



AWAKE



To The Call of Islam

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CONTENTS

CONTENTS.....	- 1 -
“THE UMMAH HAS FAILED”	- 7 -
THE REQUISITE	- 7 -
THE SABOTEURS.....	- 8 -
THE UMMAH	- 8 -
TA’LEEM AND TARBIYAT	- 9 -
BADR	- 9 -
ALLAH’S RAZZAAQIYYAT (PROVIDENCE)	- 10 -
HURTING RASULULLAH (sallallahu alayhi wasallam) ...	- 11 -
A TRUE MU’MIN	- 12 -
DESTRUCTION OF SANCTITY	- 12 -
TAHAAWUN	- 13 -
SIGNS OF A BEAUTIFUL MAUT	- 13 -
ELIMINATION OF IMAAN.....	- 14 -
HUNTING.....	- 14 -
BE A TRAVELLER!	- 15 -
ZAKAAT ON MEDICAL INSURANCE PREMIUMS.....	- 15 -
DISGUIISING THE MSG POISON	- 16 -
THE MSG POISON	- 17 -
MSG POISON HARAAM.....	- 18 -
FOUR ABHORRENT ACTS	- 18 -
EVIL ULAMA	- 18 -

AMAANAT	- 19 -
ILM-E-DEEN	- 19 -
DERANGED	- 20 -
LAUGHTER? CRY MUCH!	- 20 -
LAUGHTER	- 22 -
THE HEIRS	- 22 -
THE TONGUE AND THE HEART	- 22 -
THE BEARER OF THE QUR'AAN	- 22 -
ZULM	- 23 -
INTER-FAITH TRAP OF KUFR	- 23 -
JANNAT OF THE GRAVE	- 25 -
THE QABR	- 25 -
THE MISUNDERSTOOD 99 POINTS	- 25 -
THE POOR	- 27 -
EVEN THEY CAN BE YOUR ENEMIES	- 27 -
DOUBTFUL FOOD	- 28 -
THE MU'MIN'S NATURAL GUIDE	- 29 -
THE CHASTE YOUTH	- 30 -
ADVICE FOR STUDENTS OF DEEN	- 33 -
THE BANKS OF RIBA	- 33 -
OUR HYPOCRISY	- 34 -
TORTURING ANIMALS	- 34 -
THE MAYYIT'S ESTATE	- 35 -
DON'T RUIN THEIR HAYA	- 41 -
MEDICAL COLLEGE?	- 45 -

THE RIBA SCHOLARS.....	- 45 -
ZAKAAT ON GOLD	- 48 -
HIJAAB FOR IN-LAWS	- 48 -
BROTHERS-IN-LAW	- 48 -
REJECTED DUAS	- 49 -
THE QUR'AAN – YOUR SHIELD	- 50 -
THE EVIL OF THE EVIL GLANCE.....	- 50 -
SIN TOO HAS GERMS	- 51 -
BALM FOR THE HEART	- 52 -
FIRM IN HER IMAAN	- 53 -
THE WORST ONES.....	- 53 -
DID YOU RECOGNIZE YOUR FATHER?.....	- 54 -
A SWEET WELCOME	- 54 -
AMR BIL MA'ROOF	- 55 -
DESTRUCTION	- 55 -
DEVIATION.....	- 55 -
QIYAAMAHA.....	- 56 -
RIZQ – ALLAH'S RESPONSIBILITY	- 56 -
ENGROSSMENT	- 56 -
DISTANT FUTURE	- 57 -
MAUT	- 58 -
HUMILITY FROM A DOG	- 59 -
A FEARFUL FITNAH	- 59 -
APING THE KUFFAAR	- 60 -
HOMES LIKE GRAVES.....	- 60 -

MUFTI TAQI'S ADVICE TO THE RIBA BANKS	- 61 -
GUEST	- 62 -
IBRAAHIM – KHALILULLAH	- 62 -
THE ORIGIN OF MANKIND.....	- 63 -
DECEIVING ALLAH?	- 65 -
THE HARAAM DISEASED BROILER CHICKENS – ARE WE THEN SAVAGES?.....	- 66 -
PUNISHMENT FOR EVEN UNINTENTIONAL ZULM...	- 68 -
ULAMA CORRUPTION.....	- 69 -
MUSJID TRUSTEES! ADVICE FOR YOU.....	- 70 -
THE ONLY SOLUTION	- 71 -
SLANDERED?	- 71 -
13 REASONS – WHY COMMERCIALY KILLED CHICKENS ARE HARAAM	- 72 -
A SIGN OF IKHLAAS	- 75 -
ILM AND AMAL	- 75 -
HALAAL FOOD	- 76 -
SECRET SINS	- 76 -
HARAAM AND MUSHTABAH	- 78 -
DISCORD – PRODUCT OF IGNORANCE.....	- 79 -
THE VACCINE PLOT	- 80 -
THE ABORTION CONSPIRACY	- 80 -
SECRET VIRTUES	- 81 -
REFLECT ON MAUT	- 82 -
FOUR DISEASES	- 83 -

GOING FOR HAJJ?	- 83 -
A MIRACULOUS REWARD	- 85 -
RESPITE FOR THREE DAYS	- 85 -
THE STRATEGISTS	- 87 -
ASSOCIATING WITH TRANSGRESSORS	- 87 -
FUNCTION OF THE ULAMA	- 88 -
ROTTEN CARRION “FOOD” AND CANCER.....	- 90 -
IMAAM ABU HANIFAH ON BID’AH	- 90 -
IMAAM ABU HANIFAH’S ADVICE	- 91 -
THE NOOR OF GREY HAIRS.....	- 91 -
WHAT IS TAQWA	- 92 -
CLOSURE OF THE HEAVENS AND EARTH	- 93 -
THE BEST DEED.....	- 94 -
FEMALES AND DRIVING	- 95 -
NOT DRIVERS.....	- 95 -
AMBUSH.....	- 96 -
THE NOBLEST JIHAAD.....	- 99 -
RABEE’ BIN KHAITHAM.....	- 100 -
THE ANIMAL HAS ROOH.....	- 101 -
YOUR GARMENTS	- 102 -
RIYA	- 103 -
SEVEN POSITIVES AND SEVEN NEGATIVES.....	- 104 -
WHO IS A MUKHLIS?.....	- 104 -
MORAL ADVICE ON A POLITICAL EXCURSION	- 105 -
THE JANAAZAH.....	- 106 -

ALLAH’S ELITE SLAVES	- 106 -
ACTS OF RUIN.....	- 107 -
APPRECIATE FIVE THINGS BEFORE FIVE THINGS .-	107 -
THE OPPORTUNITY OF WINTER.....	- 108 -
THE GRAVE	- 108 -
THE BITTER TASTE OF MAUT.....	- 108 -
A WISE MAN.....	- 109 -
THE CALL OF THE GRAVE.....	- 109 -
SHIELDS IN THE GRAVE.....	- 110 -
THE DEATH OF MALAKUL MAUT.....	- 110 -
A DESCRIPTION OF JAHANNUM	- 111 -
THE DOT IN THE MIRROR.....	- 114 -
TAHARAAH MASAA-IL.....	- 115 -
HAIDH AND NIFAAS.....	- 117 -
OBEDIENCE	- 119 -
FORGIVENESS FOR SINS	- 119 -

“THE UMMAH HAS FAILED”

Q.In the article I am sending you, the author, Anwar al Awlaki answering a question regarding the way of re-establishing the Khilafate states that the only way is by Jihad. He explains that the two Islamic movements, the Taliban and the Islamic Courts of Somalia, were on the right track, and that they did not fail. Their collapse was because the “Ummah had failed them”. He says: *“Both movements reached to power not through elections or debates but through war. They did not fall because they were failures but because the Ummah had failed them.”* Please comment.

A. While the author of the article has commented correctly regarding the initial success of the Taliban and the Islamic rule in Somalia, and the reason for their failure, he has no solution to offer. Hence, it is clear that he himself is in a quandary. He says that the two movements had failed “because the Ummah had failed them”. This is correct – “the Ummah had failed them”. So what is the solution? The author does not know despite the fact that Rasulullah (sallallahu alayhi wasallam) had provided the solution and left the solution in his Sunnah.

THE REQUISITE

If the Ummah had not failed, the two movements would have remained successfully in power to continue their Islamic rule and march according to the Shariah. It is thus evident that for the success and victory of any Islamic movement which has as its objective the establishment of the Khilaafat along the lines of the Sunnah, the essential requisite is that the *Ummah should not fail* those who spearhead the Islamic Movement. The author has conceded that the support of the Ummah is of fundamental importance for the acquisition of success. Minus such support, the Islamic movement fails to achieve the desired goal. It should thus

be clear that the Islamic movement cannot function successfully apart from the Ummah. It should be the Ummah. The Movement must in fact be the Ummah. But the Ummah is paralyzed by its multiple moral and spiritual diseases, hence it will always fail any Islamic movement regardless of the rectitude of the movement.

THE SABOTEURS

Thus, the way forward is to treat the maladies of the Ummah and transform it into an Islamic Ummah which will support and establish the Khilaafate. It is impossible for a small group of even perfect Mu'mineen to establish the Khilaafate and to impose the Shariah on a decadent, diseased and rotten Ummah. Now when the support of the Ummah is a requisite for the success of the Islamic movement, as the author concedes, then it logically follows that the struggles of the tiny Islamic movements are futile, for there will be no Ummah support. The entire Ummah is subservient to the way, law and culture of the kuffaar. How can the Shariah be imposed on a diseased Ummah whose members will sabotage any Islamic government imposed on it against its will? This is what has happened to the Talibaan and what is happening wherever small groups of Shariah conscious Mujaahideen are struggling. It is not the military might of the west that can defeat the Mu'mineen. The saboteurs are the diseased Muslims themselves. They are the ones who are destroying Islam. It is not the U.S.A. nor any other kaafir power which has the ability to destroy Islam.

THE UMMAH

The question is: Why did the Ummah fail to support the two Islamic Movements (the Taliban and the Somali Mujahideen)? What should be done to prevent the Ummah from failing? This is a conundrum for all the quack and quasi-reformers of the Ummah. The Ummah had failed the two Islamic movements because it (the Ummah) is corrupt, grovelling in kufr, bid'ah, shirk, fisq and

fujoor. How can such an Ummah stand up to uphold the Deen? How can such a putrefied Ummah hold aloft the Standard of Islam? How can Allah’s Nusrat be with such a degenerate Ummah which has turned its back on Allah Ta’ala? As long as the Ummah is not morally reformed and spiritually elevated it will always, not only fail those who head the Islamic movement, but will on the contrary, actively collude and aid the enemies of Allah against the Islamic Movement. This is what is precisely happening today. The entire Ummah (all the Muslim countries without a single exception) are actively colluding with the western kuffaar to destroy the Islamic Movements and Islam.

Another factor of tremendous importance is the state of the Islamic Movements themselves. These movements too are largely confined to slogans and an outward display of some facets of the Shariah. Success and victory are inextricably intertwined with the Sunnah in the way understood and practised by the Sahaabah. It is imperative to develop moral and spiritual fibre, and this is possible only by way of gaining Taqwa in the way demonstrated by the Sahaabah. Only then will the tables be turned.

TA’LEEM AND TARBIYAT

The solution is mass Ta’leemi and Tarbiyati programmes at all levels. How long will this take? Only Allah knows. Our obligation is to only make the effort. Allah Azza Wa Jal will decide. We have no ability to fix targets and present cut off dates, e.g. Tarbiyat for 10 years or a generation or two generations. That is entirely the prerogative of Allah Azza Wa Jal. He wroughts change and revolution in a minute. In a minute Allah Ta’ala enacts mighty upheavals. Overnight the Soviet Union collapsed, and it will be no surprise if the U.S.A. collapses overnight by Divine Command.

BADR

The author of the article in the main is correct, but he dwells in

confusion. He has no clear answer and solution for the Ummah. The Sunnah is to first create a morally and spiritually vibrant Ummah. When this has been achieved, then the domination of the Ummah will be automatically enacted by Divine command. Allah Ta'ala will then create the circumstances just as He had created the circumstances for Badr.

Badr was not enacted by the planning of Rasulullah (sallallahu alayhi wasallam) and the Sahaabah. It was an entirely unexpected event of confrontation in which Allah Ta'ala forced the Sahaabah against their will to fight the kuffaar. Badr was not a prepared Jihaad campaign. From the perspective of the Sahaabah it was quite fortuitous. It was an encounter for which they were totally unprepared and wholly inadequate. But in Allah's wisdom they were prepared and adequate because they had attained lofty moral and spiritual status.

As long as the Ummah does not glitter with the Sunnah, Muslims will remain the scum that they are today to be kicked about and humiliated by the western kuffaar.



ALLAH'S RAZZAAQIYYAT (PROVIDENCE)

The Mashaaikh say: "Our responsibility is to obey Allah Ta'ala as He has commanded us, and His responsibility is to feed us as He has promised."

Once Allah Ta'ala commanded Nabi Musa (alayhis salaam) to strike the ground with his Staff. As he struck the earth, a huge sea appeared. Allah Ta'ala ordered him to strike the sea. Musa (alayhis salaam) struck the sea with his Staff. The sea split into two, and on the exposed seabed there was a black stone the size of a human head. He was ordered to strike the stone with his staff. Hadhrat Musa (alayhis salaam) did so and the stone split into two. From inside the stone emerged a tiny worm in whose mouth was a blade

of green grass. The worm was reciting the *Tasbeeh* of Allah Ta'ala. In its recitation of the *Tasbeeh* the worm was saying: “*All praise is due unto Allah Who has never forgotten me and Who hears me at all times.*”

Allah Ta'ala said to Hadhrat Musa (alayhis salaam): “O Musa! This worm lives inside a stone at the bottom of the ocean.”

This episode illustrates the care, concern and the all pervading *Razzaqiyyat* of Allah Azza Wa Jal. Every creature's *Rizq* is preordained. It is the responsibility of Allah Ta'ala to feed every creature He has created. But most people doubt Allah's attribute of *Razzaqiyyat* hence they are not contented to pursue their *Rizq* within the bounds permitted by Allah Ta'ala, that is, within the confines of the Shariah.

When the choice is between a halaal and haraam/mushtabah (doubtful) way, most people choose the latter because of the deception of gaining much more quicker. But they are deluded. The unlawful way is part of the worldly trial which they have to overcome by *mujahadah* (struggle) against the dictates of the nafs which always desires the ways and means which are haraam and doubtful. Due to extreme deficiency of Imaan people fail to understand that the haraam/doubtful ways of earning will not increase their *Rizq* by a cent nor will they earn a cent less if the halaal method is selected. Rasulullah (sallallahu alayhi wasallam) said:

“Rizq is sealed and the one of greed is deprived.”



HURTING RASULULLAH (sallallahu alayhi wasallam)

“When a person becomes negligent with regard to the Commands of Allah Ta'ala, it leads to ultimate abandonment which ushers him into the *saff* (row) or camp of shaitaan. He is thus separated from the Camp of Rahman (Allah, The Merciful One). He

therefore causes pain to Rasulullah (sallallahu alayhi wasallam).” –
Idhwaa-ul Bayaan



A TRUE MU'MIN

“A true Mu'min is one who is not oblivious (*ghaafil*) of his nafs. His heart constantly investigates his conditions and he guards his time. It is by virtue of such people that Allah Ta'ala wards off calamities from the earth. The Mu'min is not careless regarding the slightest deficiency. A little carelessness culminates in considerable carelessness. The slave of Allah will not taste the sweetness of Imaan as long as he does not abstain from haraam; moral corruption; adheres to Knowledge; reforms his deeds; accepts admonition with his heart; cultivates a truthful tongue; deals correctly with people in their affairs; and, acquits himself with sincerity in all his affairs with Allah Ta'ala. – *Idhwaa-ul Bayaan*



DESTRUCTION OF SANCTITY

Hadhrat Ja'far Saadiq (rahmatullah alayh) said: “*Hurmaat (Acts of Sanctity)* follow one another (i.e. they are inter-linked). He who destroys the sanctity of Truth, has destroyed the sanctity of Mu'mineen. He who destroys the sanctity of the Mu'mineen, has destroyed the sanctity of the Auliya. He who destroys the sanctity of the Auliya has destroyed the sanctity of Rasulullah (sallallahu alayhi wasallam). He who has destroyed the sanctity of Rasulullah (sallallahu alayhi wasallam) has destroyed the Sanctity of Allah Azza Wa Jal. He who has destroyed the Sanctity of Allah Azza Wa Jal has entered into the camp of the evil ones. The noblest attribute

is to guard the *Hurmaat*. He who eliminates the importance of the *Hurmaat* from his heart will become oblivious of the *Faraaidh* and *Sunan*.”.



TAHAAWUN

Tahaawun literally means to be unconcerned, careless and negligent. *Tahaawun* with any act of the Deen is a grave danger for the safety of Imaan. In *Tuhfatul Muhtaq* it is mentioned: “*Tahaawun (with Deeni issues) leads to kufr just as sin desires kufr.*”

Hadhrat Abdullah Ibn Mubaarak (rahmatullah alayh) said: “He who is careless with the *aadaab (etiquettes of an ibaadat)* will be deprived of the *Sunan* (Sunnat acts). He who is careless regarding the *Sunan* will be deprived of the *Faraaidh*.”



SIGNS OF A BEAUTIFUL MAUT

Taufeeq to render good deeds is a sign of the bounty of a beautiful Maut. It is said in the Hadith: “When Allah Ta’ala desires goodness for a person, He sends an Angel to that person one year before his Maut. The Angel exhorts him to do acts of virtue. He thus dies with goodness. People then praise such a person who has died in this manner.

When the time of his Maut arrives, he sees the bounties which Allah has prepared for him. He thus desires to attain those bounties. At that moment he loves to meet Allah, and Allah loves to meet him.

When Allah wills evil for a person, He appoints for that person a shaitaan one year before his death. This shaitaan deceives and

misleads him. He then dies in the worst of states. May Allah Ta'ala save us.



ELIMINATION OF IMAAN

Imaan is snatched away at the time of Maut from three types of persons:

- One who persists in bid'ah
- One who makes haraam lawful (halaal).
- One who claims that he has a *haal* (a spiritual state) with Allah whilst he has no such *haal*.



HUNTING

Hunting for sport is not permissible. Rasulullah (sallallahu alayhi wasallam) said: *“Do not make a target of anything in which there is Rooh (soul/life).”* He also said: *“On the Day of Qiyaamah, the bird which was killed for sport will complain against its killer, and say: ‘O my Rabb! This person killed me for sport. He did not kill me for any benefit.’ ”* Nabi Isaa (alayhis salaam) had cursed a hunter. Hunting and fishing for sport and passing the time are not permissible. They are among the major sins. Allah Ta'ala did not create *insaan* to waste his time in futility and to commit *zulm* on creation. The life of animals may be taken only with valid Shar'i justification.



BE A TRAVELLER!

Rasulullah (sallallahu alayhi wasallam) offered the following naseehat to Hadhrat Aishah (radhiyallahu anha): *“O Aishah! If you intend linking up with me (in Jannat), then content yourself with provisions like a traveller on horseback” (i.e. just sufficient for the journey); beware of the company of the wealthy; do not regard any garment as old (and unfit for use) as long as you have not patched (and worn) it”*



ZAKAAT ON MEDICAL INSURANCE PREMIUMS

Q. Is Zakaat payable on the money which is paid to a medical insurance scheme?

A. A medical insurance company/scheme divides the insured person's premiums into two categories. Up to 25% of the premiums is held in a savings account for the insured person (the member who pays). The savings account is called MSA (medical savings account). The MSA differs from a conventional savings account in a bank in that one has control over the money in one's savings account in the bank. The money could be withdrawn at any time and in any amounts. Regarding the money in the MSA, the insured person has no control. He is not allowed to withdraw cash from his money in the MSA.

The money in the MSA is used only for paying the medical expenses of the insured member. If at the time of terminating his membership, there happens to be a credit balance in the MSA, then the member is refunded in cash. So while he has no control over his money in the MSA during the subsistence of the medical insurance contract, he nevertheless is its owner, and temporary suspension of his control is by voluntary agreement with the

medical insurance scheme.

Since the money remains in his ownership, Zakaat is Waajib. Those who have already fallen in the trap of these haraam schemes, should annually ascertain their credit balance in the MSA and pay Zakaat on it.

As far as the other 75% (the lion's share) of the premiums is concerned, the ownership of the insured person is extinguished. This 75% no longer remains his property. Ownership is transferred to the medical scheme by virtue of the mutual contract between the medical insurance scheme and the insured person. No portion of this 75% is ever refunded to the member. There is therefore no Zakaat on the 75% of the money he has lost.



DISGUIISING THE MSG POISON

Conscious of the harmful MSG poison in their products, manufacturers conceal and disguise this ingredient with a number of different chemical names. The following is a list of the deceptive names for the MSG poison: Monosodium Glutamate, hydrolyzed vegetable protein, hydrolyzed protein, hydrolyzed plant protein, plant protein extract, sodium caseinate, calcium caseinate, yeast extract, textured protein (including TVP), corn oil autolyzed yeast, hydrolyzed oat flour.

The following are food additives that generally contain MSG: malt extract, stock, seasoning, malt flavouring, flavouring, spices bouillon, natural flavours/flavouring broth. The following food additives may contain the MSG poison: carrageenan, enzymes, soy protein concentrate, soy protein isolate, whey protein concentrate. (MSG: Nicotine for Food by Dr. Ralph Wilson)



THE MSG POISON

Most processed foods contain the MSG poison. Research has established the danger to health posed by MSG (monosodium glutamate). “As little as two tablespoons of it (MSG) has been shown to cause epileptic convulsions and death in animals such as dogs. MSG is a highly reactive amino acid. It is used by scientists in studies to purposely cause death to areas of the brain and it is fed to rodents to make a strain of obese and pre-diabetic subjects. MSG is classified as a neurotoxin, too much of it introduced to the brain can cause rapid cell death. It is this kind of destruction that John Erib states is the cause of ADHD and Autism.

“When a woman becomes pregnant, the placental barrier is not fully formed in the first month of fetal development. The chemicals the mother eats can go directly to the developing child. The glutamate stimulates rapid growth in the brain, creating ADHD symptoms..... Women are being exposed to a major toxin that can cause irreparable damage to their child even before they discover they are pregnant.”

