



AWAKE

To The Call Of Islam

RAMADHAAN 1438

MAY / JUNE 2017

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

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TAQWA

Rasulullah (sallallahu alayhi wasallam) said: “A Mu'min will not attain the rank of the Muttaqeen as long as he does not abstain from permissible things for fear of involvement in impermissible things.”

Hadhrat Maimoon (radhiyallahu anhu) said: “A man will not become a Muttaqi as long as he does not take a reckoning of himself, and as long as he does not know the source of his food, drink and clothes.”

FASTING

Rasulullah (sallallahu alayhi wasallam) said: “There are many fasting persons who gain nothing from their fasting except hunger.” The aim of fasting is not mere abstention from food, drink and lawful sexual cohabitation. The physical act of Saum (Fasting) is the introductory step to the true Fast, viz., the spiritual Fast. The fundamental constituent of the spiritual Fast is total abstention from evil, sin, and futility. In the spiritual dimension of Saum, it is Waajib for the eyes, ears, tongue, limbs, mind and heart to fast, i.e. to abstain from all sinful acts associated with the specific bodily organ. Thus, the fast of the eye is to restrain it from looking at prohibited women; the fast of the ears is to prevent them from listening to evil talk; the fast of the tongue is to withhold it from gheebat and other evil talk. In this manner, every bodily limb and organ have to be compulsorily restrained from inclining to sin and evil. Minus the spiritual dimension of Saum, the physical fast is like the hunger which a chained dog experiences when food is withheld from it.

WHAT TO DO AT THE TIME OF MAUT

When Maut arrives, the *muhtadhar* should be laid on his back with feet outstretched in the direction of the Qiblah. His head should be slightly raised so that he faces the Qiblah. It is said that this position facilitates the emergence of the Rooh (Soul).

It is also permissible to lay the *muhtadhar* on his right side in the direction of the Qiblah. Although both ways are permissible, the first method is the most popular and has been the standard practice from the earliest time among the pious predecessors (Salf-e-Saliheen). Nevertheless, whichever way appears best for the *muhtadhar* may be adopted.

Those present should start reciting loudly the Kalimah so that it reaches the ears of the *muhtadhar* inducing him to recite the Kalimah. The *muhtadhar* should not be instructed to recite the Kalimah. Those present should continue with the recitation until the *muhtadhar* recites it himself.

When the *muhtadhar* has recited the Kalimah once, all present should maintain silence. An attempt should not be made to induce the *muhtadhar* to be constant in the recitation of the Kalimah. There is no need for the recitation to be right until the last moment of death. The object is that the last statement uttered on earth should be the Kalimah.

However, if the *muhtadhar* after having recited the Kalimah, indulges in worldly conversation, then those present should renew the recitation of the Kalimah so that the *muhtadhar*

too renews his recitation. After he renews the Kalimah, maintain silence.

When the very final moments of death set in and the *muhtadhar* breathes in rapid gasps, then all present should recite the Kalimah loudly again.

Recitation of Surah Yaseen is beneficial for the dying person. It lessens the pangs of death.

There should be no worldly conversation in the presence of the *muhtadhar*. Such talk which attracts him to the world is disastrous on this occasion. At the time of departing from earth, the endeavour should be to induce greater awareness of Allah Ta'ala in the *muhtadhar*. Death with the heart attached to worldly objects of love, is indeed an evil demise. Persons in the state of janaabat (requiring an obligatory ghusal) should not be present by the *muhtadhar*.

After the *muhtadhar* has died, arrange the body parts properly. Tie a piece of cloth from under the chin to above the head to ensure that the mouth does not remain open. Close both eyes. Place the feet together and tie the two big toes with a ribbon of cloth to prevent the legs spreading apart. Place the hands at the side and cover the body with a sheet.

When arranging the body as described above, recite:

بِسْمِ اللَّهِ وَ عَلَى مِلَّةِ رَسُولِ اللَّهِ

“In the name of Allah and on the Millat (Deen) of Rasulullah”

Place something of sweet fragrance nearby, e.g. perfume, incense. Alcoholic western perfumes and air-fresheners should not be used.

Anyone in the state of janaabat (i.e. requiring ghusal) should not remain by the mayyit (deceased).

The Qur'aan Shareef should not be recited by the mayyit prior to the body having been given ghusal.

Now proceed with the ghusal and kafan of the mayyit without delay.

ALLAH'S REMEMBRANCE

“He who is forgetful of the Thikr of Rahmaan, We appoint for him a shaitaan who becomes his constant companion.”
(Qur'aan)

BID'AH HALQAH THIKR

It was reported to Hadhrat Abdullah Ibn Mas'ood (radhiyallahu anhu) that a group of persons (non-Sahaabah) was sitting in a *halqah* (circle) in the Musjid reciting in unison 100 times Allahu Akbar, 100 times Laailaaha illallaah and 100 times Subhaanallaah, using pebbles for counting the number of times. In receiving this information Hadhrat Ibn Mas'ood (radhiyallahu anhu) went to the Musjid and found the group conducting their congregational Thikr program. He exclaimed:

“Count your sins on these pebbles. I guarantee then that none of your virtuous deeds will be destroyed. Alas upon you, O Ummat of Muhammad (sallallahu alayhi wasallam)!”

How quickly have you lapsed into destruction! There are still numerous Sahaabah among you; the garments of Nabi (sallallahu alayhi wasallam) have not yet become old nor have his utensils broken, but you have opened up the gateway of deviation.” (Musnad Daarimi)

RECYCLED WATER

Recycled water is sewage and other impure water which is chemically, “purified”.

Such chemically ‘purified’ water remains najis (impure) in terms of the Shariah. Chemical treatment of impure water does not render the water taahir (pure).

It is not permissible to use such chemically ‘purified’ water for drinking, washing or even for the drinking purpose of animals.

If the chemically treated water is pumped into a container/reservoir, etc. which contains only this (recycled) water, then the water may not be used for any of the purposes mentioned above.

If this najis recycled water is pumped into a large dam/reservoir in which there is taahir (pure) water-as normally dams contain - the ruling will be as follows:

(a) The water in the dam will remain taahir. When an impurity mingles with a large quantity of water without changing any of the properties of the water, it (the water) remains taahir.

Large quantity of water according to the Shariah will be running water (rivers, streams, the sea, lakes, etc.). Large manmade dams/reservoirs are also classified in the category of running water or ‘abundant’ water which retains its purity (tahaarat) even if impurities mingle with it. Running water

or abundant water will, however, be rendered najis (impure) if the quantity of najaasat (impurity) mingling with the pure water is so large as to effect a change in any of the properties of the water.

The properties of water are its colour, odour, taste and density (i.e. its flow).

(b) If the quantity of recycled water pumped into the dam is so large as to change any of the properties of the water in the dam, then all the water in the dam will be regarded as najis (impure).

In some cases, it has been reported that such water develops a bad odour overnight. In this case the water will be impure even if it has been acquired from a large dam. The bad odour indicates the manifestation of najaasat.

(c) If the quantity of chemically ‘purified’ water is equal to or more than the pure water in the reservoir, then all the water in the reservoir will be najis.

UNNECESSARY DELAY IN THE BURIAL

A common practice is to delay the burial in anticipation of a greater number of people for the janaazah (burial) service. It is reprehensible and not permissible to unnecessarily delay the burial. Waiting for a greater number of people or for relatives living in far-away towns and cities is not a valid reason for delaying the janaazah.

If a person has died early Friday morning, the trend is to delay the burial until after Juma'h Salaat in order to ensure a large number of people to attend the Janaazah Salaat. Such delay is not permissible. The mayyit should be buried as soon as possible before Juma'h Salaat. However, fear of missing Juma'h Salaat will be a valid reason for delaying the burial until after Juma'h Salaat.

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 from one of the pits of Jahannum.

DRESS OF CHILDREN

Tashabbuh bil Kuffaar (emulating and imitating the kuffaar) is haraam even for children. The motivation underlying such *Tashabbuh* is love and preference for kufr. It is a subtle love which lurks in the very inner recesses of the heart. Even the person in whom lurks this malady of kufr fails to detect it. However, the sin of the *Tashabbuh* of children settles on the parents. Even seemingly pious and Deeni conscious people are extremely careless and even indifferent regarding the prohibition of *Tashabbuh* in relation to children. While the parents may not emulate the dress styles of the kuffaar, they unhesitatingly adopt all the latest, lewd and immoral dress styles for their children, especially for the girls.

CHILDHOOD

Parents justify kuffaar garments for their children with the argument of childhood. But childhood is not a licence for haraam and immodesty. Since the children are not bound by

the laws of the Shariah, the parents believe that they could dress them in just any manner and adopt any kuffaar fashion for them. This is a grave error. Children have to observe the Deen and be taught to conduct themselves as Muslims. Haraam food is haraam for adults as well as for children. Stealing, swearing, and all acts of evil are haraam for children just as they are haraam for the parents. The only difference is that the sin of children, if committed with the approval of parents devolves on the parents.

Just as kuffaar dress styles are haraam for adults, so too are they haraam for children. This sin settles on the parents who acquire such haraam dress outfits for the children. Even parents who profess to be practising Muslims, dress their little girls with tight-fitting tops and jeans or with any other kind of lewd kuffaar garments. Besides the *kabeerah* sin they are guilty of, the parents ruin the morals of their children with such evil dress.

When the love for kuffaar dress styles and shameless garments of semi-nudity is instilled in children in the phase of their life which is the occasion for developing their Islamic character and outlook, there will be no true love for the simple and modest garments of the Sunnah. Children, girls in particular, who are addicted to lewd kuffaar dress styles, will later feel awkward and claustrophobic when they have to change into Islamic dress style. It will be a difficult imposition on them. They will complain of stuffiness, etc. They will not view the modest Islamic style as an institution of ibaadat. It will be an imposition from outside. While the face may be concealed with a niqaab, the eyes and the heart will rove lewdly and surreptitiously from behind the mask of deception which the niqaab will be for girls who were accustomed to immodest western dress styles.

KUFR

Apart from the evil effects of immodest kuffaar dress styles, there is a graver dimension which is not discernable to most people. It is the attitude of *kufr* which lurks in the heart of the parents – parents who believe themselves to be pious and practising Muslims. Parents who acquire kuffaar immodest dress for their little girls should honestly do some soul searching. They will then detect the serpent of *kufr* curled up in some recess of their hearts. What motivates a Muslim mother to adorn and demonize her little girls with immodest kuffaar dress? Why do non-Muslim parents not adorn their kids with Islamic dress? The Muslim mother purchases expensive tight-fitting pants/jeans and tops for her little girls. She selects such lewd dress which appears ‘beautiful’ to her. Every mother loves to adorn her little children with beautiful garments.

This leads to the conclusion that the Muslim mother who selects immodest haraam kuffaar dress fashion for her little daughters, has seen beauty in a style of the kuffaar. Secondly, she gives preference to the immodest haraam style over the simple, modest Islamic style. She casts aside the Islamic style and selects the haraam kuffaar style. Then she dresses her little daughters like prostitutes. This love for a kaafir style and the preference for it are hidden attitudes of *kufr*. The justification presented to legitimize the evil dress for children is an explicit act of *kufr* which negates Imaan.

Many ‘Muslim’ parents while thinking that they are pious Muslims have eliminated their Imaan with attitudes of *kufr*. Little do they realize that they are no longer Muslim. At the time of Maut, they will be rudely and violently shaken and shocked when they see the manifestation of their hidden *kufr* sealing their tongues and closing their hearts to the Kalimah Shahaadat. While children’s dress may appear as

an insignificant item for most people, it has far reaching consequences. The motive underlying the adoption of immodesty and the desire to adorn little girls as if they are prostitutes, is abhorrent kufr. Nothing but kufr constrains a Muslim mother to select a kufr style of dress for her daughters. It can never be the love of Allah and the Rasool that would ever motivate a Muslim mother to dress her daughters in the style of a prostitute – tight-fitting tops and jeans. What resemblance with Islam do the styles of prostitutes have? Yet the mother who performs Salaat and who believes herself to be a pious woman, prefers for her little daughters the styles of prostitutes, rather than the simple, modest dress ordered by the Qur'aan and Sunnah. There is a need for soul searching.

The hidden attitude which constrains preference for the fashions of the kuffaar is a sort of *nifaaq* (hypocrisy). Hadhrat Abu Darda' (radhiyallahu anhu) said: "*Beware of the piety of nifaaq.*" Someone asked: "O Aba Darda! What is the piety of nifaaq?" Hadhrat Abu Darda' (radhiyallahu anhu) replied: "*It is that you see the (external) body displaying piety while the heart is bereft of piety.*" This is the state of parents who prefer kuffaar immodest dress for their children.

WORDS OF WISDOM ARE OUR PROPERTY

RASULULLAH (sallallahu alayhi wasallam) said that a word of *Hikmah* (Wisdom) is the property of the Mu'min. From wherever he obtains it, he should take possession of it. Whether words of wisdom emanate from even non-Muslims, these should be accepted. The criterion for the acceptance of *Hikmah* is its conformity with the Shariah.

Hereunder we reproduce advice of wisdom stated by a non-Muslim. It has been reproduced from the *Athlone Times* of Cape Town.

Women should not work

The rising violence against women and children seems to be in line with the increasing mobility of women in society.

In a job-scarce situation, women are competing with men for jobs and have become “the competition”. In addition, society puts pressure on the man to provide for the family.

He is the one who pays maintenance and child-support, so having a job is very important to him.

In these circumstances, it is very easy for women to change from being “the competition” to “the enemy”, to be attacked and abused along with their children, their most precious possession.

Call to mind the old days of our grandmothers and great-grandmothers: very little teenage pregnancy, very little sexually transmitted diseases and abuse of women and children was not a social issue.

In those days, we lived by the Bible: “Wives, submit to your husbands” with the condition “Husbands, love your wives, just as Christ also loved the church and gave Himself for her.”

Incidentally, a recent survey of British working women showed that 77 percent want to go home, but cannot due to financial constraints, brought about by the family having more income in the first place.

Athlone News 10 Dec.

THE MURTAD

Murtad is a Muslim who has renounced Islam. Even if a person does not openly renounce Islam, but rejects any of the essentials of the Deen, e.g. Salaat, Saum, Finality of the Risalaat (Prophethood), he/she will be a *murtad*.

It is not permissible to effect the Masnoon ghusal, kafan and dafan (burial) for a *murtad*. It is also not permissible to hand over the *murtad's* body to his co-religionists.

The body of the *murtad* shall not be washed nor wrapped in a cloth. It shall be dumped into a hole and covered up in the same way as a dead animal is buried.

IF THE MAYYIT IS A NON-MUSLIM

When a non-Muslim relative, e.g. Mother or father dies and there is only a Muslim relative to organise the burial, the mayyit should be handed over to the Non-Muslims. If for some reason the non-Muslims refuse, then the Muslim relative should attend the burial.

Masnoon kafan and Masnoon burial are not permissible for non-Muslims. However, the body shall be washed in the same way as najis cloth is washed, wrapped in any cloth and placed in a hole without observing the Islamic way of burial.

Whereas the Muslim mayyit becomes taahir (paak) with ghusal, the Kaafir mayyit remains najis (impure) even after the washing.

It is not permissible for Muslims to participate in the funeral and burial services of non-Muslims even if they are parents or neighbours.

THE JALSAH EPIDEMIC

A disturbing development among the *Ahl-e-Ilm* (the People of Knowledge) in this era is the breakout of the epidemic of *Madrasah Jalsahs* (graduation ceremonies) ostensibly organised to ‘cap’ or ‘turban’ ‘qualifying’ students.

These *jalsahs* are on the increase all over the country wherever Madrasahs have been established. Even tiny maktabas in remote areas are becoming affected by this epidemic.

NUTSHELL

In a nutshell, the jalsahs of our time have outlived their original utility for which these functions were introduced in the nascent age of the establishment of Madaaris in India where the old Sunnah system of Deeni Ta’leem (Islamic education) was ravaged and destroyed by the British colonialists in their frenzy to extinguish Islam and transform Muslims into immoral atheists.

This self-same conspiracy of destroying Islam is presently being globally frantically pursued under the slogan of “*the fight against terrorism*”. But, those who have engineered the plot to destroy Islam are in fact the worst specimens and agents of international terrorism. It is the same old colonial conspiracy against Islam, albeit cast in a different outward mould to deceive stupid Muslims and honest anti-colonial non-Muslims.

UTILITY

In the early days after the establishment of Madaaris in India by the senior Ulama, there was a dire need to propagate and promote *Ilm-e-Deen* among the Muslim masses of India suffering from the disease of colossal *jahaalat*, which undoubtedly has always been the gateway of *Bid'ah*, *Kufr*, *Baatil* and *Irtidaad*.

Due to the intensive and extensive *jahaalat* prevailing among the intellectually, morally and spiritually emaciated and denuded Muslims of India, the Akaabir Ulama went on a silent moral and intellectual Jihaad to spread and entrench Islam among the Muslim masses hovering on the brink of kufr—Hindu kufr which became slowly substituted with western secular kufr as the British hooked the growing generations of Muslims onto the opium of their lewd style of secular education which was exceptionally potent for achieving the complete destruction of Islamic morals in the conspiracy to extinguish Imaan and eliminate Islam.

ITS FRUITS

The bitter and thorny fruits of the British colonial plot have already become manifest in every government which holds sway in Muslim lands. The epitome of the British plot is vividly portrayed in Attaturk, Musharraf, Hosni Mubarak, Ghaddaafi and the myriad of other human shayaateen which are all reflections of the *A'maal* (deeds) of the Ummah.

THE JALSAHS

While the *Jalsahs* of the early Madaaris which were the intellectual and moral bastions of the Ummah, were necessary media for the promotion and sustenance of Islamic Knowledge, the present-day jalsahs of the Madaaris

in South Africa as well as in India and Pakistan are manifestations of nafsaaaniyat.

Riya (ostentation), *takabbur* (pride), *ujub* (vanity), *israaf* (massive waste of Allah's bounties), *darough* (falsehood/deception), and other evils accompany the epidemic of *jalsahs* which have become customary functions in the community.

HAKIMUL UMMAT

Lest we be accused of spurning and criticizing a practice of the *Akaabir Ulama*, we reproduce here the *Fatwah* of Hakimul Ummat Hadhrat Maulana Ashraf Ali Thaanvi (rahmatullah alayh) for those who have in their hearts a care and concern for the Haqq and who are desirous of gaining the *Ridha* (Pleasure) of Allah Azza Wa Jal.

