



Published by:
Young Mens Muslims Association
PO Box 18594, Actonville, Benoni, 1506
South Africa

The Methods of Amr bil Ma'roof and Tabligh

Our "harsh" attitude-the effect of the villainy of the sin:

Respected Brother,

Your e-mail dated 12 March 2011 refers.

While we do not answer letters questioning our attitude and methodology, we shall go this extra mile to assist you to understand reality.

People who have no real intention of following the Deen, present the excuse of 'harsh attitude' and 'akhlaaq' to justify their misdeeds. With this red herring they deflect the minds of people from the problem and the corruption.

For example, when a Molvi sits in a church under twelve crosses alongside priests and engages in prayers, these critics do not see the harshness, the lack of akhlaaq and the kufr of this practice. But when someone criticizes the kufr, he is reviled on the basis of his 'harshness'.

When molvies commit capital kufr by abrogating the ahkaam of the Shariah with their kufr MMB, people accept such harsh perpetration of kufr. But when we criticize this perpetration, we are reviled for being 'too harsh'. Furthermore, what you are blissfully unaware of is that our 'harsh attitude' is instituted after all other methods of consulting and convincing the miscreants have failed.

When they are not prepared to listen and meaningfully discuss in privacy, then our 'harsh' attitude becomes Waajib, nay Fardh.

Since all of these critics enjoy the haraam activities which the molvies have halaalized nowadays, they try to justify and defend the evil practices and the errant molvies. But in the process of doing so they are unable to refute our arguments. They only harp on our attitude and methodology. In this way they detract attention from the problem.

Our attitude is commensurate with the crime. If our tone appears to be 'too harsh', then their crime is too vile. The attitude is the effect of the villainy of the sin.

Most people fail to understand the permissibility, efficacy, and necessity of the 'harsh' attitude because they lack knowledge of the variety of attitudes among the Ambiya and the Sahaabah. While they harp on one dimension of Rasulullah's attitude, they are ignorant or deliberately blind to the other 'harsh' dimension which dictated even gouging out the eyes of criminals. They forget that in Daarul Islam the consequence of the type of kufr they are perpetrating nowadays is execution with the sword. We do not know if execution with the sword is 'too harsh' or within the confines of 'good akhlaaq'. We do not know if whipping in the public is perhaps 'too harsh' or not within the limits of 'good akhlaaq'.

Once Rasulullah (sallallahu alayhi wasallam) remarked to a person who looked into the

house, that he felt like throwing a scissors into his eyes. Nabi (sallallahu alayhi wasallam) said that hot iron rods will be inserted into the eyes of a man who looks at the beauty of a strange woman. Are these comments perhaps 'too harsh', and do they not form part of 'good akhlaaq'.

Nabi Musa (alayhis salaam) without making the slightest investigation to establish the factual position grabbed hold of the hair and beard of Nabi Haaron (alayhis salaam), his elder brother, and violently shook him. Allah Ta'ala did not upbraid him for this act. Allah Ta'ala upheld it. Was his violent act against his elder, Nabi brother perhaps 'too harsh'. Was his action beyond the confines of 'good akhlaaq'?

When the Qur'aan and Rasulullah (sallallahu alayhi wasallam) describe the believers and doers of immorality and kufr to be kaafiroon, fasiqoon, faajiroon, jaahiloon, munaafiqoon, etc., are these epithets 'too harsh' and beyond the confines of 'good akhlaaq'?

Is the halaalizing and consumption of rotten, diseased haraam carrion a tolerable deed? Is it not 'too harsh' to make halaal what Allah has made haraam'. Does 'good akhlaaq' allow that we feed carrion and poison to your children? If your beloved child is about to ingest a lethal poison and we who are observing this suicidal act leave the child to consume the poison because he/she refuses to accept our soft an 'akhlaaqi' approach to abstain from the poison will you praise and commend us for our 'good akhlaaq' and not adopting 'too harsh a tone', when you see the dead body of your child – dead because of the poison and dead because we contented ourselves with 'good akhlaaq'? Or will you praise us and shower on us other rewards if we had harshly grabbed your child's hand and rudely snatched the poison from his hand and left him kicking up a tantram like Sanha and Radio Shaitaan?

Once when a molvi said that he felt like becoming a Christian, Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayh) gave him a full and a hard clout full in the face and shouted at him: 'Shaitaan! Get away and become a Christian!' Those who have read the writings of Hadhrat Thanvi can testify to his 'too harsh' attitude. So 'harsh' was his attitude and methodology that even The Majlis would not have become his mureed if it (The Majlis) had existed during Hadhrat's lifetime. Was the action and attitude of Hadhrat Hakeemul Ummat then 'too harsh' and beyond the confines of 'good akhlaaq' merely because we may not be able to tolerate it?