“MSG has been hidden in food ingredient lists as hydrolyzed vegetable protein, autolyzed yeast extract, soy protein isolate, and many other names. Every year the amount of this substance hidden in foods rises astronomically. Just because the name MSG does not appear on the label does not mean that the food does not contain the excitotoxin glutamate.”

“John Erb, author of the book, *The Slow Poisoning of America*, believes that MSG is the food industry’s equivalent of Nicotine. When ingested by human test subjects MSG directly affects the pancreas, stimulating it to triple its standard output of insulin.....The pancreas becomes so out of control that the body starts producing killer T-cells to shut it down.”

“Is it any wonder why diabetes, obesity and lethargy in our children are at an all time high? Junk foods, processed foods, even school foods are laced with large amounts of glutamates. Too

much glutamate in the brain over excites the neurons until they die. Many people who suffer from chronic headaches and migraines can trace their trigger to eating too much MSG.”

(Reproduced from Global Intelligence Review)



MSG POISON HARAAM

One of the factors of *hurmat* (prohibition) according to the Shariah is *Dharar* (Harm). Poison is *haraam* on account of the harm. Sand is *haraam* for eating despite its purity. Numerous pure substances are *haraam* for eating although they are *taahir* (pure). Since the poisonous effects of the chemical MSG has been authoritatively confirmed, it will not be permissible to consume so-called foods containing this poison.



FOUR ABHORRENT ACTS

Four acts are most abhorrent to Allah Ta’ala.

- A. Fiddling and fidgeting in Salaat.
- B. Futile talk while reciting the Qur’aan Majeed.
- C. Sexual intercourse while fasting.
- D. Laughing in the Qabrustaan (graveyard).



EVIL ULAMA

Rasulullah (sallallahu alayhi wasallam) said:

“The one who imparts *Ilm* to a person who is not fit for it, is like one who garlands swines with diamonds, pearls and gold.”

These are the words of Rasulullah (sallallahu alayhi wasallam). Two sets of persons are severely castigated in this Hadith:

Asaatizah (Deeni Teachers) and Talaba (students). An Ustaadh who imparts Ilm, i.e. higher *Ilm*, to persons who lack the ability and attributes for bearing this sacred *Amaanat*, is compared to a person who garlands pigs with necklaces of diamonds, pearls and gold. The student with corrupt motives is likened to a swine, and the Ustaadh to a man who garlands the swine with a priceless necklace.

AMAANAT

The Muhtamim and Asaatizah of a Madrasah have a great, delicate and sacred *amaanat* to fulfil. Their mission is not to ensure that the Madrasah boasts of a huge student roll. It is the incumbent obligation of the Muhtamim and Asaatizah to strive to produce Ulama in the meaning of the Qur’aan. Allah Ta’ala states: “*Verily, of the servants of Allah, only the Ulama fear Him.*”

In this era, the emphasis is on *zaahiriyyat* (external and superficial accomplishments) such as ability to speak and write Arabic and ability to speak in public. The *Baatin* (spiritual dimension) of the Deen and Ilm has been totally forgotten or ignored. There is no emphasis in the Madaaris on *Islaah of the Nafs* (moral reformation). Hence, by far and large, the products who emerge from the portals of the Madaaris are grossly deficient in *Ilm* and totally bereft of *Akhlaaq-e-Hameedah*. They lack understanding of the elevated rank of *Ilm*. They, therefore, hanker after the scraps of paper which kuffaar universities dole out as ‘certificates of qualification’.

ILM-E-DEEN

It is the bounden duty of the Muhtamim and Asaatizah to impress the superiority and elevated status of *Ilm-e-Deen*, and the gross inferiority of the type of university education which the ‘asses’ (*this is the Qur’aanic epithet for these molvis*) and the ‘swines’ (*this is the Hadith’s epithet*) pursue after they have

completed their stint at Madrasah. It is imperative to inculcate in the Talaba an aversion for the scrap ‘knowledge’ which the *fussaaq* and *fujjaar* impart. Just as Imaam Abu Hanifah (rahmatullah alayh) would create an aversion for the *mansab of qadha* (judicial posts), so too should an aversion for kuffaar education be embedded in the hearts of the students.

DERANGED

Those Madrasah products who so despicably seek to augment their Madrasah-knowledge with the haraam ‘islamic courses’ offered by kuffaar secular institutions are spiritually and mentally deranged. They have lost their Imaani bearings and are incapable of differentiating between Haqq and Baatil. No naseehat will benefit them. In the words of the Qur’aan Majeed, they are worse than the dumb animals. It is therefore of imperative importance, that the authorities at Madaaris, see and understand the threat to the Deen which these deviates and slaves of the nafs are posing. It is the Waajib obligation of the Asaatizah in the Madaaris to address this evil development among their students.

If these slaves of western culture refuse to heed admonition, their Asaatizah should openly sever all relationship with them. At the same time it is Waajib to endeavour that the present crop of students still in the Madaaris gain a proper understanding of the value and lofty status of Deeni Ilm so that they do not follow the ‘asses’ to bring disrepute to the Deen and humiliation on themselves by subordinating their *Ilm of Nubuwwat – Ilm-e-Wahi* – to the carrion of this *dunya*.



LAUGHTER? CRY MUCH!

Abdul Azeez Bin Abi Rawwaad (radhiyallahu anhu) narrates:

“Jokes and laughter became frequent among the Sahaabah of Nabi (sallallahu alayhi wasallam).” Therefore, Allah Ta’ala revealed: *“Has the time not arrived for the hearts of the Mu’mineen to submit to the Thikr of Allah and to the Truth which has been revealed? They should not become like those who were given the Kitaab before. Then a long time lapsed and their hearts hardened. Numerous of them are flagrant transgressors.”*

Hadhrat Aishah (radhiyallahu anha) narrates that once when Rasulullah (sallallahu alayhi wasallam) entered the Musjid he found some Sahaabah laughing. His mubaarak face reddened with anger. Removing his shawl from his face, he said: *“Are you laughing while your Rabb has not affirmed that you are forgiven? Regarding your laughter, Allah Ta’ala has revealed the aayat (mentioned above).”*

The Sahaabah, full of remorse, asked: “O Rasulullah! What is the compensation for our laughter?” Rasulullah (sallallahu alayhi wasallam) said: *“Cry as much as you had laughed.”*

Once Hadhrat Umar Bin Abdul Azeez (rahmatullah alayh) said to a group of people: “Make incumbent on you the fear of Allah, The One Who has no partner. Beware of joking, for verily, it causes revulsion and breeds enmity. Sit with the Qur’aan. Recite and discuss it.”

Rasulullah (sallallahu alayhi wasallam) said: “Laughter kills the heart.” These narrations do not prohibit smiling and always maintaining a cheerful face when meeting people. Laughter and unedifying jokes create hardness in the heart and forgetfulness of Allah Ta’ala. In contrast, a cheerful and a smiling face is a virtue commanded by Rasulullah (sallallahu alayhi wasallam). He said: *“You can never suffice with your wealth for people. Therefore be sufficient for them with a cheerful face and a good character.”*



LAUGHTER

“Laughter in the Musjid will be darkness in the grave.”

“Laughter which angers Allah, is the laughter when a man speaks drivel and falsehood to entertain people.”



THE HEIRS

Rasulullah (sallallahu alayhi wasallam) said: “Whoever deprives an heir of his inheritance, Allah will deprive him of his inheritance of Jannat.”



THE TONGUE AND THE HEART

Hadhrat Hasan Basri (rahmatullah alayh) said: The tongue of a Wiseman is behind his heart. When he wishes to say something, he refers to his heart. If it is beneficial, he will state it, and if it is futile, he will refrain from it. The heart of a jaahil is at the end of his tongue. It does not refer to his heart. He says whatever comes to his tongue.



THE BEARER OF THE QUR’AAN

Hadhrat Abdullah Ibn Mas’ood (radhiyallahu anhu) said:

“The Bearer of the Qur’aan should be recognized by his night when people are asleep; by his day when people are eating; by his grief when people are enjoying themselves; by his crying when people are laughing; by his silence when people are speaking; by his reflection when people are swaggering in deception. The

Bearer of the Qur’aan should be one who is always crying and full of grief. He should be tolerant, wise and silent.”

The Bearer of the Qur’aan is the Aalim of the Haqq about whom the Qur’aan Majeed says: “*Verily, only the Ulama of Allah’s servants fear Allah.*”

Every man of knowledge who reflects on the attributes of the Ulama mentioned by Hadhrat Abdullah Ibn Mas’ood (radhiyallahu anhu) will be able to understand the level of corruption in which he is mired.



ZULM

“There are three kinds of zulm (oppression). Zulm which Allah does not forgive. Zulm which Allah forgives, Zulm which Allah does not leave (unpunished). The zulm which Allah does not forgive is shirk. The zulm which Allah forgives, is the zulm (of sins) between people and Allah which they inflict on themselves. The zulm which Allah does not leave unpunished is the oppression of people on people.” (Hadith)



INTER-FAITH TRAP OF KUFR

One of the greatest conspiracies of this century to undermine and destroy Islam is the *Inter-Faith Dialogue* scheme and trap which has already ensnared many molvis and sheikhs all over the world. Instead of honouring their Office of *Waraathat-e-Nubuwwah* (being the representatives of the Nabi) by engaging in Da’wat, Tableegh, and Amr Bil Ma’roof, Nahy Anil Munkar, the ‘scholars’ masquerading as ulama have become cogs in the conspiratorial machinery of the kuffaar. Instead of Calling others to the Deen, the

molvis and sheikhs entrapped in the Inter-Faith shaitaani web of futile and destructive ‘dialogue’, have in reality abandoned their mission of Da’wat and Tableegh. They themselves have become the victims of listening to and digesting the kufr and baatil which the kuffaar inter-faithers din into their ears at the hybrid and baatil sessions of joint ‘tableegh’ – propagation of all religions of baatil together with a smattering of watered down Islam from the same platform.

Instead of forceful and explicit presentation of the Haqq of Tauheed, the inter-faith ‘scholars’ are constrained to compromise with baatil with their silence and tolerance of the doctrines of kufr and shirk. The Qur’aan commands Tableegh of Tauheed in unambiguous terms. This command envisages straight talk – informing the kuffaar of their error and the fallacy of their doctrines. While Islam tolerates human beings of different religious persuasions and while coexistence with them on friendly terms are part of Islam’s moral code, Islam shows no tolerance whatsoever for their doctrines of shirk and kufr.

There is not the slightest iota of compromise on doctrinal issues. And, it is Waajib for the Muballigh to inform his audience of the *butlaan* (falsehood) of their corrupt beliefs. It is Waajib for the Muballigh to inform his audience that salvation is inextricably interwoven with Islam, and that whoever departs from this world without Imaan is destined for everlasting perdition in the Fire of Jahannum.

Commanding proclamation of the unadulterated Truth of Tauheed, the Qur’aan Majeed says:

“Say: ‘O People! If you are in any doubt regarding my Deen, then (know) that I do not worship the (false gods) which you worship besides Allah. But, I worship Allah, He Who gives death to you, and I have been commanded to be among the Mu’mineen. And, that I direct your attention to the Straight Deen (of Islam). (Therefore) do not be among the Mushrikeen. Do not worship besides Allah such (false gods) which can neither benefit nor harm

you. If then you do so, then verily you are among the transgressors.”

(Surah Yoonus, Aayaat 104 – 106)

Participation in Inter-Faith Dialogue is haraam. Participation in this conspiracy is to aid the evil process of digging at the foundations of Islam.



JANNAT OF THE GRAVE

After Hadhrat Sufyaan Thauri's death, someone saw him in a dream, and asked: "How did you find the fear and loneliness of the grave?" Hadhrat Sufyaan Thauri said: "Allah Ta'ala had made my grave like a lush garden of Jannat." Another person in a dream saw the Rooh (Soul) of Hadhrat Sufyaan Thauri fluttering from one tree to another in Jannat. He asked: "Hadhrat, why was this lofty rank bestowed to you?" Hadhrat Sufyaan replied: "On account of piety".



THE QABR

Hadhrat Sufyaan Thauri (rahmatullah alayh) said: "He who always remembers the Qabr will find it to be from among the gardens of Jannat, and he who forgets the Qabr, will find it to be one of the terrors of Jahannum.



THE MISUNDERSTOOD 99 POINTS

According to Imaam Abu Hanifah (rahmatullah alayh) if there are

99 points of kufr and one point of Imaan, a man should not be branded a kaafir. This statement has been misunderstood by even molvis. This statement does not apply to *Sareeh (explicit)* acts and statements of kufr. The meaning of Imaam Abu Hanifah's statement is not the acceptance of 99 beliefs of kufr. It never means that a kaafir or a person who has 99 beliefs of kufr and one belief of Imaan should be proclaimed a Mu'min.

Consider the following example: A man subscribes to the following beliefs:

1. He believes in the Christian doctrine of trinity.
2. He believes in the Hindu doctrine of reincarnation.
3. He believes that Hajj is no longer Fardh.
4. He believes that Zakaat is out-dated and modern taxation is a better substitute.
5. He believes that Muhammad (sallallahu alayhi wasallam) was a Nabi, but there will be Prophets after him.
6. He believes that Mirza Gulam Ahmad of Qadian was a Nabi.
7. He believes that all religions, even Buddhism and Hinduism in their present idolatrous forms are true paths leading to Allah Ta'ala.
8. He believes that the present bible and Jewish scripture are the true Injeel and Tauraah revealed to Nabi Isaa (alayhis salaam) and Nabi Musa (alayhis salaam).
9. He does not believe in Resurrection and Qiyaamah
10. He performs the five daily Fardh Salaat facing the Qiblah.

Is this man a Muslim? This person is a notorious kaafir. His 1% of 'Imaan' (performing the five Fardh Salaat) will not save him from the everlasting perdition of Jahannum. No one will accept this person to be a Muslim solely on the basis of performing Salaat.

If a person subscribes to 99% of Islam but has in him just 1% of *Sareeh Kufr*, he will be branded a kaafir. Thus, despite believing in all the fundamentals of Islam and accepting all the practices of the Deen, a man who does not believe in the Finality of the Nubuwwat of Rasulullah (sallallahu alayhi wasallam), or he does not believe

in Qiyaamah, or he does not believe in the five daily Salaat, then notwithstanding his 99% of 'Islam', he will be proclaimed a kaafir.

The misunderstood statement of Imaam Abu Hanifah (rahmatullah alayh) applies to an ambiguous statement uttered by a Muslim. If out of 100 possibilities of the statement being kufr, there is just one valid possibility of this statement not being kufr, then he will be given the benefit of doubt and he will not be labelled a kaafir. Most people have misunderstood this statement.



THE POOR

Once Rasulullah (sallallahu alayhi wasallam) said to Hadhrat Aishah (radhiyallahu anha): "O Aishah! If you desire to live with me in Jannat, then associate with the poor and refrain from the company of the wealthy."

Hadhrat Fudhail Bin Iyaadh (rahmatullah alayh) narrated that a Nabi once supplicated to Allah Ta'ala: "O Allah! How shall I know that you are pleased with me?" Allah Ta'ala revealed to him: "The sign of My Pleasure is the pleasure of the Fuqara and Masaakeen. If they are pleased, then understand that I too am pleased with you, and if they are displeased with you, then remember that I too am displeased with you."



EVEN THEY CAN BE YOUR ENEMIES

Allah Ta'ala says in the Qur'aan Majeed: "*From among your wives and children are your enemies. Therefore, beware of them.*" In another verse, Allah Ta'ala says: "*O People of Imaan! Do not allow your wealth and your children to divert you from the Thikr of Allah.*"

Hadhrat Abu Sulaimaan Daaraani (rahmatullah alayh) and Hadhrat Ibn Abil Hawaari (rahmatullah alayh) narrated that some Auliya were discussing the advantages and disadvantages of marriage. Finally they concluded that a man should get married because this is the Sunnah of Rasulullah (sallallahu alayhi wasallam). However, one should ensure that the wife and children do not divert one from the Path of the Deen. If the family becomes an impediment for the remembrance of Allah Ta'ala and obedience to Rasulullah (sallallahu alayhi wasallam), then the wife and children will be the medium for one's destruction.



DOUBTFUL FOOD

Once a group of Sayyids visited Hadhrat Ahmad Harb (rahmatullah alayh). He received the guests with great honour. While Hadhrat Ahmad Harb was entertaining his guests, his son passed by with some friends near to the guests in a very shameful manner. He was playing a guitar and singing. Hadhrat Ahmad Harb was extremely embarrassed by the behaviour of his son. He said to the guests: "Overlook the disrespectful conduct of this child. My neighbour was the friend of the king. The king had sent some food to my neighbour. On his insistence, I also ate of the food. That food was mushtabah. My son was conceived that very night."

Haraam and Mushtabah (Doubtful) food has far reaching consequences on the morality of the consumer. Hadhrat Abdullah Ibn Mubaarak (rahmatullah alayh) said that abstention from one mushtabah dirham (a silver coin) is superior to contributing 600,000 dirhams to charity. A person who is careless of the food he ingests shall not attain the ranks of piety.



THE MU'MIN'S NATURAL GUIDE

Rasulullah (sallallahu alayhi wasallam) said: “*Sin is that which agitates your nafs (conscience), and you dislike people becoming aware of it.*”

The intrinsic capacity of the conscience agitating in human beings in general, whether Muslim or non-Muslim, is a natural guide for steering man along the path of rectitude. This capacity has been eliminated almost in entirety in non-Muslims due to the aberration of kufr. As far as the people of Imaan are concerned, this inherent capacity which enables the Mu'min to distinguish between Haqq and Baatil, vice and virtue, right and wrong, is alive and functioning in different degrees of efficacy. Those who have adopted a kuffaar lifestyle of immorality in total forgetfulness of the purpose of life and the reality of the Aakhirah, suffer very little pangs of conscience when they indulge in haraam and baatil – in fisq and fujoor.

Muslims who have not smothered into extinction their intrinsic conscience with sin and transgression, will always be guided by the intrinsic spiritual guidance of their conscience. When the *Baatin* (the soul) is constantly polished with Thikrullaah and obedience, the Mu'min's conscience is alive, diligent and vibrant. Whenever anything is in conflict with the Shariah, the conscience of the Mu'min immediately recoils, becomes agitated and sends up warning signals. Thus a person says: ‘It bothers my conscience’. This internal agitation is a wonderful bestowal of Allah Ta'ala. By means of this inner warning light which glows when confronted by *haraam*, *mushtabah* and *baatil*, the Mu'min is able to save himself from the calamity of transgression and Allah's Displeasure.

If the conscience has been kept alive and radiant, then even if a Mu'min is unaware of the *mas'alah*, whether an act is permissible or not or whether it is doubtful or futile or worthy of abstention or participation, he will be rightly guided by his conscience even if he does not submit the act for rumination. The agitation of the

conscience is an automatic reflex action. The Rooh (Soul) is a lofty spiritual substance of the highest worth. If it has not been darkened and corroded with spiritual pollution, it will necessarily agitate at something which is negatory of *roohaaniyat* (spiritualism), or in conflict with the Shariah or futile and of no benefit.

Now when the conscience agitates and there is no spiritual guide or a true Aalim who could guide one, the agitation of the conscience will be a sufficient yardstick for gaining a fatwa. Hence, Rasulullah (sallallahu alayhi wasallam) said: “*Seek a fatwa from your heart.*” A healthy heart adorned with the attributes of Imaan will not fail to transmit the correct fatwa to save one from indulgence in acts which are negatory of Allah’s Pleasure. So if your conscience tells you that an act is haraam or mushtabah, and you are unable to obtain the advice of a true Aalim, then do not extinguish the light of guidance and the fatwa of your heart. If you have no nafsani agenda to pursue, the fatwa of your heart will always be correct.



THE CHASTE YOUTH

Hadhrat Ahmad Bin Saeed (rahmatullah alayh) narrated the following episode which is a sombre *naseehat* for those involved in evil:

“In Kufah in our locality there lived an extremely handsome youth. In addition to his physical handsomeness, he was exceptionally pious. He devoted all his time to ibaadat. At all times he was in I’tikaaf in the Jaami’ Musjid. His moral character was impeccable. One day a very beautiful woman set eyes on him while he was on his way to the Musjid. Immediately she was captivated by his handsomeness. She fell madly in love with him. For many days thereafter, this woman did not gain the opportunity

of revealing her love to this young *Aabid* (worshipper).

One day while the youth was on his way to the Musjid, the woman ventured into the road and blocked his path. She said: "Before you proceed listen to me, then do as you please." The youth did not respond. He brushed past her and continued walking to the Musjid. On his way back from the Musjid, the woman again stood in his path. When the youth neared her, she attempted to say something, but the man spoke: "This is a place of suspicion. I do not want anyone to see me standing here with you. (*Rasulullah – sallallahu alayhi wasallam – had said: 'Stay away from places of suspicion.'*) Move out of my way."

The woman said: 'By Allah! I am well aware of your status. I also do understand that meeting in this way is a cause for suspicion. Nevertheless, I have to say that my heart and every limb of my body are in love with you. Only Allah Ta'ala will decide this matter between us.'

The youth, without responding, silently left for his home. At home he decided to engage in Nafl Salaat, but his heart was in a state of agitation. He sat down to write a letter to the woman. After he completed the letter, he went outside and saw the woman standing in a trance-like state in the same place where he had left her. He threw the letter in her direction and quickly went into his home.

The woman opened the letter and read:

"O woman! You should understand that when a bandah (slave of Allah) commits an act of transgression, Allah Ta'ala overlooks it. When the slave commits the same crime a second time, Allah Ta'ala again overlooks it. But, when he repeatedly indulges in the same sin, then Allah Ta'ala unleashes His Wrath which makes all creation shudder with fear. Who can bear Allah's punishment? Who can bear His Displeasure? Present yourself in the Court of Allah Who is the Creator of all the worlds. Submit yourself to This Mighty Being. Cultivate love for Him Alone. He is eternal."

Many days after she had received this letter, the woman once

again stood in the road. The youth seeing her, turned to return to his house, but she called: ‘Do not go back. This is my last meeting. She recited some heartrending poetry, then said: “Now give me some *naseehat* (advice).” The youth said: “My only advice for you is – save yourself from your own desires and at all times reflect on the aayat: *“It is He (Allah) Who possesses your souls during the night time, and He is well aware of what you commit during the day time. Then He resurrects you during the day, so that the appointed time is completed.”* He is aware of the stealthy glances of the eyes and that which the breasts conceal.”