“The summary of the Prohibitions of the Shariah (for these customary jalsahs) as evidenced by reflection and experience, is that the prime motive for these jalsahs appear to be two factors: (1) Fund-raising, and (2) Advertising one's exploits.

Or it may be said that the motive is the promotion of the dignity and honour of the Madrasah, the purpose of which is *Hubb-e-Jah* (Love for fame) and *Hubb-e-Maal* (Love for wealth). This is prohibited in numerous *Nusoos* (of the Qur'aan and Sunnah).

Undoubtedly, if wealth and honour are required for the Deen's sake, these will not be reprehensible. But, the query here is: On such occasions, are these factors pursued for the sake of the Deen or the dunya? Although the nafs will, on the basis of interpretation, claim that the motive is the Deen, Allah Ta'ala has ordained a special standard for every intention which makes apparent its rectitude or corruption.

When we reflect on these occasions (jalsah functions), the sign of pursuing worldly designs is apparent. If the *Maqsood* (aim/purpose) was truly the Deen, then acts which are in conflict with Divine Pleasure would not be incorporated in the methods and ways of these functions. When such acts (which conflict with the Shariah) are adopted for these occasions, then it is conspicuously clear that the underlying aim is the *dunya*.

THE FACTORS OF PROHIBITION

- Some of these factors of prohibition are enumerated here:
- (1) The rules of the Shariah are not observed in the fundraising effort. It is an order of the Shariah that: *'The wealth of a man is not lawful except with the happiness of his heart.'* However, such ways are adopted for raising funds, which constitute pressure on the donors. Pressure and embarrassment are employed to extract funds from donors. Such people are appointed to raise funds, who are able to apply pressure on the donors. Lists of the names of donors are read out to the audience. Pressure is applied to ensure participation in the jalsahs. The manner in which funds are solicited constrains donors to feel humiliated if they do not make contributions.
 - (2) The order of the Shariah is that *riya* is haraam. Generally, at such (public) occasions, the intention of donors is ostentation (*riya*). The act which leads to *riya* is a sin.
 - (3) Frequently (for the purpose of organising the jalsahs) the Ulama (of the Madaaris) have to go to the doors of the wealthy and engage in flattery.
 - (4) Wealth which is not considered halaal, is never refused when presented.

(5) An exaggerated image of the Madrasah is projected, either overtly or by allusion. This is *kithb* (falsehood) and *khidaa'* (deception).

(6) If someone raises an objection against the Madrasah, it will never be accepted even if it is the truth. On the contrary, the objector will be (wrathfully) pursued and refuted despite understanding the correctness of the objection. This is refutation of the Haqq.

(7) If another Madrasah opens up, it is viewed with antagonism even though its condition may be good. The heart desires the destruction and closure of the opposition Madrasah. In fact, it should be cause for happiness that the work of the Deen is being maintained in several places. But, purely on account of the fear of the opposition's Madrasah becoming famous and the contributions to one's Madrasah decreasing, enmity prevails.

(8) In the presentation of the Madrasah's activities, the exploits of the institution are excessively publicised. Self-praise, the preference of one's Madrasah, the excellence and abundance of the Madrasah's activities, and the impression of the superiority of the education imparted are all projected (at the jalsah).

The list of kitaabs is advertised regardless of whether the students have acquired ability or not. These are all signs of the love of wealth for purposes other than the Deen, and of love of name and fame for a purpose other than the Deen.

When the motive is corrupt, the effects will also be corrupt.

(9) In most of these jalsahs there prevails *israaf* (waste). A considerable amount of money is wasted to invite such persons whose presence is not at all needed. Their travelling expenses are paid by the Madrasah. Extravagance is committed in the preparation of food for these people.

(10) Noise, rowdiness, worldly conversation, evil poetry and many other evils accompany these functions. Sometimes even the Musjid premises are used. When even permissible acts are not permissible in the Musjid, then the prohibition of repugnant acts is emphasised to a greater degree.

(11) Such (reprehensible) activities (as enumerated above), instead of creating an impression of honour and respect for the People of Knowledge, have the opposite effect. In the eyes of the worldly people, the people of knowledge become contemptible. True *izzat* (honour) is in *istighna* (independence). The consequence of the contempt which these jalsahs create in the hearts of the worldly people is their aversion for Deeni Knowledge, hence they debar their children from pursuing Ilm of the Deen. This condition (created by the jalsahs) is a branch of the prevention of virtue.

(12) Merely to advertise a large number of qualifying students, incompetent students are projected as being qualified. (*Imdaadul Fataawa, Vol.4*)

In *Islaahur Rusoom*, Hakimul Ummat (rahmatullah alayh) states: "Among the reprehensible acts is that in some Madaaris, certificates of qualification are awarded to students regardless of their lack of ability, and whether they practise according to their Ilm or not. They are simply turbaned.

Ponder! *Dastaarbandi* (the ceremony of turbaning students who have qualified in Deeni Uloom and Amal), in reality is the presentation of *Shahaadat* (Testimony) by the Asaatizah and Mashaaiikh to the Muslim public, testifying that the student possesses true qualification and the community may refer to him (in matters of the Deen and morality); that the public may refer to him in Deeni masaa-il and act accordingly. In brief, testification is

offered to proclaim that the student from this day onwards possesses the qualifications of being an Islamic leader in the community.

It is therefore imperative that the conditions of *Shahaadat* exist in the student (whose image is being projected in this manner). The fundamental requisite of *shahaadat* is that the testifier possesses full knowledge and conviction on the matter he is testifying so that he does not incur the sin of falsehood and deceiving others, and so that others are not harmed by him (the unqualified student).

It is necessary to ascertain whether the student truly possesses the qualification for being a *Muqtada fid Deen* (a Deeni leader to guide Muslims) or not..... Without the student possessing the requisite qualifications, never, never should he be honoured with *Dastaarbandi* nor awarded a *Sanad* (The Aalim-Faadhil Certificate). Besides misleading people, there is no other effect (of wrongfully awarding certificates of qualification to unqualified students).”

AN APPEAL TO THE AUTHORITIES OF THE MADAARIS

There is a true need for the respectable authorities of the Madaaris to ruminate on the *Naseehat* which Hadhrat Maulana Ashraf Ali Thaanvi (rahmatullah alayh) presented on the customary *Jalsahs* which preponderate the activities of the Madaaris. There is a genuine need for soul searching.

Tens of thousands of rands are expended in uncalled for extravagance. A variety of moral evils (mentioned by Hakimul Ummat), and understood by the sincere Ulama, accompany the customary *Jalsahs*.

ENEMIES

The Ummat is traversing through a critical juncture in its history. Enemies have surrounded it, poised to extinguish the Flame of Imaan and the Deen of Islam. Millions of Muslim children all over the world in outlying poverty-stricken areas are languishing in abject *jahaalat*, totally cut asunder from the very basic Deeni knowledge so vital for the preservation of Imaan. Proselytising kuffaar evangelists are stalking the ignorant masses in Muslim countries, waiting the opportune moment to swallow them within their bowels of kufr.

THE PLOT

Governments in Muslim countries with the active connivance and massive aid of the West have united to destroy Islam. Towards this pernicious end, the plot to strike at the roots of Deeni Uloom has already been finalised and initiated on a global scale. With all these dark clouds gathered over this decadent, lethargic and lost Ummat, how can the hearts of the Ulama of the Madaaris permit indulgence in frivolous functions into which a host of moral evils have crept?

WASTE

The huge sums of money which the Madaaris in South Africa squander on unproductive and morally destructive *jalsahs* can and should be diverted to provide elementary Deeni Ta'leem for tens of thousands of deprived Muslim children.

The Muslim community has acquired the destructive addiction of squandering large sums of money in a variety

of functions and outwardly ‘holy’ acts. Among these are Jalsahs, Nafl Umrah and wedding ceremonies.

The need of the hour is to open up our clogged hearts and minds; to abandon this wasteful and sinful squandering of funds, and to channel the community’s resources in the correct direction so that the best yield for the Aakhirah is secured. May Allah Ta’ala guide our Ulama and our masses to understand this conspicuous truth and reality which have become so blurred to them.

HER DEATH

Rasulullah (sallallahu alayhi wasallam) said that a man is the Maut (death) of his sister-in-law. This emphasises the stricter observance of purdah for brothers-in-law.

NASEEHAT

(By Hadhrat Maulana -Ashraf Ali Thaanvi (rahmatullah alayhi)

- Abundance of tilaawat of the Qur’aan Majeed aids in attainment of the goal (Divine Proximity) even if all other *auraad* (forms of thikr) are discarded.
- The desire for wealth to fulfil lawful needs is not hubb-e-dunyaa (love of the world). Love for the duniya is to pursue wealth without the concern of the pursuit being haraam or to accumulate wealth unnecessarily.
- If arrangements cannot be made to obtain female teachers for teaching girls who are close to puberty, then a male in the presence of his wife should teach from behind a screen.
- The aim of Thikr is to establish a bond with Allah.

- Carnal lust increases with the consumption of *mushtabah* (doubtful) things.
- All spiritual states and conditions have no importance for one who has developed the taste for following a Sunnah.
- To kiss a picture of *Raudha-e-Mubaarak* (the Holy Grave of Rasulullah – sallallahu alayhi wasallam) is in conflict with the Sunnah.
- If one is unable to perform Tahajjud while on a journey, then making Tayammum and engaging in Thikr is rewardable, blessed and beneficial.
- To add a title to one's name without real need is among the salient features of the people of pride.
- Purity of the heart is achieved by rectification of deeds (*A'maal*). *Wazaaif* (forms of thikr) are merely an aid (not the actual method of achievement).
- *Anwaar* (spiritual light from the celestial realm) which settle in the heart are bounties of Allah Ta'ala. The acquisition of Divine Proximity is dependent on these *Anwaar*.
- The study of Imaam Ghazaali's books is beneficial for remedying spiritual ailments.
- Grief is a great *mujaahadah* (struggle against the nafs).
- If one ponders before speaking, one will be saved from gheebat (back-biting) and futile talk.
- Humility is a sign of success.
- Giving up sin is better than thousands of thikr.
- During Tahajjud if more than the Masnoon raka'ts of Tahajjud are made, the niyyat should be for Nafl (i.e. whatever is in excess of 8 raka'ts, or 12 raka'ts in one narration, is Nafl.)

- The love for solitude and abstention from disputes are signs of a lofty rank.
- Calamities are warded off by abundance of tilaawat of the Qur’aan Shareef.
- Be contented with whatever condition Allah Ta’ala keeps you in. Never complain. To complain is tantamount to accusing Allah Ta’ala of injustice.
- During *I’tikaaf*, engage in tilaawat in the daytime, and in Nafl Salaat during the night time.
- If the *kashf* and *ilhaam* (inspiration) of a saint are in conformity with the Shariah, it will be acceptable. If in conflict, it will be rejected.
- The Pious Predecessors defined a Sufi as an *Aalim ba Amal* (an Aalim who gives practical expression to the demands of knowledge).
- Consuming halaal food is a condition in this Path (of Tasawwuf). As long as a perfect taubah has not been made for all haraam acts committed and all rights of others have not been fulfilled, there will be no success.

HASTEN WITH TAUBAH

Allaamah Abdul Wahhaab Sha’raani (Rahmatullah alayh) said:

“I have heard my Sayyid, Muhammad Bin Anaan (Rahmatullah alayh) saying: ‘It is incumbent for the one who has severed family ties to hasten to join the ties before the entry of the 15th Night of Sha’baan. Frequently it is difficult to make such amends on this Night.

Likewise, is it incumbent on the one who has been disobedient to parents to make haste in making amends (by seeking forgiveness from his parents and showing kindness

to them) Whilst Taubah for these acts of transgression is Waajib at all times, the emphasis is greater on the 15th Night of Sha'baan just as the emphasis to abstain from gheebat in Ramadhaan is greater although abstention from back-biting is imperative at all times throughout the year."

TRANSPARENT ROOMS

Rasulullah (sallallahu alayhi wasallam) said: "In Jannat there are rooms, the inside of which can be seen from outside (i.e. transparent)." A desert-dweller asked: 'O Rasulullah! For whom will these rooms be?' Rasulullah (sallallahu alayhi wasallam) said: "For those who speak kindly, feed (the poor), and engage in Salaat (in the middle of the night) when people are sleeping."

(Ihyaaul Uloom)

THE STILLBORN CHILD

1. If the foetus has developed any human parts, eg. Hand, finger, nail, hair etc. It will be regarded as a child. This foetus will be given ghusal, wrapped in a cloth without observing the Masnoon kafan and buried in the normal Masnoon way. However, Janaazah Salaat will not be performed.

2. If the foetus has not developed any human organ, it will not be regarded as a child. There is no ghusal, no kafan and no Masnoon dafan (burial) for this foetus. It shall be wrapped in a cloth and buried.

3. If a fully-formed child is born dead, it will be given ghusal and wrapped in a cloth and buried in the usual way without performing Janaazah Salaat.

4. If the child is born alive, but dies immediately on birth, it will be treated in exactly the same way in which a mayyit is treated. All Shar'i rites are applicable to it.

THE EFFECT OF HARAAM AND MUSHTABAH FOOD

Hadhrat Sufyaan Thauri (rahmatullah alayh) said:

“When I used to recite one aayat of the Qur’aan Shareef, seventy portals of knowledge would open up for me. After I ate of the food of the wealthy, not a single portal of knowledge opened for me when I recited an aayat.

Haraam food melts away fikr (contemplation) and eliminates the sweetness of thikr. It burns the garment of ikhlaas (sincerity), and blinds spiritual vision.

Earn only what is halaal and spend it in moderation. Don't consume the food of those who eat haraam and don't cultivate their association. The good deeds of a person who consumes halaal are accepted. All conditions of spiritual excellence are related to halaal food.”

THE CALL FOR RE-INTERPRETATION

From different quarters of the globe, calls for the re-interpretation of the Qur’aan and its Shariah are being heard. Some of the enemies from within the fold of the Ummah call for the abolition of the Qur’aanic Penal Code which requires *Rajm* (Stoning for adultery) and *Qat' Yad* (Cutting off the hand of thieves).

Other enemies call for the abrogation of the Qur'aanic concept of the superiority of man over woman. Some lesbians disguised as Muslims, advocate the appointment of female 'imaams' for Salaat in the way Christians have ordained females as bishops. Others again seek to extract Qur'aanic approval for homosexuality and same sex 'marriages' in exactly the same way as the morally and mentally deranged kuffaar proponents of vice and immorality are doing.

In brief, the call is to abolish the entire edifice of Islam reared on the foundations of the Qur'aan and Sunnah. However, inspite of this being the true goal of the enemies from within, the plot which is being orchestrated from within requires the retention of the Islamic label.

THE MASSES

While the enemies from within acting under the aegis of their kuffaar handlers may be able to dupe and mislead some persons whom Divine Fate had decreed to don the mantle of *irtidaad* (i.e. becoming *murtadd*), there is no hope of ensnaring the masses who subscribe to unadulterated Islam despite their deviant and immoral practical life. The retention of the Islamic label is thus prudent and expedient for entrapping the masses into the cauldron of kufr which the enemies from within our ranks are brewing under instruction of their paymasters who dole out the dollars liberally in the conspiracy to subvert and destroy Islam.

SUBVERSION

The ultimate goal of the global conspiracy against Islam is to destroy the Ummah. The surest and swiftest method for enacting the demise of the Ummah is the subversion of

Islam. If Islam can be subverted and abolished, there remains then no Ummah of Islam.

HYBRID ‘MUSLIMS’

In the same way as the West has achieved its goal of alienating a large number of university educated Muslims from Islam, it has initiated its conspiracy of alienating the masses from Islam by a devilish program of abolishing Islam. The foot soldiers which the western agencies of this conspiracy have recruited are the self-same university products of hybrid ‘Muslims’.

The West has succeeded in hoisting these hybrid ‘Muslims’ – the *zindeeqs* – in positions of governance to rule the lands of Islam. We thus have their agents such as Mubarak, Musharraf, Qadhaafi, Fahd and a myriad of others, all operating under cover of the Islamic label. The attempt is now to convert the Muslim masses to complete the plot for achievement of the goal.

MORATORIUM

One such enemy from within recently called for a ‘moratorium’ on Islamic punishments. This is indeed a subtle way of calling for the abolition of the Islamic penal system. The call is part of the Kufr plot to destroy Islam, but it has been cleverly presented to allay the fears of those of superficial brains.

HANDLER

The threats from within are in a variety of forms. But the handler is from outside. Tens of millions of dollars have been set aside to lure secular-minded Muslims into the conspiracy to initiate the program of **kufr and irtidaad at various levels of Muslim society.**

THE ENEMIES

The enemies of Islam consist of different classes.

(1) Those non-Muslim preachers and missionaries who actively propagate venom against Islam and Muslims.

(2) The political leaders of the West whose eyes are set on the natural wealth and strategic geographical location of the lands of Islam.

(3) The *zindeeqs and mulhids* (the heretics) who operate from inside the folds of the Ummah. Their desire is to unfetter themselves from the stringent restrictions of the Divine Shariah. They are generally the university-educated so-called intelligentsia.

(4) Secularists who are in the pay of foreign western governments and intelligence agencies plotting to destroy Islam. Their aim is twofold: Money and shedding Islam which they believe has outlived its utility.

While this category of enemy is also of the *zindeeq* class, they differ with class No. 3 in motivation. The secularist *zindeeqs* mentioned above, in No. 3 are motivated solely by their *nafs*. The desire is only gratification of the carnal desires which cannot achieve fulfilment while shackled to the Shariah.

The *zindeeqs* in class 4 have an added agenda. Their aim, in addition to finding freedom for carnal expression, is the acquisition of money – large amounts of dollars – which their outside masters and handlers award munificently.

(5) The Ulama-e-Soo' (the Evil learned men) whose prime motive is *hubb-e-jah* (love of fame) and *hubb-e-maal* (love of wealth). This category of enemy is prone to accept the money-offers of the outside enemies. Although their intention may not be to destroy Islam, they are actively

involved in the conspiracy for despicable motives of the *nafs*.

About this category of enemy, Rasulullah (sallallahu alayhi wasallam) said:

“Verily, I fear for my Ummah Aimmah-e-mudhilleen (learned ones who mislead).”

THE CHIEF

The Chief in Charge of the whole league of Islam’s enemies, both inside and outside enemies – is Shaitaan, himself. He employs a large variety of *shayaateenul ins* and *shayaateenul jinn* (human and jinn devils) to put into operation his plot to destroy Islam.

