue. Furthermore, this Ijma' of the Aimmah of the Hanafi Math-hab is further entrenched by the total absence of the mention of Qunoot-e-Naazilah by the Ashaabul Mutoon as well as the Shurraah-e-Mutaqaddimeen such as Saahib-e-Hidaayah.

The Ulama in this era are not Mujtahideen. They are either Muqallideen or deviate ghair muqallideen. Our Wazeefah or function is Taqleed of the Aimmah Mujtahideen. No one has the right to dig out a Hadith and make *istimbaat* of masaa-il on the basis of the extracted Hadith.

Just as Rafa'Yadain in Salaat is not Masnoon for the Ahnaaf, so too is Qunoot-e-Naazilah not Masnoon for us. Just as Qiraat Faatihah khalfl Imaam is not a tenet of the Hanafi Math-hab, so too is Qunoot Naazilah not a Masnoon requisite for us regardless of the existence of Ahaadith on which the other Math-habs base their case. The illustrious Aimmah-e-Mujtahideen of the Hanafi Math-hab were aware of the Aahaadith which the muqallideen in this era cite.

Hadhrat Maulana Ashraf Ali (rahmatullah alayh) advised that during times of national and universal calamity on the Ummah, everyone should make his

own dua after every Salaat. Such sincere silent dua has greater proximity to Maqbooliyat (Acceptance).

ERRORS OF THE SAALIHEEN

The Saaliheen (pious saints) also sometimes commit errors. However, their errors should not be cited as justification for corrupt views and for audacity to commit sins. Such an attitude is kufr, hence, Allaamah Abdul Wahhaab Sha'raani (rahmatullah alayh) said: *"Whoever takes to the obscurities (and errors) of the Ulama has made his exit from islam."*

Hadhrat Maulana Ya'qoob (rahmatullah alayh) was an Ustaadh of Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayh). He was among the first wrung of Asaatizah of Darul Uloom Deoband. He was an expert of many subjects. Once he desired to become an expert in music. Despite his acknowledged lofty spiritual state, he soon acquired expertise in the science of music. Music here refers to the art or theoretical rules and regulations of the science of music. It does not refer to music accompanied by musical instruments.

Once while he was engaged with music, a Majzoob who passed by exclaimed: "Molvi Sahib, this is not for you. You are meant for something else." This naseehat had a profound effect on Hadhrat Maulana Ya'qoob (rahmatullah alayh). He immediately abandoned music and repented. Even the person from whom he had learnt music, repented.

Commenting on this episode, Hadhrat Thanvi (rahmatullah alayh) said: "Even the Salaliheen commit errors. However, when they are warned, they immediately abandon the error and repent." They never justify their errors.

ABANDONING AMR BIL MA'ROOF

Allah Ta'ala revealed to Hadhrat Nabi Yoosha' (alayhis salaam) that He would soon command the destruction of a city of 60,000 inhabitants among whom were 20,000 such pious persons whose *a'maal* (good deeds) were the equivalent of the deeds of the Ambiya. Extremely surprised, Hadhrat Yoosha' (alayhis salaam) supplicated to Allah Ta'ala saying that while the punishment overtaking the transgressors was understandable, what is the reason for destroying even the pious ones?

Allah Ta'ala responded to His Nabi that these pious saints had abandoned the command of Amr Bil Ma'roof Nahy Anil Munkar. Their association with the flagrant transgressors had completely desensitized them. The evil of the sins committed by the people had departed from their hearts. So while they themselves did not indulge in sin and evil, they continued socializing and fraternizing with the rebellious and immoral public. When they were invited for meals, they joined the transgressors. They attended the wedding receptions of the fussaag and fujjaar. They sat and conversed with them. They

remained silent in the face of the flagrant sins and haraam misdeeds which the masses perpetrated. Thus, they too were deserving of the Wrath of Allah Azza Wa Jal.

The state of the pious people of the destroyed city also afflicts the Muslim community today. In fact, the condition of the Ulama and the Shaikhs of Tasawwuf of this age is far worse than the pious people of the destroyed city. At least those pious saints did not themselves indulge in sin and transgression since their a'maal-e-saalihah were abundant and comparable to the virtuous deeds of the Ambiya (alayhimus salaam). On the contrary, in our age, the Ulama and so-called Shaikhs of Tasawwuf, in addition to indulging in flagrant acts of haraam, promote sin and transgression. Thus they are humbugs masquerading as Buzroogs.

The deplorable condition of the Ulama and the Shaikhs of Tasawwuf of our times is indeed fearful, for it signifies the imminence of Allah's universal punishment which is overhanging this community. Allah Ta'ala warns in the Qur'aan Hakeem: *"Beware of such a punishment which will not overtake only the transgressors among you."* Yes, even the pious, the Ulama and the Shaikhs will be apprehended and utterly ruined, humiliated and destroyed by the universal (aam) *Athaab* (Punishment) of Allah Ta'ala.

NIKAH FOLLOWED BY HALL RECEPTION

Among the haraam ways of fraternizing with flagrant sinners and abandoning Amr Bil Ma'roof-Nahyi anil Munkar (Commanding righteousness and prohibiting evil) of the Ulama of our times is their participation in Nikahs followed by haraam hall receptions.

At reception halls a range of haraam acts of immorality are perpetrated. Everyone is aware of the flagrant transgression with which wedding receptions in halls are associated. It is not permissible for the Imaams of the Musaa'jid and the Ulama to perform such Nikahs in the Musaa'jid, which will be followed by haraam wedding receptions held in haraam halls. It is the obligation of the Ulama and Imaams to refuse to perform such Nikahs and to participate in any way whatsoever in both the Nikah and the reception.

Some miscreant molvies and sheikhs with naked shamelessness even venture into the haraam halls to deliver lectures. They have no respect for the Deen, for their Imaan and for Allah Ta'ala. People who are desirous of haraam wedding receptions in haraam halls should be told to have their Nikahs performed in the street or at their homes or at their haraam wedding ceremony. The sacred facility of the Musjid should not be allowed to the immoral and shameless sinners who make a mockery of the Deen. They clamour for a Musjid Nikah whilst they obey

Shaitaan regarding the haraam wedding reception in a haraam hall.

If the Ulama and Imaams of the Musaaqid take the step of Amr Bil Ma'roof by debarring the shameless transgressors from using the holy Musjid facility for their mock nikah, then people will start getting the message and sober up. They will begin to realize their fisq and fujoor.