The youth departed. The woman remained standing, shedding tears profusely for a long time. Then she too went away and engrossed herself in ibaadat. After a short while she departed from this worldly realm with her Imaan intact.”

According to the Hadith, on the Day of Qiyaamah, when there will be no shade, but the shade of Allah’s Arsh, chaste and pious young men will be honoured to be in the Shade of Allah’s Throne. Besides Divine Love, all other types of love are artificial. Illicit love for the opposite sex is a great calamity. Only if the limits of the Shariah are observed will one be saved from this calamity. Only taqwa can protect the moral purity and chastity of those who suffer the misfortune of becoming enmeshed in this kind of artificial love.

Rasulullah (sallallahu alayhi wasallam) said: *“Whoever falls in love and maintains his (or her) moral purity, then dies, verily, he (or she) attains shahaadat (martyrdom).”* For the acquisition of this lofty rank, moral purity and chastity are essential. Moral purity is purity of the eyes, the limbs and even the mind. The grief of this calamity should be borne with Thikrullah and suppression of the inordinate dictates of the carnal nafs.



ADVICE FOR STUDENTS OF DEEN

Coexistence between the Noor of Ilm and evil glances is a rational impossibility. The pollution of a haraam gaze corrodes the baatin and repels the Noor of Ilm. This Noor does not settle in a Baatin which is soiled by moral pollutions. Among the worst of such pollution and most damaging for the acquisition of Noor-e-Ilm and Noor-e-Fahm, is the gaze at a na-mahram. Even mental pollution caused by carnal fantasizing repels the Noor of Ilm and even harms the zaahiri dimension of Ilm.

The harm of evil glances is more destructive for the Huffaaz. The Qur'aan Majeed is pure Divine Noor. Haraam gazes and lustful contemplation corrupt and weaken the memory of the Haafiz. Evil gazes at ghair mahrams have led to even the disappearance of the entire Qur'aan from the polluted heart and memory of the Haafiz. Allah Ta'ala snatches away His glorious Kalaam from hearts soiled by moral pollution.



THE BANKS OF RIBA

The smokescreen of '*Shariah Compliance*' is not exclusive with Albaraka Bank. Every so-called Islamic bank in the world is a *Riba* bank of the capitalist order. The Islamic designations attached to the deals offered by these banks are all haraam *riba* products. In most cases these transactions are financially speaking worse than the *riba* products offered by the conventional non-Muslim capitalist banks. Mercenary muftis, sheikhs and molvis hired by the banks have perpetrated massive deception to ensnare the Ummah into the webs of *Riba* which are marketed as '*shariah-compliant*'.

Not a single deal offered by these so-called 'Islamic' banks is compliant with the Shariah. In fact, the cliché, '*shariah-compliant*'

is a new expletive which is abhorrent to the Shariah. It is a term which signifies falsehood and deceit. Wherever they happen to operate, they are haraam *Riba* banks. It is not permissible to invest in these *Riba* banks. If circumstances constrain the operation of banking accounts, the lesser of the evils is the conventional non-Muslim bank.



OUR HYPOCRISY

Hadhrat Shafeeq Bin Ibraaheem (rahmatullah alayh) said:

“While people profess four things, they act in conflict with these things:

- a) Everyone professes to be the slave of Allah, but his deeds testify that he is not anyone’s slave nor does he have a master.
- b) Everyone acknowledges that Allah is the Sole Raaziq, but without wealth he has no peace of mind.
- c) Everyone knows and says that the Akhirah is better than this world, yet he is night and day engrossed in the pursuit of wealth to the extent of effacing his perception of halaal and haraam.
- d) Everyone acknowledges that death is an absolute certainty, but his deeds are like one who believes that he will not die.”



TORTURING ANIMALS

Slaughter of the Innocent by Hans Ruesch is an eye-opener. It assists one to understand the insanity of the brutal savages who torture human beings. It allows us to conclude that Satanism has

driven to insanity the minds of men such as Bush and his henchmen. It is a book to read.

“*Slaughter of the Innocent* is meant to shock, is a massive blow in the struggle to prevent the senseless torture of millions of animals in laboratories all over the world ... torture that is carried out in the name of ‘human progress’.

Animals and birds are blinded by acids, submitted to repeated shocks, poisoned, inoculated with diseases, disembowelled, frozen, starved, and amputated internally and externally. There can be no doubt of the massive suffering humanity is inflicting.

This shattering breakthrough book does more than merely detail the torture deliberately inflicted on defenceless, innocent animals. It shows how the spread of vivisection has been possible only through a conspiracy of secrecy and deception. It shows how you can help stop the torture and senseless killing now.” (*Publishers Weekly*)



THE MAYYIT'S ESTATE

The custom which is universally prevalent after burial of the mayyit (deceased) is involvement in futility and even frivolity. The family members assemble at the home of the deceased for some feasting, crying, perhaps even wailing, discussing the exploits of the mayyit, and some even for *gheebat*. In the variety of activities in which the family members engage, the first and foremost *Waaajib* act commanded by the Shariah is disregarded with wanton neglect and even disdain. Attendance to the estate – the assets – of the mayyit is not accorded the least bit of attention although this is the first compulsory obligation after burial.

This neglect perpetrated by 99.9% of the people invariably leads to misappropriation of the mayyit's assets, usurpation, defrauding, and denial of the correct shares which Allah Ta'ala has

apportioned for the heirs. In almost all cases of such flagrant disregard of the Shariah's command, the consequences are heart-rending and vile in the extreme. After some time has lapsed without proper accountability and division of the estate in accordance with the Shariah, the heirs – brothers and sisters – mother and children – aunts and uncles, etc become life-long enemies, each one accusing the other of having usurped his/her rightful share of inheritance.

The prime culprits usually in fiascos of this type are the mayyit's sons who operate and manipulate the mayyit's business and assets as if they are the sole owners. Nothing is recorded. No agreement is made with the other heirs. The daughters are generally ignored, and the sons continue with the business as if they have become the sole owners. The estate is allowed to drag on indefinitely until ultimately the issue becomes confrontational. Then commences the long uphill battle of acrimony, accusation, counter-accusation, even violence and kuffaar-court actions to resolve an Islamic issue with kuffaar law. When this stage of corruption is reached, the adversaries, despite professing to be faithful Mu'mineen, see only kuffaar law as their succour. In so doing, they move directly into the glare of Allah's Decree: *"Those who do not rule according to that (Shariah) which Allah has revealed, verily they are the kaafiroon."*

There is a glut of cases of this sort of misery. Whenever Muslims do not submit to the directives of the Shariah, the inevitable consequences are misery, animosity and even life-long disruption of very close family ties. Brothers become enemies to one another; brother becomes the enemy of the sister; mother becomes the enemy of her children; grandchildren become the enemies of their seniors who had perpetrated the corruption in the first instance. Muslims – close family members -- are squandering millions of rands in legal fees fighting one another in the courts for the carrion of the world. All the noble and lofty ideals produced by blood ties are eliminated. Observers viewing the scenario from

outside are aghast and could be forgiven for doubting the legitimacy of those clawing at each other in their homes and in the courts to lay their hands on the rotting meat of this dunya. If an observer concludes that those fighting each other over inheritance issues are perhaps the illegitimate offspring of the deceased, he could be forgiven because true blood brothers and blood sisters do not or are not supposed to conduct themselves with such vehement acrimony and intense animosity as heirs do for the acquisition of money.

What is the duty of the heirs? After the mayyit has been buried, the first duty of the senior members – usually the adult sons – is to make a detailed meticulous inventory of the mayyits assets – all his assets – even the shoes and the unwashed pair of socks he was last wearing. Every item of the estate has to be recorded. It is essential to understand that every heir's right pervades every single item in the estate of the mayyit. There is not a single heir, male or female, who has the right to claim a specific item in the estate. Since the rights of all the heirs are related to every item, the division of the assets will have to be with understanding, give and take – with compromise – as is expected of Muslims who have some fear of Allah Ta'ala in their hearts. The heirs are not expected to behave like cats and dogs. They are expected to act responsibly with bigness of heart as is expected of Mu'mineen.

After returning from the Qabrustaan (graveyard), instead of assembling for refreshments and nonsensical conversation, the male heirs and even the female heirs, if they are not ghair mahram, should immediately commence with the work of the inventory. Not an item should be excluded. The emphasis is more on a physical stock-taking of the business assets. The stock and other assets in the shops and factories must be accurately listed. In fact, the stock-taking has to be 100% genuine, unlike the estimates which are prepared for tax purposes.

The male heirs who are in charge of the business of the mayyit should understand that it is *haraam* for them to continue business

operations without an agreement with the other heirs. Every heir has his/her proportionate ownership in every item of the stock, equipment and vehicles, etc. which had belonged to the mayyit. The ownership of the heirs is established simultaneous with the death of their father/relative. It is therefore not permissible for any heir to utilize any asset of the estate without a proper agreement having been made.

If those in charge of the business continue to trade without any agreement with the heirs, they are guilty of usurpation of the assets of the heirs. This happens in 99.9% of cases in which the mayyit leaves behind a business. The trading continues for years and sometimes for even decades. At such a stage more than one generation of heirs become entangled in an almost insoluble mass and mess from which amicable extrication is a virtual impossibility.

One very important fact which all heirs should take note of in a case of such usurpation of assets with which some of the heirs continue the operation of the business, is that despite the usurpation, all future profit yielded by the business belongs to those who operated the business. The future profit, that is, after the demise of the mayyyit, does not form part of the estate. The rights of the heirs are related to only the assets which the mayyit had left, not in future profit acquired from the usurped assets. The usurpers will have to face the Reckoning in the Divine Court for their usurpation – for having utilized the assets without the consent of the owners.

An extremely contentitious issue due to ignorance and greed develops when the usurper heirs have to pay the other heirs for the assets they had utilized without consent. The usurpers invariably claim that the value of the assets on the day of demise has to be paid while the other heirs claim the current value. The heirs are entitled to demand that the usurpers pay their share with tangible assets. For example, if the business assets comprised of groceries, and the estate is finalized only after five years, the heirs can claim

that their share of the groceries be paid in groceries. The usurper heirs may not argue that they will pay whatever the value of the groceries was five years ago at the time of demise. Either they have to pay with groceries or make a reasonable settlement which is acceptable to the heirs.

If the usurper heirs had utilized the gold coins of the mayyit, they have to pay the other heirs in the form of gold coins. They will have to buy gold coins at today's price and pay the heirs therewith. The value of the coins five years ago has no validity. There are therefore three options to settle the usurpation: (1) Pay in the form of tangible assets (2) Pay the current value of the assets (3) Arrange a compromise settlement acceptable to the aggrieved heirs.

Usually the mayyit's vehicles are appropriated and misappropriated by the sons who utilize the vehicles to the exclusion of the daughters and other heirs. This issue should be resolved the very day of demise, immediately after burial of the mayyit. A price mutually agreed on should be fixed for the vehicles. Whoever among the heirs desires to retain the vehicles will have to pay the price minus his share. The cash should then be divided among the heirs in accordance with the law of Inheritance. It is haraam for any one heir to simply take possession of a vehicle and utilize it for himself to the exclusion of the others. The heir purchasing the vehicle/s may arrange to pay the other heirs in instalments. It should however be remembered that all dealings have to be by mutual co-operation and agreement. An heir by virtue of his seniority has no right of imposing his will and decision on the other heirs. It should be expected and accepted that there will have to be a degree of compromise in the process of physically dividing the assets. Most assets cannot be physically divided into bits and pieces. For a successful settlement in this area, the attributes of Imaan play a prominent role. We are not expected to behave like animals and such persons who have no belief in the Akhirah, and the Reckoning in the Divine Court.

When distributing the assets, always bear in mind the following advice and promise of Rasulullah (sallallahu alayhi wasallam):

“I guarantee a (special) palace in the middle of Jannat (i.e. the prime site in Jannat) for one who abandons a dispute despite him being rightful (in his claim).”

The score of the household furniture, crockery, cutlery and the mayyit's clothing, etc. should be settled on the very day of the demise. The distribution of these items should be effected by physical division of the various items into lots of approximately equal value, or individual articles should be sold to heirs who wish to acquire such items or by compromise settlement.

It is of great importance to understand that gifts made by heirs of their shares or waiving of their rights are not valid prior to taking physical possession of their respective shares of the assets. Thus, if an heir makes a 'gift' of his/her share of the assets, such gift will not be valid. The heir still retains his/her right. He/she should first be given physical possession of his/her share of the assets. Thereafter, the heir may decide what to do with the assets.

Many people simply donate the mayyit's clothes to charity. This is not permissible. If all the adult heirs unanimously decide to make a donation of the clothes or of any specific item, then too the rule of possession is essential. The garments should be physically divided into lots and handed over to the heirs. Thereafter they may donate whatever they wish and to whomever they wish. It is impermissible for an heir to canvass the others and to induce them to donate any part of their assets to charity, etc.

The shares of minor (nabaaligh) heirs have to be compulsorily held in trust until they are of discerning age capable of handling their own finances.

This discussion is a brief outline of the action which should be taken by the heirs immediately after burial. An inventory of all the assets immediately after burial is *Waajib*. All other related issues – and there are many – should be solved and settled with the guidance of Ulama who are experienced in the matter of

Inheritance.

Usurpation of the assets of heirs is akin to the crime of murder for which 'everlasting' punishment in Jahannum has been threatened.



DON'T RUIN THEIR HAYA

After Imaan, the greatest and most precious attribute of the Muslim female is her *Haya* (modesty and shame). While *haya* is intrinsic with femininity in general, its perfection coexists only with Imaan. It is therefore, impossible for a non-Muslim female to possess the same degree of *haya* as her Muslim counterpart whose nature has not been corrupted by the kufr influences of western culture. Rasulullah (sallallahu alayhi wasallam) said: "*Haya is a branch of Imaan.*" This treasure of *haya* incrementally decreases with the increase of the attributes of kufr. When *haya* is lost, its opposite, viz. shamelessness/audacity fills the vacuum. Shamelessness has reached its lowest ebb in western civilization which has by far surpassed even barbarians and asses in its exhibition of immorality and lewdness.

Muslim females of this era have also become the victim of the onslaught of western lewdism and shamelessness to such an extent that even the females who don niqaab lack the *haya* which Islam advocates for them. The niqaab has become an outer façade of deception. Most females who don niqaab nowadays treat it as a deceptive symbol to project the image of piety while in reality almost all of their natural Imaani *haya* has been extinguished.

The fundamental problem is the failure in the home. From the very inception, parents miserably fail to develop the natural attribute of *haya* of their daughters. In fact, parents are instrumental in the destruction of the *haya* of their daughters from a very tender age. The quality of *haya*, like all other natural

attributes of excellence, has to be developed, nurtured and nourished until it attains its degree of perfection. It is for this reason that the Shariah commands the inculcation of Hijaab from a very early age.

According to Hadhrat Maulana Ashraf Ali Thaanvi (rahmatullah alayh), a girl should adopt Purdah for the ghair mahram males of the family (cousins, brothers-in-law, etc) from the age of seven years, and for outsiders from the age of six years. True purdah – that is, Purdah of the heart – cannot be achieved instantaneously and simultaneously with the advent of *buloogh* (maturity). The Hijaab dress, niqaab, concealing the hair and arms introduced to a girl only at the advent of *buloogh* is adopted as a social imposition without her understanding the value of Hijaab. The girl nurtured in the western cult of shamelessness, feels the sudden imposition of Hijaab at the age of *buloogh* to be claustrophobic, burdensome and even loathsome. While she will adopt Hijaab as a consequence of social pressure and norm of her 'pious' family, inwardly she rebels against the concept of Hijaab which Allah Ta'ala has decreed for females.

The development of *haya* and adoption of *hijaab* have to be inculcated and ingrained in girls from the cradle. However, since parents themselves lack understanding of the Islamic concept of Hijaab, they sow the seeds of aversion for Hijaab in their little daughters. They achieve this dastardly feat by cladding their infant daughters with kuffaar western garments. In so doing they betray their hidden preference for the ways and styles of kufr. They may have adopted an outward display of *hijaab* due to social considerations, but their hearts are bereft of *hijaab*, hence it is seen that most Muslim parents have no qualms in dressing their little girls like prostitutes, with tight-fitting pants and skin-tight tops. The girl's hair is perpetually exposed. She is allowed to mingle with boys and outside males.

She is allowed to ruin all vestiges of natural and Imaani *haya* by peddling a bicycle. It is thus seen that the *muraahiq* (near to

buloogh) daughters of even Ulama furiously peddling bicycles. Shaitaan has succeeded in his plot of deception. He has managed to deceive even the Ulama with *talbees-e-iblees* logic – “she is riding the bicycle in an enclosure which conforms to Hijaab standard”. This type of deceptive argument is whispered into the hearts of pious parents to achieve the satanic objective of ruining every vestige of a girl’s natural *haya*.

When Rasulullah (sallallahu alayhi wasallam) has cursed females who ride horses, such admonition was not the product of his whim and desire. The Qur’aan Majeed states: “*He (i.e. Muhammad) does not speak of desire (whim and fancy). It (i.e. whatever he says) is Wahi revealed to him.*” Thus, the Muslim lady who drives a car should not labour under self-deception that she is observing Hijaab simply because only her two eyes are on exhibition while her nose, cheeks and lips are concealed by the semblance of nikaab she dons behind the steering wheel. She should remember, and make constant thikr behind the steering wheel of the fact that every second she is under Divine *La’nat*. The plethora of arguments fabricated to justify her exploits behind the steering wheel and the surreptitious exploits of her eyes and heart from behind the flimsy ‘nikaab’, have no validity in the Shariah. The fact that she is able to steer away the vehicle in a public swarming with fussaag and fujjaar of a million persuasions, is adequate evidence for her audacity bordering on immorality in terms of the Islamic concept of *Haya*. A woman behind a steering wheel is a *mal-oonah* (accursed) in the same class as the *mal-oonah* in the saddle.

A little girl – a five and six year old – who is allowed to ride a bicycle, ruins her natural *haya*. To display tomboy antics on the bicycle – to peddle furiously – requires audacity. Audacity is the opposite of *haya*. The little girl, instead of her *haya* being developed, and instead of her being schooled in greater *hijaab* as she grows, her natural shame is neutralized by acts of self-expression. Whereas Islam commands *Ikhfa’* (Concealment) for its

female adherents, parents nurture their little daughters in *Izhaar* (self-expression) and audacity by encouraging and aiding them with dress, mannerisms and activities which only promote abandonment of *haya*.

The programme of developing the *haya* of girls requires that they be clad with Islamic attire from infancy. Western lewd styles are absolutely *haraam* for even little girls. All aspects of Hijaab, barring the niqaab, should be incumbently inculcated in little girls from infancy. Hijaab should become an inseparable constituent of the morality of Muslim females. If parents adopt the proper Islamic concept of Hijaab for their little daughters, the girls will feel 'naked' even if an arm is momentarily bared in the presence of a non-Muslim female.

The hair of a female is extremely delicate. Hijaab applies to a greater degree to her hair than to her face. A female's exposed hair attracts even spiritual and unseen calamities and curses. Allah Ta'ala is The Creator. He knows why He has ordained that not a single hair of the female should be exposed. While evil beings such as the jinn and shayaateen are attracted by the female's exposed hair, the pious celestial beings such as the Malaaikeh (Angels) cherish a natural abhorrence for a female whose hair is exposed. Therefore, the Malaaikeh of Rahmat do not frequent a home where the females habitually wander around with their hair exposed, and this applies even if there are no ghair mahaareem males present.

Parents should treasure the *amaanat* of children and not ruin the *haya* and *akhlaaq* of their daughters and sons with the mannerism of the western cult of immorality in which self-expression is an emphasised demand while Islam teaches the exact opposite. And of vital importance to understand and never to forget is that secular school, especially the so-called 'islamic school', is the last nail in the coffin of the girl's *haya*.



MEDICAL COLLEGE?

In addition to western colleges and universities being institutions of prostitution, vice and immorality, two other heinous activities render these institutions haraam – mutilation of dead human bodies and animal torture. The magnitude and notoriety of these evils can never be adequately expressed in words.

Medical students who mutilate human bodies and who inflict horrendous acts of torture on live animals belong to some sub-human species despite their external resemblance with human beings. Apes too have a certain resemblance with human beings. However, the sub-human species who perpetrate the horrors for which medical colleges have become notorious are infinitely lower in rank than even apes. While apes do not sin, the species of sub-humans are worse than even swines.

Never could it ever be permissible for Muslims to pursue western medical studies in institutions of brutality, savagery, vice and immorality.



THE RIBA SCHOLARS

Certain scholars and quarter-baked ‘scholars’ have perpetrated the huge deception of citing the Maaliki Math-hab in their abortive attempt to legalize riba for the capitalist banks. Interest charged on late payment of instalments is dubbed ‘charity-penalty’ by these scholars who are at pains to incorporate capitalism into the Shariah.

In the attempt to legitimize interest, these misguided scholars and some quacks following the deviated scholars, have kicked up much dust around a *mas’alah* of the Maaliki Math-hab – a *mas’alah* which has absolutely no relationship to riba/interest/penalty. By employing some skulduggery and

deception the *mas'alah* of *Iltizaam* has been presented and confused with *baatil* and stupid interpretation. This term in the context of the discussion means to assume something as an obligation on oneself.

According to all Math-habs, i.e. according to the Qur'aan and Sunnah, when a person makes a pledge or promise or a vow, then it is incumbent to honour the promise. It is not permissible to violate a promise/pledge/vow unnecessarily. When a person imposes on himself the obligation of even a Nafl act of ibaadat, he should ensure that he fulfils the promise he made to Allah Ta'ala. Similarly, if a person undertakes upon himself the obligation of giving Sadqah, he should not violate the pledge for no valid reason. Honouring pledges and promises is integral to Imaan.

There is however difference of opinion in the effect of *Iltizaam* or a self-imposed obligation according to the Maaliki Math-hab. While according to the Hanafi, Hambali and Shaafi' Math-habs, a promise has only moral consequences, according to the Maaliki Math-hab, in some cases it also has legal effect. In other words, the execution of the self-imposed obligation can be enforced legally by the Qaadhi or Islamic court. This rule of the Maaliki Math-hab has been battered out of context and proportion, and with deception and chicanery the ignorant and unwary are hoodwinked into understanding that according to the Maaliki Math-hab the interest-penalty which the capitalist banks and others levy on late-payment of instalments is permissible according to Imaam Maalik (rahmatullah alayh).