MONEY

The intelligence agencies of the West have set into operation elaborate plans throughout the Muslim world to entice the so-called Muslim intelligentsia to participate in different social and educational programmes designed to ensnare the Muslim masses into acceptance of the abolition of Islam without them even realising the satanic danger which the programmes pose.

Concerted efforts are being made to attain the satanic goal with money – the goal which the enemy has failed to achieve on the battlefield.

Large sums of money are dubiously offered to Daarul Uloom, Madrasahs, Muslim organisations, educational and social structures with the precondition: *‘Toe the line. Revise your syllabus. Teach subjects of enlightenment. Re-interpret the Qur’aan to satisfy the call of the age of liberalism.*

THE DUNYA (WORLD)

Engrossment in the dunya – in worldly pursuits – ruin even one's physical health and beauty. The spiritual destruction is even greater. However, due to desensitization people are imperceptive. At the time of Maut this spiritual paralysis will be cured and the ruin and destruction will become vivid.

The less the relationship with the dunya, the more peace and tranquillity will one experience. The people of the dunya are deprived of this treasure. Even if they experience it partially, it is contaminated and imperfect.

THE STRONGEST PROOF

The strongest argument in negation of the call for re-interpretation of the Qur'aan is the Finality of Nubuwwat. The kufr call for re-interpretation implies the imperfection of the Deen delivered to mankind by Rasulullah (sallallahu alayhi wasallam).

Reinterpretation in actual fact means a new deen. The Deen of Muhammad (sallallahu alayhi wasallam) is tacitly refuted so that the way is opened for the kufr which the West is conspiring to substitute for Islam under the very name of 'Islam'.

Reinterpretation of the Shariah is denial of the Finality of Nubuwwat. The Qur'aanic concept of the perfection of the Deen precludes every brand of reinterpretation. Anyone who calls for reinterpretation of the Shariah or the Qur'aan is undoubtedly a *kaafir* and an avowed enemy of Islam.

ABSOLVED OF QUESTIONING

There is no questioning in the qabr by the two Angels, Munkar and Nakier, for the following:

1. The Shaheed.
2. The Muraabit, i.e. one who dies guarding the frontiers of Daarul Islam (an Islaamic State).
3. One who dies in a plague/epidemic.
4. One who dies in a plague without even having contracted the disease provided he was a patient.
5. The Siddique, i.e. a Saint of high rank.
6. Babies.
7. One who dies on a Friday night.
8. One who recites the Surah Mulk every night.

PLEDGE REGARDING 15TH SHA'BAAN

Allaamah Abdul Wahhaab Sha'raani (Rahmatullah alayh) reminding us of the Pledge of Sha'baan, says:

A pledge has been taken from us by Rasulullah (Sallallahu alayhi wasallam) that we shall stand in Salaat during the 15th Night of Sha'baan and fast on its day (i.e. 15th), and that we shall engender readiness for this occasion by means of hunger, less speech and with silence. The one who on this Night eats to satiation (full stomach), indulges in nonsensical talk and obliviousness of Allah Ta'ala will not experience the blessings of this Night even if he stays awake the entire night. He will be like a stone which perceives nothing.

Few are the people even among the Ulama and Shaikhs who fulfil this pledge. You will see the 15th Night of Sha'baan descending on them whilst they harbour malice for

their brothers and they are heedless of the blessings of this Night which they lose.

BURIAL MASAA-IL

1. It is not permissible to put flowers or wreaths on the Qabr. This is a custom of the Kuffaar.
2. It is not permissible to build walls or any structure on or around the Qabr.
3. It is not permissible to put a tombstone at the Qabr in the way the Kuffaar do. At most, the name of the mayyit may be written on a simple stone or plank.
4. The practice of pouring water regularly on the grave, believing this to be Masnoon or an act of ibaadat, is not permissible. It is not necessary that an odd number of people descend into the Qabr to bury the mayyit.
6. The mahram males of the female mayyit should descend into the grave to lower and bury the body. Those on the outside passing the body should likewise be mahram males of the mayyit. If mahrams are not present, others will be bound to do the burial.
7. If it is raining heavily, the qabr of even a male may be covered with a Sheet, plastic etc, while lowering the body.
8. It is not permissible to transport the mayyit to another town/city for burial. Burial must take place in the qabristan (cemetery) of the town where the Death occurs.

9. If the child is alive inside a pregnant woman who has died, she will be operated on and the baby removed. To do so is obligatory.

10. It is permissible to open the grave for burying another mayyit if there is certainty that the earlier mayyit had already become transformed into the Soil. If upon opening the grave some bones are discovered, these should be left to one side in the same grave and the other mayyit may be buried therein.

11. The practice of making dua after 70 steps from the Qabr (after burial) is Bid'ah (innovation) which is not permissible.

12. It is bid'ah to recite the Athaan at the graveside.

13. It is permissible to fill sand in and on the grave which has sagged down.

14. It is not permissible to effect Masnoon ghusal, kafan and dafan to a Shiah, Qadiani or any followers of sects which subscribe to kufr nor is it permissible to bury them in the qabrastan of Muslims.

15. After the mayyit has been lowered into the qabr, the face should not be opened for viewing.

16. Islam does not prescribe any special garments for mourning the dead.

17. The funeral expenses will be taken from the estate of the mayyit. If the mayyit has no estate, the Asbaat (male relatives on the father's side) are responsible for the expenses except in the case of a married woman. Her husband will be responsible for her funeral expenses if she dies a pauper.

18. Even if a person has committed the heinous sin of suicide he/she will be given ghusal, kafan and dafan in the qabrastan

19. Followers of baatil sects such as Shiahs, Qadianis etc. should not be buried in the qabrastan of Muslims.

20. If one of the parents of a child mayyit is a Muslim, the child will be regarded a Muslim and ghusal, kafan etc. will be accorded.

21. If a mayyit was buried without ghusal and Janaazah Salaat, the Qabr will not be opened. Janaazah Salaat will be performed at the graveside.

22. It is not permissible for women to accompany the Janaazah to the qabrastan (cemetery).

23. It is permissible to stand in respect of the mayyit when the Janaazah passes one. Sitting is also permissible. Standing is not incumbent.

24. Death on a Friday is a great blessing. The mayyit is saved from the questioning and punishment of the grave.

25. If a woman dies at the time of childbirth with the baby having emerged partially, e.g. only the hands etc. Then the child will not be separated from her if it too has died. Only one ghusal, kafan and Janaazah Salaat will be discharged.

NOT ONLY ZAKAT

Many people believe that their charitable obligations end with the payment of Zakaat and Fitrah. In addition to these fixed Waajib acts of charity, there is a variety of other charitable acts which devolve as compulsorily obligations on the Mu'mineen depending on the circumstances.

Poor relatives, neighbours, other destitute Mu'mineen, be they strangers, building of Musaajid, Madaaris, establishing water facilities for the poor and many other avenues of charitable expenditure are all compulsory duties which settle collectively on the community.

It is improper for a Muslim to believe that his charitable duties are fully discharged by paying only Zakaat. If everyone has to degenerate into this type of mentality, whose duty will it be to attend to the many necessary and urgent charitable tasks of the Ummah? Everyone is under Shar'i obligation to contribute according to the means Allah Ta'ala has bestowed to him / her. The Qur'aan Majeed states:

“On that Day (of Qiyaamah) you will most certainly be questioned about the bounties (Allah Ta'ala had bestowed to you).”

DEPLETION OF TAQWA

Taqwa and Tahaarat have decreased in every group whether it be the Ulama or the Buzrugs, whether Zaahid or Aabid.

There is a great dearth of these attributes nowadays. There is no longer *Ihtiyaat* (caution). Just look at the irregularities of Ulama in the matter of funds, barring a few. Similarly, those who claim to be durwaish and sufi. They utilize *amaliyaat* to subjugate the hearts of people, and devour the wealth of people. This is just like a bandit who snatches the wealth of people by robbery and banditry.

Since there is a depletion of Taqwa and Tahaarat nowadays, there is no barkat in either Deeni or worldly projects. This depletion has culminated in the increase of *nahoosat* (misfortune), hence goodness and barkat have terminated.

NASEEHAT FOR THE ULAMA

By Hadhrat Maulana Ashraf Ali Thaanvi (rahmatullah alayhi)

“Nowadays gifts and donations are necessarily accompanied by some corruption. If the Ulama prevent their tongues from soliciting funds, Allah Ta’ala will have the means delivered in ways which baffle the mind. Will Allah Ta’ala forget the Ulama if they truly engage in His services?

The attribute of independence should be cultivated only for the sake of Allah Ta’ala. The world will then come forward itself. Stretch your hands to beg from only Allah Ta’ala, not to anyone else. The Ulama have abandoned this way (of independence), hence there is no effect in their words. Keep the gaze focussed on only Allah Ta’ala. He will ensure the accomplishment of His works.

SALF-E-SAALIHEEN

Repose trust on only Allah Ta'ala. Insha'Allah, there will be no starvation. Be active in the service of the Deen. The service itself attracts people. But the intention should never be to attract people.

Embark on only such service which you are able to manage yourself. If there are no funds, never be perturbed. If our hearts become reformed, we shall emulate the ways of the Salf-e-Saaliheen in rendering service to the Deen. They had no need for big structures to execute service for Allah Ta'ala. Every Aalim would teach at his home.

While I am not advocating the suspension of the Madaaris, I emphasise the observance of the limits. (In other words, the Ulama should not disgrace themselves by hankering after the wealth of people even if it is for Deeni causes.)

I take oath by Allah and say: If the Ulama execute their duties with sincerity, people will of their own accord come forward to assist.

If due to lack of funds the Madrasah has to close down, let it close down. I say to the Ulama: In such a state, sit at home, work and earn your living. If someone comes for lessons, teach him. If there is no food, rather die in a corner of your home, but do not stretch your hands to others. On the Day of Qiyaamah, tell Allah Ta'ala: 'I have done whatever was in my power. For doing more, funds were needed, but which I lacked. Those who had funds had refused to give.'

At that time, the necks of people will hang in shame and fear.

What is the aim of service (of the Deen)? It is the *radha* (pleasure) of Allah. When there were the means to render service to 100 students, this was done. Now (due to lack of

funds) if there is only means to accommodate and teach five students, the thawaab is the same, and along with this the burden is lightened.

Even if the collection of funds is for a noble Deeni purpose, then too it involves some disgrace. This to me is evil. The common evil is that it is a disgrace to the Deen. As for the Ulama, their asking for funds brings disgrace to them, and within a short while all shame is eliminated. Such Ulama become denuded of the effects of *Ilm*.

THE PLEDGE REGARDING SALAAT

Allaamah Abdul Wahhaab Sha'raani (Rahmatullah alayh), the famous Aalim, Zaahid, Sufi and Faqeeh of the Shaafi' Math-hab of the tenth century said:

A pledge has been taken from us by Rasulullah (Sallallahu alayhi wasallam) that we shall explain the virtues of the Five Salaat to the peasants, the masses and the ignoramuses, and that we shall emphasize (the importance of these Salaat) as Allah and His Rasool have stressed. However, nowadays (i.e. in the tenth century Hijri), most of the Fuqara (this refers to the Shaikhs of Tareeqat) and the Searchers of Knowledge (i.e. the Ulama) have become oblivious of this (Command pertaining to instructing others with Salaat).

You will see them (the Ulama and the Shaikhs) associating with those among their families, servants and others who neglect Salaat. They eat together with them (they attend their functions). They laugh (and make merry) with them. They employ such persons in their businesses, etc. But they do not advise them at all regarding the evils and sin of neglecting Salaat nor explain to them the rewards of Salaat. This is what destroys the Deen.

O my Brother! Explain to every jaahil (the consequences) of his abandonment of the compulsory injunctions of the Deen otherwise you will be the first to kindle for them the Fire (of Jahannam) as it has been narrated in the Saheeh Hadith. Thus you are among those who have acquired knowledge but do not practise accordingly.” (*End of Allaamah Sha’raani’s Naseehat*)

Allah Ta’ala warns in the Qur’aan Majeed: “*Beware of such a punishment which will overtake not only the transgressors among you.*” Those who abandon *Amr Bil Ma’roof Nahyi Anil Munkar* will be apprehended by Allah’s Athaab just as it will descend on the transgressors. This is the general condition of the Ulama and the Shaikhs of this age.

It is not permissible to mingle, associate and make merry with the flagrant transgressors of the Shariah.

A LUSTFUL GAZE

Hadhrat Ibn Abbaas (radhiyallahu anhu) narrated that an injured man with his bloodied body came to Rasulullah (sallallahu alayhi wasallam). When Nabi (sallallahu alayhi wasallam) enquired of his condition, the man said: “A woman passed by me. I cast a lustful gaze at her. Then I continued to stare at her. Without realizing I walked straight into a wall which (miraculously) struck me and reduced me to the condition that you are now seeing.” Rasulullah (sallallahu alayhi wasallam) said: “*When Allah desires to do good to a servant, then He hastens the punishment for him in this world.*”

CLAIM TO KNOWLEDGE

One day Hadhrat Ibn Abbaas (radhiyallahu anhu) said: “I am among the people of authoritative knowledge. Ask me before my demise.” Allah Ta’ala sent an Angel in human form to the house of Hadhrat Ibn Abbaas (radhiyallahu anhu). The Angel said: “O Ibn Abbaas! An ant is a tiny creature. In which part of its body is its rooh (soul)?” Hadhrat Ibn Abbaas (radhiyallahu anhu) had no answer. From his inability to answer, he understood that his claim of knowledge was improper. He resolved never again to make such a claim.

UNDER THE SHADE OF THE ARSH

Hadhrat Abu Hurairah narrated from Rasulullah (Sallallahu alayhi wasallam) that on that Day when there will be no shade except Allah’s Shade (i.e. the Shade of Allah’s Throne), Allah Ta’ala will shade seven types of persons. A just Imaam (Ruler); a young man who derives pleasure in the ibaadat of his Rabb; a man whose heart is attached to the Musjid; two persons who love one another purely for the sake of Allah. They meet on the love of Allah and they depart on the love of Allah; a man whom a beautiful woman of high lineage attempts to seduce, and he (flees from her) saying: ‘I fear Allah.’; a man who conceals his Sadqah so much that his left hand does not know what his right hand spends (in Sadqah), and a man who makes the Thikr of Allah and his eyes flow with tears.

DAABBATUL ARDH

Among the major and final signs of Qiyaamah will be the appearance of *Daabbatul Ardh* (*The Animal from the Earth*). Regarding this unique, wonderful, monstrous animal, the Qur’aan Majeed states:

“And when the decree (of Qiyaamah) will become a reality for them (the people), We shall extract for them from the earth an animal which will talk with them (saying) ‘Verily, people did not have faith in Our Signs’.” (Namal, Aayat 82)

Daabbatul Ardh will be a wonderful monster which will suddenly appear in Musjidul Haraam in Makkah from under the ground between Hajr-e-Aswad and Maqaam-e-Ibraaheem. It will emerge from underground with a roar and dusting itself. People will be terrified and run pell-mell to escape it. However, a group of staunch Mu’mineen will remain and engage in Salaat.

The Animal will miraculously brighten the faces of the Mu’mineen and darken the faces of the kuffaar with some sign to indicate that they are kaafir. According to one Hadith it will have with it the ring of Nabi Sulaiman (Alayhis salaam) and the Staff of Nabi Musaa (Alayhis salaam). With the ring will it brighten the faces of the Mu’mineen, and with the Staff will it make the mark of kufr on the kuffaar.

It will spread with lightning speed throughout the world differentiating between Muslims and kuffaar. No one will be able to escape from the clutches of *Daabbatul Ardh*. It will then disappear just as suddenly as it had appeared.

HAZEERATUL QUDS

Hadhrat Wahab Bin Munabbah (rahmatullah alayh) said that Allah Ta’ala revealed to a Nabi: “If you desire to be with

Me in the abode of *Hazeeratul Quds*, then renounce the world and become forlorn and sorrowful like a stray and lost bird in the jungle. It drinks from the water fountains in the jungle and eats from the trees. At night time it takes refuge alone in some tree fearful of other birds of prey. It spends the night seeking refuge in the Love of Allah Ta'ala."

'MUJTAHIDS' LIKE RAIN-FROGS

Nowadays, like rain-frogs, numerous 'mujtahids' have mushroomed. Their outstanding feature is to mutilate and distort the ahkaam (laws) of the Deen. This is their occupation night and day. They have made the ahkaam of Islam a target for practice. They expend their entire intellectual ability to nibble at the Deen. Undoubtedly, these claimants of Islam cause greater harm to Islam and the Ummah than aliens (the kuffaar).

These people (the modernist zindeeqs) masquerading as 'friends' of Islam and Muslims are in reality enemies. Under guise of Islam, they engage in the destruction of the Deen and the Ummah. While they conspire to destroy the Deen, they are in fact destroying themselves. Islam will remain pure forever.

They say that they understand the Qur'aan and Hadith better than the Ulama. On the basis of this corrupt understanding they interpolate and transmogrify the Shariah. The changes they wrought in the meanings and concepts of Islam are worse than the changes which a total ignoramus effects in the text of the Qur'aan. In this manner with their interpolation they destroy their Aakhirat. May Allah Ta'ala bestow righteous intellect to them.

BENEFITS OF GUAVA LEAVES

Most of us (*i.e. in India*) know about the health benefits of guava fruit. But we are unaware of the fact that even guava leaves have several medicinal properties and offer an array of health benefits. Being packed with antioxidants, antibacterial and anti-inflammatory agents and beneficial tannins, fresh guava leaves are considered as a natural pain reliever. The chemicals contained in these leaves such as polyphenols, carotenoids, flavonoids and tannins can be extremely effective in treating various diseases.

Owing to the side effects resulting from the usage of medicines and drugs, herbal plants are being increasingly considered for the treatment of various diseases and guava leaf is one of them. Due to its medicinal properties, guava leaf supplements are nowadays available in the form of capsules and guava leaf tea.

Guava Leaves Benefits For Health

Guava leaves are regarded as herbal treatment for several diseases due to their medicinal properties. The health benefits of guava leaves are given below.

1. Aid in Weight Loss:

Guava leaves aid in weight loss by preventing the complex starches from being converted into sugars. For this purpose, the carbs must be broken down in the liver for use by the body, and guava leaves prevent the transition of carbohydrates to usable compounds.