Hadhrat Gangohi (rahmatullah alayh) said in his fatwa that those who believe against and propagates against polygamy like the MMB crowd, will 'hang upside down in Jahannum'; they are 'kaafirs, murtads, enemies of Allah, enemies of the Rasool, etc., etc.' Was his attitude 'too harsh' and beyond the limits of 'good akhlaaq'?

Brother, we can write a volume of examples from the lives of the Ambiya, Rasulullah (sallallahu alayhi wasallam), the Sahaabah and the Auliya to show the beloved 'harsh attitude' which by Allah Azza Wa Jal is an act of ibaadat of the highest merit. You will not hesitate to permit the doctor to treat you harshly by stabbing into your body and cutting you up and opening up your heart to save you from the disease which threatens to destroy you. Because you understand physical and worldly benefits, you will praise and reward the

doctor who had treated you harshly. But since deep down in your heart Deeni benefit is an insignificant issue, the 'harsh attitude' argument is a convenient scape-goat for justifying the maladies of kufr, fisq and fujoor. But when we adopt 'harsh attitudes' to operate on Muslims who are suffering from spiritual cancer and spiritual Aids, then there is a clamour of baseless criticism. People should look at their crimes and their harsh attitudes of pride and arrogance, not at our 'harsh' remedial attitude. The problem, disease and cancer are their sins while our 'harsh' attitude is the medicine and the cure for the malignant cancer which is devouring their hearts, souls and bodies.

Was-salaam
A.S. Desai

For Mujlisul Ulama of S.A.

2.The view of Mufti Ebrahim Dessai (Ask imam.com)

Assalaamualaykum waRahmatullahi Wabarakatuh

The editor of the Majlis, Hazrath Moulana Ahmad Sadeck Desai Saheb Madda Zilluhu is an Aalim of a very high calibre. He has a deep understanding of Shariah. This is clearly gauged from his innumerable publications. Hazrath Moulana is the Khalifa of Hazrath Maseehullah Khan Saheb rahmatullah alayh. Hazrath has been selflessly dedicated to Amal bil Maroof and Nahi Anil Munkar for the past few decades. Hazrath is also engaged in various other activities. It is surprising how much one person can do. Allah has granted Hazrath great courage and strength. He is a person of high level of taqwa and mujahadah. He does not go after position and fame. If that was the case, Hazrath would not have selflessly and openly condemned many wrongs and evils for the fear of becoming unpopular. Many people throughout the world continue to benefit from Hazrath Moulana's publications.

Television is haram and we concur with Hazrath's view on that. It is possible that the different radio stations err in some issues. If Hazrath points that out, it should be accepted and corrected. It is incorrect to brand Hazrath as being over extreme when he is fulfilling his obligation on Nahi Anil Munkar. Those that claim that Hazrath is extreme, what is their measure to claim that? If people violate the laws of Shariah and Hazrath rightfully condemns that, how can that be extremism? What do such people expect Hazrath to do? Keep quiet? What will that be then? Complacency, which is a sin. It should also be pointed out that differences of opinions among academics is regarded as academic honesty. This is common even among academics in secular qualifications. The different views among the Ulama, based on academics is a mercy upon the ummah and should be tolerated. If other Ulama have differing views from Hazrath's views and both are based on academic substantiations, then it will be incorrect to brand any one view as being an extreme view. While we concur with Hazrath on the issue of television and open wrongs of television and

radio stations, we may differ with him on other issues. However, we will respect his view and tolerate it as Hazrath's views are generally substantiated by Shariah. If anyone claims to have an academically different opinion and he does not stand up to the academic challenges made to him, that is academic dishonesty and such an opinion cannot be tolerated as that is regarded as academic dishonesty.

Another issue is the tone and manner of condemning a vice. This is based on hikmah and wisdom. At times, the Quran condemns certain wrongs in certain ways, medium to harsh. This is based on what is best in the interest of that time and matter. An Aalim of Deen is imbued with hikmah. He exercises that hikmah and whatever he honestly feels between him and Allah is the most efficient tone in condemning a wrong, he does that. The different ways of Ulama condemning wrongs, some with softness and others harshly etc. should be viewed in this light. Concentrate on the actual issue pointed out rather than focus on the style and tone.

When the laws of Shariah are violated and people, especially Ulama, keep quiet, that incurs the wrath of Allah. The silence of Ulama will lead to distortion of Shariah and Deen. Allah condemned the Ulama of the Yahuud and Nasaara for keeping quiet against open violation of the Shariah. Rasulullah (صلى الله عليه وسلم) said, This knowledge of Deen will be carried by just people from pious predecessors. They will refute distortions of extremists, refute baseless claims and wrong interpretations of ignorant people.