This is a forgery and *buhtaan* (slander) which the deviate scholars have heaped onto the Maaliki Math-hab. It is a 'fatwa' of trash – haraam trash and drivel which is outrightly rejected by the Maaliki Math-hab. There is absolutely no scope in the Maaliki Math-hab for payment of interest on late instalments. According to the prediction of Rasulullah (sallallahu alayhi wasallam) in the ages in proximity to Qiyaamah, Muslims will legitimize haraam by changing the names of the unlawful acts. This evil practice is

being employed in a variety of haraam activities. Liquor, pictures, interest and even zina are passed off as permissibilities by the scholars of corruption.

Interest is deceptively called ‘charity-penalty’ and the Maaliki *mas’alah* is also deceptively and stupidly cited as the basis for this hallucinated permissibility. But, there is not the slightest scope for permissibility in the Maaliki Math-hab for the interest penalty, and the *mas’alah* of *Iltizaam* has no relevance to this issue whatsoever. In outright denunciation and rejection of the interest ‘charity-penalty’, the Maaliki Math-hab states:

“When he (the debtor) imposes on himself (makes iltizaam) that if he does not pay the claimant’s due at the appointed time, then for him (the creditor) will be so much (money). There is no difference of opinion (among the Maaliki Fuqaha) regarding the butlaan (nullity) of this because, verily it is Sareeh (explicit) riba.” (Fathul Aliyyil Maalik, Vol.1)

While the penalty of default appears to be an accretion of this age, the Maaliki Fuqaha many centuries ago discussed it and ruled it to be *sareeh riba* (unadulterated riba – absolute riba).”

The scholars of deviation and corruption have thus sold their souls to the devils for the dollars of the dunya. Charity which becomes morally incumbent is pure Sadqah for the Pleasure of Allah Ta’ala and to gain thawaab (reward). The interest-penalty is not Sadqah which can become obligatory on a person who gives a bank the undertaking to pay it if he defaults in timeously paying his instalments. A haraam act does not become halaal on the basis of a promise.

The ‘promise’ by the debtor to pay interest (the so-called charity-penalty) is not Sadqah. One does not require intelligence to understand that this penalty is *sareeh riba* as has been explicitly stated by the Fuqaha, including the Maaliki Fuqaha. The Mujlisul Ulama of S.A. has explained this issue in greater detail in their booklet, *The Penalty of Default*. Copies are available.



ZAKAAT ON GOLD

Q.I am a widow. I obtain a monthly pension which is insufficient for my needs. A relative wishes to give me some Zakaat. However, I have some gold jewellery. Besides the gold jewellery I have no cash or any surplus luxury items. Is it permissible for me to accept Zakaat?

A. The Zakaat Nisaab of gold is 87.48 grams or 2.18 troy ounces of gold. Get your gold jewellery weighed. If it is the weight of Nisaab or more, then it is not permissible for you to accept Zakaat. You will first have to sell the jewellery or part of it to reduce the weight to less than 87 grams. Thereafter you may accept Zakaat.



HIJAAB FOR IN-LAWS

The Shariah advocates a degree of hijab to be observed for even fathers-in-law, mothers-in-law, step-fathers and step-mothers. Hijaab in this context is not the strict segregation and wearing the niqaab which are compulsory in relation to ghair mahaareem.

However, a woman should not journey alone with her father-in-law nor be in privacy with him. She should be modestly dressed in his presence and not be liberal in her attitude and demeanour with him. The same applies between a man and his mother-in-law.



BROTHERS-IN-LAW

Someone asked Rasulullah (sallallahu alayhi wasallam) regarding observance of purdah/hijaab for the brother-in-law. Rasulullah

(sallallahu alayhi wasallam) said: “***The brother-in-law is Maut (Death).***” A woman should observe stricter purdah for her brother-in-law and male cousins than for total strangers. The possibility of *fitnah* (the mischief of moral turpitude) is greater with regard to such relatives of the *ghair mahram* category.

The free intermingling which is generally practised by relatives of this class lead to great family upheavals which end in breakdown of marriages and lasting animosity between brothers. Shaitaan is ever present to ruin the Imaan and character of Muslims. The mingling of brothers-in-law with their sisters-in-law and male and female cousins provide the ideal opportunities for shaitaani manipulation. There are too many cases of ruined marriages and lasting animosity between brothers which have been caused by the evil of free association of men with their sisters-in-law.



REJECTED DUAS

When the Ummah exceed all limits of transgression, then Rasulullah (sallallahu alayhi wasallam) has warned of destruction with the *Athaab* of Allah Azza Wa Jal. When Muslim rebellion and treachery legitimize Divine Chastisement, then Allah Ta’ala appoints brutal tyrants to persecute the people. When this type of Divine Punishment overtakes the people, they will supplicate to Allah Ta’ala for safety. But then even the supplications of the *Sulaha* (the pious) of the time will go unheard. The tyrants will show no respects for the seniors nor any mercy to the little ones.

When such Divine Chastisement overwhelms people, then no amount of *Qunoot-e-Naazilah* and other *Duas* will avail. The imperative condition for the *Duas* to pierce the Heavens is *Inaabat ilallaah* – to turn in repentance to Allah Ta’ala and to abandon the life of *kufr*, *bid’ah*, *fisq* and *fujoor* which has become the culture

of the Ummah of this era.

Dark clouds of greater *Athaab* are overhanging this miscreant Ummah of the time. The current misery of the Ummah is the 'lesser punishment' to jolt us into realization, repentance and reformation. If we fail to heed this Divine Warning, viz., the lesser punishment, then be sure of the 'greater punishment' which will utterly uproot and destroy.



THE QUR'AAN – YOUR SHIELD

A sage (buzroog/wali) was standing at the graveside of a person who was just buried. Suddenly he heard a loud explosion within the grave. The grave split open and out jumped a large hideous black dog which fled as it emerged from the grave. The sage exclaimed: *"May Allah destroy you! What are you?"* The ugly animal replied: *"I am the evil deeds of the mayyit (deceased). I came to embrace and devour him, but his regular tilaawat of Yaaseen appeared as a Shield and struck me. That was the loud explosion, hence I am fleeing."*



THE EVIL OF THE EVIL GLANCE

During the *Taabieen* era there was a great and famous Qaari who was an Imaam of Qiraa't. Once a very handsome young lad came to learn the Qur'aan. The Qaari cast a lustful glance at the lad. The immediate effect of the evil glance was the elimination of the entire Qur'aan Majeed from his heart. From the *Alif* of Surah Faatihah until the *Seen* of Surah Naas instantaneously disappeared from his heart like the sudden extinguishment of a flame. Not a *harf* of the Qur'aan Majeed remained in his heart and memory.

This was the terrible and bizarre calamity of his evil glance. The Noor of the Qur'aan Majeed cannot coexist with the darkness of immorality. The closer a man's proximity to Allah Ta'ala, the severer the punishment. A man of elevated spiritual rank is swiftly apprehended by a jolt of severe punishment for his misdemeanours.



SIN TOO HAS GERMS

Once a man who had just cast a lustful gaze at a woman entered into the gathering of Hadhrat Uthmaan Bin Affaan (radhiyallahu anhu), the Second Khalifah of Islam. When Hadhrat Uthmaan's eyes fell on the man, he exclaimed in general terms (without directing the reprimand at the man): 'What is the matter! I see zina dripping from the eyes of people.' Someone in the gathering in surprise asked whether *Wahi* was still in progress. Hadhrat Uthmaan replied that it was not by *Wahi* that he had made the detection. It was by virtue of the *firaasat* which is in the heart of the Mu'min.

Rasulullah (sallallahu alayhi wasallam) said: "*Beware of the firaasat of the Mu'min, for verily, he looks at you with the Noor of Allah.*" *Firaasat* is the faculty of spiritual vision in the heart of the Mu'min. If this faculty has not been effaced with the contamination of sin, then the Muslim by virtue of the *Noor of Allah* which brightens his spiritual vision, is able to detect the germs of sin. Hadhrat Uthmaan (radhiyallahu anhu) was able to 'see' with his spiritual eyes the germs of zina which had settled in the eyes of the man who had committed zina with his gazing. Sin too has its germs which are extremely harmful to those who come in contact with them. These germs are extremely contagious.



BALM FOR THE HEART

The renowned Sage of Islam, Hadhrat Ahmad Ibn Aasim Antaaki (rahmatullah alayh) said: “The balm of the heart consists of five constituents:

- ◆ The company of the Sulaha (Pious)
- ◆ Abundant *tilaawat* (recitation) of the Qur’aan Majeed
- ◆ Keeping the stomach empty
- ◆ Performance of Tahajjud Salaat
- ◆ Shedding tears in the morning.”

Each constituent is a subject by itself. Hadhrat Antaaki (rahmatullah alayh) has here presented the process of moral reformation and spiritual elevation very concisely in a nutshell. The Ahaadith of Rasulullah (sallallahu alayhi wasallam) are replete with the significance of all these acts of *ibaadat*.

With regard to ‘*keeping the stomach empty*’, the Mashaaiikh and Auliya who are the experts in the field of spirituality have advised that due to the extreme physical and spiritual weakness of the people of these ages so distant from the *Khairul Quroon* era (the first three noble ages of Islam), the rigid austerity which the former Auliya practised regarding food consumption no longer applies. It now suffices to abstain from filling the stomach to capacity and to keep the Masnoon fasts such as fasting on Mondays, Thursdays, the two days in Muharram, the Day of Arafaat, the 15th Sha’baan and the month of Ramadhaan.

All the other constituents in the reformatory process remain unchanged. As far as shedding of tears is concerned, this is an emotional state which is a bestowal of Allah Ta’ala for those who strive against the villainy of their nafs and adopt Taqwa. Spiritual states of the emotional category are not acquirable by volition. These are divine bestowals awarded temporarily to enhance enthusiasm and determination to press forward along the spiritual journey in the quest for Allah’s Proximity.



FIRM IN HER IMAAN

A kaafir king had ordered a huge fire to be lit. When the fire was blazing in the pit, a woman who was a Believer in Tauheed was brought to the fire with her baby and ordered to prostrate to an idol. She was warned that if she refused, she would be cast into the blazing fire. The lady, staunch in Imaan, refused to prostrate. The baby was grabbed from her and thrown into the fire. The mother was beyond her herself with grief, but remained firm in her Imaan.

Suddenly the infant spoke from the fire inviting his mother to enter and experience the pleasure and coolness which Allah Ta'ala had created inside the fire. The mother too jumped into the fire. Both she and her baby were in a garden of bliss inside the fire. When the crowd of spectators saw this wonderful scene, they also jumped into the fire which did not harm any of them. In this manner Allah Ta'ala saved His devotees and humiliated his enemies.



THE WORST ONES

Nabi-e-Kareem (sallallahu alayhi wasallam) said: “The most wicked of the servants of Allah are those who walk with tales (i.e. the gossip-mongers) – they who create discord between lovers (husband and wife; brother and brother; one Muslim and another Muslim) – they who search for sins in innocent persons (to ruin their reputation).”



DID YOU RECOGNIZE YOUR FATHER?

Rasulullah (sallallahu alayhi wasallam) said:

- The pleasure of Rabb is in the pleasure of your father, and the anger of Rabb is in the anger of your father.
- Your father is the centre door of Jannat (for his children). Therefore, if you wish, destroy that door or guard it.
- Verily, among the noblest acts of piety is that a man shows kindness to the family of his father's friends after his death.

Three Duas are mustajaab (assured of acceptance). There is no doubt in this. The Dua of your father; the Dua of the Musaafir and the Dua of the Mazloom (oppressed).

According to the Hadith, a glance of affection at the faces of parents earns for the child the thawaab of one Hajj. If he/she casts ten such gazes, the thawaab of ten Hajj is received. Now reflect and examine your relationship with your parents.



A SWEET WELCOME

Most Muslims are aware or should be aware of the fear and terror of the Qabr and the Day of Resurrection. Besides these terrors and torments there will also be moments of joy and delight for the virtuous Mu'mineen. Mentioning one such occasion of joy and delight, Hadhrat Ibn Umar (radhiyallahu anhu) narrated:

“When the Mu'min emerges from his grave (on the Day of Qiyaamah) he will be welcomed by a being (a Damsel from Jannat) of such exquisite beauty which he had never seen (or dreamt of). With delight he will exclaim: “Who are you?” She will say to him: “I am the one who was with you on earth. I shall not leave you until I secure your entry into Jannat.”

“*She*” is the personification of man's virtuous deeds which he practised on earth. These deeds will be transformed into a

wonderful heavenly being to welcome and comfort him on that Day when “*the eyes and hearts of men will be upturned*” (*Qur’aan*) with fear and terror.



AMR BIL MA'ROOF

Rasulullah (sallallahu alayhi wasallam) said: “I saw (on the Night of Mi’raaj) a man from my Ummah being approached by the Angels of Punishment. Then appeared on the scene his *Amr bil Ma’roof* (*commanding righteousness*) and his *Nahy anil munkar* (*prohibiting evil*). It saved him from that (punishment which was about to be inflicted on him by the Angels).”



DESTRUCTION

Hilaal Ibn Khabbaab Abul Alaa’ asked Saeed Bin Jubair: “O Abdallaah! What is the sign of the destruction of the people?” He said: “The ruin of the Ulama.”

When the Ulama are members of the fraternity of evil scholars, the Ummah is then destroyed. When the Ulama are destroyed, the vacuum is filled by *juhhaal* donkeys who will issue ‘fatwas’ of corruption. They will be astray, and they will lead others astray into Jahannum.



DEVIATION

A man came to Abdullah Ibn Umar (radhiyallahu anhu) and asked: “When shall I be deviated (from the Truth)?” Abdullah Ibn Umar

said: “When such rulers will be appointed over you that if you obey them, they will lead you astray, and if you disobey them, they will kill you.”



QIYAAMAH

Rasulullah (sallallahu alayhi wasallam) mentioning some of the Signs of Qiyaamah, said:

“Time will fly swiftly, Knowledge (of the Deen) will decrease, niggardliness will prevail, corruption will become rampant, and killing will be in abundance to the extent that a man will kill his father.”



RIZQ – ALLAH’S RESPONSIBILITY

The *Rizq* (sustenance / nourishment / earning) of every creature is the responsibility of Allah Azza Wa Jal. He states in the Qur’aan Majeed: “*There is no creature on earth but its Rizq is the responsibility of Allah.*” The Mashaikh phrase the mutual relationship between man and Allah beautifully. They said: “Our responsibility is to worship Allah as He has commanded, and His responsibility is to provide for us our Rizq as He has promised.”

ENGROSSMENT

There is now no need for any Muslim to look beyond the confines of the Shariah or to act in conflict with the spirit of the Deen by seeking wealth in unlawful ways, nor is it proper for the Mu’min to pursue his Rizq in even such lawful ways which is in violation of the spirit of the moral precepts of Islam. Engrossment in the search for Rizq, which countenances neglect of the duties of

the Deen is not permissible despite the lawful avenues of the quest for abundance of wealth. Thus, it is inappropriate for a young man to worry about his Rizq when he will reach the age of 65 years. It is inappropriate to plunge into the pursuit of the *dunya* with the eyes focussed on security and stability for decades ahead, and for establishing financial empires to ‘ensure’ the material well-being of one’s grand and great grandchildren.

DISTANT FUTURE

All such hopes related to the distant future come within the scope of the evil known as *Toolul Amal* (i.e. *hopes for the distant and hazy future*). No one has any guarantee that he/she will live to attain the distant future. Instead of diverting the mind and heart from reality – the reality of the inevitable event of Maut – the Mu’min is required to be concerned with his imminent Death which calls him five times a day according to Rasulullah (sallallahu alayhi wasallam). Regarding *Toolul Amal*, Rasulullah (sallallahu alayhi wasallam) said: “*The first step in the corruption of the Ummah is amal (vain hopes for the future) and bukhhl (niggard-liness / stinginess)*.” Such hopes related to the distant future create obliviousness of the Aakhirah. While Maut stalks us daily, we engross ourselves in worldly pursuits as if life is never-ending here on earth.

The Being Who nourished the foetus and the infant within the womb of its mother; the Being Who feeds the ants and the birds, and entire creation, will sustain us throughout life and when we reach 65 and 85 and 105. Pension funds, and insurance policies are not required for our sustainment here on earth. Only the amount of pre-ordained *Rizq* will reach us regardless of our efforts or indolence. Rasulullah (sallallahu alayhi wasallam) said: “*Rizq is sealed and the greedy one is deprived.*”

MAUT

Maut arrives when man has exhausted his quota of *Rizq*. After he has consumed his last morsel of food which Allah Ta’ala has ordained for him, his Maut arrives and captures his soul. According to the Hadith, *Rizq* is inseparable from a person. It remains attached to him like his shadow. There is therefore no need for the formulation of plans for distant projects spanning future decades. The Mu’mín is required to have *Tawakkul* (trust) firmer than a rock in Allah’s Providence, not in insurance, endowment policies and pension funds which are in conflict with the Shariah.

The Shariah grants latitude to Muslims of weak Imaan. But that latitude operates within the confines of the Shariah. Men of *tawakkul* do not avail themselves of the wide latitude granted by the Shariah for weak Muslims whose gaze is not securely riveted on the Akhirah. *Tawakkul* demands implicit conviction in the Promises and Providence of Allah Azza Wa Jal. Instructing the people of healthy Imaan in the lesson of *Tawakkul*, Rasulullah (sallallahu alayhi wasallam) said: *“If you have Tawakkul on Allah in the proper manner, Allah will feed you as He feeds the birds. They emerge hungry in the morning from their nests, and return in the evening satiated.”*

Describing His *Razzaaqiyat* (Providence), Allah Ta’ala says in the Qur’aan Majeed: *“Numerous are the animals which do not carry their rizq (on their backs). It is Allah Who feeds them and you (O People!).”* In this aayat is a lesson in *Tawakkul*. The *Tawakkul* of animals and birds in the Providence of Allah Azza Wa Jal is greater than the trust of the vast majority of human beings.



HUMILITY FROM A DOG

Once when Hadhrat Khwaajah Ali Seerjaani (rahmatullah alayh) sat down to have his meal, he supplicated to Allah Ta'ala: "O Allah! Send a guest to share the food with me." Soon a dog appeared from the door of the Musajid which was close by. Hadhrat Seerjaani chased the dog away. The dog departed. Nearby from the grave of Hadhrat Shah Shuja' Kirmaani (rahmatullah alayh), a voice spoke and said: "O Khwaajah! You had desired a guest to join you. Why have you buffeted him?"

As he heard the reprimand, Khwaajah, taking the food with him, ran in the direction the dog went, but to his grief, he could not find the dog. He continued the search from lane to lane. Finally he set out towards the wilderness. After prolonged searching, he saw the dog sleeping in a corner. Khwaajah Saheb placed all the food in front of the dog. The dog opened its eyes but did not even look at the food. Fear and grief overcame Khwaajah Sahib. He repented, reciting *Istighfaar*. He removed his turban from his head and said: "I have repented."

Suddenly the dog spoke in a human voice and said: "O Khwaajah! You have done well. You muster up courage to supplicate for a guest whereas you should supplicate for (spiritual) eyes. If it was not for the blessedness of Shah (i.e. Shah Shuja'), you would have seen what you ought to see. Was-salaam." So saying, the dog departed.



A FEARFUL FITNAH

Rasulullah (sallallahu alayhi wasallam) said:

- * "The most fearsome thing which I fear for you is women when they adorn themselves with gold, wear the fine garments of Syria and pursue the rich."

- * “I have not left after me a fitnah for my Ummah greater upon men than women.”



APING THE KUFFAAR

Rasulullah (sallallahu alayhi wasallam) said:

“Most assuredly, you will follow the ways of those before you inch by inch, cubit by cubit so much so that if they enter into a lizard’s hole, you too will certainly enter it.”

The Sahaabah asked:

“O Rasulullah! (Do you mean) the Yahood and the Nasaaraa?”

Rasulullah (sallallahu alayhi wasallam) said: “Who else?”

Tashabbuh bil kuffaar (emulation of the ways and mannerisms of the kuffaar) is among the major sins. The *Tashabbuh* in the aforementioned Hadith has diffused every strata of Muslim society. The most lamentable facet of this *Tashabbuh* into the ‘lizard’s hole’ is its adoption by most of the ulama of this era.



HOMES LIKE GRAVES

“Do not make your homes graveyards. Verily, Shaitaan flees from a home wherein Surah Baqarah is recited.” (Hadith)

Rasulullah (sallallahu alayhi wasallam) described homes as graveyards when the Light of the Qur’aan is extinguished. When there is no culture of *Tilaawat* (regular, daily recitation), the home becomes spiritually barren and desolate. It becomes a haunt for shaitaan. Shaitaan flees from a house in which *Tilaawat* of the Qur’aan Shareef is a practice.

Nowadays, regular and abundant *Tilaawat* is a displaced culture. Evils such as the television and the western lifestyle have

extinguished the *Noor* of the Qur'aan Majeed. Thus the homes are spiritually dark and bereft of barkat. Rasulullah (sallallahu alayhi wasallam) said: *"Verily, these hearts rusts just as iron rusts when exposed to moisture."* Someone asked: *"What is its polish, O Rasulullah!"* He said: *"Remembrance of Maut and Tilaawat of the Qur'aan."*

It does not behove a Muslim that a single day passes without *Tilaawat*. In the qabr, *Tilaawat* will be a *Noor* to brighten the darkness and to protect the mayyit against the chastisement of the grave.



MUFTI TAQI'S ADVICE TO THE RIBA BANKS

Urging the 'Islamic' banks to move away from 'empty stratagems' and 'association with riba', Mufti Taqi Sahib writes:

"Actually, the number of Islamic banks and financial institutions today is not to be overlooked... The numbers increase day after day..... It is now incumbent upon these Islamic banks and financial institutions to cooperate among themselves for the purpose of developing authentic products that are far removed from empty stratagems, free from all association with riba, and that aim to serve the higher purposes of Islamic law in the spheres of economics, development, and social justice. None of this will come about without the guidance and encouragement of Shariah supervisory boards. If these boards continue with their present policies, however, Islamic banks will stumble on the road, and there is a danger, God forbid, that this virtuous movement will fail. It is time for Shariah supervisory boards to review their policies, and to moderate the licence they have granted until now to benefit Islamic financial institutions. Instead the Shariah supervisory boards need to apply themselves to upholding the Shariah Standards issued by the Shariah Council....."