2. Beneficial for Diabetics:

According to research conducted by the Yakult Central Institute in Japan, guava leaf tea can effectively lower blood glucose in diabetics by reducing the alpha-glucosidase enzyme activity. Moreover, it prevents the absorption of sucrose and maltose by the body, thereby lowering blood

sugar levels. Drinking guava leaf tea for 12 weeks lowers the blood sugar levels without increasing insulin production.

3. Lower Cholesterol:

Research has proved that drinking guava leaf tea for 3 months can lead to reduction in LDL or bad cholesterol and triglycerides without any adverse effect on good cholesterol. Besides, the guava leaves are a great liver tonic.

4. Treatment of Diarrhea and Dysentery:

Guava leaves are herbal remedy for diarrhea and dysentery. For treating diarrhea, boil 30 grams of guava leaves with a handful of rice flour in 1-2 glasses of water and drink this potion twice a day. In case of dysentery, cut the roots and leaves of guava plant and boil them for 20 minutes at a temperature of 90 degrees Celsius. Strain the water and drink in moderation until relieved.

5. Aids in Digestion:

Guava leaf tea aids in digestion by stimulating digestive enzyme production. The powerful antibacterial agents kill bacteria in the lining of the gut and stop proliferation of toxic enzymes by bacteria. Guava leaves are particularly beneficial in case of food poisoning as well as soothing, vomiting and nausea. To relieve stomach ache, boil 8 pieces of guava leaves in 1.5 litres of water and drink thrice a day.

6. Treatment of Bronchitis:

Guava leaf tea is effective in treating bronchitis by opening up the lungs, loosening mucus and soothing coughs.

7. Treatment of Toothaches, Sore Throats and Gum Disease:

Due to their anti-inflammatory qualities, fresh guava leaves can relieve tooth ache, heal gum and mouth sores and treat sore throats when used for gargling. The antibacterial agent in these leaves protect the teeth and gums and therefore,

guava leaves are used as an ingredient in toothpastes and mouth fresheners. Guava leaves can even be made into a natural paste at home for brushing the teeth and gums.

8. Beneficial in Dengue Fever:

Guava leaves are considered a natural remedy for dengue fever. This is because guava leaf extract can increase the number of platelets in the blood and is not toxic at all. For this purpose, 9 pieces of guava leaves should be boiled in 5 cups of water until 3 cups of water is left. After straining and cooling, a cup of this potion should be given to the patient thrice a day.

9. Prostate Cancer:

Guava leaves can be beneficial in case of prostate cancer and enlargement.

10. Reduction of Allergies:

Guava leaves prevent the release of histamine. Moreover, the compounds found in guava leaves are effective in blocking all allergic reactions.

11. Sperm Production:

Consumption of guava leaf tea has proven to be effective in increasing sperm production, thus helping with conception.

12. Treatment of Wounds and Infections:

Guava leaves have great healing properties that can treat wounds such as cuts, impact abrasion etc. The antibacterial agents prevent infection and reduce inflammation of the uterus to accelerate the healing of wounds. Guava leaf tea can help in curing ear infections as well.

[Read: [Health Benefits of Jackfruit Seeds](#)]

Guava Leaves Benefits For Skin

When it comes to skincare, guava leaves can greatly help in improving your skin and treatment of various skin disorders. Following are the benefits of guava leaves for skin.

13. Treatment of Acne and Black spots:

Acne and black spots are quite annoying as they adversely affect the appearance of your skin. Guava leaves are effective in eliminating acne and black spots from the skin. They contain an antiseptic that can kill acne causing bacteria. For this purpose, mash some guava leaves and apply it on the acne and dark spots. Rinse with water after sometime. This should be done daily until the skin is clear.

14. Removal of Blackheads:

For the treatment of blackheads, blend the guava leaves with little water and use it as a scrub on your nose to remove blackheads.

15. Anti-ageing Benefits:

Guava leaves contain antioxidants which destroy the free radicals that damage your skin, thus protecting your skin from ageing as well as improving skin tone and texture. A decoction of mature guava leaves can be applied on the skin for tightening it.

16. Relieves Itching:

Skin itching can lead to serious problem if not treated immediately. Guava leaves are an instant cure for getting rid of itchiness as they contain allergy blocking compounds.

[Read: [Fig Juice Benefits](#)]

Guava Leaves Benefits For Hair

Being rich in nutrients and antioxidants, guava leaves help in promoting healthy hair growth.

17. Natural Remedy for Hair Loss: To stop hair loss, boil a handful of guava leaves in a litre of water for around 20 minutes. After cooling, apply it on your scalp and massage rigorously.

[Read: [Guava Leaves for Hair](#)] Source:
http://www.stylecraze.com/articles/benefits-of-guava-leaves-for-skin-hair-and-health/?spa_post=220393

INTELLIGENCE

Nowadays, intelligence is equated to earning and eating (i.e. worldly progress). He who can earn and eat abundantly is an 'intelligent' person in these days. But even animals earn and eat. They too fill their stomach. But this is not *insaaniyat* (humanity).

POVERTY AND WEALTH

Rasulullah (Sallallahu alayhi wasallam) said:

“Allah will split up the affairs (i.e. make it difficult) of a person whose focus is the dunya. He (Allah) will place in front of him his poverty, and only that which Allah has ordained for him will reach him. He whose focus is the Aakhirah, Allah will simplify for him his affairs and instil wealth in his heart, and the dunya will come to him in humiliation.”

The focus of most of the wealthy people is always the dunya, yet they are not saddled with poverty. On the contrary, their wealth continues to multiply. They go on hoarding and hoarding until they see Malakul Maut standing in front of them. So what is the meaning of ‘poverty’ mentioned in this Hadith?

Poverty signifies need. A poor man is always in need, hence he continues labouring to make ends meet. This same tendency exists in the billionaires. They are never satisfied. In fact, the more wealth they have, the greater becomes their greed and desire for more wealth. In this regard, Rasulullah (Sallallahu alayhi wasallam) said:

“The son of Aadam grows older by the day while two tendencies in him grow younger: his greed for wealth, and his desire for longer life.”

But both these desires are denied. He will not attain them. Thus, the man of worldly wealth is in reality afflicted with the malady of poverty of the heart. He is never contented. He is always restless and fearful of the depletion/loss of his wealth or of worldly calamities. The comfort and happiness he ostensibly enjoys bring him no peace of mind. He suffers under a mountain of worries of a variety of sorts.

On the other hand, a man whose focus is on the Aakhirah, is always contented. Allah has bestowed to him the wealth of contentment and independence. He does not hanker after the dunya. His heart brims with wealth. His worldly needs are seen to comfortably by Allah Ta'ala. The world and the people of the dunya come to him in humiliation. And this is the state of the Auliya of Allah Ta'ala.

CUSTOMARY BID'AH PRACTICES

Customary practices are indeed evil. Many great scholars and men of intelligence are trapped in customary practices. On account of widespread prevalence, they lack the courage to extricate themselves from these customs. Indeed, it is a great weakness in them. It is imperative to combat these customs with courage and resolution. Without this, it is almost impossible to eliminate these customary (bid'ah) practices.

Ameer Shah Khaan had met many great and noble buzrugs. Among them was Hadhrat Shah Abdul Azeez (rahmatullah alayh) whose family was famed for Knowledge. However, there existed some entrenched customary practices in the family, for example, instead of 'Assalamu Alaikum', they would say: 'Aadaab!' Despite

Shah Sahib's detestation for this custom, he was not severe in his opposition due to its widespread prevalence. When Hadhrat Sayyid Sahib (rahmatullah alayh) came to visit him, he (Hadhrat Sayyid Sahib) said loudly: "Assalamu Alaikum!". Hadhrat Shah Abdul Azeez (rahmatullah alayh) responded: "Who is this visitor who has come to revive the Sunnah?"

CONSTIPATION AND DISEASE

Our Mashaaikh say: *"The stomach is the home of every disease."* The following is a remedy for constipation which is the root cause of most diseases:

"Make sure your diet has enough roughage from wholewheat that is preferably stoneground. Two tablespoonsful of blackstrap molasses in warm water shifts most people's problems without strain.

Yogurt is also to be recommended, but make sure that it is free from synthetic colours and flavourings. The following can be used individually, or together:

- Spinach 16 fl. ounces (450 ml)
- Carrot 10 fl.oz. (275 ml); spinach 6 fl. oz (175 ml)
- Carrot 8 fl. Oz. (225 ml); apple 10 fl. oz (275 ml)
- Potato 12 fl.oz. (350 ml)"

(The Complete Raw Juice Therapy)

Destructive foods which completely ruin the health in the long term resulting in diseases such as cancer, diabetes, heart problems, liver problems and kidney problems, etc. should be avoided like poison. When organ failure develops as a result of years of poison ingestion, it is then too late for remedial measures. All things made from white flour, commercial bread even if from brown flour, all processed

foods, all processed juices even ‘pure’ fruit juices, white rice, sweets, chocolates, even home-made desserts, samoosas, pies and the like should be avoided if you value your health and wish to be saved from the disasters of self-invited diseases.

It is of utmost importance to totally abstain from broiler chickens and their eggs. Even if a broiler chicken is slaughtered properly observing all the rules of *Thabah*, then too abstain from these diseased chickens. The carrion chickens which scoundrels halaalize are the worst muck, filth and poisons which man has invented in the history of mankind. There is no single ‘food’ which is so destructive to the health as carrion chickens.

Switch to a diet of vegetables, fruit, fresh fruit juice, nuts, wholemeal bread (made at home), oatmeal, honey and fish. By no means is it suggested that one should become a vegetarian. Meat is one of the bounties of Allah Ta’ala. But excessive indulgence in meat as is the practice of our people, is also destructive for the health. The other problem related to meat is that almost all meat commercially available is haraam. There is therefore an imperative reason for abstention. If the meat is 100% halaal, then too, consume it occasionally.

The immediate benefit of a vegetable diet within days, will be relief from constipation. Fast foods and take-aways are practically ‘haraam’ even if all the ingredients are halaal. The damage which habitual consumption of these junk ‘foods’ cause is irreparable. Health is an Amaanat (Trust) for which an account will be demanded in the Aakhirat.

HADHRAT MA'ROOF KARKHI

Hadhrat Ma'roof Karkhi (rahmatullah alayh) was born to Christian parents. During his childhood he was sent to the Christian school. When the Christian teacher explained the belief of trinity, Hadhrat Ma'roof proclaimed loudly '*Ahad! Ahad! Ahad!*' (Allah is One!). The teacher gave him a thorough beating. However, nothing deterred Hadhrat Ma'roof (the child of six years) from proclaiming the Tauheed of Allah Ta'ala. One day after the teacher severely assaulted him, he (Ma'roof) fled and disappeared.

His Christian mother would always supplicate to Allah Ta'ala for the return of her son. She said that if he comes back, he will be free to adopt any religion he wishes. After many years when Hadhrat Ma'roof returned to his home, his delighted mother asked: 'O my son! What is your religion.' When he said: "Islam", his mother declared her belief in Islam and recited Kalimah Shahaadat. His younger brother also accepted Islam.

REJECTING NUBUWWAT

Hadhrat Mujaddid Alf-e-Thaani (rahmatullah alayh) said that searching for the reasons underlying the ahkaam of the Shariah is tantamount to rejecting Nubuwwat. A person who searches for reasons in order to follow, actually follows expediency and desire. He does not follow Rasulullah (sallallahu alayhi wasallam).

FRUIT JUICES

Natural fruit juice – fresh fruit juice extracted at home – is loaded with health properties. However, it should be

understood that the excessive consumption of even fresh fruit juice is harmful. If a Hakeem or a Naturopath prescribe an abundance of certain fruit juices, the prescription is a remedy for a specific ailment or disease. It is thus taken as a medicine and will be very beneficial.

Occasionally consuming extracted fruit juice while beneficial, is not to be taken in abundance and on a daily basis. Yes, the fruit itself should be consumed daily. Allah Ta'ala has created fruit to be consumed with its juice blended wondrously in the best combination with the other constituents in the fruit. The fruit is not meant for juice extraction and for discardence of the pulp. Therefore, the whole fruit should be consumed. The health properties are to be found in the whole fruit blended and combined most wisely and in the form by Allah, The Wise, The Merciful Who has created our bodies and souls, and Who knows what is best for our physical and spiritual health.

RUINING THE FAST, BODY AND SOUL

FASTING the Month of Ramadhaan is a wonderful spiritual and physical remedy. Allah Ta'ala is the Creator of the Rooh (Soul) and the physical body, and He has designed all practices of Ibaadat for the welfare and development of both the soul and the body. Although the intention underlying Fasting is only to gain Allah's Pleasure by fulfilling His Command, the Fasting comes with many health benefits.

An expert non-Muslim naturopath observed that the Islamic practice of Fasting a month is a wonderful health benefit, however, Muslims nullify the beneficial effects of the Fasting when they break their fast in the evening. They

go overboard in reckless gluttony. This gluttony commences immediately at Iftaar. Instead of heeding Rasulullah's advice and command of breaking the fast frugally, Muslims nowadays indulge in nauseating gluttony.

The gluttony begins with the commencement of the Athaan. Elaborate meals are spread out in the Musaajid for anti-Sunnah and physically and spiritually ruinous feasting. The holy moments of Iftaar are treated as an occasion of haraam merrymaking. The fasting ones devour to the point of satiation or even more. Then generally they leave their mess on the Musjid carpets. After Maghrib Salaat, they rush home for the 'primary' and main meal. It boggles the mind to fathom how they manage to locate space in their bellies for the deluge of the harmful foods they ingest after Maghrib. Then after Taraaweeh, commences another round of feasting with deserts, etc.

A human being should utilize his intelligence to understand the physical and spiritual villainy perpetrated to the body and soul by such reckless gluttony unknown to even dogs and the beasts in the jungle. The inevitable consequence of this style of horrible, nauseating gluttony is the ultimate breakdown of the physical body which becomes afflicted with many diseases, and the utter ruin of the Muslim's spiritual fibre. In the wake of this self-destruction the evil nafs becomes bloated and remains in full control of the intelligence.

Rasulullah (Sallallahu alayhi wasallam) ordered us to make iftaar with only dates and/or water. This exhortation is for practical implementation and has been designed by Allah Ta'ala for our all-round welfare.

SILAH RAHMI

Maintaining good family ties (*Silah Rahmi*) is a Waajib obligation of the greatest significance. Rasulullah (Sallallahu alayhi wasallam) said: ***“Silah (The Family Bond) clings to the Arsh (of Allah), and it proclaims: ‘Whoever joins me (maintains me), Allah will maintain him, and whoever cuts me asunder (destroys me), Allah will cut him asunder.’”***

Explaining the concept of *Silah Rahmi*, Rasulullah (Sallallahu alayhi wasallam) said that maintaining family ties is to ***“be kind to a relative who is unkind to you.”*** This sums up the Islamic concept of Family Ties.

Maintaining good family ties does not mean joining the family in haraam and in activities which are in violation of the Shariah such as haraam wedding and bid’ah functions. The unkindness and the inconveniences caused by family members should be borne and tolerated. On the auspicious Nights when Allah’s Mercy embraces all Muslims, those family members who are not on speaking terms and who harbour mutual animosity are excluded and not forgiven.

Rupturing family ties for worldly and nafsaani reasons also depletes the barkat in Rizq. Rasulullah (Sallallahu alayhi wasallam) said: ***“Whoever desires barkat in his Rizq, should observe family ties.”***

EVIL CHARACTER

Hadhrat Sufyaan Thauri (rahmatullah alayh) said: “A durwaish (saint) who frequents wealthy persons is a man of *riya* (show), and a durwaish who associates with the rulers is a thief.”

BASIS FOR DOUBTING

The doubts which modernists suffer (regarding Deeni *ahkaam*) have two causes: (1) Lack of respect for Allah Ta'ala, and (2) Lack of love for Allah Ta'ala. These doubts vanish once *Azmat* (honour/respect) and *Muhabbat* (love) have been cultivated.

(By submitting to the Shariah and adopting the Sunnah, these two essentials are cultivated).

MOTHER AND SON – KILLED BY DIVINE LOVE

Hadhrat Hasan Basri (rahmatullah alayh), addressing a group of people, said: “I take an oath by Allah! One day I passed by a very pious lady who was supplicating to Allah Ta'ala. She was expressing her love to Him. While she was absorbed in her supplication, her little son whose name was Zaigham appeared on the scene.

The mother said to her child: “O Zaigham! What do you think about yourself and me? Will I be able to see you on the Day of Resurrection or will there be a barrier between us?”

Hadhrat Hasan Basri continuing with his story said: “When the child heard this, he let out a piercing scream and fell down. I thought that he had died. The mother began crying and I was overwhelmed with grief and I shed tears. When the child recovered, his mother said: “O Zaigham!” He responded: “Yes, mother.”

Mother: “Do you love Maut (death)?”

Child: “Yes, mother, I do.”

Mother: “My beloved baby! Why?”

Child: "So that I return unto Him Who is more caring than you. He is the Most Merciful. What! Have you not heard that Allah Azza Wa Jal saying (in the Qur'aan): *"Inform My servants: 'Verily I am Most Forgiving, Most Merciful."* *"Verily, My punishment is a painful punishment."*

Continuing the story, Hadhrat Hasan Basri said: "Then the child began crying profusely. While he was wailing, he said: 'If tomorrow I am not saved from Allah's punishment, then there is nothing but destruction.' He continued crying until he collapsed on to the ground. His mother went to him and when she touched him, she discovered that his soul had already departed. The mother began to cry. Whilst crying she exclaimed: 'O Zaigham! You were killed by the Love of Allah Ta'ala.'

Suddenly she let out a piercing scream and collapsed to the ground. I went forward to examine her. She too had died. She too was killed by the Love of Allah Ta'ala. May Allah Ta'ala have mercy on the child and his mother, and by their virtue may He have mercy on us."

MAUT OF IMAAM SHAAFI'

Imaam Muzni (rahmatullah alayh) narrated that during Imaam Shaafi's last illness, he (Imaam Muzni) asked: "How are you today?" Imaam Shaafi' (rahmatullah alayh) said: "Today I shall be departing from the world. I shall be leaving my friends and drinking from the Cup of Death. I shall be seeing my evil deeds and I shall appear in the Divine Presence. I do not know if I shall be welcomed to Jannat or cast into Jahannam." Then he broke down crying.