And Allah knows best
Wassalam
Mufti Ebrahim Desai
Darul Iftaa,
Madrassah In'aamiyyah

.....
TABLIGH VIA THE INTERNET?

A STUDENT WHO JOINED THE TABLIGHI JAMAAT WROTE THE FOLLOWING LETTER TO HIS USTAADH:

Assalamualaykum warahmatullahi wabarakatuhu

Regarding this whole TV saga, one of the Akaabireen of India said some time back that 'Haqq will never spread through baatil'. Hence, deen will never ever spread through the TV and any other baatil sources. I write this query, questioning the use of the internet as a medium of spreading the haq. Maybe someone can argue that it is permissible. It may be permissible no doubt, but it is a den of evil and vice. More than 90% of the time, the internet is used for evil, not for looking for the haq. Will Haq and Deen ever spread through this evil medium then?

The second thing is a radio station. Here even, the use of the radio maybe per se permissible. But, these devices are used for spreading baatil primarily. What is the taqwa, deeni ruling regarding using these devices for spreading the Haq? If we look at the tableeghi jamaat, the khanqahs and the Taleemi systems enforced nowadays (the makhtabs

and darul ulooms), these are flourishing in these times of fitna and are producing a whole revolution in the lives of people. I feel that this is due to these systems being practiced in the Sunnah way. So just like how spreading the haq is vital, the correct means (the Sunnah system) to spread the haq is also necessary. Hence those that have used this sunnah system are seeing the fruits. On the other hand, spreading the haq through evil system or non-sunnah systems although being permissible, will not spread Deen. Just like how TV stations will never be able to spread the light of Deen, similarly, radio stations of any kind (not only radio islam or channel islam) and internet and the web etc. will never be able to spread the light of Islam.

Do you think that this theory of mine is correct?

Requesting for special duas for myself and the family

Jazakallah

was-salaam

THE USTAADH RESPONDED AS FOLLOWS:

2 Safar 1434

Muhtaram ,

Assalaamu alaikum

Your email dated Nov. 3 refers in which you expressed your views on the internet being a non-Sunnah medium of disseminating Deen and you expressed reservation in regard to the internet medium ever spreading the Light of Islam. You have asked for my comments. This whole issue and any relative development will be readily understood when we keep before us certain Usool of the Shariah. In the light of these Usool we will, Insha Allah, have no difficulty in grasping the issues at hand.

Established Usool of Deen

We begin with Usool that are established principles of the Deen. All parties to the question before us agree to these principles.

- ✓ Preservation of the Teachings of the Deen is Fardh.
- ✓ Tableegh of the Deen vacillates between Fardh and Mustahab according to the circumstances.
- ✓ I'laa Kalimatullah is Fardh.
- ✓ Preservation of the Teachings of the Deen is for the purpose of Tableegh.

Then we have the catalyst which developed with the fall of scores of Qurra, Huffaaz and Ulama of the Deen at the Battle of Yamaamah. Hazrat Umar Faarooq (Radhiyallahu anhu) foresaw the threat of the Qur'aan being lost due to so many Huffaaz of the Qur'aan becoming *shaheed* at that battle. He thus realized the need to adopt another mode of preserving the text of the Glorious Qur'aan and proposed the compilation of the Qur'aan-e-Kareem in book form.

Hazrat Abu Bakr Siddeeq (Radhiyallahu anhu) was initially sceptical of this new mode of preserving the Qur'aan. It was not long however that he gained Sharh Sadr (clarity and clear conscience) on the issue and understood that truly what Umar (Radhiyallahu anhu) proposes is the Haq. He understood that the Qur'aan stands to be lost in whole or certainly in parts if immediate steps were not taken to preserve the Qur'aan in another mode easily accessible to the masses. From this was borne another principle – a vital principle as far as methodology is concerned in preserving and disseminating the teachings of Deen is concerned. And that principle is:

- ✓ Preserving and Propagating the Deen and Teachings of the Deen in any lawful method is permissible, and at times the particular means becomes necessary.

Thus, the method of preservation and propagation has to incumbently be lawful. Rasoolullah (Sallallahu alaihi wa sallam) utilized several methods to impart Deen. He verbally preached to friends and foe. He practically demonstrated the practices of the Deen and hence practice of the Deen is also a form of Tableegh. He had letters written and dispatched to his governors and to kuffaar rulers. He appointed administrators and governors for the purpose of establishing Deen. In short, Rasoolullah (Sallallahu alaihi wa sallam) opened the avenue for propagating the Deen with the tongue, with practice and with the pen.

