THE SATANISM OF THE Bogus "DeobANDIS"

The true Waajib concept of Taqleed of the Sahaabah and Aimmah-e-Mujtahideen is frowned on, criticized and ridiculed by not only modernists and deviant salafis, but also certain Ulama linked to Deoband. In this era a satanic revolution of intellectual disfiguration has disoriented the products of this age display. Roohaanjivat (Spiritual-ism) has been totally smothered and obliterated from our once great Madaaris. Islaah of the Nafs (moral reformation) has become a subject on which 99% of the Asaatizah and Students frown and even mock. Baasit Ta‘weel (baseless, weird and satanic interpretation) is employed to undermine the golden precepts, principles and policies of the illustrious Akabireen who founded and developed these great Deeni Institutions to the pinnacle of intellectual, moral and spiritual glory and success with their sincerity and devotion.

Taqleed

The cornerstone of all the Institutions related to the original Ulama of Deoband was the sacred concept of Taqleed. This concept embraced Taqleed of the Rasool, of the Sahaabah and of the Aimmah-e-Mujtahideen in the primary stage. This noble Taqleed coalesced into the Taqleed of the immediate Akabireen who were all outstanding Stars of the Sunnah whose knowledge and practice rested on the bedrock of the primary Taqleed. Suddenly there has developed a devilish school of ‘taqleed’ within the ranks of those associated with these illustrious Madaaris which are the legacies of our Akabireen. But these Roohaani legacies have been plundered, mutilated and buffeted beyond recognition. While an ostensible loose attachment is professed with the true Ulama of Deoband, the products emerging nowadays from the portals of these Madaaris have a resemblance with Deoband in only one respect – in outward appearance. We can proclaim without fear of contradiction that even this loose attachment –the kurta and the beard – will soon be relegated to the realms of oblivion. The very same satanic revolution which has disfigured sacred and august institutions.

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Roses have thorns! The Haqq too has thorns! “We strike baatil with the Haqq. Then it crushes the brains of baatil.” (Qur’an)

“HE who imports grain will be (abundantly) provided for by Allah. He who hoards grain is accursed.” (Hadhith)

WHEN BID’AH AND CUSTOMS BECOME INGRAINED

Hadrat Maulana Asfah Ali Thaanti (rahmatullah alayh) said: “Some customs become so enshrined that even great Ulama and Sulaha despite their abundance of Taqwa and Tahaarat, remain unaware of these customs. They adopt laxity in this regard. This is due to their good opinion (of people). They are not aware of the motives and beliefs of the masses.

They remain unaware of the corruption which will develop in the wake of these customs in the future. Since these issues are extremely subtle, their gaze is unable to discern the future dangers of these customs. The detection of these corruptions hidden in these customary practices is the special sphere of activity of only such a person whom Allah Ta’ala has created for the specific purpose of eliminating this corruption (stemming from the bid’ah practices).”

Sometimes even senior Ulama of impeccable Taqwa and Knowledge become oblivious of the unsavoury and even haraam customs in which they are enmeshed. However, when their attention is drawn to their misdeed, they swiftly repent and reform.

ERRORS OF THE SENIORS

Hadrat Thaanti (rahmatullah alayh) illustrated this claim with several episodes of truly great Ulama who were among our Akabireen. One great Buzrug who was even a Muhaadith condoned and participated in a certain act of Bid’ah. Only after Hadrat Maulana Ismaeel Shaheed (rahmatullah alayh) had admonished him, did he realize his error. The son (a minor) of one senior Mufti who was also a Buzrug, was allowed to wear golden/silver bangles. Surprisingly the Mufti Sahib was oblivious of the prohibition of gold and silver for even minor boys. Hadrat Sayyid Ahmad Baraeei (rahmatullah alayh) admonished and reminded him that the bangles were haraam. Furthermore, right inside the Mufti Sahib’s home, the womenfolk practised a bid’ah custom in which the Mufti Sahib would also participate. Hadrat Sayyid Ahmad told him: “This is shirk.”