A WISEMAN

Hadhrat Shaqeeq Balkhi (rahmatullah alayh) said: “I asked more than a hundred Ulama: ‘Who is a wiseman, a wealthy man, a saint and a miser?’” All of them had responded similarly. A wiseman is he who does not befriend the world. A wealthy man is he who is contented with predestined fate. An intelligent man is he who is not deceived by the world. A saint is he who does not search for more. A miser is he who honours wealth more than human beings.

REMEMBER THIS WARNING

Rasulullah (sallallahu alayhi wasallam) said: “A man who had earned wealth in a halaal way and spent it in a halaal way, will be addressed, and it will be said to him: “Halt for the Reckoning!” A reckoning will then be taken of every grain and particle. He will be asked: ‘From whence did you obtain it and how did you spend it?’” Then Rasulullah (sallallahu alayhi wasallam) added: “O Son of Aadam! “What will you do with this world? There will be a reckoning for its halaal things and a punishment for its haraam things.”

NOOR OF TAHAJJUD

Someone asked Hadhrat Hasan Basri (rahmatullah alayh): “What is the speciality of the people of Tahajjud? Their faces are more radiant than the faces of others.” Hadhrat Hasan (rahmatullah alayh) said: “They adopt solitude with Allah Ta’ala. Allah Ta’ala therefore cloaks them with the garment of Noor.”

ABSTAIN FROM PROCESSED FOODS

Processed foods encourage weight gain and chronic disease because they're high in sugar, fructose, refined carbohydrates, and artificial ingredients, and low in nutrients and fiber. Processed foods are addictive and designed to make you overeat; they also encourage excessive food cravings, leading to weight gain. Eating processed foods also promotes insulin resistance and chronic inflammation, which are hallmarks of most chronic and/or serious diseases. On the other hand, people have thrived on vegetables, meats, eggs, fruits, and other whole foods for centuries, while processed foods were only recently invented.

THE HUMILITY OF THE LION

Binaan Hammaal (rahmatullah alayh) was a great Wali of the 4th century of the Islamic era. He hailed from Baghdad, but settled in Egypt. Once, Ibn Tuloon, the king of Egypt was greatly affronted and felt belittled by the admonition of Hadhrat Hammaal. The wrath of the king exceeded all bounds. He ordered that Hadhrat Hammaal (rahmatullah alayh) be cast to a man-eating lion.

A large crowd gathered to witness the event. After Hadhrat Hammaal was placed in the arena, the hungry lion was let loose. With a roar the lion leapt in the direction of Hadhrat Hammaal who was standing calmly. Not a sign of fear or panic was seen on him. When the lion reached Hadhrat Hammaal its roar and rage had disappeared. It behaved like a tame puppy smelling the great Wali of Allah Ta'ala. It did not harm a hair of Hadhrat Hammaal (rahmatullah alayh).

The crowd, and the king with his entourage were astonished at this wonderful spectacle. Finally, the lion was returned to its enclosure and Hadhrat Hammaal was set free. When he was asked about the state of his heart at the time the lion was smelling / licking him, Hadhrat Hammaal said: “I was reflecting on the differences of the Ulama on the mas’alah pertaining to the saliva of a lion – whether it was pure or impure.”

MICROWAVE ASSAULTS ON POPULATIONS EVERYWHERE

By the Physicist, Barrie Trower

“Microwave and other electromagnetic frequencies are irreparably damaging the very fabric of life”— (State of the Nation)

SOTN’S Editor’s Note:

The age of wireless technology, ubiquitous microwave transmissions and countless cellphone towers have transformed the planet in profound and fundamental ways. Especially where it concerns human health and environmental integrity, the effects of these various frequency assaults have been nothing short of catastrophic.

If the people of the world truly understood the deleterious effects of these unseen and unfelt frequencies, they would have abandoned their cell phones and bluetooths decades ago. It has been proven beyond any doubt by the best science available that certain types of electromagnetic radiation can have highly damaging effects on the human body. Likewise, when animals and plants are exposed to these fields of harmful EMR, they too suffer great consequences.

Cell Phones & Smartphones: AVOID The EMR Output!

The use of low-level microwave transmissions by various governmental entities is a relatively new phenomenon; however, already the destruction to life and alteration of the DNA has been unequivocally determined. It can be stated with absolute certainty that the longer one is exposed directly to low-level microwaves, the more injury that will be caused to the physical organism.

MICROWAVE OVENS: REMOVE THEM FROM YOUR KITCHENS ... NOW!

Much of that injury occurs under the radar, no pun intended.

The symptoms are almost always subclinical and seem to produce no obvious set of manifestations in the human body. Because the micro-damage is inflicted at the cellular level, particularly to the mitochondrial DNA, it invariably goes undetected for many years. Then, all of a sudden, a serious illness or fatal disease emerges out of nowhere.

Hence, the correlation is virtually never made between the exposure to the pernicious frequencies and the disease process.

Barrie Trower's Warning

For those who are continually immersed in this Age of Wireless Technology, this presentation will serve as a HUGE wakeup call. The ramifications are so profound and repercussions so pervasive that societies everywhere will be forced to come to grips with it, sooner or later.

What you are about to read is the distillation of the hidden truths uttered by British physicist Barrie Trower, a microwave weapons expert who also worked for the Royal Navy and the British Secret Service. The alarming facts associated with microwave technology have been transcribed below for those who have not had the opportunity to watch the video.

Official legal briefs which have been formally submitted to the courts tend to have a higher degree of authority, particularly when scientific research is included. Otherwise, the scientist can be accused of fraud, bad science, or worse—perjury. The following legal document titled “**Amended Declaration of Barrie Trower**” states the case against microwaves quite emphatically and irrefutably.

At the end of the day the world will recognize the great service that Barrie Trower has performed in the education of humanity and edification of the scientific community. His impeccable research and courageous work have brought to light what is perhaps the greatest scourge of the age in an era that is replete with scourges of every sort and kind.

(State of the Nation June 28, 2016)

References : Humanity At The Brink: WiFi Report Reveals The Alarming Facts
Generation X'd Out: An end to the human race as we've known it

THE HARAAM MSG POISON

MSG is an excitotoxin, which means it overexcites your nerve cells to the point of damage or **death**, causing brain dysfunction and damage to varying degrees -- and potentially even triggering or **worsening learning disabilities, Alzheimer's disease, Parkinson's disease, Lou Gehrig's disease, and more.**

Part of the problem is that free glutamic acid (MSG is approximately 78 percent free glutamic acid) is the same neurotransmitter that your brain, nervous system, eyes, pancreas, and other organs use to initiate certain processes in your body. Not to mention, MSG is also used to fatten up mice for scientific study. Yes, MSG is *the perfect obesity*

drug. If you want to achieve your ideal body weight and health, avoid MSG at all costs. (*Dr. Mercola*)

THE DANGERS OF WI-FI

By the Physicist, Dr. Barry Trower

Wi-Fi in schools puts female youth at risk of birthing genetically deformed children, followed by a lifetime of worry, guilt, and absolute hell.

Imagine you are a 15-year-old school girl. All of the 400,000 eggs in your ovaries were with you at birth. They are not fully developed but they are with you. They are 10 times more susceptible to radiation than all of the other DNA in the body, and scientists don't realize that. They don't read all of the papers as I do. So **you have this highly susceptible genetic material, which is going to make your children, and you are irradiating it** because Wi-Fi are transmitters, as well as the routers, as well as the ones either side of you, they are all transmitting at this height through your ovaries. **So you are risking the DNA damage of your child every time you sit down and use Wi-Fi.**

You have a child that could be born genetically damaged but **the real problem comes when you become pregnant**, if you are a teacher or mature student because the embryo inside your womb, in the first 100 days, all of those 400,000 eggs are forming in your embryo, your child's ovaries. So your child could be born with genetically damaged eggs, and the main thing about the eggs in the ovaries of your child is that they have absolutely no protection, it hasn't been developed yet. We have a natural protection against microwaves. It was developed since the Stone Age against thunder storms and massive amounts of

radiation coming into our body. But in your embryo, your uterus, in the fetus where your child is developing for the first 100 days, in the ovaries the eggs do not have that protection so they are at maximum risk from radiation. For the first month or so you wouldn't even know you were pregnant, you wouldn't even be taking precautions. That is the main danger area.

So you give birth to a daughter but her ovaries are now contaminated. She may be normal; she may be genetically damaged. But her ovaries are at the most risk. So when your daughter grows up and she becomes pregnant, and has a baby, this is when one of these eggs will be fertilized and come out. **So the real damage here is your grandchildren!** That is where it is going to show most, and we already see this in animals that have reproductive cycles of 1, 2 or 3 years. We are already seeing this and it has been published by veterinary schools, and vets, and scientists so we know this happens. And it's also been documented in the cold war, when **women were deliberately micro-waved.** So we know it does happen. The documents are there!

WHAT YOU ARE RISKING BY PUTTING WI-FI INTO SCHOOLS, IS THE FUTURE GENERATIONS OF ALL OF THESE GIRLS!!!

And it gets worse because this particular DNA, the mitochondrial DNA inside you, you can trace unchanged to your mother, her mother, her mother, right the way back to the beginning of the human race in Africa, the Stone Age. You can trace your ancestors, if you could, right back to the very first lady; it is unchanged. And that is being unchanged in your children, which means if you damage it, your child could be genetically damaged, then her child, and her child, and her child ... FOREVER!

You are condemning the future generations of every single child, until there are no more lines left in the female in your family!

The major problem in the animal and plant kingdom, and the environment: When you look at the DNA inside our genes, the 4 bases of the DNA are exactly the same in every single living species; everyone. Any tree can read your DNA sequence. It won't use 99.9% of it because it doesn't need to. We can all read each other's DNA. So if you are doing something which damages humans, it's going to damage every single living plant, every single living animal, and we are now finding that the animals that are most susceptible to this, namely the pollinating insects because of their size and their vibrational frequency, **we are now finding that countries that rely on pollinating insects are running short of food.** We are finding that **animals are becoming sick** and this is researched by very reputable veterinary universities.

In short, we are destroying the entire planet because we are ruining the crops, we are ruining the animals, we are ruining the atmosphere, and **I cannot think, looking back in history, of a single organization as the COMMUNICATIONS INDUSTRY that IS causing, and will cause, more destruction on this planet, and more suffering, and more death, than all of the world wars that have ever been added up.**

The COMMUNICATIONS INDUSTRY is going to do more damage because it reaches every single country, and it TARGETS CHILDREN, and it TARGETS THE UNBORN!

THE COMMUNICATIONS INDUSTRY is reaching everywhere on the planet, and if nobody stops it, it is going to destroy the planet.

(Dr. **Barrie Trower** is a British physicist, former **Microwave Weapons Expert** for the Royal Navy, and former cold-war captured spy debriefer for the **UK Intelligence Services**. Dr. Trower is a conscionable whistleblower who lectures around the world on the **hidden dangers** from **microwave weapons** and every-day **microwave technologies** such as **mobile-phones** and **Wi-Fi**. During the 1960's, he was trained at the "Government Microwave Warfare Establishment".)

Dr. Trower repeatedly assisted the **UK Police Federation** in their struggle to protect police officers from **Tetra**/Air-Band radio-communications systems that are **harmful to health**.

Dr. Trower CV at <http://geopathology-za.wikidot.com/barrie-trower>
<http://rense.com/general96/trower.html>)

HARAAM FOOD

Hadhrat Yahya Bin Muaaz (rahmatullah alayh) said:

“Obedience is stored in the Treasury of Allah Ta’ala. The key of this Treasury is Dua. The teeth of this key are halaal food. If the teeth of the key are broken, the Treasury cannot be unlocked. When the Treasury cannot be opened, obedience to Allah will not be attainable.

Therefore, beware of the morsel of food which you ingest. Ensure that your food is wholesome until the Day of Qiyaamah. Until you reach the threshold of Qiyaamah (the Grave) save your limbs from the sins of haraam food.

He who does not abstain from haraam food will be cast into Jahannum after having suffered for ages the hardships of Barzakh and Qiyaamah. He will eat of the torturous and poisonous ‘fruit’ of the Tree of Zaqqoom which will tear his organs to shreds.”

CHEMOTHERAPY KILLS

Shocking new study shows chemo kills half of cancer patients, not cancer itself

by: Amy Goodrich

(NaturalNews) A new landmark study found that up to 50 percent of people who receive chemotherapy are killed by the treatment, not cancer itself. For the first time, researchers from Public Health England and Cancer Research U.K. examined the numbers of cancer patients who died within 30 days of starting chemotherapy.

Chemotherapy is an invasive and toxic treatment to kill cancer cells. Unfortunately, chemo doesn't differentiate between a cancerous or a healthy cell. As a result, it kills all living matter on its way. Furthermore, chemo drugs are known to damage the immune system. This makes cancer patients more vulnerable to infections, which may contribute to the high mortality rates.

Chemo kills within the first 30 days

The study, which was published in *The Lancet Oncology* medical journal, looked at more than 23,000 women with breast cancer and nearly 10,000 men with lung cancer who underwent chemotherapy in 2014. Of those treated with chemotherapy, 1,383 died within 30 days.

As reported by the *Telegraph*, on average 8.4 percent of lung cancer patients and 2.4 percent of breast cancer patients

died within a month. That number, however, depended hugely on the hospital.

The mortality rate at Lancashire Teaching Hospitals for those undergoing palliative chemotherapy for lung cancer, for instance, was 28 percent. But in Milton Keynes the death rate for lung cancer treatment went up to 50.9 percent.

According to Dr. Jem Rashbass, Cancer Lead for Public Health England, chemotherapy is a crucial part of cancer treatment. He, however, admitted that chemotherapy drugs are potent chemical substances with significant side effects.

He further noted that getting the balance right to aggressively treat patients can be hard. Therefore, hospitals with death rates outside the expected range have had the findings shared with them. Also, they have been asked to review their practice and data.

Doctors should be more careful about pushing toxic treatment

Furthermore, the authors of the study have advised physicians to exercise more caution in selecting which patients should receive chemotherapy. They noted that some people, such as older and more infirm patients, might be better off without it.

"I think it's important to make patients aware that there are potentially life threatening downsides to chemotherapy. And doctors should be more careful about who they treat with chemotherapy," said Professor David Dodwell, Institute of Oncology, St James Hospital, Leeds, UK.

Effective alternative treatments do exist, but due to bad governmental policies in favor of the Big Pharma, cancer patients in most areas of the U.S. are withheld from such treatments and are forced into expensive chemotherapy treatments or face time in jail.

Remember the 17-year-old girl who was diagnosed with Hodgkin lymphoma? Last year, after seeking out alternative care, she was denied contact with her own family and placed in foster care while health authorities forced her to undergo cancer treatment against her will.

TILAAWAT OF THE QUR'AAN

Hadhrat Fareed Ganj Shakar (Rahmatullah alayh) said:

“No thikr is superior to the Qur’aan Majeed. It is therefore appropriate to engage in abundant tilaawat of the Qur’aan. The effect of Tilaawat surpasses that of all other acts of ibaadat.”

The norm nowadays is to give preference to non-Sunnah forms of athkaar. Such prescribed forms of thikr are accorded greater importance than the Qur’aan Majeed. This is a calamity of peer puja (saint-worship).

ISLAAHUN-NAFS (MORAL REFORMATION)

Hadhrat Maulana Ashraf 'Ali Thanwi (rahmatullah alayhi) said:

“Islaah of the nafs meaning is to reform yourself i.e. moral reformation is waajib (compulsory) for every person.”

Islaah (moral reformation) is incumbent at all times just as Salaat, Saum, Hajj and Zakat are waajib. Just as the Qur’aan and the Hadith make compulsory Salaat, Saum, Zakaat, etc, exactly in the same way do the Qur’aan and Ahaadith make compulsory the self-reformation. That is, rectifying and

reforming the moral condition by subduing the evil qualities and adorning the nafs with Akhlaaq Hameedah i.e. Beautiful Qualities of Moral Excellence. The Qur'aan is replete with commands for islaah of nafs. Just as the Qur'aan orders Salaat, so also it orders us to guard the eyes, the tongue, abstain from anger, gheebat, etc.

The Qur'aan Majeed is full of moral ta'leem. But it is peculiar that Muslims follow only one section of Qur'aanic ta'leem. Everyone today understands that Salaat is fardh. So we perform the Salaat. But we do not understand islaah of nafs is also fardh just as Salaat is fardh. To abstain from Salaat and Saum is a major sin akin to kufr. So in the same way it's a major sin to abstain from moral reformation. The Hukm (ruling) is the same in Qur'aan and Ahaadith. In fact, Nabi (Sallallahu 'Alayhi Wasallam) spent 13 years of the initial stage of Nubuwwat in Makkah Mukarramah only making the islaah or reforming the Sahaabah (radhiyallahu anhum).

The attitude depends on child upbringing. While our child upbringing is such as to inculcate the importance of Salaah and Saum in us, there is no emphasis in our childhood days on moral reformation. For that reason, Islaah of the nafs is regarded as optional. Child training is enduring. What has been imparted during childhood, remains embedded in the heart. Consider Eid Salaat. Everyone will be present; no one will be absent. Because it is regarded as more fardh than the daily fardh Salaat. Numerous people will abstain from fardh Jamaat Salaat. But they will ensure that they are present for Eid Salaat. In the same way you will find on big nights. People will congregate in Musaa'jid although this was never the practice of the Nabi (Sallallahu 'Alayhi Wasallam), Sahaabah,

Taabi'een, Tab-e- Taabi'een. It's not a Masnoon practise to gather specifically on a big night for a bayaan or a talk in the Musjid. But you will find people who are not daily and regularly in Musjid ensuring their presence on the big nights. But this is not a ta'leem of the Shari'ah. However, they are present. Why? Because in childhood it was ingrained in them.

Hadhrat Thaanvi (Rahmatullah alayh) said: "*The Maqsad (Objective) of Ilm is 'Amal.*" Islaah should begin right from the time the student is studying at Madrasah. His moral reformation must begin in the Madrasah. But it's unfortunate, this dimension has been completely cut off and divorced from the curriculum. They only teach the kitaabs without stressing practical implementation of what appears in the kitaabs. The objective of teaching this kitaab is to make 'amal. Ilm without 'amal, is a huge calamity.