The Madaaris, the Khaanqahs and the Tableegh Jamaat

We now take a look at the three systems of spreading the Deen which you have averred to be Sunnah systems. The basic structure of these systems can be traced to the life of Rasoolullah (Sallallahu alaihi wa sallam) and the Sahaabah. Rasoolullah (Sallallahu alaihi wa sallam) verbally preached the Deen to all and sundry. He went to other places to spread the message of Islam. From this the *asal* of the Tableegh Jamaat is confirmed.

Similarly, Rasoolullah (Sallallahu alaihi wa sallam) conducted lessons and ta'leem of the Qur'aan in which the Sahaabah would attend and hear the commentary of the Qur'aan through the Ahadeeth of Nabi Kareem (Sallallahu alaihi wa sallam). From this the *asal* of the Madaaris is established.

Then there were certain devotees who were instructed to remain resolutely in Masjid-e-Nabawi and adopt tawakkul (trust in Allah). They had no other work besides grounding themselves in Ilm and Amal of the Deen. They are popularly referred to as the *As-haab-e-Suffah*. The *asal* of the Khaanqah is thus established from the life of the noble *As-haab-e-Suffah*.

However, what is clear as daylight is that current methods and approaches adopted by the Tableegh Jamaat, the Madaaris and the Khaanqahs are relatively complex, ceremonial and remodelled versions of the Simple, Pure, Holy and Nooraani Tareeqah of Tableegh, Ta'leem and Tarbiyat of the Khairul Quroon. In the scenario we find ourselves entrapped, circumstances have dictated that a variety of new methods and practices be implemented for the sake of the Fardh obligation of Tableegh, Ta'leem and Tarbiyat. Further, the new methods implemented shall be scaled on the standard of the Shariah. If they conform to the requirements of Allah's Shariah then they will be passed, otherwise they will be incumbently discarded. The new ways introduced for facilitating the lofty goals mentioned above are obviously not Sunnah practices. They are, however, ma-moor biha li ghairihi (indirect injunctions) if they satisfy the requirements of the Shariah

Consider the many practices of the Jamaat – Kitaab reading, ghasht, ijtima', chilla, etc. etc. – were these practices in their current form practised by Rasoolullah (Sallallahu alaihi wa sallam) or the Sahaabah (Radhiyallahu anhum)? It is clear that these practices as observed today were later accretions implemented for realizing the maqaasid (objectives) of the Shariah, viz. Tableegh and Ta'leem. Although these new methods of the Jamaat are beneficial, commendable and laudable, they do not constitute a basis for decrying and denigrating any other permissible method which others may have adopted to achieve the very same maqaasid.

Similarly, the system and administration of the Madaaris incorporate so many practices unheard of during the Khairul Quroon, yet these are considered incumbent for the smooth operation of the Madaaris whose purpose is the preservation of *Uloom-e-Wahi*.

In like manner, the Khaanqahs were established to train and nurture those who seek to practise on the Shariah and attain proximity to Allah Azza wa Jall. However, the Khaanqahs adopted codes of conduct for achieving the maqsad of Tazkiyah-e-Nafs and for orderly functioning of their operations such as daily ma'moolaat (devotional practices) of the mureedeen, etc., whereas these particular rules and codes were not the programme of the Sahaabah (Radhiyallahu anhum).

Now, it is imperative that these peculiar practices and codes which these three institutions have implemented for the smooth operation of their work conform to the Shariah. They should not be in violation of any teaching of the Shariah. The procedures and practices adopted should not displace the Sunnah by the introduction of bid'ah. Hence these three institutions are all fettered and subordinate to the Shariah. Just any law or practice promulgated in these three circles, does not enjoy Shar'i blessing and permissibility. Whatever they introduce shall necessarily be weighed on the Scale of the Qur'aan and Sunnah. If the new practice adopted to achieve the goal of the movement/institution fully complies with the Shariah of Allah Ta'ala then it will be declared permissible. And if it is in conflict with the Shariah then it will be condemned regardless of it emanating from the Tableegh Jamaat or Madaaris or Khaanqahs. All good movements, even of the Haqq,

degenerate with the passage of time as a consequence of un-Islamic accretions. This process of degeneration had affected even the Khilaafat which was initiated by the Akaabir Sahaabah. Soon even this noble Khilaafat institution, too, became divested of its attribute of *Rushd*, and then no longer was it termed Khilaafat-e-Raashidah.

Consider the Tableegh Jamaat encouraging women to travel and participate in Tableegh. Since when did the Shariah entrust ambassadorship to women? Women have not been given the task to go door to door, town to town, country to country to preach the Deen. Their emergence is emphatically prohibited. The argument of "need" is rejected as baseless. Thus this action of the Jamaat who have taken upon themselves the laudable duty of Tableegh of the Deen shall be criticized and they will be shown the correct path of the Shariah.