FOLLOWING THE SUNNAH

“Nowadays every person desires to maintain his style of life. They search for a Hadith to substantiate their way of living. This is not *Ittiba-e-Sunnah* (*following the Sunnah*). Obedience to the general pattern of Rasulullah’s life is *Ittiba-e-Sunnah*. The endeavour to maintain one’s life style and to corroborate it with a Hadith is *ittiba-e-hawa* (*following lust*).” (*Maulana Ashraf Ali Thanvi*)

THE JANAAZAH

“It comes in the Hadith that there is no questioning until Qiyaamah for a person who dies on the Day of Jumuah. This is on account of the significance of the Day of Jumuah. This virtue is unrelated to the Jumuah Salaat. It is therefore in conflict with the Shariah and futile to delay the Janaazah Salaat until after Jumuah Salaat.” (*Maulana Ashraf Ali Thanvi*)

Rasulullah (sallallahu alayhi wasallam) said: *“Make haste with the Janaazah. If he was a pious person, then the abode to which you are sending him is best. And, if he was an evil person, then get rid of him from your shoulders.”*

Rasulullah (sallallahu alayhi wasallam) also said: *“When the Janaazah is ready and the men lift it, then if he (the mayyit) was a pious person, he exclaims: ‘Quickly send me ahead.’ But if he was an evil person, he wails and says to his family: ‘Alas! Where are you taking it (the Janaazah)?’ Everything except man hears its voice (wailing). If man was able to hear, he would fall down unconscious.”*

THE BENEFITS OF IBAADAT

“Huqooq (the rights of Allah and the rights of all and everything else) should be correctly fulfilled. When Huqooq are discharged, then Insha-Allah, the wisdom and benefits for which the acts of Ibaadaat have been ordained will become manifest. If Huqooq are not fulfilled, the ibaadat will be without their effects.” (Hadhrat Maulana Ashraf Ali Thanvi)

Allah Ta’ala has designed the acts of ibaadat (worship) for our benefit. This benefit is not restricted to the Aakhirah. The benefits are also realized in this world. Salaat, Saum, Zakaat, Thikr, etc.- all acts of ritual ibaadat – have extremely beneficial consequences even in this world. The

attainment of the benefits of ibaadat is dependent on two factors: (1) Correct performance of the ibaadat in accordance with the Sunnah, and (2) abstention from the poisons of sins and disobedience.

Mentioning a worldly achievement of A'maal-e-Saalihah (righteous deeds), the Qur'aan Majeed states: *"Allah has promised the Believers among you who practise virtuous deeds that He will install you on earth as rulers..."* This was the secret of the worldly success and victories of the Sahaabah. Both requisites necessary for the manifestation of the effects of Ibaadat were fulfilled by the Sahaabah, hence their phenomenal successes wherever they went despite their numerical and material inferiority.

Ibaadat is the medicine for our physical and spiritual health and strength. However, the medicine will be efficacious only if Muslims observe the prescription provided by Allah Ta'ala. A vital ingredient of this prescription is the spiritual diet, viz., abstention from sin, futility and all haraam. Non-observance of the spiritual diet renders the medicine ineffective. Regardless of strict adherence to the doses of the medicine, the benefits will not be achieved minus observance of the diet.

The Qur'aan Majeed says: *"Verily, the Mu'minoon have achieved success. (They are those) who in their Salaat are fearful (and humble), and they are those who turn away from laghw (futility)."* For the ibaadat of Salaat to exercise its effects, abstention from laghw is essential.

Further mentioning the attributes of the successful Mu'minoon, the Qur'aan states: *"They are those who observe their trusts and their promises."* Thus, for achievement of the beneficial effects of ibaadat, it is vital to observe every aspect of the Shariah. The Muslim's lifestyle has to be in strict conformity with the Sunnah of Rasulullah (sallallahu alayhi wasallam).

Our Salaat, Saum and all acts of ibaadat are for us spiritless and lifeless ritual acts devoid of *roohaaniyat* (spiritual power) due to indulgence in sin and transgression. We should therefore not even imagine attaining any of the successes of the Sahaabah.

SIN REMAINS HARAAM

"Do not consider sin to be insignificant, neither in belief nor in action. Sin is in conflict with Deen and intelligence. Virtue and vice should not be considered insignificant even if it is quantitatively little. (Hadhrat Aishah – *radhiyallahu anha* – narrating a Hadith said: 'Beware of regarding sins insignificant.')

Even if there appears to be some benefit in a sin it never becomes permissible. It will remain haraam. The barkat (blessing) of ibaadat is reduced by sins.

Sins are actually without pleasure. Sins are the effects of the demands of the nafs. The demands of the nafs are because the issues which are able to

neutralize such demands are abstract and hidden from sight, e.g. Allah's Remembrance, Jannat, Jahannum, remembrance of Allah's bounties and remembrance of the *Huqooq (Rights)*. Therefore consciously reflect on these issues. Such reflection will overwhelm the demands of the nafs and you will be saved from sin. Engrossment in the dunya is the root of every sin.

Most calamities are the consequences of sins. When afflicted with calamity, repent and recite Istighfaar. Be concerned with the reformation of your deeds. Calamities are not the consequences of natural causes. They are the effects of sins. Derive lesson from the episodes of bygone nations (*who were destroyed by Allah's athaab*). Take lesson from the dead. Take lesson from the hardships of others, and abstain from the sins which had invited Allah's punishment." (*Hadhrat Maulana Ashraf Ali Thanvi*)

THE VALUE OF TEARS

On one of his journeys, Hadhrat Isaa (alayhis salaam) passed by a stone which was shedding tears in profusion. Stones and all objects which are to us inanimate and lifeless, do have life and they engage in Thikrullah. Numerous Qur'aanic verses and Ahaadith confirm these facts. In one Aayat, the Qur'aan Majeed says: "*The seven heavens, the earth and whatever is in between these two recite the tasbeeh of Allah. Everything recites His praise, but*

you do not understand their tasbeeh.” Sometimes Allah Ta’ala removes the veils and displays things which are normally concealed from us.

When Nabi Isaa (alayhis salaam) enquired the reason for so much crying, the stone said that from the time it was informed that the fuel of Jahannum consists of people and stones, it was overwhelmed with fear. The stone was therefore crying fearing that Jahannum would be its ultimate abode. Nabi Isaa (alayhis salaam) supplicated to Allah Ta’ala to have mercy on this stone. Allah Ta’ala informed Nabi Isaa (alayhis salaam) that the stone would be sent to Jannat. He conveyed the glad tidings to the stone and continued on his journey.