A companion who was present, very much annoyed and upset, rebuked the Mufti: “Hadrat, only Sayyid Sahib is speaking. You are silent You should say something. Why have you acquired knowledge? It appears as if you are bereft of all knowledge.” This senior Mufti Sahib was an Aalim of the Haqq. A Man of the Haqq does not take umbrage when he is admonished for his defects and errors. The Mufti Sahib responded: “Brother, truly speaking my analogy is like that of a box which is filled with precious stones. However, the box has no understanding of its contents. It does not appreciate the value of the precious stones. Only a jeweller understands this. I have acquired knowledge, but Sayyid Sahib has understood it while I have not. Sayyid Sahib is like the jeweller, and I am the box.”

DALEEEL?

From these examples, it should be clear that the personal acts of even great Ulama and Auliya, if in conflict with the Shar’ah, may not be cited as daileeel (proof) for any act. This is a common malady among the learned men of this era. When they are bereft of Shar’i arguments or when they are unable to substantiate their practices of ignorance, they quickly refer to some actions of certain senior Ulama to justify their errors. This attitude is dangerous. It is worse than the error committed by the senior Ulama. They had unintentionally committed the errors, but which they quickly abandoned when admonished by another Aalim of the Haqq. The pernicious exercise of justifying one’s acts of deviation by citing the errors of senior Ulama as substantiation, is a clear sign of dhalaal (deviation).
A. My uncle who died was survived by his wife, 2 sisters, three daughters and one son. How should his estate be distributed?

Q. In his Will, a man stipulated that his estate should be for his brothers, sisters, nephews and nieces. He did not specify any amounts. When he died, he had 3 brothers, 2 sisters, 2 paternal nephews, 2 maternal nieces, 1 maternal nephew and 3 maternal nieces. He was not married and no parents were alive. How should his estate be distributed according to the Shariah?

A. The heirs of the deceased are only his brothers and sisters who were alive at the time of his death.

The nephews and nieces who were alive at the time of his demise are not heirs, but they are entitled to the wasiyat (bequest) made by the deceased.

Occasionally the family (i.e. father, mother and children) may make an impromptu conregational dua. They may not invite outsiders or other relatives specifically to attend the dua.

Q. Is it compulsory for women to make ghusl every Friday?

A. It is Sunnat, not compulsory to make ghusl on Fridays. This applies to both males and females.

Q. What is the status of assisting beggars who have taken up begging as a profession?

A. If it is ascertained that the ‘beggar’ is not in need and that begging has become his profession, then he should not be given anything. However, if one has no certitude, then give him/her some food or a small sum, e.g. one rand.

Q. Is it permissible to wear coats made from coyote fur?

A. Rasulullah (Sallallahu alayhi wasallam) forbade sitting on the skins of wild animals even if the skins are halaal and purified. The effect of wild animals remains in the skins and will adversely affect a person spiritually. Thus, to a greater extent should one abstain from garments made from the skins/fur of wild animals. Also, the fur and skins of wild animals are obtained by extremely cruel methods. Cruelty is inherent in kufur.

Q. I purchased some video lectures on the subject of medicine. These are copyrighted. Is it permissible for me to sell these videos?

A. Firstly, videos are haram, hence buying, selling and viewing videos are haram. The prohibition is not on account of copyright. The concept of copyrights/patent rights and the like is not recognized by the Shari’ah. Any book, etc., may be reproduced and sold regardless of copyright.

Q. A maulvi is offering a prize for choosing and naming the best contemporary personality. He says that such a competition is within the “parameters of Islam”. He draws an analogy from award made by Rasulullah (Sallallahu alayhi wasallam) to Sahaabah on the battlefield.

A. It is within the parameters of the shaitaaniyat of Iblees. The stupid concept of riya and takabbur is in emulation of the kuffaar. Rasulullah (Sallallahu alayhi wasallam) said that the time will come when Muslims will follow the Yahood and Nasara into the “lizard’s hole”. There is no resemblance between this kaafir concept and the type of awards made by Rasulullah (Sallallahu alayhi wasallam). Only a moron will conclude that this kuffaar idea is “within the parameters of Islam”. He lacks understanding of Islam.

Q. Is it permissible for a Muslim to hug and embrace a non-Muslim priest?

A. It is not permissible for a Muslim to hug and embrace a non-Muslim. Such acts are the acqiiultals of the NNB jamiat and MJC zindeeqs. They hug and embrace kuffaar priests, atheists and enemies of Allah Azza Wa Jal.

Q. The management committee of an Islamic school does not allow parents to complain directly to the Ameer or the Shura. They stipulate following their protocol. Is it permissible to deny parents to speak directly with the Ameer?