Similarly, there are certain malpractices in the Madaaris, individually and collectively. For example, a malpractice endemic to the Madaaris in the Indo-Pak subcontinent is the unlawful strategies of collecting funds for the Madaaris (chandah). The extravagant annual Jalsahs of the Madaaris are palpably affairs of show. Just a few days ago we heard of a Khatm-e-Qur'aan Jalsah of three students, not even having proper beards, with an invitation extended to 900 people. Just imagine this waste at a time when huge segments of the Ummah are grovelling in grinding poverty and succumbing to the monetary temptations put before them by the missionaries of kufr, yet our Madaaris have the audacity to embark on huge functions of *israaf* and *riya* to prop up the image of their "empires".

The Khaanqahs of these times have particularly suffered and lost the way. Once upon a time these were the bastions of Taqwa, Tawaadhu, Fana-Fillah and Thikrullah. But nowadays the Khaanqahs are vying with each other to draw the more attendees and canvass for mureedeen. The taalib is made the matloob thus ruining the Akhlaaq of the poor disciple from the beginning. Practices of bid'ah halqah Thikr with even women in attendance are becoming the norm. It appears that if some Servant of Allah does not rise to the occasion and reform the rot that is incrementally building up in the Khaanqahs of today, this institution will cease to be a vehicle of the Shariah. In fact, in most countries, all the Sufi tareeqahs have become weird cults of bid'ah, fisq and shirk, yet they sport the illustrious names of the Auliya in their Shajrah. Inna Lillaahi wa inna ilaihi raaji'oon.

The above dissertation was necessary to emphasise the point that these three institutions which you have referred to as systems practising the Sunnah way, are not the Sunnah *per se*. They follow their particular methodologies to realize certain goals of the Shariah – the objectives and principles we have stated above. To confine Tableegh and Ta'leem of the Deen and the achievement of the Maqaasid to these three institutions of methodology is plain bigotry (ta-assub).

The Maqsad

During the Khairul Quroon and centuries thereafter, the mode of Ta'leem was private *dars ghaas* (venues of teaching). A Faqeeh or Muhaddith would sit in the Masjid or in the courtyard of his home or outside his home and impart duroos (lessons) to the taalibeen (students). At times thousands would attend the dars (lesson). There was not to be found the myriad of encumbrances which the Madaaris of today weave through in their systems of operation, although circumstances may necessitate such procedure.

The Ulama of the Khairul Quroon never charged fees for their lessons. They would not teach expecting a salary, whereas this is the norm today. Their methodology was the pure Sunnah. We are constrained through deficiency in *tawakkul* to take salaries for our Deeni services. Unfortunately this has led directly to many *mudarriseen* of today becoming mercenaries.

The whole Madrasah set up is a far cry from the simple Madrasahs of the Khairul Quroon. Just as today we have corporate businesses monopolizing the business market, so too do we have corporate madrasahs in our times who give the impression that safeguarding the Deen and the Teachings of the Qur'aan and Sunnah is not their goal. Rather their goal is safeguarding their own corporate institutions. For this reason we find a number of malpractices prevalent in our Madaaris. If an ustad of acclaim happens to deviate and choose to pose for photographs or he starts to propagate baatil then the madrasah authorities are weary and cautious to dismiss the aberrant ustad. The concern is for the image of the Madrasah, not the preservation of the Deen. The Madrasah authorities will refrain to execute Amr Bil Ma'roof Nahy Anil Munkar to a wealthy donor for fear of being deprived of his donations.

If there is shortage of an ustad then even those who lack in Sunnah practices are appointed to fill the vacancy. Had the Deen been the determinant a person who is not a lover and ardent follower of the Sunnah would not have been employed to teach to others. Consideration for the Madrasah is accorded more attention than consideration for the Shariah. Thus the authorities of the Madaaris view their institutions as the maqaasid, instead of tharaa-i' (methods) whereas this is manifestly baatil.

During the time of the chancellorship of Hazrat Moulana Rashid Ahmad Gangohi (Rahmatullahi alaih) there developed a dispute at Darul Uloom Deoband when a prominent member of the community whose ties with the Deen were slack, campaigned for election to the Madrasah's Shura Committee. This person was wealthy and influential in the town. His non-appointment could have led to strife in the community and town, hence Hazrat Moulana Ashraf Ali Thanwi wrote to Hazrat Moulana Gangohi (Rahmatullahi alaihi) suggesting that the appointment of this one person would not affect the rulings of the Shura Committee as the majority were Ulama and righteous figures. To avoid strife, Hazrat Thanwi (Rahmatullahi alaih) proposed the appointment of the influential person. Hazrat Moulana Rashid Ahmad's response to this suggestion is a lesson to remember and embed in our

minds, hearts and souls. Hazrat Moulana Gangohi responded: *“Appointing an incompetent person to a post of Trust is khiyaanat. We shall be questioned on the Day of Qiyaamah as to why we committed this breach of trust. The madrasah is not the goal. The goal is Allah Ta’ala’s pleasure whether the Madrasah remains or closes down.”*

Allahu Akbar! These were our Akaabir who were True Representatives of Rasoolullah (Sallallahu alaihi wa sallam) and True Guardians of the Deen. Their gaze was riveted on the Pleasure of Allah Ta’ala and the *Maqaasid* of the Shariah, not on the means. If the means did not please Allah Ta’ala they were not hesitant in abandoning that means.