After some months on his return, he passed by the same place and was surprised to find the same stone still shedding tears in profusion. When he enquired of the reason for crying, the stone said: *“O Roohullah! It was the tears which had secured Jannat for me. How can I now cease from shedding tears?”*

NO VIRTUE IS INSIGNIFICANT

Hadhrat Haddaad (rahmatullah alayh) was among the great Auliya of former times. By profession he was a blacksmith. Prior to his reformation and attaining *Wilaayat* (the special relationship of friendship with Allah Ta’ala termed sainthood), he fell in love with a woman who rebuffed him. But he

was madly in love with her. He sought the assistance of a *saahir* (sorcerer) who assured Hadhrat Haddaad that he would prepare such magic which would change the woman's attitude. She too would fall in love with him. But the condition for the efficacy of the *sihr* (magic) was that for 40 days Haddaad had to incumbently abstain from doing even the slightest good deed. He had to remain in the state of impurity and filth. The slightest act of virtue would neutralize the *sihr*, rendering it useless. Haddaad agreed.

He faithfully adhered to the evil prescription. But after the 40 days had lapsed, the woman still rebuffed him. Haddaad went to complain to the sorcerer. He asked Haddaad if he had done any good deed. He replied with emphasis in the negative. He did not practise a single deed of virtue. But the *saahir* told him to reflect. After some reflection, Hadhrat Haddaad said that the only act which he can recall was that once he had removed a stone from the middle of the pathway because it was an obstacle for people. The *saahir* said that it was that act of virtue which had rendered his *sihr* inefficient. He had violated the condition.

This was the turning point in Hadhrat Haddaad's life. He reflected on his own evil, stupidity and the immense value of even such a seemingly trivial deed as removing an impediment from the pathway. He resolved to turn to Allah Ta'ala in repentance. Henceforth he devoted his entire life to his moral reformation and Thikrullah. In Islam, Hadhrat

Haddaad (rahmatullah alayh) attained an extremely lofty state of *Wilaayat*. He became a Wali who demonstrated many acts of *Karaamat* (Miracles).

Never regard any *amal-e-saalih* (virtuous deed) insignificant no matter how small or trivial it may appear. It may just be the deed required for salvation in the Akhirah.

SAGHEERAH AND KABEERAH SINS

A sin is *sagheerah* (*minor/small*) in relation to another bigger sin which is termed *kabeerah*. Thus being minor is in comparison to another sin. But in reality, every act of disobedience to Allah and His Rasool (sallallahu alayhi wasallam) is *kabeerah*. To recklessly perpetrate sins which are said to be *sagheerah* is to invite self-destruction.

(Maulana Ashraf Ali Thanvi)

PICTURES AND ALCOHOL

“Nowadays pictures and alcohol have become widely prevalent. (Someone asked: ‘Due to this wide prevalence, will there be any concession in the ruling?’ Hadhrat Maulana Thanvi responded): In matters pertaining to *hillat* (being halaal) and *hurmat* (being haraam), *Umoom Balwa* (wide-scale prevalence) has no validity. *Umoom Balwa* is valid

in *najaasat* and *tahaarat*, and that too if there is difference of opinion among the Mujtahideen of the Salaf.”

HADHRAT SHAH WALIYULLAH AND TAQLEED

In his kitaab, *Fuyoodhul Haramain*, Hadhrat Shah Waliyullah (rahmatullah alayh) said that Rasulullah (sallallahu alayhi wasallam) in a dream had compelled him to act in conflict with some issues of his desire. “I had a natural inclination to give preference to Hadhrat Ali (radhiyallahu anhu). Rasulullah (sallallahu alayhi wasallam) compelled me to give preference to Shaikhain (i.e. Hadhrat Abu Bakr and Hadhrat Umar – radhiyallahu anhuma). Secondly, I had a natural dislike for Taqleed. Rasulullah (sallallahu alayhi wasallam) prohibited me from acting beyond the confines of the Four Math-habs.”

“MY SABR KILLED HIM”

A Buzrug was famed for his tolerance. A man went to the Buzrug’s house to test his tolerance. He knocked at the door. When the Buzrug appeared, the man said that he desired to marry the Buzrug’s mother. He (the man) commented: “I have heard that she is very beautiful.” Along with this comment, he

presented a lewd description of the figure of the Buzrug's mother.

The Buzrug patiently listened to his talk and said: "Fine. However, my mother is an intelligent adult. I shall inform her. If she agrees, I have no objection." He took a few steps into the house, and turned to look. The disrespectful man was lying sprawled with his head cut off. The Buzrug sadly commented: 'My Sabr has killed him.' In the Hadith it is mentioned that Allah Ta'ala announces war on the one who distresses His Wali.

A QUR'AANIC REMEDY

"When I was a mudarris (teacher) at Madrasah Jaamiul Uloom in Kanpur, there was a plague. In a dream I saw a Buzrug who advised me to recite Surah Qadr fully thrice and to blow on the food of the patient for cure and health. The efficacy of the prescription was established by experience."

(Maulana Ashraf Ali Thanvi)

This *amal (practice)* could be adopted at all times, not only when ill.

THE HAJJ OF THE HEART

On his way to Makkah to perform Hajj, Hadhrat Abdullah Ibn Mubaarak (rahmatullah alayh) passed through Kufa. Passing by a dump he saw a woman

defeathering a dead duck. It occurred to him that perhaps it was a dead duck. So he asked the woman: “Is this duck carrion or is it slaughtered?” She said: “It is carrion.” He said: “Allah Ta’ala has made carrion haraam and you in this city consume carrion.” She said: “Don’t worry about me.”

However, Hadhrat Abdullah Ibn Mubaarak, persisted to admonish her. Then she said: “I have little children. We have not eaten a morsel for the past three days.” Greatly grieved, he went with his mule to the market place and purchased food and some clothes and delivered it to the home of the woman. He knocked at the door. The woman opened. Then he said: “This is food and clothes. Take it as well as the mule. It is for you.”

The Hajj caravan had left him. He remained in Kufa and missed Hajj. He waited for the return of the Hujjaaj. He returned to his hometown with the caravan. When the Hujjaaj reached their hometown, a large crowd had come to welcome them. They asked Hadhrat Ibn Mubaarak about the Hajj. He said: “I did not perform Hajj this year.” One of his companions said: “Subhaanallaah! Did I not leave my money with you (in Makkah), then I took it from you afterwards?” Another Hajee said: “Did you not give me water at a certain place (while performing Hajj)? A third one said: “Did you not purchase for me certain things?” (i.e. while at Makkah). Hadhrat Ibn Mubaarak said: “I don’t know what you are

talking. I tell you that I did not perform Hajj this year.”

That night in a dream someone said to him: “O Abdallaah! Verily, Allah Ta’ala has accepted your Sadqah. Allah Ta’ala sent an Angel in your form to perform Hajj on your behalf.”

An Angel in the form of Ibn Mubaarak had accompanied the Hujjaaj, hence they believed that he had performed Hajj with them.

TALAAQ BAA-IN

Q. What is Talaaq Baa-in and what are its effects?

A. Talaaq Baa-in is an irrevocable Divorce. Its effect is the termination of the Nikah. In other words the Nikah is nullified. The couple has to adopt total Purdah for one another. They are no longer husband and wife. The woman is in the state of Iddat.