A. It is perfectly permissible for any person to have a direct communication with the Ameer or his Shura committee. Hadhrat Umar (Rahdiyallahu anhu) was the ruler of the Islamic Empire which stretched from the shores of the Atlantic in the west to the boundaries of China in the east, yet, any beggar in the street could go up to him and speak directly with this great Emperor of Islam. So just who is this puny ameer of a puny organization that cannot have a direct link with any parent? They should dump their western protocol in the trash can.

Q. How should qadha of Sahaabah be made at home when it was missed on a journey?

A. Qasr (two raka’ts) of Fardh should be made. Witr has to be performed in full.

Q. Is Zakaat payable on 9 ct gold and platinum?

A. Zakaat is payable on 9ct gold nor on platinum. Zakaat is payable on 12ct and more.

Q. A wife does not allow her husband to kiss her because he eats Rainbow chickens. Is she justified?

A. Yes, the wife may refuse to kiss her husband who eats carrion. In fact, she may even deny him conjugal rights as long as he consumes carrion and harama. How is it possible for a pious woman to kiss the filthy mouth of a man who devours rot and najjaat? However, if she cooks the carrion for him, then she has no valid grounds for refusing because in that case she is on par with him in his evil.

Q. My wife is almost 20 years younger than me. May I use black dye for my beard and...
Q. Is it permissible to use deodorant sprays?
A. Any spray which contains alcohol is not permissible. We are not aware of any sprays without alcohol. Use it (alcohol free perfume).

Q. Is it permissible to wear lady’s T-shirts at home?
A. Any dress which resembles a male dress may not be worn by a woman even if she is alone in the house. ‘Ladies’ t-shirts are almost the same as men’s t-shirts.

Q. Is it permissible to go on a holiday tour to visit Musjidul Aqsa within the limits of the Shariah?
A. On tours it is not possible to observe the limits of the Shariah. The holiday tours of today are haraam, even for visiting Musjidul Aqsa.

Q. A man who lacks sufficient finances wants a non-mahram relative to bring his family from overseas. Is this permissible?
A. It is absolutely haraam for the man’s family to travel with a non-mahram. The man will just have to wait until he has saved up sufficient funds to go and fetch his family.

Q. The baby died after two days. Should Aqeeqah be made?
A. There is no Aqeeqah for the infant who dies before seven days.

Q. My father married a woman who has sons. Must we his daughters observe purdah for your father’s wife.
A. Purdah for you and your sisters is Waajib for the sons of your father’s wife.

Q. Is it permissible to write 786 for Bismillaah? Is it permissible to write it in the transliteration form?
A. 786 may be written for Bismillah the transliterated form is also permissible.

Q. How should a newly converted person perform Salaat when he is unable to recite the Surahs, Tashahhud, etc.?
A. The convert will be able to say at least: ‘Allahu Akbar’ and ‘Subhaanallaah’. He should recite Takbeer Tahrimah, the Takbeer to change postures, and in every posture recite: Subhaanallaah, a few times, at least thrice. But it remains Waajib for him to learn as quick as possible.

Q. I have sufficient funds for Hajj. My husband has many commitments and will not be going with me. However, my brother who is a very Deeni person has agreed to be my accompanying mahram, but my husband says that he does not consent to me going with my brother. I can go only with him when he is ready. What am I supposed to do?
A. If you have sufficient funds for the journey and you have a mahram then it is Fardh to go for Hajj immediately, that is, in 2018. Your husband has no right of preventing you from performing your Fardh Hajj. It is not permissible to obey him on this issue.

Q. Is it permissible to exchange bitcoins and verticoin like we exchange dollars for rands, for example?
A. Bitcoin and verticoin are not currency. At least at this stage it is not currency neither according to the Shariah nor according to kuffaar law. It is not maal (tangible commodity), hence trading in it is not permissible. These are shaitaan schemes.

Q. Currently whilst extensive renovations are being effected to Musjidul Haraam, only those performing Umrah are allowed to perform Tawaaf in the Mataaf area on the ground floor. Those not performing Umrah are prohibited from making Tawaaf in the Mataaf. They have to make Tawaaf on the upper floors. The guards are able to distinguish people by their Ihraam garb. Only those with Ihraam are allowed in the Mataaf for Tawaaf. Will it be permissible to deceive the guards by donning Ihraam just for making Tawaaf?
A. It is not permissible to deceive the authorities by donning the Ihraam of a woman.