You will find that even the learned people, the scholars the Ulama have also not undergone islaah of nafs. Thus we find them misusing and abusing the Ilm they have acquired. The masaail and kitaabs are taught nowadays in the Madaaris in a very queer manner. For example, if something is classified as Mustahab, the students gain the impression from the manner of the tuition that it is not important to implement it in practical life. Practically and generally in the Madaaris there is no emphasis on the Mustahabbaat and even on the Sunan. Take the example of a Madrasah where, after the Maghrib two raka'ts Sunnat Muakkadah, the students will rush to the class for lessons. There is no time for the Nafl Salaat. The idea is created that the lessons are more important than the 2 raka'ats Nafl Salaat which follows the 2 raka'ts Sunnat Muakkadah. These 2 raka'ts Nafl Salaat

are also Sunnat, Sunnat Ghair Muakkadah. But Sunnat Ghair Muakkadah does not mean you have license to discard it. In the 2-3 minutes to perform that 2 raka'ats Nafl Salaat how much can a student study? Yet the same students will have hours to waste in sports. In fact, in some Madaaris there are sports fields. They have time for sports; they have time to get together to while away time in futility and nonsensical discussions, but they have no time for the 2 raka'ats Masnoon Nafl Salaat!

When the Athaan is being announced, the lessons will continue. Lessons will continue as the ustaaz is engaged in Ilm, so it's considered valid and proper to abandon the Sunnat Muakkadah ibaadat of silently listening and responding to the Muath-thin. The consequence of this lackadaisical attitude towards this Masnoon Ibaadat is that even after they become Molvis and Muftis, they perpetuate the same careless attitude. There is no respect and no importance accorded now to the Athaan. Before it was in Madrasah, but now the Molvi Sahib will continue his worldly conversation whilst the Athaan is being called. That is because its importance is not ingrained during the student days.

So in every aspect it is important for all, students as well as all others, to practically implement whatever act they acquire from their studies. This is the Maqsad of Ilm. If the Ilm is not practically implemented, it will become a huge calamity in this dunya and in the Aakhirat.

SWALLOWING ANGER

Rasulullah (sallallahu alayhi wasallam) said: "There is no drink more beloved to Allah to be swallowed than the draught of anger. He who swallows anger whilst he has the

ability to do so – Allah will embellish his heart with safety and Imaan (the excellences of Imaan).”

Once a slave of Hadhrat Ja’far Saadiq (rahmatullah alayh) spilled a jug of water on him (Hadhrat Ja’far). Hadhrat Ja’far Saadiq glared at the slave with anger. The slave spontaneously recited the following statement from a Qur’aanic verse:

“And those who swallow their anger.....” In this verse some lofty attributes of the Mu’mineen are mentioned. Hadhrat Ja’far restrained his anger. The slave recited the next portion of the aayat: *“And they forgive people....”* Hadhrat Ja’far said: “I have forgiven you.” The slave recited the remaining sentence of the aayat: *“And Allah loves those who practise virtue.”* Hadhrat Ja’far Saadiq said: “I have freed you for Allah’s Sake and I’m awarding you 2,000 dinars (gold coins).”

Anger is from Shaitaan. Shaitaan was created from fire. Therefore, when angry, drink water. (Hadith)

HALAAL FOOD AND ABUNDANT TALK

It was the practise of Hadhrat Abu Sulaimaan Daaraani (rahmatullah alayh) to gather wood in the mountains and sell it for his living. He was meticulous in ensuring that his food was halaal. Contaminated food ruins Taqwa. One day as he was emerging from the city gates he saw a young man about to enter. Hadhrat Daaraani had some money in his pocket. It was the proceeds of the bundle of wood he had sold.

He decided to give the money to the young Faqeer. When he put his hand inside his pocket to take out the money he observed the lips of the Faqeer moving. Suddenly the entire area around Hadhrat Daaraani was transformed into gold.

The glitter constrained him to close his eyes. When he again opened his eyes, the Faqeer had vanished.

Sometime thereafter, Hadhrat Daaraani again saw the Faqeer on the outskirts of the city. He was sitting with a jug of water. He greeted the Faqeer and said: “I wish to talk with you.” The Faqeer spilled the water on the sand. The water was quickly absorbed by the sand. Then the Faqeer commented: “Abundant talk absorbs (destroys) virtuous deeds like the sand absorbs water. This is sufficient talk for you.”

FALSE OATHS

Hadhrat Nabi Musa (alayhis salaam) supplicated to Allah Ta’ala: “O My Rabb! What is the punishment of a person who takes a false oath in Your Name?” Allah Ta’ala responded: “I shall clamp his tongue with clamps of fire for ages.”

THE ‘SUFİ’ DACOITS

Hadhrat Fareed Ganj Shakar (Rahmatullah alayh) said:

“The mureed or the sheikh who is not steadfast on the Law of a Math-hab of the Ahlus Sunnah wal Jama’at and if his condition and talks do not conform to the Qur’aan and the Sunnah of Rasulullah (Sallallahu alayhi wasallam), is a highway robber.”

This in fact is the state of almost all so-called shaikhs and sufis of this age. They are ignorant of Tasawwuf. They are dacoits with their desires and eyes focused on the pockets of their mureeds and donors. They fabricate bid’ah sessions,

jalsahs and halqah thikr programmes to keep their trade of spiritual dacoitry alive for entrapping ignorant laymen. Their obesity is the consequence of all the haraam they devour. They destroy themselves and their ignorant followers.

THE PREPONDERANCE OF THE ULAMA-E-SOO'

By The Majlis

THE TREACHEROUS MOLVIS AND SHEIKHS WHO DIG UP THE FOUNDATIONS OF ISLAM

Lamenting the extreme corruption and Deeni destruction caused by the villainous facebook / youtube molvis and sheikhs, a Sister from Pakistan writes:

“Assalamo Alykum

For quite some time I have been reading about the Scholars for Dollars like mufti menk, peer zulfiqar sahab and other ‘famous’ (notorious) ulama and muftis going to Dubai to give bayaans, travelling first class, staying in five star hotels and getting handsome monetary gains, on the website of The Majlis. But now the scenario is changing very fast with even the unknown muftis, ulama and the so called buzurgs (cranks and frauds), mostly from Karachi, (and also from South Africa and other countries) going to Dubai, Malaysia, England, and even the poorest of countries such as like Burma.

It is indeed a mystery and bewildering as to who calls them and arranges for their bayaans which are devoid of any *Roohaniyat* and bereft of Allah’s and his Nabi Rasoolallah sallalaho alaihay wasalam's love. (*The same people who are the followers of Iblees are calling them.*) Have the muftis,

ulama and the self-acclaimed buzurgs lost all sense of shame and Emaani dignity? (*They are shameless deceits who utilize the Deen for their despicable nafsaani and monetary lists.*) How can they stoop so low? And to top it all they come back to their cities and give bayaans on *Tawwakal* and *Dunya ki Haqeeqat*.

After this they display on their websites Dubai Bayan, London Bayan, Kualalampur Bayan, so on and so forth. *Inna lillaahi wa inna ilaihi raajioon!*

Even in their own city they keep falling on the feet of the influential elite neighbourhood masjid committee's persons to keep their bayaans in such masjids. Only Allah knows their *niyyats* and intentions. But all this leaves one wondering that why don't they just stick to their own masjids or give bayaans in the down-trodden areas of the city, even their own neighbourhood and gain the respect of people. (*There is no monetary gain and no gaining of fame and expression of base promptings in these poor areas.*)

In all this global and domestic trotting, they don't have any time for either their own families or the public. Their children are bereft of any Islamic character. They dress in western style pants and shirts, with no Akhlaaq (*moral character*) at all. They don't even have the basic manners which even the non-deeni parents give to their children, like being polite and respectful.

All this is absolutely sickening. Giving bayaans on *Tarbiyat of Aulad* (*moral training of children*) week after week and not giving an atom of *tarbiyat* to their own kids!!!

To top it all, quite a few muftis, ulama and buzurgs (*deceits, crankers and robbers of Imaan*) go for Umrah and Hajj on the most expensive packages and say: "Our well-wishers and those who love us have sent us on these trips". This is outrageous. If they have so much love

for Allah and his Rasool sallallahu alaihai wasalam, why don't they ask their well-wishers to open up small maktabas in the interior of Pakistan and appoint Ustadhs with reasonable monthly salaries to teach basic deen to the ignorant people who do not know even the Kalimah, and are easy targets of the qadiyani, christian and other missionaries for conversion?

Another serious issue is that of pictures. Nearly all the muftis and ulama (*All of them are shaitaani morons*) have their bayaans and speeches on You Tube, and the most shocking part is a video on You tube in which a person announces on stage that: ***Now Mufti Taqi Uthmani Sahab's granddaughter will recite a poem.*** After this announcement comes the granddaughter - 10 or 11 years of age, clad in a shalwar, kameez and dupatta with her face uncovered, and recites the famous poem *Ilahi teri chaukhat par* (*O my Allah, I am at Your threshold. In fact, these frauds are at the threshold of shaitaan –Hypocrites!*). Seated on the stage are all the muftis, ulama and buzurgs (*all clowns and coons*) enjoying this recital.

Mufti Sahab, how in the world did Mufti Taqi Uthmani Sahab allow this, being the Sheikh ul Hadith and writing the translations of the Qur'aan and scores of other deeni books? How does he teach about pardah and pictures being forbidden in our deen? (*In fact, he teaches that pictures are permissible. When nafsaniyat extinguishes the Imaani conscience of a person, he forgets about Allah Ta'ala, Maut, the Qabr and the Hisaab in Qiyaamah*).

All this has had such a negative effect on me that I have stopped reading any books by all muftis and ulama and listening to their audio bayaans. I really don't know what to do about this situation, for writing to these muftis and ulama

is just a waste of time as they have enough ‘dalaail’ to prove their acts just and quieten you, so I am writing this to you.

Duas are requested. --- A Sister from Pakistan (*End of the Sister's letter*)

NOTE: All statements in brackets are the comments of The Majlis.

OUR COMMENT

Whatever you have written is 100% correct. The lamentable scenarios you have depicted are all Signs of Qiyaamah. Rasulullah (Sallallahu alayhi wasallam) had predicted the rise of the ulama-e-soo’ – the scholars for dollars – Dajjal’s followers – fourteen centuries ago. We are witnessing the unfolding of the Signs of Qiyaamah in the haraam shenanigans of these facebook, youtube and dajjaali ‘ulama’ who are all the agents of Iblees.

As lamentable and depressing as these evil scenarios of the ulama-e-soo’ are, and despite there really being no hope for their reformation, it remains the Waajib obligation of the Ulama who have not strayed from Seeraatul Mustaqeem, to highlight and condemn the evil practices of these facebook molvis, and to expose these *mudhilleen* who have deceived many unwary and ignorant Muslims.

The books of these *mudhilleen maajin* muftis and *juhala* molvis should not be studied. The effect of their *fisq* and *fujoor* permeates even their writings and even such of their bayaans which pertain strictly to Deeni masaa-il. Their evil is contagious, and has to be avoided just as one would flee from a lion on the prowl.

Writing to them is to squander valuable time and effort. Their deviation is by *nafsaani* design, not by any error of judgment. Their error is comparable to shaitaan’s error of rebellion when he refused to make Sajdah at the Divine

Command. Their flaccid arguments and ‘dalaa-il’ are a conglomeration of ludicrous flapdoodle. Their baatil arguments are of the kind of ‘daleel’ which Iblees presented to Allah Ta’ala in justification of his refusal to prostrate.

The satanic phenomenon of ‘ulama-e-soo’, cranks and dacoits posing as ‘buzrugs’ will be an incremental development as we move closer to Qiyaamah. It is imperative for Rasulullah’s predictions to materialize. May Allah Ta’ala guide us all and save us from the tentacles of the agents of Iblees.

TWO EVILS

Hadhrat Khwaajah Fareed Ganj Shakar (Rahmatullah alayh) who was among the greatest Sufis, said:

“In this path (of moral reformation and spiritual progress), the basis is presence of the heart. The presence of the heart will be achieved only by abstention from haraam food and to abstain from the company of worldly people.”

Both these evils are fatal for the one who pursues the path of *Insaaniyat* (humanity) to gain divine proximity. Almost every individual of the Ummah today is trapped in haraam food (especially halaalized carrion) and evil company.

The meaning of ‘presence of the heart’ is to have Allah Ta’ala in mind every moment of one’s life. It is only by this presence that the focus will remain on the Aakhirat.

ALLAH’S GIFT

“Do not rebuff the beggar” (Ad-Dhuha, Aayat 10)

Rasulullah (Sallallahu alayhi wasallam) said:

“The beggar standing at the door is Allah’s gift for the Mu’min.”

The beggar is sent by Allah Ta’ala to one’s door. Allah Ta’ala is the sole Provider of Rizq which is for His every creation. The pious, the sinners, Muslims and kuffaar are all provided Rizq by only Allah Ta’ala. In this dunya, He sends a person’s Rizq via some agency. Therefore, the one who gives to the beggar has been appointed by Allah Ta’ala to provide the beggar’s pre-ordained Rizq. The Qur’aan therefore prohibits buffeting and rebuffing the beggar whom is Allah’s gift for the Mu’min.

Hadhrat Nabi Isaa (Alayhis salaam) said that when a beggar is rebuffed, the Angels of Mercy will not visit that home for seven days. Hadhrat Sufyaan Thauri (Rahmatullah alayh) would welcome a beggar and delightfully present him with something. He would comment: *“Welcome to the one who has come to cleanse me of my sins.”* Giving to the needy is a form of expiation for sins. It is for this reason advisable to give some Sadqah whenever one has committed a sin. The Sadqah facilitates acceptance of Taubah. The Hadith states: *“Sadqah extinguishes the Wrath of Allah.”* In the wake of sin comes the Wrath of Allah Ta’ala.

Nowadays there are numerous drug addicts begging. When they come begging, give them some food, not money. Do not turn them away empty handed. If they are not satisfied with food, they will stay away of their own accord.

Once Hadhrat Ali (Radhiyallahu anhu) was found sobbing profusely. When asked for the reason, he said that it appeared that Allah Ta’ala was annoyed with him. When asked to explain, Hadhrat Ali (Radhiyallahu anhu) said that no beggar had visited him for seven days. This gave rise to the conclusion that for some reason Allah Ta’ala was

annoyed, hence He did not allow any beggar to visit his (Hadhrat Ali's) home for seven days.

“WISH THAT I WAS A TREE”

Rasulullah (Sallallahu alayhi wasallam) said:

“Verily, I see what you do not see and I hear what you do not hear. The heaven creeks, and it is befitting for it to creek. There is not a space of four fingers (in the heaven) but an Angel has spread his forehead (in prostration) for Allah. By Allah! If you know what I know, then you will laugh little, cry profusely and not derive any pleasure from your wives on your beds. And, you will emerge (from your homes) towards the wilderness seeking the proximity of Allah and exclaiming: ‘I wish that I was a tree which would be cut.’”

A Muslim is required to meditate on this Hadith and a plethora of similar Ahaadith which urges the focus to be constantly on the Aakhirat. Diversion from the dunya to the Aakhirat is the theme of the Qur'aan and Hadith.

Contemplating on these Ahaadith will, Insha-Allah, polish the corroded heart of the Mu'min – corroded by engrossment in the dunya. Muraaqabah (meditation) has been commanded by Rasulullah (Sallallahu alayhi wasallam). He has commanded muraaqabah of Maut, the Qabr, Qiyaamah, etc., and to engage in Hisaab (Reckoning) of our deeds before the ultimate Hisaab of Qiyaamah.

Such muraaqabaat will create vision in the blinded spiritual eyes, and instil noor (spiritual lustre and glitter) in the dark and blind spiritual hearts. When the spiritual corrosion and pollution have been eliminated, then only will

you understand the magnitude and notoriety of all the merrymaking jalsahs and functions in which you are indulging. You will then yearn to flee into the wilderness and jungle, and you will wish that you were a tree or a blade of grass which people would cut.

AWARD OF HUMILITY

When the Tauraah was presented to Nabi Musa (alayhis salaam), he was overwhelmed with awe by the wonderful honour Allah Ta'ala had bestowed to him. In sheer exhilaration, Nabi Musa (alayhis salaam) supplicated: "O Allah! You have conferred on me such honour which you had not bestowed to anyone before me." Came the Divine Response: "Do you know why this honour has been awarded to you?" Nabi Musa (alayhis salaam): "I do not know." Allah Ta'ala said: "I looked into the hearts of all My servants and did not find anyone's heart more humble than yours."

Rasulullah (sallallahu alayhi wasallam) said: "He who adopts humility for Allah's Sake, Allah elevates him (with honour)."

IN THE GRAVE

Hadhrat Ibn Abbaas (radhiyallahu anhu) narrated that once some of the Sahaabah of Nabi (sallallahu alayhi wasallam) set up a tent unknowingly on a spot which was a grave. Suddenly they heard a man from under the earth reciting Surah Mulk, from the beginning to the end.

When they informed Rasulullah (sallallahu alayhi wasallam) of this episode, he commented: "It (Surah Mulk)

prevents the punishment (of the grave). It saves from the punishment of Allah.”

THE HAAFIZ OF THE QU'RAAN

Hadhrat Abdullah Ibn Mas'ood (radhiyallahu anhu), one of the most senior among the Sahaabah proffered the following advice and admonition to the Haafiz of the Qur'aan:

“When the people enjoy themselves with food and drink, the Haafiz should be fasting. When they are laughing, the Haafiz should be in contemplation. When they dispute, he should be silent. When they manifest pride, he should be humble.

The Haafiz of the Qur'aan should be a person who is one who cries and who is always grieving and tolerant. He should not be a person of ill conduct. He should not be ghaafil (oblivious) nor rowdy nor of harsh disposition nor one who is arrogant.”

CONSEQUENCE OF DISHONESTY

A Buzrug narrated that he went to visit a sick neighbour who was in the throes of death. The dying man was repeatedly saying: “*Two mountains of fire! Two mountains of fire!*” His wife explained that her husband was a merchant who dealt with wheat. He had two measurement containers. One was bigger than the other. (Both containers were portrayed to be of the same measure.) When he would purchase wheat, he used the big container, and when he would sell, he used the smaller one. These two containers assumed the form of two mountains of fire at his death.

IN JAHANNAM

Allah Ta'ala revealed to Nabi Musa (alayhis salaam): “Six kinds of persons are in My Jahannum and Wrath:

- * An aged man whose moral character is evil
- * A wealthy man who steals (and frauds)
- * An Aalim who sins
- * A man who comes to Me without having made Taubah
- * A murderer
- * A man who usurps and devours the rights of a Muslim.