However, if one or two Talaaq Baa-in have been issued, then they may reconcile at any time, whether during the Iddat or after expiry of the Iddat. But a fresh Nikah has to be performed before they can live together.

If the husband states: "I give you one (or two) Talaaq Baa-in", then the Talaaq/s come into immediate effect.

If the husband utters ambiguous words such as: "*Get out from my house!*", or "*Go back to your parents.*", or "*Pack-up your clothes and get out.*", or any such

ambiguous terms which could mean Talaq or merely a threat, then his niyyat (intention) will be the determinant. If he says that his intention for making the statement was to end the marriage / divorce, then the effect will be Talaq Baa-in. If he says that he did not have the intention of divorce, then it will not be Talaq.

MONOSODIUM GLUTAMATE (MSG)

THE LIES, THE DISEASES AND THE PIG PRODUCTS

“There are a number of straight forward bold faced lies used by the glutamate industry in defending its contention that exposure to free glutamic acid found in processed food does not cause adverse reactions including hives, asthma, seizures, and migraine headache; could not possibly cause brain damage, learning disorders, or endocrine disturbances; and could not possibly be relevant to diverse diseases of the central nervous system such as addiction, stroke, epilepsy, schizophrenia, anxiety, depression, and degenerative disorders such as ALS, Parkinson's disease, and Alzheimer's disease. Central to their argument is the lie that the processed free glutamic acid used in processed food is identical to the glutamic acid found in unprocessed, unadulterated

food and in the human body.” MSG is also made from pig products.

UTENSILS

Food should never be left uncovered during the night time. According to the Hadith, Rasulullah (sallallahu alayhi wasallam) instructed that all utensils containing food should be covered at night times. Uncovered foodstuff is contaminated by shaitaan. Recite Bismillah and close all utensils. Empty utensils, according to the Hadith should be turned upside down, not left open. Shaitaani contamination is harmful both physically and spiritually.

MULTIPLE HAJJ FOR ALL

The objective of performing Hajj is to gain the immense *thawaab* (reward) promised by Allah Ta’ala. For the sincere Mu’mineen there is no other purpose for performing Hajj. While performing the physical Hajj by undertaking the journey to Makkah Muazzamah is compulsory only on those who are by the financial means to accomplish this sojourn, no one, not even the paupers and beggars, are deprived of the wonderful rewards of Hajj. Allah Ta’ala does not deprive His servants of the *thawaab* of specific acts of Ibaadat which they are unable to perform due to valid circumstances.

It comes in the Hadith that a person who looks at his/her parents with affection, receives the thawaab of one Hajj. The Sahaabi asked about a person who casts many looks of affection at his parents. Rasulullah (sallallahu alayhi wasallam) responded that he will receive the thawaab of the number of Hajj equivalent to the number of times he glanced at his parents.

Children who leave this world without having taken with them the thawaab of thousands of Hajj which they could have acquired in their life time by frequent glancing at their parents, are most unfortunate and deprived of all goodness. In fact, this is the state of most children in this age of western evil, vice and immorality which Muslims have adopted as their culture.

Children should make it a special occupation to daily visit their parents, if they are living apart, just to make Salaam and look at them. Instead of this easy, noble Ibaadat of such immense merit, children have today become like western animals who hardly recognize their parents. Parents are left to fend for themselves in their old age – the same parents who had sacrificed their nights, time, energy, health, comfort and money to care for their children from months prior to their birth, and even beyond adulthood.

Today when these same parents are infirm and helpless, many westernized animals dump them in kuffaar-style old-age homes or in servants quarters to

languish in sadness and loneliness during their last days on earth. But they did not deal with you in this manner when you were a helpless infant, a growing child, a teenager and even an adult. Rasulullah (sallallahu alayhi wasallam) said:

“Your father is (your) central portal to Jannat. Now, if you wish to destroy it (with disobedience), then do so, and if you wish to guard it (with obedience and keeping him happy), then do so.”

“Verily, among the best of good deeds is to kindly serve the family of your father’s friends after his death.”

“Three Duas are mustajaabaat (readily accepted): The Dua of the father; the Dua of the musaafir and the Dua of the mazloom (oppressed)...”

SADQAH WITH LOVE

Once when Rasulullah (sallallahu alayhi wasallam) saw Hadhrat Aishah (radhiyallahu anha) washing some dirhams (silver coins), he was surprised, and he said: “O Humaira! (This was Hadhrat Aisha’s name) What are you doing?” She responded: “Labbaika! Ya Rasulullah! I am washing these dirhams.” Rasulullah (sallallahu alayhi wasallam): “What for?” Hadhrat Aishah: “I have heard you saying that when something is given in the Path of Allah, then before it reaches the hands of the recipient, it reaches the Hands of Allah Ta’ala. Therefore, whenever I give money in Sadqah, I give

the coins which I have washed, so that pure and clean coins reach the Hands of my Master (Allah Ta'ala).”

The lesson for us in this attitude of Hadhrat Aishah (radhiyallahu anha) is to give in the Path of Allah Ta'ala happily and cheerfully. Sadqah should not be regarded a burden. Give from the wealth you love, and from halaal tayyib wealth. Some people, feeling Zakaat to be a ‘fine’, seek to absolve themselves of this ‘onerous burden’ with such goods which have become useless for them. This is not the way which devotees of Allah Ta'ala adopt for gaining His Pleasure. Examine your niyyat and understand Who the Being is in Whose Path you are giving your Zakaat and Sadqah.

Among the signs of Qiyaamah, Rasulullah (sallallahu alayhi wasallam) said is that people will regard payment of Zakaat to be a fine.

THE INTERFAITH KUFR

The interfaith movement is a sinister western cult to undermine Islam by manipulating fussaaq, juhhaal and modernist so-called Muslims, with the evil Saudi regime being in the lead. The western enemies of Islam are experts in engineering plots to destroy Islam. The interfaith movement is the latest cog in this conspiratorial machinery of the west. It has succeeded in roping in the moron Saudi regime and numerous other modernists who are either

munaafiqeen or whose Imaan is dangling over a pit of destruction.

Regarding this conspiracy, the fundamental doctrines of this movement should always be kept in mind. Its two cardinal articles of faith are:

1. That no religion/ideology is the absolute truth.
2. That all religions are on the same level. All are on par.

Denouncing and rejecting this kufr, the Qur'aan Majeed vigourously affirms the superiority and absolute truth of Islam which is the one and only true Deen.

“And who is more unjust than the one who fabricates on Allah a falsehood whilst He calls to Islam? Allah does not guide an unjust people.