This modest criticism of the legalizers of riba does not do justice to Allah's Shariah which the 'shariah' bank boards have subverted for the monetary motives of their employers. At least it now somewhat adds to the Voice of Haqq that Mufti Taqi has alluded to the corruption of the "present policies" of the 'shariah' boards. His relating the 'stumbling' of the banks to the future if the 'shariah' boards maintain their 'present policies' of haraam licensing of riba products, is grossly inaccurate. The averment that banks may 'stumble' in the future if the 'shariah' boards do not revamp their haraam policies, is deceptive. In fact all these 'islamic' banks with the haraam licences issued by the mercenary 'shariah' boards are already firmly and deeply anchored in Riba in the same way as conventional kuffaar capitalist banks. The question of them stumbling in future presupposes that their houses are currently in order. But this is manifestly baseless. – The Majlis



GUEST

Hadhrat Shaqeeq Balkhi (rahmatullah alayh) said: "Of all things, I love most is a guest. Only Allah Ta'ala knows the reward for hospitality shown to the guest."



IBRAAHIM – KHALILULLAH

"And Allah made Ibraahim (His) Friend."

(An-Nisa', aayat 125)

Allah Ta'ala awarded the title, Khalilullaah (The Friend of Allah) to Hadhrat Nabi Ibraahim (alayhis salaam). Why did Allah Ta'ala bestow this wonderful accolade to Nabi Ibraahim (alayhis salaam)?

Nabi Ibraahim (alayhis salaam) was extremely hospitable and kind to guests. He would go out of the way to search for people to join him in meals. One day he went out in search of someone to join him for meals, but he found no one. When he returned home, he found a man standing inside. With surprise, Nabi Ibraahim (alayhis salaam) said: “O servant of Allah! Who permitted you to enter my home without my permission?”

The Man: “I entered with the permission of my Rabb.”

Nabi Ibraahim: “And who are you?”

The Man: “I am Malakul Maut. My Rabb sent me to one of His servants to convey to him the glad tidings that Allah Ta’ala has befriended him.”

Nabi Ibraahim: “And who is this person? I take oath by Allah! If you inform me who he is, and even if he lives in the furthest land, I shall most certainly go to him and I shall be his servant until Maut separates us.”

Malakul Maut: “In fact, you are that servant whom Allah has befriended.”

In astonishment, Nabi Ibraahim (alayhis salaam) exclaimed: “I?”

Malakul Maut: “Yes, you.”

Nabi Ibraahim: “Why did Allah Ta’ala make me His friend?”

Malakul Maut: “Verily, you give to people, and you do not ask anything from them.”



THE ORIGIN OF MANKIND

Recently there was a heated debate in Israel on the question of the origin of mankind on earth. Dr. Shlomi Lesser of the Hebrew University and chairman of a society of atheist Israeli scientists had engaged ultra-orthodox rabbis on the issue of the origin of mankind.

Dr. Lesser: “How tall was the first man?”

Rabbi Brown: “Roughly the size of an average man according to Jewish sages.”

Dr. Lesser: “Genetic research has revealed that the human race coming from a single pair of parents is impossible in light of the biological bottleneck (a term for the strain put on successive generations by inbreeding) they would have to travel through. Our research, in conjunction with the research of other respected institutions around the world, has demonstrated that the entire human population descending from a single pair of human ancestors is highly unlikely. It would seem that the traditional view of groups, not individuals, evolving has been corroborated. The only way man could descend from a single pair is if the original pair were literally giants in the pre-nutrition age. Genetic evidence revealed that man would have been shrinking if he came from a single human ancestor. In order for the human race to reach the state it was in during the 17th century, the Adam and Eve story would only be plausible if the first man was 90 feet tall. There is no other way man could traverse the genetic bottleneck. If Adam was the size of any other man, it demonstrates an obvious absurdity to this myth.”

Surprisingly, the Rabbi supposedly an expert of the Torah and Yahudi religious history, was unable to debunk the myth and fallacy of the atheist scientist. In fact, the scientific theory which the atheist had propounded confirms the truth of mankind’s origin from a single pair of human beings. The scientist acknowledged, albeit grudgingly, that the “Adam and Eve story was plausible only if they were 90 feet tall”. This is exactly what Islam contends – that Hadhrat Aadam (alayhis salaam) was 60 cubits tall.

Hadhrat Abu Hurairah (radhiyallahu anhu) narrated that Rasulullah (sallallahu alayhi wasallam) said: “*The height of Aadam was sixty cubits.Everyone who will enter Jannat will be in the form of Aadam (alayhis salaam) and his height will be sixty cubits. Then (i.e. after his creation) people continued decreasing (in size) until this time.*” (Musannaf Abdur Razzaaq, etc.)

A cubit is an ancient measurement of 18 inches or one and half feet. Thus 60 cubits equal 90 feet, exactly as the atheist scientist had calculated in terms of their scientific ‘bottleneck’ theory.

The scientist also expounded that according to genetic evidence man would have been shrinking if he came from a single human ancestor. This is precisely stated in the Hadith that after the creation of Aadam (alayhis salaam), man continued shrinking until he reached his present size.

The ‘obvious absurdity’ could be directed to the claim of the Yahudi Rabbi who had erroneously said that Hadhrat Aadam’s height was the size of today’s average man. The error of the Rabbi served a good purpose. If the Rabbi had been aware of the history of the Ambiya, he would have stated the correct height of Aadam (alayhis salaam). The scientist would then have resorted to chicanery and would have blindly and irrationally rejected the claim as a myth. But, now the scientist on the basis of his own scientific ‘bottleneck’ theory is stuck in a bottleneck.

The scientist now has no scientific theory to dismiss as a myth the religious version that mankind originated from Aadam and Hawwaa (alayhimas salaam). Any rejection will be emotional and irrational, not scientific. Science has substantiated the veracity of the religious claim.



DECEIVING ALLAH?

A pious *faqeer* (*pauper*) one day said to himself: ‘If Allah Ta’ala bestows wealth to me, I shall spend it in His Path on the fuqara.’ Soon thereafter someone gave him a dinar (a gold coin). He said to himself: “It is better that I save this coin for a day when I am in need so that I do not beg from others.” Thus, he did not honour his intention.

A few days thereafter, he developed a severe toothache. After

he had the tooth extracted, a second tooth started to pain. He had this tooth also extracted. Suddenly he heard a Voice exclaiming: “If you refrain from giving that dinar to the fuqara, not one of your teeth will remain.”

Reneging from an intention for no valid reason has grave consequences. One may suffer punishment here on earth and be deprived of certain bounties in Jannat. A good intention is a pledge made with Allah Ta’ala. Since the pious faqeer enjoyed a close bond with Allah Ta’ala, he was warned by means of the Voice after some punishment was meted out to him. Beware of greed and miserliness after making a promise to Allah Ta’ala.



THE HARAAM DISEASED BROILER CHICKENS – ARE WE THEN SAVAGES?

Broken bones, broken legs, torn skins, broken wings, boneless soft cartilage legs, cruel upside down shackling of chickens maddened with fear, horrific electric shocks causing cardiac arrest/heart-failure, drowning in electrified waterbath, heads of chickens fully immersed in electrified faeces-contaminated water, horrible suffering due to partial cutting of the necks, immersion of killed chickens in hot water contaminated with faeces, femur bones penetrating the abdomens of the chickens, etc. are all the ingredients in the slaughtering system which produces the chickens Muslims devour with relish.

This horrendous system of brutality is the slaughter system prevailing at all the chicken-killing factories. Besides this horror, there are many other brutal nightmares which the carrion industries inflict on chickens from the very day they are hatched. From day one, their beaks are burnt off with a hot iron and their toes are lopped off. The debeaking and de-toeing are effected to prevent

the hens cannibalising and tearing at one another when they go insane in their tiny cages which are less in size than an A4 sheet of paper. The chickens literally become insane and become cannibals, hence they are debeaked and their toes removed. They live in constant pain and misery until they are taken to undergo brutal treatment in the slaughtering process.

The horror alone which these defenceless and dumb *Makhlooq* (creatures) of Allah Ta'ala suffer should be more than adequate to create nausea and abhorrence in Muslims for the meat of such brutality. The ruinous spiritual effect on the soul of the Mu'min who consumes such diseased, rotten haraam carrion compounded with brutality, should be self-evident to every thinking Muslim. The very sight of the horrendous slaughtering system prevalent at the killing factories should suffice to make Muslims recoil and to howl: "HARAAM!" There is no need for Fatwas of Haraam to wean Muslims off from their addiction to this haraam carrion. Intelligence is an adequate indicator of the measure to adopt regarding these carrion chickens.

There is no need to go beyond the upside down shackling and electrical torture points to determine the status of the chickens which Muslims devour like savages and cannibals. Every aspect of the haraam system is horrendous and in stark conflict with the Shariah. It boggles the mind to think that molvis could ever issue a licence of permissibility for the products of a haraam system which causes heart-rending pain and misery to billions of Allah's creatures every year.

The time is long overdue for total abstention from eating these carrion chickens which organizations such as SANHA certify. The products of zulm will create such hardness in the heart which is harder than the hardness of rocks as the Qur'aan Majeed says: *"Then their hearts became hard, and they became like stone or harder than stone, for verily, from even stone spring fountains of water. And some stones split open and water flows forth, and some*

stones roll (from a height) out of fear for Allah.” But the heart of man sadistically derives pleasure from the horrendous pain and suffering to which this systems subject the defenceless billions of chickens.

Rasulullah (sallallahu alayhi wasallam) said that on the Day of Qiyaamah Allah Ta’ala will be merciful to a person who slaughtered even a swallow mercifully. But cruelty and brutality have become our attributes and tolerable for the sake of gratiating the dictates of gluttony.



PUNISHMENT FOR EVEN UNINTENTIONAL ZULM

Once a Sage (Buzrug) was making dua with his hands raised. Above him on a rafter in the ceiling was the nest of a swallow. While the hands of the Buzrug were open, a tiny chick fell from the nest and landed in his palms. In an moment of *ghaflat* (*obliviousness*) the Buzrug momentarily closed his hands. When he opened his palms, he discovered the chick had died. The mother-bird had observed the enactment of this scene.

Soon thereafter, the Buzrug was overtaken by a mysterious illness which weakened him tremendously. He was assigned to bed. His weakness was such that he lacked strength to even perform Tayammum. He could hardly stir his limbs. Despite all his supplications to Allah Ta’ala, cure was nowhere in sight. He continued languishing in indisposition and despair until one day a mother-cat carried her kittens into his hut and placed them under the Buzrug’s bed. Soon after the mother-cat had departed, a snake slithered into the hut and grabbed hold of the kitten. Totally oblivious of his indisposition, the buzroog grabbed his staff which was at his bedside, and struck at the snake. The snake dropped the

kitten and slithered away. In his state of concern for the kitten and excitement, he had become oblivious of his illness. His mental state overcame his physical weakness, hence he was able to grab his staff and strike at the snake.

When the snake had grabbed the kitten, the mother-cat had just returned and had observed the entire episode. Soon thereafter, the Buzrug began recuperating, and within a couple of days he had fully regained his strength. There was no sign of the illness in him. Mystified by the sudden onset of the illness and its equally sudden and swift departure, the Buzrug supplicated to Allah Ta'ala to unravel the mystery.

Came the *Ilhaam* (Divine Inspiration/Revelation): “*The swallow complained to us, hence the punishment of the sickness. The mother-cat in gratitude supplicated to us, hence the cure.*”



ULAMA CORRUPTION

* Consuming Mushtabah (Doubtful) and haraam wealth has become dominant over the Ulama in this age. They are drowned in satisfying their stomachs and giving vent to lust/carnality. They have made their knowledge a net with which they hunt the world.”

(Abdullah Ibn Mubaarak – rahmatullah alayh)

* “If corruption did not overwhelm the Ulama, they would have been the noblest of mankind. But they have made Ilm (Deeni Knowledge) a means of livelihood. They have therefore become contemptible on earth and in the heavens.

(Fudhail Bin Iyaadh – rahmatullah alayh)

* “If a man has acquired all Knowledge and engrosses himself in ibaadat to the extent that he becomes as thin as a rake, but he does not scrutinize whether the food ingested into his stomach is halaal

or haraam, then his ibaadat is unacceptable to Allah Ta'ala.”
(Hasan Basri – rahmatullah alayh)

* “If despite being the Bearer of the Qur’aan, a man inclines towards the world, then he has made a mockery of the aayaat of Allah Ta’ala.”

(Abdullah Ibn Mubaarak – rahmatullah alayh)



MUSJID TRUSTEES! ADVICE FOR YOU

Hadhrat Maulana Ashraf Ali Thaanvi (rahmatullah alayh) said: *“As long as the Imaam-e-Raatib (the appointed Imaam of the Musjid) has not been dismissed, even a better qualified man too does not have the right of Imaamate in the Musjid. However, with the permission of the appointed Imaam, it is permissible for another person to lead the Salaat.”*

Trustees of the Musaajid should heed this Shar’i mas’alah and advice. The right of Imaamate belongs to the appointed man. The duty of the trustees is to attend to the administration of the Musjid, not to interfere with the rights of the appointed Imaam.

While the Imaam may be a salaried employee, he is not a menial labourer in the employ of the trustees. The trustees do not have the right to shunt him around and to dictate to him who will be the Imaam and speaker at the Musjid on Jumuah occasions. The rosters which are prepared unilaterally by the trustees have no validity. If the Imaam refuses consent to allow the greatest Buzrug permission to lead the Salaat, it is his right which the trustees may not interfere with or usurp. Only if the Imaam deviates from the Haqq – from the Aqeedah of the Math-hab, will the trustees and the musallis have the right to straighten him or to dismiss him.



THE ONLY SOLUTION

Hakimul Ummat, Hadhrat Maulana Ashraf Ali Thaanvi (rahmatullah alayh) presenting the solution for the lamentable plight of the Ummah, said: *“The primary solution for the plight and calamities besetting the Ummah is reformation of character and deeds. If this remedy is adopted, Insha’Allah, within a short time by virtue of its barkat, the tables will be turned and the enemy will become fearful.”*

The solution for the lamentable plight of the Ummah is not conferences and conventions. The remedy is not emulation of the ways and systems of the kuffaar. The remedy is not to lick the boots of aliens by participation in interfaith assemblies of baatil. The solution is not participation in Ghandi rallies and walks. The solution is not the stage of secular politics. The one and only solution is adoption of the Sunnah of Rasulullah (sallallahu alayhi wasallam). The Qur’aan and the Hadith are replete with the exhortation to adopt this remedy.



SLANDERED?

“When you hear that someone had gossiped about you, it is natural to feel offended and aggrieved. This natural emotion is not evil. But to act according to its demands is evil. Continue greeting and speaking to the gossipier regardless of the difficulty and aversion. After a few days the emotional state of aversion will disappear, Insha’Allah.” (Hakimul Ummat)



13 REASONS – WHY COMMERCIALY KILLED CHICKENS ARE HARAAM

THE PRIMARY REASONS IN THE HARAAM KUFR SYSTEM OF SLAUGHTER PREVAILING AT CHICKEN KILLING PLANTS

- 1) Chickens are alive, in their full senses, when they are cruelly shackled upside down.
- 2) Hanging in this cruel upside down position, the chickens are moved swiftly on a conveyor belt at speeds of up to 180 per minute and cruelly subjected to electric shocks. Their heads, fully immersed in the electrified water, the chickens are dragged through the torture-trough. They are not tickled. They are shocked brutally. About a third of the electrically tortured chickens die of cardiac arrest (heart failure), and reach the slaughterers dead.
- 3) The limp, electrocuted chickens, some already dead, are moved swiftly on conveyor belts and killed while they are hanging upside down in motion. The speed of the line on which these defenseless creatures of Allah Ta'ala, with broken bones and legs, are moved reaches 180 per minute. For deceiving the 'inspectors' of pre-planned 'inspections', the speed is reduced to 120 per minute. Even this deception does not facilitate the halaalizing process.
- 4) The chickens pass by the slaughterers at great speed – up to 60 chickens per minute per slaughterer. Slaughterers, wearing blood-splattered face masks are required to distinguish between living and dead chickens at this speed which allows one or one and half second for slaughtering a chicken in swift motion. The impossibility of the killer's task is self-evident.
- 5) The slaughterer is supposed to take hold of the chicken's head, recite the full Tasmiah and slaughter all four neck vessels (the gullet, windpipe and the two jugular veins) ALL IN ONE SECOND or one and half second FLAT when the line operates at top speed.

6) Many chickens travelling on the conveyor belt slip pass the grasp of the slaughterers due to the speed at which they arrive. These chickens enter the scalding tank alive and are scalded to death. For pre-planned ‘inspections’, the temperature of the water is lowered.

7) Numerous chickens are not slaughtered. Due to the speed, an incision is made in the neck and some of the neck vessels remain intact. This act has been termed *Shareetatus Shaitaan* by Rasulullah (sallallahu alayhi wasallam). The chickens thus die a horrible death and are scalded to perish in the hot water.

8) About one third dead chickens are slaughtered. It is impossible under the appalling conditions for the slaughterers to accurately determine which chickens are alive and which are dead. The electrocuted chickens and the dead chickens cannot always be distinguished in the miserable conditions in which the slaughterers work.

9) Supervision is a vile myth. There is no such degree of supervision which could be acceptable to the Shariah. The entire killing operation is treated as a ‘military’ secret. Its revelation petrifies SANHA, hence only pre-planned ‘inspections’ and that too by Sanha’s molvi supporters who advocate Sanha’s cause not Rasulullah’s Cause.

10) Slaughterers who had complained of these haraam irregularities were dismissed.

11) Slaughterers, from time to time, voice and report their grievances which are swept under the tons of diseased chicken carrion which SANHA halaalizes and which the Muslim community eats with relish.

12) SANHA’S two ex-Early Bird ‘supervisors’ resigned on account of malpractices which prevent production of halaal chickens. The one ‘supervisor’ now desperately struggles to save Sanha’s carrion skin while the other ‘supervisor’ has completely disappeared from the radar screen.

13) *THE ENTIRE SYSTEM OF KILLING THE CHICKENS FROM BEGINNING TO END IS HARAAM. THIS HARAAM SYSTEM OF KILLING IS NOT THE SHARIAH'S SYSTEM OF THABAH. THIS SYSTEM HAS BEEN BRANDED KUFR BY HADHRAT MAULANA ASHRAF ALI THAANVI AND OTHER SENIOR MUFTIS. A HARAAM SYSTEM DOES NOT PRODUCE HALAAL TAYYIB MEAT FOR MUSLIM CONSUMPTION NOR FOR NON-MUSLIM CONSUMPTION NOR DOES IT PRODUCE MEAT FIT FOR THE CONSUMPTION OF EVEN DOGS ACCORDING TO THE SHARIAH. APPROVAL OF THIS HARAAM SYSTEM IS KUFR WHICH ELIMINATES THE APPROVER'S IMAAN AND NEGATES HIS NIKAH. ACCEPTANCE OF THIS BRUTAL HARAAM KUFR SYSTEM OF KILLING IS TANTAMOUNT TO PASSING A VOTE OF NO-CONFIDENCE IN THE SYSTEM WHICH ALLAH AZZA WA JAL HAS REVEALED FOR THE UMMAH.*

Besides these Primary Reasons for the carrion chickens being haraam, there are numerous ancillary factors – horrible and brutal practices associated with the broiler industry from the day the chickens are hatched.

*RASULULLAH (SALLALLAHU ALAYHI WASALLAM) SAID:
“ON THE DAY OF QIYAAMAH, ALLAH WILL BE MERCIFUL
TO HIM WHO HAD MERCIFULLY SLAUGHTERED A
SPARROW.”*

Once when Hadhrat Umar (radhiyallahu anhu) saw a Yahudi harshly dragging a goat to the place of slaughter, he said: “Lead it to its death beautifully (*Sookan jameelan*).” Can any Muslim accept a system which brutally drags and shocks to into paralysis, not unconsciousness, and even into death chickens with their heads submerged in electrified fecal water? Before consuming the HARAAM CARRION which SANHA has halaalized, consult your Imaan and reflect on the pronouncements of Rasulullah (sallallahu alayhi wasallam).



A SIGN OF IKHLAAS

Hadhrat Zunnun Misri (rahmatullah alayh) said that a sign of *Ikhlaas* (Sincerity) is that praise and criticism are equal. Whether one is praised or criticized, the effect is the same. Neither does the praise create delight nor does the criticism produce offense.



ILM AND AMAL

Minus *amal* (i.e. action / practice), *Ilm* (Islamic Knowledge) is a calamity. On the Day of Qiyaamah such Knowledge bereft of practice will stand as a witness against the man of knowledge. It was the practice of Hadhrat Imaam Ahmad Ibn Hambal (rahmatullah alayh) to refrain from teaching any student who abstained from Tahajjud Salaat.

On one occasion, a scholar, Abu Asmah, spent the night with Imaam Ahmad. As was the custom, Imaam Hambal left a jug of water in the room for Abu Asmah to use for wudhu during the night. In the morning, before Fajr, Imaam Hambal found Abu Asmah sleeping and the water had not been used. Imaam Hambal, after waking him, said: “O Abu Asmah! Why have you come here to me?” Abu Asmah said: “O Imaam! To acquire the knowledge of Hadith from you.” Imaam Hambal said: “What relationship do you have with the Knowledge of Hadith? How is it possible for you to acquire the Knowledge of Hadith when you do not perform Tahajjud Salaat. Return to the place from whence you have come!” So saying, Imaam Ahmad (rahmatullah alayh) expelled the would-be searcher of Knowledge.”

This should be adequate naseehat for students at Darul Ulooms. Reflect with sincerity on your moral and spiritual conditions. Your

heart will then most certainly reveal to you your folly of indulgence in kuffaar sport, listening to radio programmes, reading newspapers, novels, abstention from Tahajjud, Tahyatul Wudhu, from being constantly with Wudhu, and generally abstention from acting in conformity with the precepts and tenets you learn in the Qur'aan and Hadith.



HALAAL FOOD

Allah Ta'ala commanding His Rusul and Ambiya (Messengers) with the consumption of absolutely halaal and wholesome food, says in the Qur'aan Shareef: *“O Messengers! Eat Tayyibaat (halaal and wholesome food), and practice virtuous deeds. Verily, I am aware of your deeds.”* (Aayat 51, Surah Noor). In this aayat as well as in other verses, the Qur'aan Majeed propounds the consumption of halaal-tayyib food as the basis for true virtue. Without this basis, virtuous deed will be an outer façade of piety devoid of reality.