Q. It is permissible to use cannabis oil for medical treatment? It is derived from the marijuana plant
A. It is permissible to use cannabis oil. The marijuana plant is a halaal plant. All plants are halaal. It is like grapes or any other grain/vegetable plants from which liquor is made. Misuse of the plants is haraam. The plant and the oil are taahir and halaal.

Q. Q. A Maulana says that if the trousers are below the ankles, it should not be folded up when performing Salaat. To do so is Makrooh he says.
A. The ‘maulana’ who says that the trousers should be left below the ankles during Salaat is a jaahil bid’ati. It is haraam at all times to have the trousers on or below the ankles, and in Salaat the hurmat is aggravated.

Q. A man fasted 60 days kaffaarah for having broken a Ramadan fast without valid reason. However, one of the days during the Kaffaarah days was Eid. He fasted on Eid as well. Is his Kaffaarah valid?
A. The man’s 60 day Kaffaarah is not valid. Fasting on Eid is haraam. He has to repeat the 60 day Kaffaarah.

Q. Are kefir and kombucha halal?
A. Kefir and kombucha are haraam.

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Q. Is it permissible to invest in a crypto-currency such as bitcoin?
A. Investing in crypto-currency – bitcoin and the like – is not permissible.

Q. If the vomit of a baby falls on the clothes, will the clothes be napaakh?
A. The vomit of a baby is napaakh (impure). The clothes become napaakh.

Q. Is it true that according to the Hadith baby’s should not be given honey as it is poison-ous for them?
A. There is no such Hadith. The claim is absolutely false.

Q. Neighbours send Christmas food to us. Is it permissible to eat the food if it is halal?

A. It is not permissible to eat the Christmas food.

Q. I asked a darul ifta about the Hadith of the “silence of a dumb devil”. They say that breathing, then it was haram to eat the food if it is halal.

Q. Our baby is being kept in a cemetery. Is it halal to commit a kaibarah or even a sagheerah sin. The picheeloat of the baby and shave the hair on the 7th day. If we shave the hair now, we shall not be able to bath the baby. What should be done?

A. Even if you are unable to give the baby a bath immediately, do shave the hair. When able, then the bath should be given.

Q. How should a chair be placed in the saff? Should the hind legs be in line with the musalli or the front legs?

A. The rear legs of the chair have to be in line with the feet of musalli, not the front legs.

Q. Is it permissible to submit a company. This is for getting the Janaazah.

A. Our baby is being kept in an incubator since birth. We have not been able to bath the baby and shave the hair on the 7th day. If we shave the hair now, we shall not be able to bath the baby. What should be done?

A. Even if you are unable to give the baby a bath immediately, do shave the hair. When able, then the bath should be given.

Q. A drink which is 100% alcohol free has the Castle label on it. Is it permissible to consume this drink?

A. The very word, ‘Castle’ on the label renders the drink impermissible even if it is alcohol free just as the words, SANHA. MJC, etc. appearing on the labels of chickens and meats is halal slaughtered at home, but not on the graveside cannot be a Muslim man. This is for getting the Janaazah.

A. The hard days are not avowed the fact that there are severe warnings for delaying the burial.

Q. I have heard that when a person dies on a Friday, the angels do not take a reckoning from him until Qiyamah.

A. This is correct according to the Hadith. Do remember that this is due to the fadheelaat (virtue/significance) of the Day of Jumah. Burying before or after Jumah Salaat has no bearing on it.

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Q. Will it be permissible to take a scan of one’s driving licence picture and submit it to the company?
A. A scan of one’s driving licence is commission of a sin. Only if this is required for governmental issues, will it be permissible, not merely for getting a job.

Q. Is it permissible to work in a room full of mannequins?
A. It is haram to be in such a room. Working in a room full of visible shayaateen is not permissible.