This brings us to the points you have raised.

Firstly you have designated the Tableegh Jamaat, the Madaaris and the Khaanqahs as Sunnah systems and from the tenor of your contention, one gains the impression that you have confined Tableegh and Ta’leem to these institutions to the exclusion of all other valid and permissible ways and means of Tableegh and Ta’leem. If you take even a cursory glance at these three institutions you will not fail to see that the contemporary system of operation of these three vehicles of the Shariah bear scant resemblance to the Tableegh, Ta’leem and Tarbiyat System in operation during Khairul Quroon. The intention here is not to denounce the current modus operandi of these establishments. The intention is merely to draw the attention to the fact that the Maqsad is not the Tableegh Jamaat in its current structure, nor the Madaaris in their current structures and nor the Khaanqahs in their current arrangements, nor is the realization of the objectives of the Deen confined to these three institutions. Our gaze should go beyond this and understand that the Maqsad is Ta’leem, Tarbiyat and Tableegh of the Deen in lawful ways. And for this there were, are and will always be a variety of means to achieve the goal. The goal is not restricted to the Jamaat, Khaanqah and Madrasah. This applies also to Jihad. Despite the methods of Jihad prevalent in this era being totally different from the methodology of the Sahaabah and the Khairul Quroon era, no one can even suspect that the current Jihad methods are not permissible. If any specific method is in conflict with the Shariah, it will be decried, but the entire corpus of the new methodology will not be condemned as anti-Sunnah.

Consider a lone Aalim authoring reliable Deeni works and distributing these works for the benefit of the Ummah, not for pecuniary gain. Lives of thousands, nay millions of people have changed through this lone Aalim’s works, yet he does not travel on chillah, or operate a Madrasah or run a Khaanqah. Look at Saahib-e-Hidaayah. He spent the major part of his noble life in solitude authoring the outstanding Hanafi Fiqh manuals of *Kifaayatul Muntahi*, *Hidaayah*, *Tajnees* and a host of other wonderful kutub. How many a student and Aalim and Mufti have benefited from *Hidaayah*; ten, a hundred, a thousand, a million? Millions of people over the past nine hundred years have reaped tremendous benefit from this one work alone of Saahib-e-Hidaayah. Yet the work he did was not the Sunnah strictly speaking. Imaam Ghazaali and Hadhrat Maulana Ashraf Ali Thanvi are conspicuous examples of this type of methodology. Did Rasoolullah (Sallallahu alaihi wa sallam) or any

Sahaabi confine himself to the privacy of his home and devote almost all their time to writing and authoring? Will Sahib-e-Hidaayah's system and methodology be designated non-Sunnah? His work and methodology was for the Sunnah and for the Deen in a purely lawful and sacred manner. His IIm, Taqwa, Ikhlāas and fervour for the Deen led to the acceptance of his efforts the world over. May Allah Ta'ala reward him greatly, Aameen.

Imam Nawawi (Rahmatullahi alaihi) was a Muhaddith and Faqeeh of exceptional merit. Among the Shaafi' Fuqaha he holds a very distinguished position indeed. Yet he did not even make nikaah. His life was spent in authoring books of the Deen. By virtue of his works millions and millions have benefited. The lives of untold number of people changed through the barkat of his kutub in spite of him not embarking on journeys of Tableegh or operating a Khaanqah.

And in all ages Allah Ta'ala creates such chosen and distinguished servants of His who quietly engage in service to the Deen in the privacy of their homes and the benefit from this single servant of Allah is unmatched and unrivalled by many organizations and Madaaris put together. And what means did they adopt? Some among them adopted just the means of writing, whilst others among them adopted all possible lawful means to disseminate the Haq intensively and extensively.