Commenting on the imperativeness of halaal-tayyib food, Hadhrat Hasan Basri (rahmatullah alayh) said: “If a man, despite having acquired total Knowledge (i.e. he has vast knowledge) and having become as thin as a rake due to his total engrossment in ibaadat, does not investigate the source of his food, and remains unconcerned with what he ingests into his stomach whether haraam or halaal, Allah does not accept a single act of his ibaadat.”

(Akhlaaqus Saaliheen)



SECRET SINS

Hadhrat Yahya Bin Muaaz (rahmatullah alayh) said: *“Whoever*

betrays Allah in secret, Allah will rip off his (concealing) veil in public (thus humiliating him)." Hadhrat Ali Khawwaas (rahmatullah alayh) would frequently admonish his mureedeen (disciples):

"Whoever desires ease in the qabar (grave), should not commit in secret such misdeeds which will humiliate him in the Aakhirah. As long as one has within oneself an evil trait, one should always fear, so much so, that when he is resurrected from his grave, he will rise with fear (of being humiliated and punished for his hidden evil trait)."

Numerous people, even the Saalikeen and Ulama, due to lack of spiritual perception of Allah's constant Presence and His Ever-Watchful Eye, and the presence of the Recording Angels, commit evil acts in secret oblivious of the invisible Eyes watching them and of the Pen recording their secret misdeeds. Acts of this nature in which almost all people, including the pious and the learned are involved, are the lustful glances of the eyes and the acts of sexual aberration.

Since the heart is corroded by excessive mundane indulgences and abstention from the company of the Pious, most people are spiritually blind. They do not have a living and real perception of Allah's Omnipresence and the constant presence of the Recording Angels. Thus, when they are alone and under cover of darkness, the thought of Allah's Presence is furthest from their minds. In consequence of this state of spiritual blindness they commit their evil in full view of Allah Ta'ala and the Recording Malaaiakah.

These hidden evils and vile secrets will have their sequel at the time of Maut, in the Qabar and in the Aakhirah where the perpetrator of such treachery against Allah Ta'ala will be thoroughly humiliated. And, this is apart from the other punishment in store.

It is therefore imperative to constantly – on a daily basis – engage in a few minutes of *Muraaqabah* (Contemplation) to cultivate a degree of *Ma'rifat* (Divine Recognition) and spiritual

vision by means of which Allah's Presence and the presence of the Recording Angels will become a vivid perception and reality.



HARAAM AND MUSHTABAH

The renowned Sage (Buzrug) of Islam, Hadhrat Zunnun Misri (rahmatullah alayh), was cast into prison for his *Amr Bil Ma'roof Nahy Anil Munkar* (Commanding virtue and prohibiting vice). A very pious old lady nearby prepared some food and sent it to the jail for Hadhrat Zunnun. With the food she sent the message: *"Hadhrat, eat without hesitation. I have prepared this food with my hard-earned savings. It is halaal and tayyib."*

When the jail's warder presented the food to Hadhrat Zunnun, he declined acceptance and sent the following message to the pious old lady: *"I know that the food is halaal-tayyib. However, the container is not."* This was a coded message which the intelligent old lady understood. By 'container', Hadhrat Zunnun was not referring to the utensil which contained the food. He meant thereby the hands of the warder who was an oppressor.

The effect of the hands of an oppressor would pollute his Imaan and taint his Taqwa, hence he refused the perfectly halaal-tayyib food sent to him by a Waliyah. Noble and elevated souls immediately detect the slightest spiritual pollution. A vestige of spiritual pollution ruins the pleasure of their ibaadat. It immediately spreads a veil of darkness on their soul. On the other hand, the masses do not perceive the poison of mushtabah (doubtful) and haraam food and of the mountains of diseased haraam carrion they consume. Due to the volume of spiritual corrosion which envelopes the entire spiritual being and hearts of careless people, their spiritual vision is blind and their intellect is totally darkened. Spiritually and intellectually they are paralyzed, hence they no longer perceive or understand the lethal physical

and spiritual poisons of haraam food and carrion which they consume.

But this spiritual and intellectual paralysis and darkness will be dispelled at the time of Maut when the senses will be revitalized. At that time the pain and suffering which were overshadowed by the paralysis will become excruciating. It does not behove Muslims to wait for Maut. They are required to cleanse their bodies and souls from all the filth and corrosion which have accumulated on their hearts and brains as a direct effect of consuming tons and tons of carrion chickens and other haraam and mushtabah foods – all sanctioned and halaalized by the evil men and vile molvis operating the haraam ‘halaal certificate’ industry which produces nothing but haraam diseased carrion.

Rasulullah (sallallahu alayhi wasallam) said that the Fire of Jahannum has a greater claim on bodies nourished by haraam food.



DISCORD – PRODUCT OF IGNORANCE

Genuine differences in *Masaa-il* never creates dissension and discord. The differences in the Four Math-habs are of this category. Despite the numerous differences in the rules of the Math-habs, such differences do not create discord among the followers who have a good understanding of the Haqq (Truth). Discord is invariably the product of gross ignorance. All Four Math-habs are the Haqq. Regardless of the many and wide differences in *masaa-il*, there has to be mutual acceptance and respect among the Muqallideen of the Math-habs.

Ignorant people call for baseless ‘unification’ in ibaadat practices citing some imagined disunity which they contend develops in consequence of performing the ibaadat differently. For example, the Witr Salaat during Ramadhaan. Even some molvis have become victim of *jahaalat* (ignorance). In some places it is

advocated that Hanafi and Shaafi' Imaams should alternate. The mixed jamaa't of Hanafis and Shaafi's one day performs Witr according to the Hanafi Math-hab, and the next day according to the Shaafi' Math-hab. Such unification is baseless and not permissible. It is a mockery of the Deen. The Deen may not be subjected to whim and fancy.

If Hanafis and Shaafi's perform their respective Witr Salaat separately, this should not be a cause for 'disunity' or discord. If it develops into discord, it will be a reflection of the gross ignorance of people. Similarly, During Fajr Salaat, ignorant persons will insist that for the sake of imagined 'unity', the Hanafi Imaam should recite Qunoot to 'appease' the Shaafi's who may be in the majority. If the Shaafi's are in the majority, then a Shaafi' Imaam should lead the Salaat. But it is not permissible to make a mockery of the Deen by pruning, adding and deleting *masaa-il* to suit fancies and imagined goals of 'unity'.

There are many such masaa-il where differences prevail. The attitude should be respect and understanding. There is absolutely no need for a Hanafi to become annoyed by the Shaafi's method of performance, and vice versa. Discord over these issues never develops among the learned. Only the *juhhaal* (ignora-muses) create mischief and discord in the name of an imagined 'unity'.



THE VACCINE PLOT

THE ABORTION CONSPIRACY

“The World Health Organization (WHO) and its subsidiaries have been actively researching and funding the development of contraceptive/anti-fertility vaccines that prevent full-term pregnancies to take place, for over 20 years. There's even a Task Force on Birth Control Vaccines of the WHO. However, no anti-

fertility vaccine has ever been placed on the market and promoted as such as of yet. Instead, as described in a 1993 journal paper published in *The British Medical Bulletin*, anti-fertility vaccines were being engineered incorporating tetanus or diphtheria toxoid linked to a variety of HCG-based peptides.

The fundamental principle behind this approach to contraceptive vaccine development is to prevent the maternal recognition of pregnancy by inducing a state of immunity against HCG, hormone that signals the presence of the embryo to the maternal endocrine system.

Free tetanus vaccines that were offered to young women of childbearing age for years in countries such as Tanzania, Nigeria, Mexico, and the Philippines, were found to contain human Chorionic Gonadotropin (HCG), which causes *spontaneous abortions if the woman becomes pregnant*.

While the woman is not technically sterilized, once injected with HCG, she may never be able to carry a child full-term thereafter. One disturbing paper published in the FASEB Journal in 1993 states: “....*we initiated studies relating to possible mechanisms of action and potential side effects of this vaccine, which should be relevant to world-wide regulation of population growth.*”

So again, why the frantic push for the HPV vaccine, created for young, fertile women, when there’s NO solid, rational basis for its use?” (*Medical News Today, October 1, 2008*)



SECRET VIRTUES

Imaam Shaafi’ (rahmatullah alayh) offering advice to the Ulama, said: “For an Aalim there should be some such deeds of virtue which are secrets between him and Allah Ta’ala. No one should be aware thereof. Knowledge and deeds which are rendered in public

have little benefit in the Aakhirah.”

Numerous people had seen many Auliya and great Ulama in their dreams after they had died. These Auliya and Ulama had not mentioned in their dreams that they had been forgiven by virtue of their knowledge. It was usually some deed which was insignificant in worldly terms, which formed the basis for forgiveness. Someone who saw Imaam Abu Hanifah (rahmatullah alayh) in a dream, queried: “How are your faring?” Imaam Abu Hanifah (rahmatullah alayh) said: “Allah Ta’ala forgave me.” The person said: “Did Allah Ta’ala forgive you on account of your Ilm?” Imaam Abu Hanifah said: “I repent! I repent! The conditions and calamities of Ilm are numerous. Only in rare cases are people forgiven by virtue of their knowledge.”

The moral calamities of riya (show), hubb-e-jah (love for fame, and hubb-e-maal (love for wealth) have ruined most of the Ulama.



REFLECT ON MAUT

When Hadhrat Abu Hurairah (radhiyallahu anhu) was on his deathbed, he began to shed tears. When he was asked the reason, he said: “The journey is long and arduous; the provisions for the journey are little; yaqeen is weak; I fear falling from the Siraat into Jahannum.” This was the state of such noble Souls who had renounced the world and devoted themselves to the Aakhirah. What will be the state of those who are anchored to the world and have forgotten the Aakhirah? Without meditation (muraaqabah) this reality cannot be comprehended.



FOUR DISEASES

Hadhrat Sufyaan Thauri (rahmatullah alayh) said: “Besides the very senior Auliya, very few are saved from the diseases of lust, lies, complaint and show.”



GOING FOR HAJJ?

Q. I have already performed Fardh Hajj. I am yearning to go for a Nafl Hajj. The trip will cost about R45,000. A friend advised me to rather spend the money on charity, and I will gain more reward. However, my heart is set on Hajj. What would be better for me?

A. Hajj is an important act of Ibaadat of high merit. However, Hajj is no longer compulsory on you. We shall therefore narrate to you the advice of Hadhrat Bishr Haafi (rahmatullah alayh) who was among the greatest Auliya in the early ages of Islam. The advice of such an illustrious authority of the Shariah who held an exceptionally elevated pedestal in the spiritual sphere, is infinitely superior to the advice which non-entities like us could proffer.

A man came to Hadhrat Bishr Haafi (rahmatullah alayh) and said: “Hadhrat. I have saved 2,000 dinars (gold coins/krugerrands). I yearn to go for (Nafl) Hajj.”

Hadhrat Bishr: “Do you wish to go for Hajj on a sight-seeing tour or to gain thawaab (reward) from Allah Ta’ala.”

The Man: “Most certainly to gain thawaab.”

Hadhrat Bishr: “Distribute the 2,000 dinars to 10 faqeers or to 10 orphans or to ten such men who are struggling to maintain their families. You will then receive the reward of 100 Hajj.”

The Man: “Hadhrat, the desire to go for Hajj is intense in me.”

Hadhrat Bishr: “Now I am convinced that the money which you have earned is not halaal. You will therefore not rest until you

spend it in a haraam way.”

The faculty of *Baseerat* (spiritual wisdom and insight) of the Auliya is perfect. Rasulullah (sallallahu alayhi wasallam) said: “*Beware of the Firaasat (intuitional wisdom and insight) of the Mu'min (i.e. the Wali of Allah), for verily, he looks with the Noor of Allah.*” The man’s insistence to go for Hajj despite having been made aware that contributing the money to the needy and destitute would entitle him to the rewards of a hundred Hajj, was evidence of the insincerity of his intention. Although he had claimed that he desired thawaab, he rejected the thawaab of 100 Hajj. Now why would a man reject the thawaab of a 100 Hajj acquired so easily without the difficulties and dangers of a journey, and settle for the thawaab of one Hajj which could only be attained after much difficulty and even danger, and the commission of many sins from the time one departs until the time one returns? It was clear to Hadhrat Bishr that the man’s intention was hollow and insincere. He simply wanted to go for a holiday as most of the prospective hujjaaj do in this age.

From this episode you will or you should understand that it is infinitely better to contribute your R45,000 to Sadqah to aid Muslims in distress. You will then, Insha’Allah, receive the thawaab of a 100 Hajj. Do not allow the nafs and shaitaan to dupe you and to deprive you of greater thawaab. Nowadays, the door of sin is thrown wide open from the very time one departs from home, and the sins go on multiplying even in the Holy Cities, and the sinning continues right until the time one reaches home. At every step of the journey there is sin – sins of the eyes, sins of the ears, sins of the heart, sins of the limbs, mushtabah and haraam food, intermingling of sexes, the *fisq* and *fujoor* of airports and planes, and many more, are all ingredients of the journey nowadays. It is unwise and not at all advisable to undertake Nafl Hajj and Umrah in this age.

Muslims in every country are squandering hundreds of millions of dollars on Nafl Hajj and Umrah at a time when the Ummah is

lying prostrate in misery. The ignorance and destitution of the Ummah do not justify such massive wastage of funds which could be put to better use in the interests of the Ummah.



A MIRACULOUS REWARD

Once there was a woman whose generosity was her outstanding characteristic. A poor lady with an infant in her arms came to her door begging for a garment to clothe her naked baby. The generous lady of the house also had a small baby, and she too was poor. She removed her own baby's dress and handed it to the beggar. The beggar supplicated: "May Allah Ta'ala clothe your baby with the garment of his mercy and grace." After the beggar departed, a beautiful garment miraculously appeared from above and fitted itself on the baby. This garment remained on the baby for many years. It increased in size with the growth of the baby. In winter it was warm, and in summer cool.

It is mentioned in the Hadith that Allah Ta'ala fulfils the needs of one who fulfils the needs of others.



RESPIRE FOR THREE DAYS

"Enjoy yourselves in your homes for three days. This is a promise that cannot be falsified."

(Aayat 65, Surah Hood)

Once Rasulullah (sallallahu alayhi wasallam) with a group of Sahaabah passed by a grave. He said: "Do you know whose grave this is?" The Sahaabah said: "Allah and His Nabi know best." Rasulullah (sallallahu alayhi wasallam) said: "This is the grave of Abu Righaal. He was from the nation of Thamud. At the time of

the punishment which destroyed the entire nation, he was in the Haram of Makkah. He was therefore saved. However, when he left the precincts of the Haram, the same punishment seized him. He was buried with a gold walking stick.” The Sahaabah later dug open the grave and retrieved the gold walking stick.

When the nation of Nabi Saalih (alayhis salaam) rejected his Call of Tauheed and taunted him to bring the punishment he was warning them of, then Allah Ta’ala ordered him to tell his people that the punishment they were demanding would overtake them in three days time. The evil people continued taunting and jeering Nabi Saalih (alayhis salaam), and they plotted to murder him. After a respite of three days, their faces turned yellow on the first day. On the second day, their faces became intensely red, and on the third day black. Then from above came the Mighty Scream – the screech of an Angel. From the earth came a massive earthquake. The entire nation perished. Mentioning their terrible fate, the Qur’aan Majeed says:

“The mighty quake apprehended them, and by the morning they lay prostrate on their faces in their homes (which had been utterly destroyed).”

In our age too there are communities lined up for similar punishment. When the appointed time arrives, the Mighty Scream will suddenly and swiftly eliminate them. In this regard the Qur’aan Majeed states: “And, when We intend to destroy a city, We command its opulent inhabitants; then they commit evil in it. Then the decree (punishment) becomes justified for them. Thus do We then utterly annihilate them.” (Surah Al-Israa’, Aayat 16)

Allah Ta’ala grants them respite to enjoy themselves in their drunken stupor of opulence. They madly indulge in unbridled fisq and fujoor. Then suddenly the Athaab arrives and uproots and destroys them.



THE STRATEGISTS

Allaamah Abdul Wahhaab Sha'raani (rahmatullah alayh) said: "It is mentioned in the Hadith that in the later age (*aakhiruz zamaan*) there will be such people who will be strategists."

Commenting on this Hadith, he said: "With deeds of the Akhirah they will earn the dunya (the wealth and fame of the world). They will don garments of the Deen; their talk will be sweeter than honey, but they will have the hearts of wolves."

The curse of stratagems (*hiyal*) employed by the worldly Ulama of our age has made 'halaal' the entire Riba system of the capitalists. The current system of 'Islamic banking' comes fully within the glare of this Hadith, and so do its ulama propounders. The same applies to the halaalizers of carrion. In Allah's Name they halaalize diseased rotten carrion to feed the Ummah. And all of this – 'Islamic banking' and halaalized carrion chickens, etc. is the accursed perpetration of the 'strategist' ulama-e-soo'.



ASSOCIATING WITH TRANSGRESSORS

Once Hadhrat Isaa (alayhis salaam) together with his Hawariyyeen (Companions) passed by a village. Everything was in ruins and desolate. Human skeletons were lying all over the show. Hadhrat Isaa (alayhis salaam) said to the Hawariyyeen that these people were destroyed by the Wrath of Allah Ta'ala. The Companions wished to know more of the condition of the destroyed people. Hadhrat Isaa (alayhis salaam) made dua to Allah Ta'ala. He was instructed to call the skeletons during the night time. During the night, Hadhrat Isaa (alayhis salaam) mounted a small hill and called out: "O people of the village!" Someone from the village responded: "What is your command, O Roohullaah!"

Nabi Isaa: What is the state of your people?

Skeleton: One night we were sleeping well. Suddenly in the morning we were dumped into Jahannum.

Nabi Isaa: What is the reason?

Skeleton: We were engrossed in the love of the world and followed the transgressors. **Nabi Isaa:** To what extent did you love the world?

Skeleton: As much as a baby loves its mother. When the mother appears, the baby becomes happy and when the mother disappears the baby grieves and cries.

Nabi Isaa: Why do your companions not speak?

Skeleton: There are reins of fire in their mouths and the Angels are pulling at these reins. These Angels are of foul temper.

Nabi Isaa: How do you then speak?

Skeleton: I was not one of them. But, since I associated with them the punishment overtook me too. Now I have been hung up on the brink of Jahannum. I do not know if I will be saved or flung into the Fire.” (Nazhatul Basaateen)



FUNCTION OF THE ULAMA

The sacred function of the Ulama is to safeguard the Deen. The Aqaaid (Beliefs) and the A'maal (Practices) of Islam have to be protected from the contamination of bid'ah, kufr and shirk. This is the prime duty of the Ulama who are the Heirs and Representatives of Rasulullah (sallallahu alayhi wasallam). As long as the Ulama faithfully discharge the duty of Amr Bil Ma'roof Nahy Anil Munkar, they will remain the stars of Hidaayat for the Ummah. But, corruption in the ranks of the Ulama destroys not only themselves, but the Ummah as well. When the Ulama fall into dhalaal (deviation) and utilize their positions for the acquisition of the despicable aims of Jah (worldly fame) and Maal (worldly wealth), then they fall from their pedestal of honour and enter into

the ranks of the Ulama-e-Soo' (Evil Ulama) who act as the agents of shaitaan.

Once Hadhrat Sufyaan Bin Uyainah (rahmatullah alayh) came to visit Hadhrat Fudhail Bin Iyaadh (rahmatullah alayh – who was among the Tab-e-Taabieen) and one of the most illustrious Mashaa-ikh and Auliya. Hadhrat Fudhail (rahmatullah alayh) said:

“At one time you, the Jamaat of the Ulama, were the lanterns of Hidaayat for the cities. But now you are a source of darkness for the cities. You were once stars of Hidaayat for the people like the stars in the heaven from which people seek directions on land. Now, you have become for the world a source of confusion. You (the Ulama) no longer have shame for Allah Ta’ala. You frequent the wealthy and accept their gifts without ascertaining whether halaal or haraam. Then you stand in the Mihraab narrating Ahadith.”

While Hadhrat Fudhail was admonishing, Hadhrat Sufyaan with lowered head was reciting Istighfaar.

It is imperative for the Ulama to reflect and engage in constant meditation regarding their motives and actions. Destruction to the Deen has nowadays been wrought by Ulama under guise of Ta’leem and Tabligh. It does not behove the Ulama to become involved in dubious diplomacy and intrigue. They are supposed to be the Stars of Guidance. Honesty and truth must shine and radiate from them.

It is not the function of the Ulama to engage in menial activities such as supervising the food stores of the kuffaar and aiding in boosting their sales by means of halaal certificates. It is not the function of the Ulama to become part of a wedding custom. It is not the function of the Ulama to join hands with modernists and deviated persons and organizations in misconceived ventures advertised as Deeni activities. The honesty and uprightness of the Ulama should be such as to keep them far away and far above all such activities which detract from their prime function of guarding the Shariah.



ROTTEN CARRION “FOOD” AND CANCER

“Eighty-four federal poultry inspectors interviewed reported that “Every week throughout the South, millions of chickens **leaking yellow pus, stained by green faeces, contaminated by harmful bacteria, or marred by lung and heart infections, cancerous tumors or skin conditions** are shipped for sale to consumers, instead of being condemned and destroyed.”

(United Poultry Concerns- U.S.A.)

When again you eat rotten, diseased, carrion chickens rendered ‘halaal’ by SANHA, then ask yourselves: “Are we worse than dogs?”

Duquesne University’s Department of Chemistry and Biochemistry says: “Arsenic (roxasone) is fed to farmed animals. More than 2 million pounds of arsenic are fed to 70 percent or more of the 9 billion chickens raised annually in the U.S. for human consumption. Arsenic causes **bladder cancer, respiratory cancer and skin cancer, and is linked to heart disease, diabetes and declines in brain function in people.** The antibiotic arsenic compound roxasone, which promotes the growth of blood vessels in chickens to produce pinker meat, does the same in human cells – a critical first step in many human diseases, including cancers.”