Q. Is Sajdah Tilaawat permissible after Fajr Salaat, before sunrise?
A. Sajdah Tilaawat after Fajr Salaat until just before sunrise is permissible. Working in a room full of brothels. Using the term ‘lure’ will be incorrect in the context of the Tabligh Jamaat and the molvis activities. The word ‘lure’ will be used for the prostitutes who model at his premises. Can one go accompanied by a mehram and also with the family?
A. We understand from your question that the purpose of your desire is to gain thawaab. If our understanding is correct, then we apprise you of simple ways of gaining the Thawaab of Hajj and Umrah without undertaking a journey. Our Beloved Nabi (Sallallahu alayhi wasallam) informed us that if one looks with affection at the faces of one’s parents, it is the equivalent of the reward of one Hajj. Therefore, if you look 10 times a day with affection at the faces of your parents, you gain the Thawaab of ten Hajj.

The thawaab of Ishaaq Salaat is a Maqbool Hajj and Umrah. Thus, if your intention is Allah’s Pleasure, then gain the thawaab of Hajj and Umrah at home. If Hajj is not Fardh, then in this age it is not permissible to go even with a mahram. You will be embroiled in sins from the time you depart until the time you return within the precincts of your home. Abstention from sin is infinitely superior than Nafl ibaadat. Hadhrat Antaaki (Rahmatullah alayh) said: “Abstention from one sin, even if it is a saheerah sin, is better than a thousand raka’ts Nafl Salaat, freeing a thousand slaves, and participating in a thousand Jihaad campaigns.”

Now examine your intention and make your choice. It is not permissible to go even with a mahram.

Punishment in the grave and other calamities which befall such immoral fussaqaq and fujaar. However, it is necessary to understand that the faiqiq who operates the zina agency attracts only prostitutes. The faiqiq/faajir who operates the modelling agency is the lesser shaitaan. The greater evils are the prostitutes who model at his brothel.

He does not ‘lure’ the prostitutes. Prostitutes are in search of brothels. Using the term ‘lure’ in the context creates the false impression of innocent purdah nasheen girls being lured by deception to participate in zina activities. The word ‘lure’ will be used correctly in the context of the Tabligh Jamaat and the molvis who lure females to the Musjids and other venues for so-called deeni functions. Under deeni guise these entities lure innocent purdah nasheen females into the public. Knowledgeable or unknowingly they operate as the agents of Ilbees to lure and ensnare females for destroying their hayaa and ruining their Imaan. On the other hand, the

(Turn to page 12)
Q. A Mufti says that it is permissible to wear a tie in a place where both Muslims and non-Muslims are wearing it, and that it will not be permissible in a place where only the kuffaar wear it. Is this right? Please comment in detail. The fatwa seems very confusing.

A. It is very confusing because it is a forked tongue fatwa of a fence-sitting mufti. Zina, liquor and riba will be haraam in all places whether in a place only kuffaar indulge in these acts of abomination or whether both Muslims and non-Muslims perpetrate these acts of immorality. The mufti has grievously erred.

Instead of bringing Muslims closer to Allah Ta’ala by emphasizing the incumbent of Sunnah attire, and the abomination of kuffaar dress style, the mufti renders the Ummah and Islam the great disservice of widening the gulf between Muslims and their Creator. Rasulullah (Sallallahu alayhi wasallam) said that the one who emulates a people is one of them. One enters the fold of the kuffaar by emulating their useless and superfluous styles. On the other hand, one becomes Al-lah’s beloved by emulating the Sulaha/Auliya (Sallallahu alayhi wasallam) to realize the realization of the gulf between the Ummah and Islam the attitude, thinking and actions of the kuffaar. It is a glaring atrocity of moral and religious significance, and regarded this order of the necktie: “Towards the end of the 19th Century, the European nations issued from dictionaries and Encyclopaedias the introductory phrase about the necktie being a symbol of the cross... A glance of Encyclopaedias printed before 1898 will confirm this point.”

In another report, it is said that the practice of the necktie started on the insistence of the Pope in the year 1790 and that by 1850 all Christian nations had accepted and implemented this order of the Pope.

Regardless of the tie no longer having religious significance, and regardless of the assumption that it never symbolized the cross, the fundamental fact is that it is a superfluous item of kuffaar dress exhibiting stupidity, ujub (self-esteem), takabbur (pride) and riya (show). There is absolutely no goodness and no worldly benefit in wearing this moronic dress atrocity of the kuffaar. It is a glaring example of Tashabbuh Bil Kuffaar (emulating the kuffaar) which is haraam, and which even has the effect of kuffaar by encouraging Muslims to commit acts of immorality. The mufti renders any specific custom/practice of the kuffaar is also kuffaar.