The Work of the Jamiats

A glaring omission in your enumeration of the systems flourishing and revolutionizing the lives of countless people is the work of the Jamiats. The work of these Ulama who represent the Muslim community is similar in nature to Rasoolullah's administration of the affairs of the Muslim community. In fact the early Jamiats of this country were born when no one ever heard of Darul Uloom and Khaanqahs. Probably not much Jamaat work was taking place in those days when the Jamiats took upon themselves the responsibility to guide the Muslim community and oversee their affairs. In fact, this duty is divinely placed on the shoulders of the Heirs of the Ambiya, i.e. the Ulama. The service the Jamiats offer and render is all-encompassing and far-reaching. These organizations are indispensable to the Muslim Ummah in the absence of a true and rightful Ameer or Khalifah. It is therefore a source of profound regret and dismay that the Fordsburg Jamiat has strayed from the noble path chalked by their predecessors by opening fronts totally unbecoming of the Heirs of Nubuwwat. Their radio appendage and halaalizing outfit have achieved notoriety and infamy unparalleled in the ranks of Ulama. Some of these so-called alims are now donning make-up and appearing on Dajjal's Eye, television! This medium, the medium of television, is absolutely haraam to utilize because of the integral display of animate pictures which is among the capital crimes in Islam. There is no need to discuss this issue further. What is worthy of probing is the radio as a medium of spreading Deen.

Propagation through the Radio

When certain Ulama latched on to the idea of opening up a radio station to make tableegh and ta'leem of Islam there was intensive debate about the need, benefit and outcome of this move. But after all the dust had settled just as the morning light unveils the objects that were shrouded in darkness, the mess and vice of their pet radio station have become conspicuous to all and sundry. The words of those Ulama who criticized and warned against opening up a radio station have materialized like a divine prophecy.

Already two decades ago farsighted Ulama foresaw the clamour for a radio station as being the precursor to Iblees Television. Today, intelligent people are in doubt as to the evil machinations of those who have abused the Sacred Trust of Ilm by systematically destroying the morals of the Muslim community with a variety of haraam shows and programmes on the radio. The maqsad is no longer, or perhaps never was, the Tableegh of the Deen of Allah and the Sunnah of Rasoolullah (Sallallahu alaihi wa sallam). The maqsad of the radio station is "dine 'n wine awards" and hence priority is given to hosts and presenters with sweet and smooth talking tongues. If there happens to be a saintly and senior Aalim who due to age has a gruff and hoarse voice he will be shunned by the radio station in favour of a young molvi with an ostentatious voice because the goal of a radio station is to woo listeners and claim awards and publicity.

People listen to radio as entertainment and hence the Muslim public view the people who host these radio stations as a group of entertainers. The whole sacred system of Ta'leem, Tarbiyat and Tarbiyat issuing from the Fountain of Nubuwwat is whitewashed through their radio broadcasts. What we can say with conviction is that the Muslim community is suffering at the hands and voices of the Islamically incompetent personnel who run these radio stations in the name of Islam. Their treason to Islam is on display on a daily basis. As we have said, in view of radio stations being gadgets for leisure and entertainment it is naïve in the extreme to believe that proper and cultured Ta'leem of the Teachings of Islam can flourish on the airwaves of this country. However, assuming that a radio station operates 100% in accord with the Shariah, utilizing the airwaves for nothing other than for the achievement of the Maqaasid of the Deen, then even the radio method will be permissible.

The Internet as a Medium of Spreading the Deen

We come now to your reservation of the internet ever spreading Deen. Firstly, what is the haqeeqat (reality) of sending an email? It is the same time-immemorial practice of dispatching letters and epistles. The mode has changed incredibly. From the bygone days of a rider taking a letter, the electronic mail system (e-mail) sends and delivers mail instantaneously through modern technology. Should we rather resort to the camel age and send our mail in the same way as Rasoolullah (Sallallahu alaihi wa sallam) sent his mail? No person with healthy brains will venture to make such a claim. Islam does not forbid us

from utilizing all lawful means to achieve the Goals of the Shariah which are Ta'leem, Tarbiyat, Tableegh and I'la Kalimatullah.

Similarly, what is the haqeeqat of a website? The website is a venue or location for imparting information. Our websites impart purely Deeni Ta'leem and Guidance uncontaminated with any violation of the Shariah. This is yet another means of imparting and propagating the Deen. Countless people are now resorting to learning the Deen from Islamic websites due to the convenience, accessibility and efficiency of this service. What then is wrong with hosting a website or sending literature and Fataawa through the medium of the internet?

It is not correct to look at what others are utilizing this medium for and thus brand total abstention from it. When it is possible to use this medium in a lawful and permissible manner, unlike television in its present form, then the misuse of it by others does not render one's use of it impermissible.

Rasoolullah (Sallallahu alaihi wa sallam) would send letters of naseehat, instruction and invitation to Islam via mail. A certain Sahaabi used the mail to warn his family in Makkah Mukarramah of the intention of Rasoolullah (Sallallahu alaihi wa sallam) to conquer Makkah. The Sahaabi had made a grave error. But his incorrect use of the mail service of those days did not prevent Rasoolullah (Sallallahu alaihi wa sallam) from sending letters by camel-back.