THE DRUNKARD

Hadhrat Abdullah Ibn Mas'ood (radhiyallahu anhu) said that the face of a habitual drinker of liquor is turned away from the Qiblah in the grave. Emphasizing this fact, he said that if a drunkard's grave is opened and if his face is not turned away from the Qiblah, then “strike my neck (with a sword).”

DEAF AND BLIND

“When people flaunt knowledge, abandon practice (according to knowledge), profess verbal love while they hate with the hearts, and when they sever family ties, then Allah will curse them. He will then make them (spiritually) deaf, and blind their (spiritual) eyes.”

While all these evils are conspicuously visible in Muslims in general, the evil of flaunting knowledge bereft of practical deeds is the speciality of the men of learning of this age.

The men of Ilm should examine their hearts and honestly diagnose their spiritual and moral ills. They will then not fail to discern the applicability of this Hadith to this age of ‘ulama’ whose worse vice is the total lack of *khashiyat*—*fear of Allah*. It is this utter denudation of fear for Allah Ta’ala which has spawned the vices of *Kitmaanul Haqq* (concealing the Truth) and abandonment of the obligation of *Amr Bil Ma’roof Nahy Anil Munkar* (Commanding righteousness and prohibiting evil). It is this evil in the learned ones, which has overwhelmed the hearts with love for the dunya.

NOOR IN THE HEART

Rasulullah (sallallahu alayhi wasallam) said that when Noor enters the heart, it (spiritually) expands. The Sahaabah asked for a sign of the entry of Noor into the heart. Rasulullah (sallallahu alayhi wasallam) responded: “Its sign is that a man flees from this world of deception and turns towards the everlasting abode (the Aakhirat). He prepares for Maut before its arrival.”

THE BLOOD OF A MISCARRIAGE

(1) If the foetus has developed any human part, e.g. hand, finger, nail, hair etc., it will be a child in terms of the Shariah. The blood resulting in this miscarriage will be nifaas. Salaat and Saum (fasting) are prohibited in this state and all the ahkaam (rules) regarding a normal nifaas will apply in this case.

This foetus will be given ghusl, wrapped in a cloth without observing the masnoon kafan method, and buried (dafan) in

the normal masnoon way. However, Janaazah Salaat will not be performed.

(2) If the foetus has not developed any human part, it will then not be a child in terms of the Shariah. In this case there is no ghushl, no kafan and no dafan (normal burial) for it. However, since it is part of the human body, it will merely be buried underground and not discarded as waste as is the practice of the kuffaar.

In this case the blood resulting from the miscarriage is not nifaas. It may either be haidh or istihaadhah. In order to determine what it is, the following facts have to be established.

(a) The number of pure days between the last haidh period and the miscarriage.

(b) The number of days blood of the miscarriage lasts.

If fifteen days of purity or more passed between the last haidh and the miscarriage and the blood of this miscarriage continues for three full days (72 hours) after the miscarriage, then this blood of the miscarriage will be haidh. In this case all rules pertaining to haidh will apply.

If any one of the above two conditions is absent, the blood of this miscarriage will not be haidh, but will be istihaadhah. All rules pertaining to istihaadhah will now apply. The blood of this miscarriage being istihaadhah will apply in the following:

(1) The number of pure days between the last haidh and the miscarriage is less than fifteen. It will then be istihaadhah even if the blood continues for three days or more after the miscarriage.

(2) The number of pure days between the last haidh and the miscarriage is fifteen or more, but the blood after the

miscarriage continues for less than three days (i.e. less than 72 hours). The blood will then be istihaadah.

The blood of this miscarriage will be haidh ONLY if the number of pure days is fifteen or more AND flows for a minimum of three days after the miscarriage.

THE TIME FOR ZUHR SALAAT

The time for Zuhr Salaat begins immediately after Zawwaal or mid-day. The time of midday or Zawwaal is calculated by dividing the hours of daylight by two and adding the result to the time of sunrise. e.g.;

1. Example:

Sunrise 6:30 am.

Sunset 5:30 p.m.

i.e. Number of Daylight hours = 11 hours

Divide by two $11 \div 2 = 5 \frac{1}{2}$ hours

Add to Sunrise time $6:30 + 5:30 = 12:00$

i.e. Zaw-waal will be at 12 p.m.

2. Example:

Sunrise 5:10 a.m.

Sunset 7:30 p.m.

i.e. Number of Daylight hours = 14 hours, 20 minutes.

Divide by two $14 \text{ hours } 20 \text{ min.} \div 2 = 7 \text{ hours } 10 \text{ min.}$

Add result to sunrise time: $5:10 + 7:10 = 12:20$

i.e. Zawwaal is at 12:20 p.m.

It is forbidden to perform Salaat at the time of Zawwaal. After approximately five minutes {i.e. five minutes after Zawwaal} Zuhr time commences.

THE STATUS OF PIETY

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".

SALAAT IS NOT VALID!

A Fardh (compulsory) condition for the validity of Salaat is proper concealment of the *satr* (*private parts*). The *satr* of a male is from the navel to the knees. In Salaat it is an imperative condition for the *satr* to be correctly concealed. *Satr-e-Aurah* (covering the private parts) is not mere covering with a piece of cloth. It also includes concealment. In other words, the shape of the private parts should not be revealed.

When dressed with only a kuffaar jeans or a tight pant, the *satr* is not adequately concealed for Salaat purposes. Especially when the jeans-wearing lout is in Sajdah, the form of his *satr-e-ghaleez* is revealed. He appears hideously immoral with this type of kuffaar dress – jeans and T-shirt. These are not proper garments for Salaat. The Musjid is the Court of Allah Azza Wa Jal. It is Waajib to come to Musjid properly and Islamically clad.

To come to the Musjid donning jeans and T-shirt is immoral. It is an act of *fisq*. Salaat with jeans or tight pants

is not valid. Such Salaat should be repeated wearing proper Islamic dress.

THE HILAAL: ASTRONOMERS VIEW IS BASELESS

Astronomy is an old science. The early Muslims were aware of this science. However, the calculations of astronomy were never adopted by the Ummah for the purpose of determining the Islamic months since this determination is not based on the birth of the moon or the existence of the moon in any sphere or in any particular stage in its orbital movement. It is a known and an undeniable fact that the moon is always present and existing in some position or stage in its orbit. Shar'i laws do not concern with calculations which are beyond the scope and means of the overwhelming majority of mankind. Islam has, therefore, fixed the principle – the simple principle – of SIGHTING the hilaal. This principle is capable of adoption by all mankind, wherever people happen to be. Therefore, in so far as the Islamic months are concerned the existence and birth of the moon have no substance. Sighting the hilaal and in the event of this not being possible, the thirty days rule will apply. While astronomical tables may be accepted for mundane purposes, these are unacceptable for the purpose of determining the Islamic months, not because of unreliability, but because Rasulullah (sallallahu alayhi wasallam) has stated the principle to be the SIGHTING of the hilaal.

Imaam Shaafi states:

“There is no substance in the statement of the astronomer (in so far as the hilaal is concerned).

Fasting does not become obligatory with it nor is it (fasting) permissible (with the calculation of the astronomer)." (Irshaadus Saari of Qustulaani)

In this regard, Durrul Mukhtaar states:

"The statement of the astronomers (regarding the birth of the moon) is of no validity even if they are uprighteous. . .

In Al-Wahbaaniyah it is said:

"The statements of the astronomers have no effect (i.e. do not make incumbent fasting or ending the fasting)."

In Shaami, the following appears:

"According to Ijma' (consensus) there is no recognition for the statements of the astronomers. It is not permissible for the astronomer to act according to his calculation (i.e. he should neither commence Ramadhan nor end Ramadhan on the basis of his calculations)."

INMATES OF JAHANNUM

Once Rasulullah (sallallahu alayhi wasallam) informed the women: *"I saw (on the Night of Mi'raaj) that the majority of the inmates of Jahannum were women."* When he was asked for the reason, Rasulullah (sallallahu alayhi wasallam) said: *"Because of their ingratitude to their husbands and because of their abundant cursing."* Nabi-e-Kareem (sallallahu alayhi wasallam) then advised the womenfolk to give much Sadqah because it cools the Wrath of Allah Ta'ala.

The womenfolk of that time were truly pious. They did not react like the lewd women of today who pretend to be Muslim, but in their hearts they harbour kufr. When Qur'aanic verses and Ahaadith of such admonition are

narrated, the westernised immoral woman react with an attitude of kufr by rejecting the Qur'aan and Hadith. This naseehat is not for such westerners who have no Imaan in their hearts. Women of Imaan will accept Rasulullah's words, reflect and endeavour to reform themselves.

MASAA-IL FOR THE MUSAAFIR

1. A Musaafir performs two rakaats Fardh Salaat instead of four rakaats. The reduction of two rakaats from a Four-rakaat Fardh Salaat is compulsory. It is, therefore not permissible for him to perform four rakaats Fardh Salaat. The reduced Salaat for the Musaafir is known as Qasr
2. If the Musaafir is a Muqtadi and the Imam is a Muqem (i.e. a non-Musaafir), he (the Musaafir) shall follow the Imam and perform the Four rakaats in full.
3. The Musaafir is entitled to discard the performance of all the Sunnat Salaats besides the two Sunnat rakaats of Fajr. He should perform these two rakaats as the Shariah lays great emphasis on it. Although he is fully entitled not to perform the other Sunnats, it is advised that he should perform these if he has sufficient time and is in no hurry.
4. Qasr or reduction in Salaat does not apply to Sunnat and Nafl Salaat. These have to be performed in full, if the Musaafir decides to perform them (Sunnats and Nafl).
5. Qasr is applicable to only the four rakaats Fardh of Zuhr; the four Fardh of Asr; and the four Fardh of Isha. The two rakaats Fardh of Fajr, the three rakaats

Fardh of Maghrib and the three rakaats Witr of Isha'a must be performed in full.

6. Once he sets out on a journey of three Manzils (forty-eight miles, 77km) or more, the Musaafir qualifies for this concession as soon as he is beyond (outside) the limits or boundaries of the town.
 7. The only condition for one to be a Musaafir according to the definition of the Shariah is a journey of forty-eight miles or more. The manner and means of transport are of no consideration. Thus even if the journey is undertaken in luxury and comfort, travelling by road, air or sea, one is still a Musaafir in terms of the Shariah, and as such it is obligatory to perform the Qasr Salaat. It is a sin if the Musaafir performs four rakaats Fardh.
- (NB. A Musaafir who performs four rakaats Fardh of Zuhr is just as guilty as one who performs six rakaats Fardh instead of the decreed four.)
8. The Musaafir, after reciting Tashah-hud at the end of the second rakaat, by error, gets up and performs the third and fourth rakaat as well. In this case two rakaats will be Fardh and the other two rakaats will be regarded as Nafl. But, Sujoodus-Sahw must be made. If Sujoodus-Sahw was not made the Musaafir should re-perform his Qasr Fardh. The first four rakaats will then be regarded as Nafl.

However, if the Musaafir did not sit in the Qa'dah after the second rakaat, the entire four rakaats thus performed will be Nafl. Sujoodus-Sahw must be performed in this case as well.

9. On the journey the Musaafir decides to stay over at a certain place for a period of fifteen days. Once he makes this intention, he no longer qualifies for the Qasr concession. He now must perform all his Salaats in the usual manner – i.e. full four rakaats. If after the decision to stay for fifteen days or more, the Musaafir decides to leave before fifteen days, he will still have to perform his Salaat in full.

He will again qualify for the concession of Qasr when he travels from this place (i.e. where he intended to stay 15 days) to another which is at least forty-eight miles away.

10. A Musaafir stays over at a place without making any intention of the number of days he will be living there. In this case he must perform Qasr Salaat so long as he did not decide on staying for fifteen days or more. If he is undecided with regard to the period of his stay he shall have to perform Qasr even though he prolongs his stay for years in that place, but at no time did he make up his mind to stay for fifteen days.
11. One intends to undertake a journey of forty-eight miles from a certain point (which we shall call A). The destination (which we shall call B) is 48 miles from A. But between A and B is one's home town. In this case the traveller does not qualify for the concession of Qasr despite the fact that his journey is 48 miles.
12. A woman set out on a journey of more than 48 miles while she was in the state of her menstruation. The distance covered by her in her state of menses will not be taken into consideration. The distance of 48 miles necessary to secure for her the concession of Qasr will

be reckoned from that point where she attained purification from her menstrual period. Hence, if she attained the state of purity at point A and from A to her destination the distance is 48 miles or more, she qualifies for Qasr Salaat.

13. In the process of performing Salaat a Musaafir decides to remain at that particular place for fifteen days. In this case the Musaafir ceases to be a Musaafir in terms of the Shariah, and he must read in full the Salaat in which he is engaged.
14. If a person migrates and settles permanently in another town then the original home town ceases to be his home town. The other town now becomes his home town. Thus, if he happens to be on a journey and visits his original home town he must perform Qasr Salaat there.
15. When Salaats, which were missed on a journey, are fulfilled (Qa'dah) at home, these should be performed Qasr – i.e. Zuhr, Asr and Isha' Fardh must be performed two rakaats each.
16. If Salaats were missed at home, and the Musaafir decides during his journey to make Qa 'dah of these, he has to perform them in full – i.e. four-rakaats.
17. After marriage a woman decides to live permanently in her husband's home town. Her parent's home town now ceases to be her home town. If she visits her parents and the distance of her parent's home town is 48 miles or more from her new home town, she must perform Qasr Salaat, provided that she did not decide to stay with them for fifteen days or more.

18. If one happens to be travelling by train or ship, Salaat must be performed on time even on the moving train or ship. If the movement of the train or ship makes it difficult for the Musalli to stand and perform the Salaat, he may sit and perform it.
19. While engaging in Salaat the ship or train changed direction. In this case the Musalli should turn in the very process of his Salaat and face the Qiblah.
20. If the Imam who leads the Salaat happens to be a Musaafir, he should perform Qasr Salaat. After he completes two rakaats the congregation should complete their Salaat by adding another two rakaats. In this case, after the Musaafir Imam recites the Tasleem, the congregation rises and completes the Salaat. Each member must perform on his own another two rakaats in the same spot, but should neither read Surah Fatiha nor Qiraat. When the Musaafir Imam says

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

the congregation does not follow – i.e. the Muqtadees do not make the Salaams along with the Imam. They will make the Salaams after completing their four rakaats.

MISCELLANEOUS WUDHU MASAA-IL

1. It is not Fardh (compulsory) for the water during Wudhu to reach the skin under a thick beard and heavy eyebrows.

2. After Wudhu it is meritorious to look towards the sky and recite Surah Qadr and Kalimah Shahaadah. This amal is also beneficial for eyesight.
3. If while making Wudhu, the Wudhu breaks, then the Wudhu has to be repeated afresh – from the beginning.
4. If after completing Salaah, one remembers that a particular limb or portion of a limb had not been washed or masah of the head was not made, then the omitted part should be washed and the Salaah repeated. It is not necessary to repeat the entire Wudhu.
5. Breastfeeding does not invalidate Wudhu.
6. When making masah of the head, it is better to again moisten the hands.
7. At the time of making masah of the ears, it is Mustahab to insert the little fingers into both earholes.
8. While vulgar language does not break Wudhu, it is nevertheless Mustahab to repeat the Wudhu.

A LESSON IN HUMILITY

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 Musjid 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 your fate. Was-salaam.” So saying, the dog departed.

TAYAMMUM MASAA-IL

1. A prisoner made Tayammum because water was not available in the cell where he was imprisoned. After obtaining water, he should make Wudhu and repeat the Salaah.
2. The validity of Tayammum is not dependent on sand being on the stone surface. Even if the stone has been washed and all sand and dust removed, Tayammum will be valid on such a stone.

EYE-SIGHT

Imaam Shaafi (rahmatullah alayh) said: *Four acts weaken eye-sight:*

- (1) *Looking at impure things.*
- (2) *Looking at a person who has been hanged.*
- (3) *Looking at the female organ.*
- (4) *Sitting with the back towards the Qiblah.*

ISTIHAADHAH

A woman is afflicted with the sickness of Istihaadhah. The flow of blood is continuous for months. Seldom is there cessation of the flow. How should she determine which are her haidh and istihaadhah days? The days and dates of her last haidh period prior to the istihaadhah should be regarded as her haidh days every month. For example, if her last haidh prior to the istihaadhah was on 12, 13, 14, 15, 16 and 17th of the month then every month while she is experiencing istihaadhah, she should regard the 12, 13, 14, 15, 16 and 17th as her haidh period. All the other days will be istihaadhah.

ADMONITION AND ADVICE OF BISHR HAAFI

Hadhrat Bishr Haafi (rahmatullah alayh) said:

- * The desire to be praised by people is the effect of love for the world.
- * Three things are extremely difficult: (i) Generosity during poverty. (ii) Piety in privacy. (iii) Proclaiming the truth at the time of fear.
- * He who wishes to taste freedom should purify his heart.
- * When the devotees of the world refuse to abandon the dunya, then you abandon them otherwise you may be resurrected together with them.
- * Man will not acquire moral excellence as long as his enemy has no fear of any harm from him.
- * If a man is unable to remember Allah much, at least he should not indulge much in sin.

- * A Sufi is one whose heart is pure and attached to Allah Ta'ala.
- * Looking at the face of a miser hardens the heart.
- * The devotees of the world are deprived of the sweetness of the Akhirah.

TWO BOUNTIES

“There are two ni'mats (bounties) of Allah Ta'ala which most people destroy: HEALTH AND LEISURE (free time).” (Hadith)

THE VITAL IMPORTANCE OF COMMANDING HAQQ AND FORBIDDING EVIL

Hadhrat Abu Darda (radhiyallahu anhu) narrating from Rasulullah (sallallahu alayhi wasallam) said: “Command righteousness and prohibit evil, otherwise Allah will appoint over you such tyrannical rulers who will show no respect to your elders nor mercy to your little ones. Your pious men will then supplicate to Allah against the rulers, but He will not accept their duas. They will implore for help against the rulers, but such aid will be denied to them. They will seek forgiveness and (even this) will be denied.”

(Ihyaaul Uloom)

This should be an adequate jolt for those Ulama who have abandoned their Waajib obligations. When even duas against tyrannical rulers will be rejected, of what worth are the epithets of criticism and vilification hurled at these

tyrants appointed by Allah Ta'ala to punish us transgressing Muslims?