***THIS IS THE ROTTEN, DISEASED, HARAAM CARRION
SANHA HALAALIZES***



IMAAM ABU HANIFAH ON BID’AH

Offering some advice to Imaam Abu Yusuf (rahmatullah alayh), Imaam Abu Hanifah (rahmatullah alayh) said: “If any person introduces a bid’ah in the Shariah, then publicly proclaim his error

so that people do not become audacious in following him. In so doing do not be concerned with his status and fame. In proclaiming the Haqq, Allah Ta'ala is your Aid. He, Himself, protects His Deen. Even if the king commits an error, admonish him with clarity. If he refuses to heed your admonition, explain to him in privacy that his act is in conflict with the Qur'aan and Sunnah. If then too he refuses to heed, supplicate to Allah Ta'ala to save you and the Ummah from his evil.



IMAAM ABU HANIFAH'S ADVICE

Giving naseehat to Imaam Abu Yusuf (rahmatullah alayh), Imaam Abu Hanifah (rahmatullah alayh) said:

- In everything, bear in mind taqwa and honesty.
- When you hear the Athaan, immediately prepare to leave for Salaat.
- Every month keep a few fasts.
- Daily after one of the Salaat, engage in some Thikrullaah.
- Never omit reciting the Qur'aan Shareef.
- Occasionally visit the Qabrustaan.
- Totally abstain from sport and futility.
- Conceal the faults of your neighbour.
- Be constant in Amr Bil Ma'roof Nahy Anil Munkar (Commanding righteousness and prohibiting evil).



THE NOOR OF GREY HAIRS

“Grey hair is a Noor. He who removes grey hairs, removes the Noor of Islam. When a man reaches 40 years, Allah Ta'ala saves him from three maladies: insanity, leprosy and white liver.”

(Hadith)

“Grey hair is the Noor of the Mu'min. When a man in Islam gets grey hairs, then for every grey hair (is recorded) a virtuous deed, and for each hair he is elevated a rank.”

(Hadith)

These narrations of Rasulullah (sallallahu alayhi wasallam) are glad tidings for those who are adorned with grey hairs, and warnings for those who remove or dye their grey hairs to pretend that they are young.



WHAT IS TAQWA

The insane and excessive indulgence is futility and haraam has completely extinguished the concept of *Taqwa* which is a Waajib attribute to cultivate. The Qur'aan and the Sunnah repeatedly command and exhort the cultivation of *Taqwa*. Higher than *Taqwa* is the state of *Wara'*. The following episode illustrates and gives an idea of the meaning of *Wara'*.

Once Hadhrat Ibraaheem Nakh'i (rahmatullah alayh) hired a horse to go on a journey. While riding, his whip fell from his hand to the ground. By the time he stopped the horse, the whip was a few metres behind. He did not turn the horse around to go riding to the spot where the whip was. He dismounted and walked to the spot to retrieve his whip. Then he walked to the horse. When he was asked the reason for this peculiar action, he said: “I had hired the horse from its owner to proceed ahead, not to come backwards. It is a violation of the right of the owner to retrace any distance already covered.”



CLOSURE OF THE HEAVENS AND EARTH

“Do the kuffaar not know that the Heavens and the earth were (at one stage) closed, then We opened them, and We created every living thing from water. Do they still not believe?”

(Surah Ambiyaa, aayat 30)

According to the Sahaabah and the Jamhur Mufasssireen, at one stage in the history of creation neither was there rainfall nor vegetation. This is the meaning of the heavens and the earth being ‘closed’. When Allah Ta’ala desired to settle man on earth, the heavens were opened up with rain and the earth with vegetation, i.e. rain began falling and plants started to grow.

Once a man approached Hadhrat Abdullah Ibn Umar (radhiyallahu anhu) and asked for the tafseer (meaning / explanation) of this aayat. Hadhrat Ibn Umar (radhiyallahu anhu) referred the man to Hadhrat Ibn Abbaas (radhiyallahu anhu) and instructed the man to report back to him with the tafseer of Ibn Abbaas (radhiyallahu anhu). When the man posed the question to Hadhrat Ibn Abbaas (radhiyallahu anhu), he said:

“In the beginning the heaven, was closed, i.e. it did not rain. Similarly, the earth was closed, i.e. there was no vegetation. When Allah Ta’ala desired to inhabit the earth with mankind, He opened up the heavens with rain and the earth with vegetation.”

After the man reported this explanation to Hadhrat Ibn Umar (radhiyallahu anhu), he commented:

“I now concede that the knowledge of the Qur’aan has been bestowed to Ibn Abbaas. I now realise that Allah Ta’ala has imbued him with a special ability regarding Qur’aanic Knowledge. He has indeed interpreted ratq and fatq correctly.”

(Ratq – to be closed – and fatq – to be opened – are the two terms mentioned in the aayat.)

In the aayat Allah Ta’ala says: “We have created every living thing from water.” Water is a vital constituent of every living thing. Water plays a vital role in their creation, growth and

development.

Modernists enamoured and over-awed by the baseless and kufr theories of the atheist scientists, resort to fanciful and whimsical interpretation of this aayat in an attempt to eke out Qur'aanic support for the kufr doctrines of the priests of atheism. But, in the Qur'aan there is no basis and no support for the theories of atheism deceptively described as 'science'. Man did not evolve over millions of years from a cell and from a fish then into a baboon which ultimately developed into a human being in terms of the kufr theory of the atheist scientists. Man was created in Jannat in his highest and perfect stage of development beyond which existed only spiritual progress and elevation. At no stage in his life did man require any progress of physical evolution for attaining physical perfection. Such perfection was bestowed to him at the very time of his spontaneous creation by the Power of Allah Ta'ala.



THE BEST DEED

“The best deed is to abstain from hidden sins.” (*Abu Abdullah Antaaki*)

When he was asked for the reason, he said: “A man who shuns hidden sins will to a greater extent abstain from sinning flagrantly.” It is only because of true fear for Allah Ta'ala that a person abstains from hidden sins which cannot be detected by people. Sins of the eyes and of the heart – evil gazes and conscious indulgence in evil thoughts and deriving lustful pleasure therefrom, are among the hidden sins. Only a man of taqwa will abstain from such sins. He understands and perceives Allah's Presence, and the presence of the Recording Angels. The only deterrent is fear for Allah Ta'ala. His sincerity is perfect, hence abstention from hidden sins is the best deed.



FEMALES AND DRIVING

Is it permissible for women to drive vehicles? At times there is no one around to do the errands. Emergencies also develop. In such circumstances will it be permissible for women to drive? A senior Mufti says that it is permissible due to the need. The Mufti says that “it is proved that women amongst the Sahaabah rode camels”, hence driving cars will also be permissible. He cited as proof Al-Bukhari, Vol.1 Page 403, Vol.2 Page 748; Saheeh Muslim Vol.2 Page 218, and Imdadul Fatawa Vol.4 Pages 196/197.

There is not even the remotest reference to women driving even camels in the three references proffered by the Mufti Sahib. The Mufti Sahib has misquoted and misinterpreted the Ahaadith. There is a big difference between “rode camels” and driving cars. The Sahaabiyyah (the females among the Sahaabah) sat on camels behind (i.e. in the back seat) and rode on this means of transport which was *driven* by the man, not by the woman.

Women did not simply jump on the camels, taking the reins into their hands and wandering off alone to prowl in marketplaces or any other public avenues. Contrary to what the Mufti said, on page 197 of Imdaadul Fatawa, Vol.3 which the Mufti presented, it is stated clearly: “*The Holy Wives (of Rasulullah (sallallahu alayhi wasallam) would journey in palanquins. They would not simply wrap themselves up in garments (jilbaab) and ride on camels.*” (A palanquin is a small cabin/carriage which four males would carry. A woman would sit inside entirely concealed from the outside world. This cabin would be carried to wherever the lady had to go.) This in fact rebuts what the Mufti has tried to peddle.

NOT DRIVERS

It never was the practice of the females to ride camels and horses,

that is, ‘drive’ the animals or be in the saddle. Yes, when there was the need, they would be passengers on these modes of transport. But they themselves were not the drivers. The Mufti has made confusing statements. He cited the names of the kutub and the respective page numbers without quoting the relevant Ahaadith. But there is no mention whatsoever in these kutub on the pages mentioned by him that women used to be drivers of camels or horses. It just was not the practice. Driving is in complete negation of Hijaab.

There is no scope for permissibility for female driving. Almost every requisite of the Shariah’s concept of Hijaab/Purdah is violated when a woman takes to driving. The very initial step in the process is close to zina. The woman when she has to go for her learner’s licence and afterwards for her driver’s licence, is not only exposed to males, but she has to be alone – in privacy – with a male official/tester. She will switch on her armoury of feminine wiles and ‘zina’ paraphernalia to oblige the immoral male officers with whom she has to ‘frolic’ alone in the vehicle while he takes her out for test-driving – driving all along the Road of Jahannum, assisting her to purchase her licence for entry into the Fire with her shamelessness.

AMBUSH

The feet of a female who drives are extremely dexterous in making hasty exits from the home in diametric contravention of the Qur’aan’s command for her to remain glued indoors. The public roads abound with Muslim women driving cars like their kuffaar counterparts. The semblance of hijaab – the face-covering – does not mitigate the grave offence they commit. The niqaab does not justify driving. The fact remains that she is in the street where shaitaan and his army prowls, waiting in ambush for her. Hence, Rasulullah (sallallahu alayhi wasallam) said: *“When a woman emerges (from her home sanctuary), shaitaan lies in ambush for*

her.”

The driving woman is masculinised. Her *hayaa* (natural Imaani shame and modesty) is in shreds. Men stare at her from their vehicles when they pull alongside at robots (traffic lights), intersections and in parking lots and bays. The mingling with the opposite sex is abundant. Furthermore, such women wander around malls, hypermarkets and even unsavoury venues. They barge out of the home at will. The list of *fitnah* is long and the consequences are disastrous for a healthy Islamic family life. To aggravate this rot, is the *deeni* licence which misguided sheikhs and *molvis* issue to these women. They entice women to attend their lectures and their *thikr* sessions. Many women, neglect their husbands, children and homes to rush to the ‘*bayaan*’ driving their cars little understanding that they are under Divine Curse every minute they are outside the home.

Some Musjid parking lots teem with these *be-hayaa* (shameless) females for whom the embarrassed males who still have some shame, have to adopt *purdah*. One of the greatest *fitnahs* of our time is females driving. Their audacity has degenerated into immorality. One after the other, every bastion of Hijaab has crumbled with the active connivance of the Ulama-e-Soo’ who have eroded the *haya* of women with their corrupt and *baatil fatwas*.

Another spurious satanic argument presented to justify the lewdism of women is the possibility of ‘emergencies’ developing and there being no man around to attend. Those whose Imaan is on only their lips, not in their hearts, conjecture up such baseless ‘emergencies’ There are hundreds of millions, if not billions, of people on earth who have no cars, even men. What do they do when emergencies develop? Female driving is a recent *shaitaani* craze. Our mothers never drove cars and innumerable males then and even now do not own cars. Emergencies hardly developed, and when they did develop, Allah Ta’ala made arrangements to overcome the problems.

What will the women do if at the time of the ‘emergency’, the vehicle is not at home. Perhaps her husband or daughter went off with it. What will she do if during the ‘emergency’ the tyre is flat or the vehicle refuses to start? Innumerable people experience emergencies such as robberies at their homes, businesses or in the streets. Instead of their vehicles aiding them, the robbers take the vehicles along with them or they get robbed while they enter their driveways with their vehicles.

Not so long ago, a Muslim lady in Lenasia was overtaken by a heart-rending emergency. Her vehicle was of no help. On the contrary if she did not have a vehicle, the chances of solving the emergency would have been greater. Whilst having meals, her little son choked on some food. The morsel/bone, etc. could not be dislodged. The child was suffocating. This was an emergency. The mother decided to rush the child to hospital. She rushed to the garage, opened the gate, loaded her suffocating child and in haste reversed and knocked down her other 3 year old child who had run behind the car. Frantically she loaded the severely injured child into the car and she madly rushed off with her two critically injured child. On arrival at the hospital, the souls of both children had departed. Both were dead.

A Muslim’s problems and emergencies cannot be alleviated or solved by transgression and disobedience to Allah Ta’ala. One should not stupidly and satanically think of the possibility of future ‘emergencies’ and conjecture haraam ways of solving such exigencies. On the contrary make dua for *aafiyat* (safety) and *hifaazat* (protection). Obey Allah Ta’ala, submit to the Shariah and repose yaqeen in Him. He will take care of our emergencies as He is taking care of us every second of our life. Just understand well that corrupt fatwas do not change the immutable law of Allah Ta’ala. In such matters, the Mu’min’s conscience is sufficiently qualified to issue the correct fatwa, hence Rasulullah (sallallahu alayhi wasallam) said: “*Seek a fatwa from your heart.*” In this age, the demand of the generation is kufr liberalism, immodesty and

irreligiosity. Muftis are aiding and abetting the process of sweeping aside Islamic morality and ethics with their whims and dictates which they portray with Deeni hues. It is about such muftis that Rasulullah (sallallahu alayhi wasallam) said: *“Verily, I fear for my Ummah such Aimmah (muftis, molvis and sheikhs) who are mudhilleen (men who mislead others).”*

Female driving is Haraam. There is no doubt in this prohibition. You don’t need to be a mufti to understand this self-evident Shar’i truth.



THE NOBLEST JIHAAD

Rasulullah (sallallahu alayhi wasallam) said: “The noblest Jihad is to proclaim the truth to a tyrannical ruler.” The tyranny and cruelty of Hajjaaj Bin Yusuf are proverbial. He had put to death thousands of innocent Muslims, including many Sahaabah. He would have them summarily executed in his presence on the slightest pretext to gratiate his passion for killing.

Hadhrat Abdur Rahmaan Bin Abi Na-eem (rahmatullah alayh) was among the very senior Taabi-een. His taqwa and ibaadat were of such a lofty status and so all-embracing that if he had to be informed that Malakul Maut (the Angel of Death) has arrived to take his soul, then too he would not have been able to improve his ibaadat. The news of Malakul Maut’s arrival would not effect the slightest change in his attitude. His entire being was perpetually consumed with the remembrance of Allah Ta’ala.

Once Hadhrat Abdur Rahmaan went to Hajjaaj and admonished him of the dire consequences of his cruelty and injustice. Hajjaaj was inflamed. He ordered that Hadhrat Abdur Rahmaan be enclosed in a windowless dungeon. The door was sealed. He was literally entombed in the intensely dark dungeon in which there was not even a crevice for any light or air to filter through. He

remained in the dungeon for fifteen days without any food or water or any other facilities whatsoever. After fifteen days, Hajjaaj order that his body be buried.

When the guards opened the door of the dungeon they found Hadhrat Abdur Rahmaan engaged in Salaat. He was in the same state as he was on the first day of his imprisonment.

When Hajjaaj was informed, he ordered Hadhrat Abdur Rahmaan to be released. He realized that this was an act of Allah Ta'ala. No one can harm a person when Allah Ta'ala protects him.



RABEE' BIN KHAITHAM

Hadhrat Rabee' Bin Khaitham (rahmatullah alayh) was a renowned Taabi-ee. *(A Taabi-ee is a Muslim who had enjoyed the company of the Sahaabah).*

Once when he was bedridden with severe illness, he developed an intense desire to eat chicken. He suppressed his desire for 40 days. After 40 days when the desire remained intense, he informed his wife. After preparing the chicken dish she presented it to Hadhrat Rabee'.

As he was about to begin eating the chicken, a beggar appeared at the door and asked for some food. Hadhrat Rabee' (rahmatullah alayh) without even having tasted it, instructed his wife to give the whole chicken to the beggar. She remonstrated with him and said that he should eat the chicken. She would give the beggar something better and more useful than the chicken. When he asked her what that was, she said that she would give the beggar the value of the chicken in cash. The beggar will be happier with the money.

Hadhrat Rabee' said: "Bring the money to me." When she brought the money, he told her: "Now give this chicken as well as the money to the beggar." She complied. He 'deprived' himself of

the chicken and neutralized the desire of his nafs by giving both the chicken and the money to the beggar. This was the way in which our illustrious predecessors trained and adorned their nafs with Taqwa.



THE ANIMAL HAS ROOH

Like *Insaan* (the human being), animals too have souls. They are sentient creatures, experiencing all the physical and emotional states and conditions of human beings. Pain, fear, grief, pleasure, etc., are common to man and animal. Rasulullah (sallallahu alayhi wasallam) has therefore commanded compassion when the need arises to slaughter an animal. Rasulullah (sallallahu alayhi wasallam) said:

* *“He who shows mercy even if he slaughters a bird, Allah will be merciful to him on the Day of Qiyaamah.”* (Kanzul Ummaal)

* *“If you have mercy on a goat when slaughtering it, Allah will have mercy on you.”* (Kanzul Ummaal)

Shaddaad Bin Aus (radhiyallahu anhu) said: “I have remembered two things from Rasulullah (sallallahu alayhi wasallam). He said: ‘Verily, Allah has ordained *Ihsaan* (kindness/mercy) for everything. Therefore when you kill, kill mercifully, and when you slaughter, slaughter mercifully, and the one who slaughters should sharpen his knife and deal humanely with the animal.” – *Al-Mabsoot Imaam Sarakhsi (Muslim, Ibn Majah, Nisaai’)*

Hadhrat Shaddaad Bin Aus (radhiyallahu anhu) did not remember only these two commands of Rasulullah (sallallahu alayhi wasallam). He mentioned these two acts by way of emphasis to highlight the importance of mercy when killing/slaughtering becomes necessary.

Hadhrat Ibn Umar (radhiyallahu anhu) narrated that Nabi

(sallallahu alayhi wasallam) commanded that the knife be sharpened and concealed from the animal, and that the slaughterer should make haste when slaughtering. (Ibn Majah).

Rasulullah (sallallahu alayhi wasallam) said: “He who is not merciful, mercy will not be shown to him.” The Islamic system of *Thabah* is the most merciful system. There is no system of killing animals which could be compared with the system of *Thabah*. Every act, from the beginning, to the end of the process, is conditioned with mercy and *Insaaniyat* (Humanity). This essential requisite of *Ihsaan* (mercy/kindness), observance of which is *Waajib*, is totally discarded from the kuffaar system which Muslims in this era have accepted, and which the haraam ‘halaal authorities’ have elevated above the Islamic system, and which even senior muftis have approved in direct conflict with the Command of Nabi-e-Kareem (sallallahu alayhi wasallam).

Every aspect of the Islamic system of *Thabah* is incumbent and non-negotiable. Not a single act of this Divine System may be compromised to accommodate commercial killing enterprises.



YOUR GARMENTS

“Adopt your *zeenat* at the time of every *musjid*”

(Surah A’raaf, aayat 31)

In the context of this Qur’aanic verse, *zeenat* means garments of adornment (clothes) and *musjid* refers to Salaat. When the Muslim performs Salaat, he is in the presence of Allah Ta’ala more than what he is at other times. Hence according to the Hadith, one is closest to Allah Ta’ala when one is in the state of Sajdah (prostration). There a great variety of degrees – in fact limitless degrees – of Divine Proximity (Nearness to Allah). The Mu’min is closest to his Rabb during Salaat.

Allah Ta’ala therefore has commanded that the musalli (the one

performing Salaat) should be properly attired when he communes with his Rabb (Creator). While a Muslim has to be properly attired at all times, the emphasis is greater when he stands for Salaat. The Qur'aan and the Sunnah instruct the adoption of adornment for Salaat.

Garments of adornment are such clothes which are regarded as Islamic dress. The garments should be loose-fitting so that the body's shape is not lewdly exhibited. It is incumbent to be dressed Islamically at all times, not only for Salaat purposes. This incumbency has greater emphasis with regard to Salaat. It is Makrooh Tahrimi (forbidden and sinful) to be dressed un-Islamically, i.e. with western or any other kuffaar garb. The Salaat performed while dressed un-Islamically is discharged defectively. It becomes obligatory to repeat the Salaat with Islamic attire.

It is haraam to be dressed with jeans, T-shirt, bermuda pants, tight-fitting trousers, western shirt, garb with logos, and all types of non-Muslim dress when performing Salaat. There is no thawaab (reward) for Salaat performed with such haraam dress. Salaat performed in this disgraceful manner has to be compulsorily repeated. Although the Fardh obligation is discharged here on earth, the Salaat is rejected by Allah Ta'ala.

Those who are not prepared to abandon their haraam dress styles should at least have mercy on themselves by saving their Salaat from ruin. At least when performing Salaat, ensure that you are dressed in a manner befitting the Divine Presence.



RIYA

Rasulullah (sallallahu alayhi wasallam) said: "O People! I greatly fear for you *shirk-e-asghar* (the little shirk)." Someone said: "What is *shirk-e-asghar*?" Rasulullah (sallallahu alayhi wasallam) said: "Riya".

Riya is to do an act of *ibaadat* to display one's 'piety', goodness or virtues. This malady of show (riya) has been described as the little shirk because the objective of the *ibaadat* is not only Allah's Pleasure. The pleasure of others is also a focus of one's motive for rendering the act. On the Day of Qiyaamah, the people of *riya* will be buffeted and told to seek the reward for their deeds from those for whom they had displayed their acts of virtue.



SEVEN POSITIVES AND SEVEN NEGATIVES

A Sage (Buzrug) said: "Seven actions minus seven actions are futile.

- 1) To profess fear for Allah Ta'ala without abstaining from sins. Such profession of fear is futile.
- 2) Hoping to gain reward from Allah Ta'ala without practising deeds of virtue. Such hope is futile.
- 3) A desire to practise righteous deeds without a firm resolution. Such desire is futile.
- 4) Dua without making effort to reach the goal. Such supplication is futile.
- 5) Istighfaar (seeking forgiveness) without remorse and regret. Such repentance is futile.
- 6) External deeds of piety without reformation of the heart. Such deeds of pretence are futile.
- 7) Effort without sincerity. Such effort is futile.



WHO IS A MUKHLIS?

Someone asked a Sage (Buzrug): "Who is a Mukhlis (a person of sincerity)?" He replied: "He who conceals his virtuous deeds in the

same way as evil deeds are concealed.” The person asked: “In what is the perfection of Ikhlaas (sincerity)?” The Buzrug said: “That you detest the praises which people laud on you.”