They intend (with their interfaith) to extinguish the Noor of Allah (i.e. Islam) with their mouths (with their cunning theories) whilst Allah will complete His Noor even though the kaafiroon (the interfaithers) abhor it.

It is He (Allah) Who has sent His Rasool with the guidance (of Islam) and the true Deen so that He makes it dominant over all other religions even though the mushrikeen abhor it. (As-Saff, aayaat 7, 8, and 9)

It is haraam for Muslims to participate in the kufr interfaith movement. It is a movement designed to undermine and destroy Islam. A professed Muslim who finds it comfortable to participate in a

movement which propagates the two abovementioned doctrines of unequivocal kufr, needs to examine his own heart to ascertain if he is still a Muslim.

A TYRANT IS PUNISHED

The king of Tabrestaan was a merciless tyrant. Ravaging the honour of young girls in the city was his practice. Everyone feared his cruelty. One day an old lady came crying by Shaikh Abu Saeed (rahmatullah alayh). She exclaimed: "O Shaikh! Help me! I have a beautiful young daughter. The king sent a message that he was coming to my home. He will come and ruin the honour and chastity of my daughter. I have therefore come running to you. Do supplicate to Allah Ta'ala to save us from the evil of the tyrant. Your dua will be readily accepted."

After lowering his head for a moment, the Shaikh said: "O Old Lady! Among the living, there is no one who is presently *Mustajaabud Da'waat* (i.e. whose Dua is readily accepted by Allah Ta'ala). Go to the Qabrustaan (graveyard) of the Muslims. You will find there a man who will attend to your plea."

On entering the Qabrustaan, the old woman saw a very handsome young man wearing beautiful garments. After Salaam, the old lady narrated her plight. The young man said: "Go again to Shaikh Abu Saeed and tell him to make dua for you. His dua will be accepted." The old woman cried: "The living

send me to the dead, and the dead send me to the living. No one wants to help me. Where do I now go?" The young man said: "Go to him. With his dua your problem will be solved."

The old woman returned to Shaikh Abu Saeed and explained what had transpired. The Shaikh lowered his head and broke into profuse perspiration. He let out a sharp screech and fell down. Simultaneously, there was consternation among the inhabitants of the city. They fearfully cried that the king has set off to the house of the old lady to ravage the honour of her daughter. Suddenly, the king's horse stumbled, and the king fell violently breaking his neck. Thus perished the king ignominiously.

With the dua of the Shaikh, Allah Ta'ala freed the inhabitants from the evil of the tyrant. When Shaikh Abu Saeed regained conscious, he was asked for the reason of sending the old lady to the Qabrustaan. Why did he not make dua the first time she had approached him? Shaikh Abu Saeed responded: "I disliked that the king be killed with my dua. I therefore sent her to my brother, Khidhr (the young man). He sent her back to me implying that it was valid to curse such a filthy tyrant."

SEERAT JALSAHS – ANOTHER DECEPTION OF SHAITAAN

Hadhrat Maulana Muhammad Zakariyya (rahmatullah alayh) wrote:

“Once on the 12th Rabiul Awwal, Hadhrat Madani (Quddisa Sirruhu) came to Saharanpur. The people of the city said: ‘Today we have a Seerat Jalsah.’ I said to them: ‘Now, the name of moulood has become ‘seerat’. I don’t know in what mood Hadhrat Madani was on that day. He refused with vehemence, saying: ‘I shall not come (to the seerat jalsah).’ He severely reprimanded them, and said: ‘All your devotion (for Rasulullah – sallallahu alayhi wasallam) is restricted to only the 12th Rabiul Awwal.’ ”

Seerat jalsahs in the month of Rabiul Awwal are specimens of *Talbeesul Iblees* (*Deception of Shaitaan*). These merrymaking functions are in emulation of the Ahl-Barelwi Qabar Pujaari sect with whom the seerat-jalsah Molvis are nowadays competing. They are dishonest in their claims of devotion for Rasulullah (sallallahu alayhi wasallam). They have become just like the Bid’ati gangs who trumpet the slogan of *Hubb-e-Rasool* whilst they are the followers of Iblees. What constrains them (the seerat jalsah promoters) from organizing Seerat bayaans throughout the year? Why do they fix Rabiul Awwal for a function which they deceptively dub ‘seerat jalsah’?

Condemning this deceptive stunt of Rabiul Awwal seerat jalsahs, Hadhrat Madani (rahmatullah alayh) said: “All your devotion is restricted to 12th Rabiul Awwal. Did you ever acquire the taufeeq during the course of the year for such a function?”

There can be no objection to giving bayaans on the life and teaching – on the Sunnah – of Rasulullah (sallallahu alayhi wasallam). The objection is on account of emulating the Ahl-e-Bid’ah who have made the month of Rabiul Awwal an occasion of ostentatious Bid’ah. During the course of the year the Molvis who organize Rabiul Awwal seerat jalsahs should have normal bayaans on the Sunnah without any merrymaking trappings such as feasting. However, since there is no nafsani pleasure in such ‘dry’ bayaans, there is no inclination to promote the Sunnah. When the intention is contaminated, then nafsaniyat is projected under Deeni guise.

THE UNIVERSITIES AND COLLEGES YOUR SONS AND DAUGHTERS ATTEND

‘College girls outdrink guys’

WHEN it comes to what is deemed safe alcohol limits, college women are outdrinking the men, according to a US study.

The National Institute on Alcohol Abuse and Alcoholism reports that women should adhere to a

seven drinks a week limit, but more than 65% of freshman women students in the US surpassed that, researchers said.

In comparison, 60% of men exceeded their recommended limit of 14 drinks a week.

The average woman drank more than the recommended amount in 15% of the academic year. Men surpassed their limit in 12% of the school year.

But women also reported no signs of slowing down over the course of the year, whereas the men became less and less likely to exceed those limits as the year wore on.

To reach their findings, the researchers recruited 992 (575 females, 417 males) incoming freshmen at three universities in the US, with students filling out biweekly e-mail surveys about their recent drinking habits throughout the school year.

"Recommended drinking limits are lower for women than for men because research to date has found that women experience alcohol-related problems at lower levels of alcohol consumption than men," said co-author Bettina B Hoeppe of the Massachusetts General Hospital Centre for Addiction Medicine, an assistant professor of psychology at Harvard Medical School. - AFP Relaxnews

(The Times 28/May/2013)

THE SATANISM OF MUSIC

* Hadhrat Abdullah Ibn Mas'ood (radhiyallahu anhu) narrated that the Nabi (sallallahu alayhi wasallam) heard a man singing in the night time. Then Rasulullah (sallallahu alayhi wasallam) said: "There is no Salaat for him – there is no Salaat for him – there is no Salaat for him."