GOBBLING UP THE UMMAH

Rasulullah (sallallahu alayhi wasallam) said: *“Soon will the nations from every corner (of the earth) call on one another to devour you just as people are invited for a feast.”* Someone asked: *“Will this be on account of (Muslims being) a few?”* Rasulullah (sallallahu alayhi wasallam) said: *“In fact you will be innumerable, but you will be muck like the muck of floodwaters. Allah will most certainly instil ‘wahn’ in your hearts and remove from the hearts of your enemies fear for you.”* It was asked: *‘O Rasulullah! What is wahn?’*. He replied: *“Love of the world and fear for Maut.”* There is now no need to revile others for the evils within us. As long as we wander in our stupor of transgression and aping the western way of life, we must be prepared to embrace disgrace and defeat. Anyone who objects to this conclusion should take up cudgels with Rasulullah (sallallahu alayhi wasallam) for the epithet of ‘muck’ he has awarded us.

LOVE THE MUSJID

Rasulullah (sallallahu alayhi wasallam) said:
“When a Mu'min loves Jama'at (Salaat) and the Musjid, he will not leave this world until it has been decreed that he will drink from the fountains of Jannat, eat from the fruits of Jannat and intercede on behalf of a hundred members of his family.”

“THE WORST UNDER THE CANOPY OF THE HEAVENS”

“SOON WILL THERE DAWN AN AGE OVER THE PEOPLE WHEN THERE WILL REMAIN NOTHING OF ISLAM BUT ITS NAME, AND NOTHING OF THE QUR’AAN BUT ITS TEXT. THEIR MUSAAJID WILL BE BEAUTIFUL STRUCTURES WHILE BEREFT OF HIDAAYAT (GUIDANCE). THEIR ULAMA WILL BE THEIR WORST MEMBERS UNDER THE CANOPY OF THE HEAVEN. FROM THEM WILL EMERGE CORRUPTION, AND THE CORRUPTION WILL REBOUND ON THEM.” (Mishkaat)

That age has already dawned on us. Scenes of the predicted evils are unfolding in front of our eyes, but most Muslims have opted for deliberate blindness to mitigate their acquiescence and participation in the lustful evils which the ‘learned’ ones have fabricated in the name of Islam.

There is no Muslim whose intelligence has perchance remained unstained with the corruption of this world who will fail to understand and observe the materialization in this age of this prediction of Rasulullah (sallallahu alayhi wasallam).

Many in our Ulama Fraternity will take umbrage because of the highlighting of this corrupt situation prevailing in their ranks. But when the umbrage gnaws into their hearts and produces reactions of enmity and frothing at the mouth, they should momentarily reflect and consider who had proclaimed that *an age will dawn when the worst of Allah’s*

creation under the canopy of the vast heaven will be the Ulama.

If after having assured and reassured themselves that it was indeed Rasulullah (sallallahu alayhi wasallam), yet they are able to express their ire in an attitude of mendacity, at those who draw their attention to the proclamations of the Nabi whom they profess to believe in and follow, then such a vindictive demonstration while overtly directed at the admonisher, is in reality a covert criticism directed to Rasulullah (sallallahu alayhi wasallam)—the one who had notified and warned us of the age in which the worst of Allah’s creation will be the Ulama—i.e. the Ulama-e-Soo’, (the evil learned ones) about whom he had also said:

“Verily, I fear for my Ummah the Aimmah-e-Mudhilleen.”
They are the Ulama-e-Soo’—the evil learned ones who mislead Allah’s creation and pave for them the path of Jahannum.

MISDEEDS

The misdeeds and corruption of the learned ones in this age, in all the lands of Islam, have exceeded all bounds of corruption. In fact, it is now evident that the Ulama-e-Soo’ of this Ummah have out-classed the Ulama of the Yahood and Nasaara in the perfidious trade of selling the *Ahkaam* of the Deen for a miserable price.

They have surpassed the Ulama of Bani Israaeel in the satanic exercise of deflection and misguidance, taking the unwary and ignorant masses far, very far from *Seeratul Mustaqeem* with their flagrant evil and acts which Islamically speaking, enter the domain of immorality, the chief agents of propagation being the satanic radio stations operating under Islamic guise, and manned by the worst

specimens of ulama-e-soo', who are among the worst curses and calamities which have befallen and ruined this Ummat.

Competing with these villains are the Facebook molvies and sheikhs. This scum has sunk so deep into the sewers of degeneration that they deem it appropriate to organize teams of kuffaar sports in the names of the Musaaqid. They are rotten to the core. Perhaps their Imaan has been extinguished.

They bring even semi-clad kuffaar females wallowing in haidh and janaabat into the Masjid on the satanic pretext of "*da'wat*". They succeed in only self-deception.

They are the villains who will circumambulate their own intestines in Jahannum according to the Hadith of Rasulullah (sallallahu alayhi wasallam). They are the worst enemies of the Ummah operating from within and from the platforms of the Musaaqid. They are the molvies and sheikhs of shaitaan's radios, of Facebooks, of the 'Shariah' boards, of the riba banks, and of the carrion halaalizing cabal.

NON-Muslims with their deluges of vituperation and false propaganda have not harmed Islam and the Ummah as much as these shaitaani fraternity of Ulama-e-Soo'.

MARRIAGE WITH FOREIGNERS

Muslim women who contemplate marriage with foreigners should be extremely cautious. Many foreigners have ulterior motives for marrying local women. They mainly arrange marriages of convenience for gaining citizenship rights. Wives are neglected and often abandoned without Talaaq. This causes much hardship for the woman stranded in a limbo of uncertainty. In most cases they miserably fail to maintain their wives. The men disappear while the women

remain in Nikah. Annuling such marriages is very problematic and time-consuming.

Women are advised to exhaust all avenues of exploring the credentials of foreigners before entering into Nikah with them. Never be misled by emotional assurances and promises. When a decision to marry has been made, then insist that the man signs a *Tafweedhut Talaq* undertaking. Such forms are available from us. In the event of desertion, the process of dissolving the marriage is simplified by the *Tafweedhut Talaq*. Talaq can then take place without reference to the deserter.

ISLAM'S ATTITUDE TOWARDS WOMEN

The discussion on the difference between the sexes and the greater intellectual capability and 'brain power' of men, may be perceived in certain quarters in which there exists a glut of perverted brains, as Islam's contempt for womankind. Nothing can be further from truth and reality than such a misconceived and convoluted understanding of Islam's position.

It is unintelligent to infer from the Islamic concept of woman's intellectual and biological inferiority on which is based her lower or inferior status, that Islam holds her in contempt. While a person may have an inferior status in a certain sphere of life, the very same person may be enjoying a superior rank in another domain.

MOTHER

Consider a mother. This female while sharing in common the general lower rank of all women, in relation to her son, she holds a superior status notwithstanding the masculinity

of the latter. And, her superiority over him remains unaffected even if he happens to be the greatest Saint on earth. In relation to him, his quest for Paradise always initiates from under her feet and ends under her feet. He cannot obtain Divine Pleasure without remaining perpetually under the yoke of her sacred feet, literally and spiritually.

If the son fails to serve his mother, like a slave for the rest of his life, he is doomed to hell-fire. Yet, she is not allowed to go on a journey without him being in escort of her.

KEY

While she holds the Key to unlock the portals of Jannat for her Saintly son, and whilst the safety of his Imaan is reliant on her pleasure, her testimony is equal to half his testimony.

These rules of the Shariah establish that the female attribute of motherhood confers a vastly superior status to this woman over elevated males who happen to be her sons and grandsons. A necessary and a rational corollary stemming from this Islamic concept, is the superiority of a mother despite her intellectual inferiority and biological differences with her sons. These latter attributes do not elevate sons above their mothers.

ANIMALS

An elaboration on this subject will fill a whole volume. The paucity of this concise bulletin cannot dilate here on this question. However, one further example should suffice to convince even unbiased non-Muslims of Islam's true attitude to women, men and even animals.

Humility is an imperative requirement for spiritual elevation which in turn is incumbent for the acquisition of Divine Proximity. An entire lifetime of ritual obeisance, spiritual incantations, devotional practices and litanies will not secure for the ‘saint’ one step of advance up the spiritual ladder if the attribute of humility is lacking.

THE DOG

Once Hadhrat Hasan Basri (rahmatullah alayh), the renowned Authority of all dimensions of Islam—spiritual, moral, intellectual and academic—who was among the greatest Taabieen, crossed the path of a dog. Hadhrat Hasan Basri pulled his flowing cloak close to his body to avoid it brushing against the dog. By the command of Allah Ta’ala, the dog stopped and spoke: *“O Imaam of the Muslims! If my body is dry then your garment will not be rendered impure, and if it is moist, it can be purified by a simple washing with water. But if your heart is washed with the waters of the seven oceans, it will not be purified of the pride lurking therein.”*

Overwhelmed with extreme remorse, sorrow and realisation of the truth uttered by the canine servant of Allah, Hadhrat Basri cried: *“O Dog! Come live with me and instruct me in morality.”* The dog responded: *“O Imaam of the Muslims! The two of us cannot coexist. You are the honoured Imaam of the Ummah while I am buffeted with contempt. And besides this, I do not treasure a bone for tomorrow (while you store food for days on account of the deficiency in Tawakkul).”* So saying, the dog departed.

Thereafter, Hadhrat Hasan (rahmatullah alayh), as long as he lived, always held himself inferior to even a dog. In fact, the Mashaaikh of Islam say that as long as man cannot feel

himself to be inferior to a dog, he should understand that pride lurks in him.

This should suffice to clinch the argument and neutralize the accusation of contempt which the perverted brains of the gender mob hurl against the Islamic concept of the superiority of man over women.

LIFE OF BARZAKH

Hakimul Ummat Hadhrat Maulana Ashraf Ali Thaanvi (rahmatullah alayh) commenting on life in the grave said: “People generally understand that when a person is buried, he is abandoned in the pit of terror, and such a life is like non-existence. However, it is not so.

For Muslims there is a wonderful existence of peace and comfort. According to the Hadith Shareef, the *Arwaah* (Souls) gather to welcome the new arrival. His relatives and friends come to welcome him (the one who has just died).

When they meet him, they enquire about their associates whom they had left behind on earth. If the newcomer informs them of the death of the person (about whom they had enquired), then they lament and expressing their grief, say: “Alas! He is in Jahannum otherwise he would most assuredly have met us.” The *Arwaah* are grieved by this information.

After Maut, the ‘dead,’ happily meet in this manner. After death, a man does not simply lay in the grave like an idiot as some people believe. *Wala houla wala quwwata illa billaahil azeem.*

Remember that the Qabr is not the pit (in which the body is laid). It is merely an external form. In reality, *Qabr* is

Aalam-e-Barzakh or that phase of existence after earthly death and before Qiyaamah.

The assembly in that realm consists of all pure and holy Souls.”

AMR BIL MA’ROOF

Rasulullah (sallallahu alayhi wasallam) said: “I saw the Angels of Punishment approaching a man of my Ummah. Then his Amr Bil Ma’roof-Nahy Anil Munkar appeared and saved him from the punishment.”

Amr Bil Ma’roof (Commanding righteousness) and Nahy Anil Munkar (Prohibiting evil) are barriers to worldly calamities, punishment and Allah’s Wrath in both this world and in the existence beyond the Grave.

MILK THE BABY’S HAQ

Breast-feeding is *Wajib* on the mother. She may not refuse to breast-feed her baby without valid Shar’i grounds. The milk which Allah Ta’ala has created in a mother is the *Wajib Haqq* of the baby.

The maximum permissible period of breast-feeding is 24 Islamic months. However, if before the expiry of the two-year period, the baby is able to eat other food, then it is permissible to wean it off sometime before two years. But it is not permissible to totally deny the baby breast-feeding, especially in the initial stage.

The punishment is severe for mothers who blatantly deny breast-feeding to their babies on the basis of some invalid worldly argument/reason. On the night of Mi’raaj, Rasulullah (sallallahu alayhi wasallam) saw a group of women suspended upside down. They were tied by their

ankles. Their hair was infested with lice, and snakes were biting their feet. Rasulullah (sallallahu alayhi wasallam) asked: “Who are they?” Hadhrat Jibraeel (alayhis salaam) said:

“They are the women who denied their babies their milk.”

COMPANIONSHIP

Explaining the meaning of *Suhbat* (Companionship), Hadhrat Yusuf Bin Husain Ali (rahmatullah alayh) said:

“*Suhbat* with Allah is to display beautiful conduct and to be always engaged in contemplation and fear for Allah.

Suhbat with the Rasool is to follow his Sunnah and to make incumbent obedience to the Ahkaam (of the Shariah).

Suhbat with the Auliya is with respect and service for them.

Suhbat with the family is the display of a good character with the wife and children.

Suhbat with brothers is to show perpetual goodness and cheerfulness to them as long as sin is not involved.

Suhbat with ignoramuses is to make dua for them; to be merciful to them, and to recognize Allah’s bounties on you when you see them afflicted with calamity.”

TRUST ABUSERS

On the night of Mi’raaj, Rasulullah (sallallahu alayhi wasallam) was shown a man with a huge burden loaded onto him, but which he could not carry. Meanwhile more burdens were being loaded on him. Rasulullah (sallallahu alayhi wasallam) said: “Who is he?”

Hadhrat Jibraeel (alayhis salaam) said: “He is a man who had not discharged the amaanaat (trusts) which were assigned to him.”

CONTEMPLATING TO BE A SECOND WIFE?

A second wife, in fact even a third and a fourth wife, are in exactly the same category as a first wife. The norms of western society, which have been acquired by Muslims, have created in Muslim society similar attitudes of repugnance which westerners display towards a plurality of marriages.

In the Qur’aan Majeed and in the Sunnah there is overwhelming evidence for the perfect permissibility of marrying more than one wife. The life of Rasulullah (sallallahu alayhi wasallam), of the Sahaabah and the great personalities of Islam in all ages are more than adequate evidence for the sanctity of the institution of polygamy in the same way as is the institution of monogamy.

In fact, it is an attitude of kufr to hold in contempt polygamy. This attitude is tantamount to criticizing Allah Ta’ala who has made polygamy lawful, and it is an indirect assault on the practice of Rasulullah (sallallahu alayhi wasallam), the Ambiya and the Sahaabah.

IMMORALITY

Western society tolerates fornication and illicit associations by husbands and wives. But, a second marriage is unthinkable. Muslims who ape the west suffer from the very same irrational mental disease.

Since the kufr draws filth and falsehood like a magnet draws steel, a compromise with the adultery committed by a husband and even a continued illicit relationship are acceptable to a wife. But never is a second wife tolerable to the first wife. Muslims too have inherited similar emotional stances, attitudes and ideas of the western kuffaar.

Even Muslim wives and Muslims in general frown on a second marriage while wives and many others outrightly reject it. As a last resort to prevent the second marriage, the husband's continued illicit relationship will be condoned with a blind eye, but not his Nikah which is viewed worse than adultery—*Nauthubillaah!*

OPPOSITION

In view of the strong opposition of society and the wife in particular to a man marrying a second wife, most men who become entangled in illicit relationships, but are overwhelmed by remorse, endeavour to rectify the wrong in a clandestine way. Since they lack the courage to do what is proper, they enter into secret marriages.

Clandestine marriages bring in their wake grave and heartbreaking consequences. Both the man and woman who contemplate such a marriage should reflect seriously and not enter into a union which resembles an illicit relationship.

In other words, they should not enact a secret Nikah and conceal the holy bond from the community and the first wife.

The opposition, taunts and criticism of society should be ignored. The Pleasure of Allah Ta'ala is of paramount importance, not the emotional eruptions and pleasure of the people. Deficiency of Imaan constrains men who contemplate second marriages to either opt for continuation

of the illicit affair for fear of antagonising the first wife and society, or at best, they arrange a secret Nikah.

THE SECRET NIKAH

Nikah, it should be understood, is a public institution. The teaching and spirit of Islam emphasise the public announcement of a Nikah. That is why the presence of witnesses is an integral constituent of the marriage ceremony which is not valid without witnesses. The public announcement of Nikah is of such great significance that according to the Maaliki Math-hab, it should be proclaimed and advertised with even the beating of the *duff* (drum).

The Hadith states that the distinguishing feature between Nikah and zina is public announcement. While Nikah is publicly proclaimed and acclaimed, zina is concealed. Now if Nikah too is treated with secrecy, what difference is there between a marriage and adultery?

It therefore does not behove Muslims to conceal what is above board, pure and halaal. Concealing an illicit association is understandable, but not a halaal union enacted to obliterate the illicit affair. A marriage performed in secret and concealed from public knowledge is in conflict with the teaching and spirit of Islam.

NOT FOR LONG

A secret marriage cannot be concealed for too long. Sooner or later the matter comes to the notice of people. Those who are unaware will justifiably believe that an adulterous affair is existing. When ultimately the Nikah becomes known, a storm erupts. If the Nikah was performed in accordance with the demands of the Shariah, the resultant effect would have been infinitely milder than the consequences of a secret marriage becoming public.

MISTRESS?

The woman too should understand that she should not submit to the demanding emotions of the married man who is desirous of concealing the contemplated Nikah. It is most dishonourable for a woman to allow herself to be entrapped in such a marriage in which her position will be not much better than that of a mistress. While married, life will continue as if an illicit affair exists between herself and her husband.

What pleasure and happiness can an honourable Muslim woman derive from a marriage which she has to conceal, and always duck and dive to save her 'image' and the 'reputation' of her husband? Over the years numerous such clandestine cases have passed through our office. The results are always miserable and grievous.

A woman who accedes to a man's desire for a clandestine nikah should understand that she will not be treated as a decent wife by her husband. She will live in suspense. She will not be favoured with the rights which a Nikah grants a wife. She will be denied the honour of running a home. The husband will violate most of her rights. She will live in frustration and despondency. Although a wife, wedded to her husband in Allah's Name, she has to live in darkness and under a cloud of suspicion.

NEGLECT

After a lapse of time, the man tires of his secret wife. The glamour must necessarily wear thin. Then the serious problems begin. The woman comes to her senses when it is a bit too late.

Never submit to a secret marriage proposal. If a man lacks the courage to publicly proclaim his second marriage, it is a sure sign that he will violate the rights of his second wife. He lacks in the quality of Islamic manhood. He marries her to soothe his conscience. His sole motive is sexual gratification. But a happy marriage is not based solely on this factor.

If he refuses to have the Nikah in the Musjid and put you on the pedestal of Islamic wifehood, issue a firm refusal for your own sake. Do not open up the avenue of a miserable life for yourself by acting the part of a mistress under a veneer of marriage.