MORAL ADVICE ON A POLITICAL EXCURSION

On the occasion when Ameerul Mu'mineen, Hadhrat Umar (radhiyallahu anhu) had set out from Madinah on his journey to take possession of the City of Jerusalem from the Christians, he halted at a place called Jaabiyyah where a huge crowd of Muslims (Sahaabah and non-Sahaabah) assembled to welcome him. At Jaabiyyah, Hadhrat Umar (radhiyallahu anhu) delivered a moving and a very lengthy discourse. The following is some of the moral advice he gave the Ummah on this political journey:

“O People! Reform your hearts, then your physical actions will be (automatically) righteous. Practise deeds for your Akhirah, and your worldly affairs will be (automatically) attended to. Whoever intends to take the direction towards Jannat should cling to the Jama'ah, for verily, shaitaan is with the one (who strays from the Jama'ah). He (shaitaan) is far from two persons (who are on the Haqq). None of you should ever be alone with a woman, for verily, the third one present is shaitaan. Whoever derives pleasure from his good deeds and is grieved by his evil deeds, verily he is a Mu'min.”

The '*Jama'ah*' is the group on the Haqq on all levels of Muslim society.



THE JANAAZAH

Rasulullah (sallallahu alayhi wasallam) said:

- When the Janaazah is ready and the menfolk lift it onto their shoulders, the deceased if he was a pious person exclaims: “Proceed (with haste)!” If he was impious, he exclaims to his relatives: “Alas! Where are you taking it (the Janaazah)?” His wails are heard by all things except people. If human beings could hear the wails, they would drop down unconscious.”
- Make haste with the Janaazah. If he was a pious person, then the abode to which you are sending him is wonderful. And, if he was impious, then he is evil. Get rid of him from your shoulders.”

It is incumbent to make haste with the burial of the mayyit. The custom of delaying burial in anticipation of arrival of more people to participate is not permissible. As soon as the ghusl and kafan have been completed, the mayyit should be buried.



ALLAH’S ELITE SLAVES

Hadhrat Zunnun Misri (rahmatullah alayh) said: “There are four signs by which the elite slaves of Allah are recognized:

- 1) They abandon comfort.
- 2) From the little they possess, they spend in the Path of Allah.
- 3) They are contented if their rank is diminished.
- 4) Praise and criticism are equal for them.



ACTS OF RUIN

When Allah Ta'ala desires to ruin a person, He involves him in three acts:

1. He bestows Ilm (Knowledge of the Deen) to a person, but snatches away the *taufeeq* (spiritual ability) to practise in accordance with the dictates of the Knowledge.
2. He gives a person the opportunity to be in the company of the Saaliheen (the pious), but He eliminates from his heart the capacity to recognize the lofty rank of the Saaliheen.
3. He is given the opportunity to practise righteous deeds, but is deprived of Ikhlaas (sincerity).



APPRECIATE FIVE THINGS BEFORE FIVE THINGS

Hadhrat Maimoon Bin Mahraan (rahmatullah alayh) said: “Appreciate five things before five things:

- (1) Youth (young age) before old age.
- (2) Health before sickness.
- (3) Free time before involvement (which leaves no free time).
- (4) Wealth before poverty.
- (5) Life before death.

Almost all people abuse these five bounties of Allah Ta'ala. When these bounties are snatched away, their value dawns on the unfortunate person, but then it is too late to show appreciation. On the Day of Qiyaamah, long before the actual and Final Reckoning, there will come a stage when all people will be prevented from proceeding. They will first have to answer and explain how they had utilized the aforementioned five bounties of Allah Ta'ala. Even this mini-reckoning will have dire consequences for those

who had abused these wonderful *Ni'maat* of Allah Azza Wa Jal during this earthly sojourn.



THE OPPORTUNITY OF WINTER

Rasulullah (sallallahu alayhi wasallam) said: “Winter is a wonderful opportunity for the Mu'min. The nights are long, hence he stands during the night (i.e. performs ibaadat). The days are short, hence he fasts.” A Sage of Islam extolling the winter season said: “The night is long. Do not shorten it with your sleep. The day is glittering (but short). Do not contaminate it with your sins.”



THE GRAVE

Rasulullah (sallallahu alayhi wasallam) said: “*The Qabr (grave) is either a garden of Jannat or a pit of Jahannum.*”



THE BITTER TASTE OF MAUT

Allah Ta'ala had granted Nabi Isaa (alayhis salaam) the power to raise the dead. Once Hadhrat Isaa (alayhis salaam) with the permission of Allah Ta'ala restored to life Saam, the son of Nabi Nooh (alayhis salaam). When Saam rose from the grave, his hair and beard were white. Hadhrat Isaa (alayhis salaam) said: “Why these white hairs? During your era there was no old age.” Saam responded: “When I heard the voice (i.e. Nabi Isaa's command for him to rise), I thought that Qiyaamah had commenced. Its fear whitened my hair.”

Isaa (alayhis salaam) said: “When did you die?” Saam said: “Four thousand years ago. But, the bitter taste of Maut has not yet ended.”



A WISE MAN

Hadhrat Muhammad Bin Sammaak (rahmatullah alayh) said: “Do not be deceived by the silence and equality of the graves in the Qabrustaan. Many are the inmates of the grave suffering fear and grief. There is immense inequality among them. A wise man is he who makes preparations for the grave before entering it.”



THE CALL OF THE GRAVE

Daily the grave proclaims five times:

- ❖ “O man! You walk on my back. One day you will be encased within my bowels.
- ❖ “O man! You eat varieties of food on my back. One day worms and insects will devour you within my bowels.
- ❖ “O man! You laugh on my back. Soon will you cry within my bowels.
- ❖ “O man! You are happy on my back. Tomorrow you will grieve within my bowels.
- ❖ “O man! You commit sins on my back. Soon will you be punished within my bowels.”



SHIELDS IN THE GRAVE

The following virtuous deeds form shields for the inmate of the grave, preventing the Angels of Chastisement from punishing him:

- Salaat becomes a shield at the head.
- Obedience to parents is the shield at the feet.
- Sadqah is the shield on the right side
- Saum (Fasting) is the shield on the left side.



THE DEATH OF MALAKUL MAUT

After the entire creation has perished by the sound of the *Soor* (the Trumpet blown by Hadhrat Israafeel – alayhis salaam), Allah Ta’ala will ask Malakul Maut (Hadhrat Izraaeel – the Angel of Death): “Who remains?”

Izraaeel (alayhis salaam): “Jibraeel, Israafeel, The Bearers of the Arsh and I.”

Allah Azza Wa Jal: “Extract their souls.”

After the death of all these mighty Angels, Allah Ta’ala will say: “O Malakul Maut! Who now remains?”

Izraaeel: “Besides you, O Allah, only I”.

Allah Azza Wa Jal: “Besides Me, everyone must be annihilated. You too have to die.”

Hadhrat Izraaeel (alayhis salaam) will then extract his own soul at a place between Jannat and Jahannum. When extracting his Rooh, he will let out such a terrible scream which would have been sufficient to destroy all living beings if they had been alive.



A DESCRIPTION OF JAHANNUM

Once Hadhrat Jibraeel (alayhis salaam) described Jahannum to Rasulullah (sallallahu alayhi wasallam) as follows:

“After Allah Ta’ala created Jahannum, it was stoked for a thousand years. It then became red. It was stoked for another thousand years, and it became white. It was again stoked for another thousand years and it became black. Presently it is black. The roaring and leaping of its flames never cease. I take oath by Allah! If Jahannum had to be opened the size of a needle’s eye, the entire universe would be reduced to ash.

If a garment of a Jahannami (an inmate of Jahannum) should be suspended between heaven and earth, its foul odour and heat will destroy and kill entire creation. If just one chain of Jahannum from the chains mentioned in the Qur’aan is placed on a mountain, the latter will melt and sink into the very bottom of the earth’s bowels.

If a person in the East had to be inflicted with the Athaab (punishment) of Jahannum, its heat will cause immense suffering to the people in the West. The scorching heat of Jahannum is extreme and its depth is an abyss. Its jewels are made of iron and its water is boiling pus. Its garments are of fire. It has five portals. The people who will pass through each portal have already been ordained.

The distance between two portals is 70 miles. Each door is 70 times hotter than the adjacent one. The enemies of Allah Ta’ala will be driven towards these Doors. They will be welcomed at these portals with chains with which they will be fettered. Each person will be accompanied by his/her shaitaan. They will be dragged upside down with their faces on the ground. They will be clubbed with hammers and buffeted by Angels into Jahannum.”

Rasulullah (sallallahu alayhi wasallam) asked: “Who will occupy the various levels of Jahannum?” Jibraeel (alayhis salaam) replied:

“The very last (at the bottom) level will be occupied by the Munaafiqeen (Hypocrites), the People of the Maaidah, and Fir’oun with his legions. The name of this level is *Haawiyah*. The second level (i.e. above Haawiyah) will be occupied by the Mushrikeen. Its name is *Jaheem*. The third level will be the abode of the Saabieen (Star Worshipers). Its name is *Saqar*. The fourth level will be the home of Iblees and his followers. Its name is *Lati*. The fifth level, *Hutamah*, will be the abode of the Yahood. The sixth level, *Saeer*, will be the abode of the Nasaara.”

Suddenly Jibraeel (alayhis salaam) became silent. Rasulullah (sallallahu alayhi wasallam) asked: “Why are you silent? Who will be the inmates of the seventh level?” With utmost difficulty and with downcast eyes, Hadhrat Jibraeel (alayhis salaam) responded: “The inmates of the seventh level will be the people of your Ummah who committed major sins and died without Taubah.”

Unable to bear the pain and agony of grief which this information ignited in him, Rasulullah (sallallahu alayhi wasallam) fell down unconscious. The Narrator exclaimed: “*May my father and mother be sacrificed!*”

Hadhrat Jibraeel (alayhis salaam) cradled Rasulullah’s blessed head in his lap. When Nabi-e-Kareem (sallallahu alayhi wasallam) regained consciousness, he cried: “Will anyone from my Ummah also be cast into Jahannum?” Jibraeel (alayhis salaam) said: “Yes! Those who commit major sins and die without Taubah.” Rasulullah (sallallahu alayhi wasallam) broke down crying uncontrollably. His tears and grief reduced Jibraeel (alayhis salaam) also to tears.

Hadhrat Jibraeel (alayhis salaam) departed. Rasulullah (sallallahu alayhi wasallam) returned home and went into complete seclusion. He discontinued meeting people. He would emerge from the house for only Salaat. After Salaat, without speaking a word, he would return home. He would begin Salaat crying and end Salaat crying. Nabi-e-Kareem (sallallahu alayhi wasallam) was unable to control his grief.

On the third day, Hadhrat Abu Bakr (radhiyallahu anhu) appeared at the door of Rasulullah's home. He greeted and requested permission to enter. There was no response from within the home. He left shedding tears. Hadhrat Umar (radhiyallahu anhu) made a similar attempt to meet with Rasulullah (sallallahu alayhi wasallam), but also returned shedding tears. Then Hadhrat Salmaan Faarsi (radhiyallahu anhu) appeared. He too was met with silence. He remained for a while. Restlessly would he sit, then get up, then sit and get up. He went away and returned without being granted permission to enter. He departed crying in profusion. In this pitiful condition he went to the house of Hadhrat Faatimah (radhiyallahu anha) and narrated the entire episode.

Restless and agitated, Hadhrat Faatimah (radhiyallahu anha) covering herself with her shawl went immediately to the home of Rasulullah (sallallahu alayhi wasallam). At the door she made Salaam and said: 'I am Faatimah!' At that moment Rasulullah (sallallahu alayhi wasallam) was crying in Sajdah, grief-stricken because of his Ummah. *(Yes his Ummah – that Ummah which is today mocking and abandoning his Sunnah – that Ummah which is today priding itself with its emulation of the kuffaar. May Allah Ta'ala open up the blinded eyes of this Ummah. May Allah Ta'ala eliminate the intoxication of westernism which has made this Ummah turn their backs on the Sunnah of Rasulullah sallallahu alayhi wasallam – who are stabbing Nabi-e-Kareem sallallahu alayhi wasallam in the heart with their kufr, bid'ah, fisq, fujoor, abandonment of the Sunnah, and aping the enemies of Allah.)*

Lifting his mubaarak head from Sajdah, Rasulullah (sallallahu alayhi wasallam) said: "Faatimah! The Coolness of my eyes! What is the matter?" He instructed the inmates in the home to open the door for Faatimah (radhiyallahu anha). When Hadhrat Faatimah's eyes beheld the state of Rasulullah (sallallahu alayhi wasallam) she wept uncontrollably. Then she exclaimed: "O Rasulullah! What has reduced you to this condition?" Rasulullah (sallallahu alayhi wasallam) said: "O Faatimah! Jibraeel came to me and described

Jahannum. He informed me that the uppermost level of Jahannum will be the abode for those of my Ummah who will be committing major sins. This grief has reduced me to this condition.”

Hadhrat Faatimah (radhiyallahu anha) asked: “How will the Angels cast them into Jahannum?” Rasulullah (sallallahu alayhi wasallam) said: “The Angels will drag them towards Jahannum, but their faces will not become black. Their eyes will not become green. Their mouths will not be sealed nor will their shayaateen be accompanying them.” Then she asked: “How will the Angels grab them?” Nabi-e-Kareem (sallallahu alayhi wasallam) said: “The men will be grabbed by their beards and the women by their hair.....” – *This dramatic description of Jahannam will be completed in “The Majlis” periodical, Insha’Allah. If you are not on the mailing list of The Majlis, do write for the copy in which this sad story is completed. The contact details of The Majlis are:*

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THE DOT IN THE MIRROR

Hadhrat Anas Bin Maalik (radhiyallahu anhu) narrated that once Jibraeel (alayhis salaam) came to Rasulullah (sallallahu alayhi wasallam) with a beautiful mirror on which there was a black dot. When Rasulullah (sallallahu alayhi wasallam) asked Jibraeel (alayhis salaam) about the mirror, he explained: “The mirror is (i.e. symbolizes) the Day of Jumuah. The dot on the mirror is the moment on every Friday when duas are accepted. You and your Ummah have been favoured over the people of bygone times with Jumuah.

On this Day there is such a moment in which every dua is accepted. This Day resembles the Day of Mazeed.” Rasulullah (sallallahu alayhi wasalam) with surprise said: “What is the Day of Mazeed?” Jibraeel (alayhis salaam) said: “Allah Ta’ala has created a valley in Jannat. Therein are dunes of musk. On every Jumuah, thrones of Noor are arranged. The Ambiya (alayhimus salaam) occupy these thrones.

There are also thrones of gold on which are seated the Siddiqeen, Sulaha and Shuhada. On the dunes are seated the People of Ghurf. (*There is no explanation for the People of Ghurf – Allah knows best*). All in unison recite the praises of Allah Ta’ala. Allah Ta’ala will command them to supplicate to Him (for whatever their hearts desire). All will supplicate for the Pleasure of Allah. Allah Ta’ala will say: “I am pleased with you. I have granted you quarters in My Abode and I have ennobled you.”

Thereafter there will be a Manifestation of Allah Ta’ala. By virtue of the ecstasy which the Divine Manifestation on this Day will generate, nothing will be more beloved to them than the Day of Jumuah (which in Jannat is known as the Day of Mazeed).”



TAHARAAH MASAA-IL

1) Soap manufactured from impure impure (naajis) oil or fat is taahir (pure) and permissible to use.

2) Infihah is a substance extracted from the stomachs of calves which have been slaughtered just after having been suckled. This substance was used in cheese manufacture. The cheese containing infihah will be taahir and halaal even if the animal was not slaughtered according to the rules of the Shariah.

Infihah is also known as rennet. However, present-day rennet is not the infihah described in the Shariah. Present-day rennet is haraam. Such haraam rennet used in cheese renders the cheese

haraam. All cheese nowadays containing animal-rennet is haraam. Only cheese containing microbial or plant-rennet is halaal.

3) Ambergris, used in perfumery, derived from the intestines of whales is taahir and permissible.

4) Wiping the hands and face with a towel after wudhu is among the adaab (etiquettes) of wudhu. It is, therefore, mustahab to do so. Some people hold the erroneous belief that wiping or drying after wudhu is in conflict with the Sunnah. While it is permissible to refrain from wiping, to wipe the hands, face, etc., is not in conflict with the Sunnah.

5) If one is about to make wudhu or is engaged in making wudhu and the Jamaat Salaat commences, wudhu should be made fully. The Sunnat acts of the wudhu should not be omitted.

6) While making wudhu if anything which breaks wudhu happens, the whole wudhu should be repeated.

7) When washing the hands and arms during wudhu, it is Masnoon (Sunnat) to start washing from the fingers. It is not correct to wash from the elbows as some people do when making wudhu sitting at a tap.

8) Milk emerging from a woman's breast does not break her wudhu.

9) If any part of the satr opens up, wudhu will not break.

10) If the release of Mani (semen) is accompanied by shahwat (lustful sensation), ghusl becomes waajib. This applies to both men and women whether asleep or awake.

11) If haidh begins during the course of the fasting day, it will be permissible to eat. However, one should not eat in the presence of others, i.e. during the month of Ramadhaan.

12) After janaabat, ghusl was taken. After ghusl, more Mani (semen) emerged. If this ghusl was taken before having urinated, before sleeping or before having performed Salaat, then ghusl must be renewed. But it is not necessary to repeat the salaat which was performed after the first ghusl and before the emergence of the mani.

If the mani emerged after Salaat or after having slept or having walked about forty steps, then ghusl need not be made again.

13) Discharge of mani without shahwat (sexual sensation) does not make ghusl waajib, e.g. discharge of mani because of illness, weakness, tiredness, etc. This does not apply to sexual intercourse. Sexual intercourse makes ghusl incumbent whether mani is discharged with or without shahwat or whether there is no discharge whatever.

14) It is not permissible to enter the Musjid without wudhu. The prohibition is graver if one is in the state of janaabat.

15) Tayammum was performed because one was prevented from wudhu by human beings, e.g. the jail-warrior prevented a prisoner from wudhu or did not allow him water. Salaat performed with such a tayammum should be repeated once the obstacle in the path of wudhu no longer exists.

16) Although all sea animals are taahir (pure), only fish is halaal for consumption.

17) An object to which najis colour or najis mendhi (hinnah) has been applied will be rendered taahir after washing and removing the impure substance, even if the stain of the colour remains.

18) The watery discharge which some women frequently experience breaks wudhu and renders impure (najis) the affected parts.



HAIDH AND NIFAAS

1) If, from the beginning of the monthly haidh (menses) period, the flow of blood continues more than ten days and the woman cannot remember the number of days of her haidh of the previous month, then the principle of Taharri should be adopted to determine haidh and istihaadhah.

Taharri means to reflect, to ponder, to think.

The woman should accept as her haidh period the number of days indicated by her Taharri. If she is inclined to regard any particular number of days as being her haidh period, then this result of her reflection will be valid. For example, if her Taharri leads her to conclude that her haidh in the previous month was seven days, then she should regard seven days as being haidh and the rest as istihaadha. She should then make qadha of the Salaat of the 8th, 9th and 10th days.

2) If her Taharri results in a stalemate, in other words, she is unable to determine any number between two numbers, then she should act on Ihtiyaat, i.e. precaution. She should adopt the safest option. Example: A woman in this situation (i.e. where the flow is more than 10 days) feels equally disposed to two numbers, viz. that her previous haidh could have been six days or eight days. She is unable to decide which of these two numbers was actually her haidh period.

In this case the Ihtiyaat is to regard the lesser number (i.e. 6 days) as the haidh period. She should make qadha of the Salaat of the 7th, 8th, 9th and 10th days.

The number of days thus determined, i.e. either by Taharri or Ihtiyaat, should be considered as the haidh period for future as well, provided that the flow continues more than ten days.

If, however, the flow terminates on the tenth day or before, then this number of days (i.e. when the blood-flow ended) will be her actual haidh period henceforth. Thus, in future, when the number of days accepted as haidh, has ended, she should take ghusl and proceed with Salaat.

3) If a woman mostly experiences the flow to end before three days, then she should not desist from Salaat and Saum (fasting during Ramadhaan). Since this is a usual occurrence with her, she should consider the flow to be istihaadhah and continue with her Salaat and Saum.

If, however, the flow continues for more than three days (i.e. 72 hours), then only will it transpire that it was haidh. The fasts which she had kept on the first three days will have to be made qadha.



OBEDIENCE

Rasulullah (sallallahu alayhi wasallam) said: “Every obedient person is a Thaakir (i.e. one who makes Thikr).”

Hadhrat Abdullah Ibn Abbaas (radhiyallahu anhu) said: “A person who is obedient to Allah is like one engaged in the Thikr of Allah Ta’ala even though his (Nafl) Salaat, Saum (Fasting) and Tilaawat of the Qur’aan are little. Whoever disobeys Allah, has forgotten Him.”

Thikr means remembrance. Obedience to the Shariah of Allah is the effect of remembering Allah Ta’ala. Without the remembrance being entrenched in the heart, a man will not be obedient to Allah Ta’ala. Obedience (Itaa-at) should permeate every act of the Mu’min whether the act is mundane or spiritual. Before committing an act it is incumbent for the Mu’min to reflect so as to establish whether the act is permissible or impermissible: whether the act countenances Allah’s Pleasure or Displeasure. When such remembrance of Allah Ta’ala is ingrained in the heart, only then will a Mu’min be a true Thaakir.

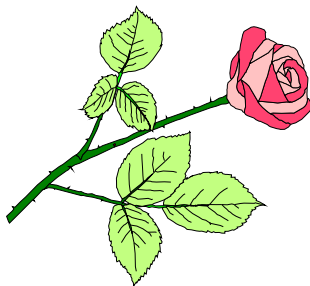


FORGIVENESS FOR SINS

Allah Ta’ala revealed to Nabi Daawood (alayhis salaam): “O Daawood! Say to Bani Israaeel: ‘How do you know that I have forgiven your sins? You have abandoned remorse (on the basis of

this false assumption). I take oath by My Might and Splendour! On the Day of Qiyaamah I shall display everyone's sins to him.'

While one should entertain the hope of forgiveness, over-confidence which leads to recklessness and obliviousness (ghaflat) indicate that the sins have not been forgiven. Along with hope there should be a lingering fear and trepidation. This attitude prevents from audacious commission of sin.



OVER CONFIDENT

"What! Are the inhabitants of the cities confident that Our punishment (of Allah) will not overtake them during the night whilst they are sleeping?"

What! Are the inhabitants of the cities confident that Our punishment will not overtake them during the day whilst they are indulging in play (and amusement)?"

What! Are they confident of Allah's Plan (that His Punishment will not suddenly apprehend them)? It is only a nation of losers who are confident of Allah's Plan (i.e. it will not apprehend and destroy them)."

(Surah A'raaf)