* Hadhrat Abu Hurairah (radhiyallahu anhu) narrated that the Nabi (sallallahu alayhi wasallam) said: "Listening to musical instruments is sinful. Sitting (to listen) to music is fisq (flagrant immorality). Deriving pleasure from music is kufr."

* Hadhrat Ali (radhiyallahu anhu) narrated that the Nabi (sallallahu alayhi wasallam) said: "I have been sent (by Allah Ta'ala) to break musical instruments. The earning of a male and a female singer is haraam."

* Hadhrat Umar (radhiyallahu anhu) narrated that the Nabi (sallallahu alayhi wasallam) said: "The price of a singing girl is haraam and her singing is haraam."

* Hadhrat Ali (radhiyallahu anhu) said: "Nabi (sallallahu alayhi wasallam) prohibited beating the drum and listening to the sound of musical instruments."

THE PILL AND BLOOD-CLOTS

Read and digest the following report with intelligence.

The pill linked to blood-clot cases

A FRENCH drug watchdog yesterday released estimates for blood clots linked to birth control pills in the wake of fears that so-called third-and fourth-generation oral contraceptives present a small risk of dangerous thrombosis.

Between 2000 and 2011, contraceptive pills were linked on average to 2,529 annual cases of blood clots, the National Agency for the Safety of Drugs and Health Products (ANSM) said.

Of the tally, 1 751 were attributed annually to third– and fourth-generation pills, it said.

On average, 20 fatalities annually could be linked to contraceptive use, six of which could be attributed to first– and second-generation pills and 14 to the later-generation pills, the agency said.

(The Herald 27/03/2013)

These are the same haraam pills which stupid women take for retaining the filth of haidh within their bodies thereby causing irreparable damage and injury to their bodies. Not only do they permanently disturb their monthly cycles, they in fact inflict life-long extremely adverse health effects – sicknesses and diseases on themselves. Even beings, i.e. females, described by Rasulullah (sallallahu alayhi wasallam) as being *naaqisaatul aql* (*deficient in intelligence*) are not expected to act with insanity – without any intelligence whatsoever. The use of these dangerously harmful pills is HARAAM.

THE ULAMA

Hadhrat Sufyaan Bin Uyainah (rahmatullah alayh) said: “I have heard the Fuqaha say: There are three types of Ulama. (1) An Aalim with the command of Allah. (2) An Aalim with Allah. (3) An Aalim with the command of Allah and with Allah.

The Aalim (i.e. one who knows) with the command of Allah, is one who knows the Sunnah, but does not fear Allah Ta’ala (i.e. he does not practise according to the Sunnah).

The Aalim with Allah is one who fears Allah, but is unaware of the Sunnah (thus he dwells in the darkness of ignorance).

The Aalim with the command of Allah and with Allah is one who knows the Sunnah and fears Allah (i.e. he practises according to the Sunnah). Among the Angels of the Heavens he is regarded as a great man.”

THABAH – AMONG THE SHI-AAR OF ISLAM

Hadhrat Shah Waliyullah (rahmatullah alayh), in *Hujjatullaahil Baalighah*, has emphasized that the Shar'i system of Thabah (slaughtering animals) is among the Shi-aar of Islam. Shi-aar refers to the salient or outstanding features of Islam such as Jumua', Eid, Athaan, etc.

It is wrong and un-Islamic to commercialize any teaching or tenet, of the Deen, leave alone such an important injunction which is among the *Shi-aar* (Salient Features) of Islam.

Thabab has been commercialized by all the halaal certificate bodies. The prime beneficiaries of this commercialization of Islam's *Sha'air* are the non-Muslim business enterprises – the Yahood and Nasaara. This important injunction of Islam has been commercialized by SANHA, MJC, NIHT, ICSA and others for pecuniary gain. There is nothing but evil in this vile commercialization of the Law of Allah Ta'ala.

THE SALIENT FEATURES OF THE HASHWI-SALAFIS

The salient (outstanding) features and practices of the Hashwi-Salafis are:

- * They are obsessed with propagating that Allah Ta'ala is located in only one finite place, namely, on the Throne. They deny the Qur'aanic concept of Allah's Omnipresence.
- * Taqleed of the Math-habs is not permissible.
- * They say that it is shirk to visit the Holy Grave of Rasulullah (sallallahu alayhi wasallam).
- * They say that Rasulullah (sallallahu alayhi wasallam) is not alive in his Grave and that his mubaarak body has disintegrated into sand.

* They reject the 20 raka't Sunnatul Muakkadah Taraaweeh Salaat which the Ummah has practised since the age of the Sahaabah. For them Taraaweeh is only 8 raka'ts.

* They generally detest Islamic headgear (topi and amaamah). They prefer the western custom of a barehead.

* They eat any haraam meat. They believe by reciting Bismillaah, the meat becomes halaal.

* They keep their legs wide apart in Salaat. In the saff, they struggle to touch the feet of the musallis alongside.

* They make masah on ordinary socks. For them masah is valid on any kind of socks.

From these features one will be able to recognize a Hashwi-Salafi.

ABOUT ILM AND ULAMA

- An Aalim is he who distinguishes between good and evil, then follows what is good.

- If Ilm does not benefit you, it will harm you.

- Sufyaan Thauri (rahmatullah alayh) said: "Verily, if an Aalim does not benefit from a little admonition, then an abundance of knowledge will only harm him."

- Sufyaan Ibn Uyainah (rahmatullah alayhi) said: "*Wara' (piety of a lofty stage)* is the quest for such Knowledge by means of which *Wara'* is recognized.

A man of *Wara'* among the people is one who is silent and speaks less.”

A SULTAN LIKE A KITTEN

It was the day of Eid. Shaikh Izzuddeen Bin Abdus Salaam was walking towards the royal palace of Sultan Najmuddeen Ayyubi who was the 7th Sultan of the Ayyubi dynasty of Egypt. When he neared the palace, the Shaikh observed soldiers and security forces standing rank upon rank in the presence of the Sultan. The nobility and the palace courtiers were all in attendance and obedience. Whilst the Sultan was in the midst of all this pomp and splendour, Shaikh Izuddeen appeared on the scene and proclaimed loudly:

“O Ayyub! When Allah Ta’ala will question you: ‘We had appointed you the king of Egypt, but you indulged in the trade of liquor!’, what shall you answer?” The Sultan said: “What! Is this happening?” Shaikh Izzuddeen: “Yes, in that inn (mentioning the location) liquor is being sold and other acts of vice committed.”

Sultan: “O my chief! These institutions of vice did not develop during my reign. They had existed from the time of my father (the previous Sultan).” Shaikh Izzuddeen: “Are you also among those mentioned in the Qur’aanic aayat: *‘Verily, we found our fathers on a path and we are following in their*

footsteps.’ ” This aayat refers to the idolaters who followed their forefathers in idolatry.