How many books and pages contain absolute haraam and filth? But does this render writing our Deen's teachings, the Qur'aan-e-Kareem, the Ahaeeth, etc. on paper haraam? The deluge of haraam material in books and slut magazines have not and will not stop the flow and benefit of Tableegh, Ta'leem and Shar'i guidance which the Ulama have and will always disseminate via writing material, Insha Allah.

A person opens a book shop in the city selling purely Islamic literature. The city or market place is the worst place according to the Hadeeth of Rasoolullah (Sallallahu alaihi wa sallam). Does this proscribe the opening of an Islamic book shop and does it negate the benefit such a business provides?

There is no gainsaying that the internet is a dangerous tool. A firearm is also dangerous. In the majority of cases the firearm is used for unlawful purposes. But wiping the scum off the earth is dependent on its use. Jihaad cannot be waged in these times without modern-day arms and ammunition, the very arms and ammunition which are so destructive and kill and maim hundreds of thousands of people the world over. The unlawful and haraam usage of an instrument or apparatus does not render the proper utilization of the instrument for valid and lawful purposes haraam.

The Meaning of the Deen Never Spreading through Baatil

You have failed to understand what the Buzrug meant when he said that Haq will never spread through baatil. Haq will never spread through a means which is baatil in its very

nature. A person wishes to encourage the youth to Islam by singing songs and playing the guitar. Islam is not in need of this baatil way of inviting people to its fold.

A group of Muslim prostitutes sets up a brothel to proselytize kuffaar men into Islam. Their intentions may be noble but their act is absolute zina and haram, condemned till the Day of Qiyaamah and securing punishment in the Fire of Jahannam.

Molvis with facelifts appear on Dajjal's Eye to present Islam to viewers of haraam TV. Their act of aping Hollywood or Bollywood actors is cursed in Islam and this baatil means of propagating Islam is forbidden, doomed to failure and a ticket to Jahannam.

These are baatil means in their very nature. If a medium can be utilized without the perpetration of any sinful act then the utilization of that medium will be permissible. It will not come within the scope of spreading Islam through baatil. Rasoolullah (Sallallahu alaihi wa sallam) said:

“This Ilm (of the Shariah) will be borne by the righteous of every successive generation. They (the Ulama-e-Haq) will drive away from it (i.e. from the Shariah) the interpolations of the deviates and the falsehood of the false-mongers and the interpretation of the ignoramuses.”

The urgent and imperative need is to acquire sound and thorough knowledge of the Deen from reliable sources and devote one's attention to one's Islaah (reformation) of A'maal and Akhlaaq (Islamic Practice and Morals). Then Allah Ta'ala in His infinite Wisdom and Wonderful Operation will place in the arena an Aalim of Haq to knock the brains out of the Ahl-e-Baatil.

May Allah Ta'ala keep you and your family with Aafiyat. May He protect us from fitnah which raises its ugly head from time to time.

Was-Salaam

(Mufti) Shoayb Ravat

Madrasah Ashraful Uloom, De Deur

Subscribe to:

The Majlis “Voice of Islam”

**Presenting the Knowledge of Islam, the Qur'aan and the
Sunnah in Pristine Purity.**

**Presenting the Deen of Islam as propounded and practised
by Rasulullah (sallallahu alayhi wasallam) and his illustrious
Sahaabah (radhiyallahu anhum).**

Rates R30.00 (South Africa)

US\$15 (Neighbouring States)

US\$20 (Rest of the world)

Send your subscriptions to:

The Majlis, Subscription Dept.

P.O. Box 3393,

Port Elizabeth,

6056

South Africa

Some of our other general publications

1. Soft Drinks The Facts COKE
2. Vaccination The devils Medicine
3. Shi'ism Exposed
4. Maradhul Maut – The last sickness
5. Kitaab-us-Salaat
6. The Kufr and shirk of Ibn Tayyminah
7. The status of the Makshufaat jamaat

Hard copies of the books may be requested from:

The Publisher:

Mujlisul Ulama Of South Africa
P.O. Box 3393,
Port Elizabeth, 6056
South Africa

or

The printer:

As-Saadiqeen Islamic Centre
(Asic)
P.O. Box 818
De Deur, 1884
South Africa
Email: assaadiqeen@gmail.com

**THESE PUBLICATIONS ARE
DISTRIBUTED**

Your contributions may be forwarded to:

Bank: Nedbank
Acc name: As Saadiqeen Islamic Centre (A.S.I.C)
Acc no: 1039 363 458
Branch Code: 1284-05
Ref: Publications
Swift code: NEDSZAJJ

Please send confirmation of deposit to :

Fax: 086 260 3071

Email: assaadiqeen@gmail.com