When hearing this naseehat, the Sultan ordered the immediate incineration of the inn. The inn was burnt down.

On his way back to his Madrasah, a student who had accompanied him said: “My Honourable Ustaadh, why did you adopt this manner (i.e. harshness) when mere naseehat would have sufficed?” Shaikh Izzuddeen: “When I observed the Sultan emerging in such pomp and splendour, I desired to humiliate him so as to remedy his arrogance and pride which will be destructive for him afterwards.”

The student said: “O my honourable Ustaad! Did you not have any fear for the Sultan?” Shaikh Izzuddeen said: “At the time when I was addressing the Sultan, I focused on the might and greatness of Allah Ta’ala. Then the Sultan appeared like a kitten in front of me.”

A PIOUS LAD

Hadhrat Fatah Musali (rahmatullah alayh) once while journeying through the desert on his way to Makkah Muazzamah met a young boy whose lips were constantly moving.

Fatah Musali: “Assalaamu Alaikum.”

Boy: “Wa Alaikumus Salaam.”

Fatah Musali: “Son, where are you off to?”

Boy: “To the Baitullah.”

Fatah Musali: “What are you reciting?”

Boy: “The Qur’aan.”

Fatah Musali: “The decree of compulsion has not yet been recorded on you by the Pen.” (i.e. you are still a na-baaligh – minor).

Boy: “I am seeing Maut in front of me. It has captured many who are younger than me.”

Fatah Musali: “Your feet are small and the journey is long and arduous.”

Boy: “My obligation is to lift my feet, and Allah’s obligation is to deliver me to the destination.”

Fatah Musali: “Where is your food and mount?”

Boy: “Yaqeen is my food, and my feet are my mount.”

Fatah Musali: “I am asking you: where is your bread and water?”

Boy: “O uncle! If someone from creation invites you to his home for meals, do you take with food?”

Fatah Musali: “No.”

Boy: “My Master invites people to His House (i.e. the Ka’bah). Then his servants of weak faith take food with them. But I consider this highly improper. I observe respect. What, do you think He will destroy me?”

Fatah Musali: “Never!”

Then suddenly the boy disappeared from Hadhrat Musali’s sight. He again saw the boy in Makkah Mukarramah. When the lad saw Hadhrat Musali, he said: “O Shaikh! You are still weak of yaqeen.”

The success of the Mu'min is in Taqwa and in the Journey towards Allah Ta'ala. Whilst the pious lad was on his way to Allah, the young Muslim men kicking soccer balls and hitting balls with a cricket bat in kuffaar and monkey style are on their way to Jahannum.

Whilst the moral of this episode is not to emulate the noble lad in exactitude, the lesson for Muslim lads is that they should not squander the precious treasure of their youth behaving like kuffaar lost and drowned in kuffaar sport. The ultimate end of such kuffaar activities is the Fire of Jahannum. In sport there is nothing but satanism which diverts the Muslim from Allah Ta'ala and the Akhirah.

BEWARE OF KUFR!

BEING PLEASED WITH KUFR?

Istihsaanul kufr means to prefer kufr or to think good of any act of kufr or to give preference to an act of kufr over and above an act of Islam. Such a preference expels one from the fold of Islam.

A great Aalim of Makkah, Shaikh Dahhaan (rahmatullah alayh) narrated an amazing story full of lesson and admonition. It is an eye-opener for Muslims of this age who view with disdain many practices of the Shariah. They accord preference to the institutions, practices, styles and customs of the

kuffaar, and thus eliminate their Imaan. Shaikh Dahhaan (rahmatullah alayh) narrated that once (in very recent history) a prominent Aalim of lofty status of ostensible piety who had died was buried in the Qabrustaan of Makkah (or in Jannatul Baqi of Madinah).

The norm in Arabia is to re-open graves and bury others in the same qabr. Within a short while the bodies disintegrate. Since nothing remains, the graves are used repeatedly. When the grave of this famous Aalim was opened, to the amazement of the people the body had not disintegrated. When the kafan was opened, the amazement of the people knew no bounds, for the mayyit was that of a beautiful European girl.

Fortunately on the scene there was a man who said that he recognized the girl. She was a French girl who had secretly embraced Islam. She used to practise Islam in secret, and he used to teach her. This cleared up the mystery as far as the girl's body was concerned. Since she was a sincere Muslim, Allah Ta'ala transferred her body from the graveyard of kufr to the Qabrustaan of Imaan, namely, Jannatul Baqi.

However, there remained the mystery of the Aalim's body. It was logical to presume that the Aalim's body was miraculously transferred into the

girl's grave in France. The person at whose hands the girl had embraced Islam was despatched to France to ascertain the reality. He went and narrated the episode of the girl to her parents, and finally managed to convince them to have the grave of their daughter opened up to ascertain the reality. This was done. When the coffin was opened everyone was aghast and shocked beyond belief when they saw that it was not the expected corpse of the girl.

After this information was transmitted to Makkah, the wife of the Aalim was interviewed. The Ulama asked her to describe her husband. She explained that her husband was a man of lofty piety. The Ulama told her to reflect deeply as they believed that there must have been some tendency or element of kufr in him which warranted this calamity to befall him. After deep thought the wife said that whenever he required a Waajib ghusl, he would remark: "The Christians have it nice. They are not encumbered with a Fardh ghusl." This cleared up the mystery regarding the misfortune and calamity which befell the Aalim.

In view of his preference for a practice of the Christians, the effect of which was disdain for a Shar'i practice, Allah Ta'ala expelled his body from the Holy Land and cast him into the land of kufr for whose practice he had shown a preference.

Muslims should reflect and fear such calamities which may befall them for their evil preferences. May Allah Ta'ala save our Imaan.

THE MEANING OF SHUKR

“Verily, if you express shukr (i.e. are grateful), then most certainly I (Allah Ta’ala) shall increase for you (My bounties), and if you are ungrateful then (know) that verily, My Athaab (Punishment) is most severe.” (Qur’aan)

Every creation of Allah Ta’ala, whether animate or inanimate, and whether abstract or physical, has a body (external form) and a soul (Rooh). The external form of *Shukr* or gratitude for the limitless bounties of Allah Ta’ala, is verbal expression (with the tongue) of *Shukr*. However, if verbal *Shukr* is unaccompanied by its *Rooh*, the *Shukr* is defective. It will be like a lifeless body.

True *Shukr* is to utilize the bounties of Allah Ta’ala correctly in the way Allah Ta’ala has commanded. Consider the *Shukr* of the tongue. Its *Shukr* is to use it for Thikrullaah, Tilaawat of the Qur’aan, for Naseehat, for Amr bil Ma’roof, and for statements of kindness and sympathy, and above all, to maintain its purity by restraining it from speaking evil – restraining it from gheebat,

lies, falsehood, speaking hurtful words, abuse, oaths in abundance, etc.

Rasulullah (sallallahu alayhi wasallam) said about the tongue: *“Its body is small, but its crime is huge.”* A hurtful or a false word can cause massive upheavals in society. It can cause wars, break hearts and deposit a person into the dregs of the Fire as a consequence of a word of kufr.

Commanding the cultivation of Taqwa by adornment of the tongue, the Qur’aan Majeed says: *“O People of Imaan! Fear Allah and speak a statement of virtue.”* Correct speech is an imperative requisite for the cultivation of Taqwa.

Every word uttered is recorded. It will be displayed to the utterer on the Day of Qiyaamah. The Qur’aan Majeed says: *“Not a word is uttered, but by it is a ready guard (recording it).”*

Similarly, every limb and organ in the human body have to be utilized correctly and restrained from evil for *Shukr* to be correct.

THE NIQAAB “MODESTY IS NOT LOST”

In a Hadith in Abu Dawood an incident is described in which a young man was martyred. His mother, wearing a jilbaab fully covering her face

came into the battlefield to enquire about her son. With face fully covered she appeared in the presence of Rasulullah (sallallahu alayhi wasallam). Some people were surprised to observe that the lady donned face-covering even during an emergency and on such a grave occasion. When she learnt of their surprise, the mother of the slain Sahaabi said:

"My son is lost. Shame and modesty are not lost".

THE EFFECT OF AN EVIL GLANCE

Once while Hadhrat Junaid Bagdhaadi (rahmatullah alayh) accompanied by a mureed was walking in the road, there appeared an extremely handsome young Christian lad. The mureed cast a gaze of lust at the lad. Then he asked Hadhrat Junaid (rahmatullah alayh): "Will Allah cast such a beautiful form in the Fire?" Hadhrat Junaid (rahmatullah alayh) said: "Did you look at him? You will see its consequences."

Twenty years thereafter, the entire Qur'aan Majeed disappeared from the mureed. He had forgotten every word. This was the calamity which had befallen him as a consequence of his evil glance and justification of the sin.

THE CURSE OF THE SPARROW

Once a Buzrug (Sage/Saint) with hands spread was making dua. Above him in the ceiling a sparrow had its nest. In the nest was a chick. The chick tumbling from the nest landed in the outspread palms of the Buzrug who in a moment of *ghaflat* (*obliviousness*) closed his hands on the tiny chick. When he opened his hands the chick was dead. The mother sparrow observing this scene and her dead chick flew away.

A few days after this episode the Buzrug was confined to bed with an inexplicable sudden sickness. Day by day his condition deteriorated so much so that he was unable to stand for Salaat. He had to perform Salaat sitting in his bed. His duas for cure went unheard. His condition progressively deteriorated.

Meanwhile a mother cat had entered his hut and had given birth to some kittens under his bed. One day, the Buzrug lying in his bed observed a snake slithering into the hut. It approached his bed and as it was about to snatch a kitten, the Buzrug spontaneously reacted. He grabbed his staff at the bedside and with whatever strength he had, swung it at the snake. The snake, leaving the kitten turned and fled. Whilst this scene was being enacted, the

mother cat had entered and had observed the unfolding drama.

The very next day the Buzrug regained much of his health. He could now get out of bed and stand for Salaat. Within a couple of days he was mysteriously cured. He had fully recovered. Extremely intrigued, he supplicated to Allah Ta'ala to unravel the mystery of his sudden sickness and sudden cure. By *Ilhaam (Divine Inspiration)* it was revealed to him:

“The little bird complained to us, hence your sickness. The mother cat expressed its gratitude, hence your recovery.”

YA HAYYO – YA QAYYOOMO

After Hadhrat Nabi Nooh (alayhis salaam) and his small band of Muslims had embarked on the Ship, it began sailing. Mountainous waves began buffeting and tossing the ship. The water started boiling and the tar holding the timber began melting. As water began to rush into the Ship, Allah Azza Wa Jal revealed to Nabi Nooh (alayhis salaam) one of His Beautiful Names, and instructed him to recite it.

As soon as he had recited the *Ism* of Allah Ta'ala, the tar solidified by the barkat of the Name. In the

language of Nabi Nooh (alayhis salaam), the *Ism* was ***Ahyan-Ashrahiyan*** which is the equivalent of ***Ya Hayyo-Yaqayyoomo (O Thou The Eternal – The Self-Subsisting)***. This Name of Allah Ta'ala also appears in the Tauraah. A drowning person reciting this blessed Name will be saved.

When Hadhrat Nabi Ibraaheem (alayhis salaam) was cast into the fire, Allah Ta'ala revealed this Name to him. Thus the fire became cool and peaceful.

When Nabi Ibraaheem (alayhis salaam) left Haajirah (alayhas salaam) and the infant, Nabi Ismaaeel (alayhis salaam) alone in the barren desert of Makkah, he taught her this Name of Allah Ta'ala. When extreme thirst and hardship overtook the mother and the infant, she supplicated to Allah Ta'ala with this Name. Thus the Zam Zam water began gushing from the ground.

A LESSON FOR DEENI EMPLOYEES

One evening Hadhrat Ali (radhiyallahu anhu) went to the home of Hadhrat Umar (radhiyallahu anhu). The moment Hadhrat Ali (radhiyallahu anhu) entered, Hadhrat Umar (radhiyallahu anhu) extinguished the lamp. When Hadhrat Ali (radhiyallahu anhu) queried the reason, Hadhrat Umar (radhiyallahu anhu) said: "The lamp

contains oil of the Baitul Maal. I used it because I was engaged in doing work of the state. Now that you have come, it will be a private session. I, therefore, may not derive any benefit from the funds of the Baitul Maal."

Paid workers of Deeni institutions should take particular lesson from this episode. Large scale abuse of Amaanat is practised by almost all workers of Deeni institutions – Madaaris and other organizations.

PRICE OF THE WORLD

Every day when Iblees presents the world to the people, he proclaims: "Who wishes to buy something which will harm him; which will not benefit him; which will cause him grief, and not make him happy?" The people and lovers of the world respond: "We want to purchase it."

Iblees replies: "Its price is neither dirhams (silver coins) nor dinars (gold coins). Its price is your share of Jannat. Verily, I have purchased it (the world) by exchanging Jannat for it, and I have gained from it the Curse of Allah, His Wrath and His Punishment."

The lovers of the world say: “We are pleased with it.” Iblees says: “I wish to bestow profit from it (from the Curse, Wrath and Punishment) to you.” The people say: “Yes, we agree.” Iblees sells to them from his evil wares, then he says: “Indeed evil are the traders.”