Tashabbuh bin nissa (emulating females) is haraam for men. Men who imitate women in any manner are mal-oon (on whom settle the curse of Allah) according to the Hadith. Even if a man emulates the dress style of a Muslim woman, he will be mal-oon. Will the mufti condone Muslim men wearing abayas/burqahs? What if in a place most Muslim men begin wearing abayas because it has developed into a kuffaar fashion? And, this is not far-fetched. Men are nowadays even walking in public with female pants. Will it then be permissible for Muslim males to wear burqahs? Allah’s la’nat is on such men who wear burqahs. Tashabbuh bin nissa. To a greater degree will the la’nat settle on Muslim men committing Tashabbuh bil kuffaar. After all, Muslim women have Imaan whilst the kuffaar are bereft of Imaan.

The attitude of halaalizing kuffaar dress styles and other superfluous and stupid practices on the basis of the dress style having gained popular acceptance by both non-Muslims and Muslims is absolutely putrid and satanic. With the passage of time the entire Sunnah becomes eroded and even displaced for the adoption of kuffaar culture which brings along with it all the attitudes, thinking and concepts of the kuffaar. It is this creeping disease which has made praying in churches and standing in the ranks with kuffaar priests and pundits acceptable. That is why there are characters of the ilk of reverend Bham and MJC carriion halaalizing sheikhs who accept and participate in kuffaar acts of worship.

Will a Muslim with his kurtah on wear a tie? There is consensus of all and sundry, including the mufti who halaalizes the tie, that no Muslim wearing a kurtah will put on a tie while dressed in a kurtah. But if he is dressed in western attire or a suit, then without hesitation he will don the kuffaar tie.

Why this difference? Why will he wear a tie with a western shirt, but not with a kurtah? There is no need to even answer this question.

Western dress comes with its effects and attitudes of kibr, ujub and riya. It is an acceptable dress for a man who wants to visit a casino, a brothel, a gambling den and any evil haunt. On the contrary, Islamic dress prevents a Muslim from frequenting these dens of Iblees. Wearing the kuffaar tie of shirk is haraam. The mufti has grievously erred in providing leeway for its adoption.

THE DAUGHTER OF IBLEES

Hadhrat Shailkh Abuhan Salhas Shazli (rahmatullah alayh) said: “The world is the daughter of Iblees. Whoever marries his daughter, Iblees begins to frequent his home. After consummating this marriage, the dunya’s father, (Iblees) makes this person’s house his permanent home.”

KHULAH

Khulah is a mutual agreement between husband and wife whereby the wife buys her freedom in exchange for a payment she makes to her husband.

If a wife wishes to be set free from her husband, but he refuses to issue Talaaq, she can induce him to divorce her in exchange of a sum of money. If he accepts her offer, and the wife pays the agreed sum, one Talaaq Baa-in which completely ends the Nikah comes into effect. This is called Khulah. Khulah cannot be unilaterally imposed on any of the spouses. It is a mutual agreement. Any one of spouses has the right to reject the proposition.

In some quarters there exists the misconception that Khulah is a right which the wife can impose on her husband. This idea is totally baseless.
THE IMPERATIVE IMPORTANCE OF THE SUNNAH

“If the people of a city (or town or village) abandon the Sunnah of the Miswaak, we shall wage war (Qitaal with the sword) against them just as we would wage war against them for abandoning the Fardh akhkaam because it has been narrated from Abdullah Ibn Mubaarak: “If the people of a city (or town or village) abandon the Sunnah of the Mi- swaak, we shall wage war (Qitaal with the sword) against them just as we would wage war against the muttaddeen (those who have renounced Islam) so that people do not become audacious in abandoning the Ahkkaam (laws and practices of Islam).” (Abdullah Ibn Mubaarak – Rahmatullah alayh)

This observation more than adequately conveys Islam’s attitude towards those who abandon the Sunnah. The abhorrence of the Shariah is magnified regarding those scoundrels, in fact zindeeqs and murtadd, who scorn, despise and mocks any teaching of Islam even if it is among the aadaab which is a category less than Mustahab. The attitude which most people who abandon the Sunnah teachings have, is kufr. In Al-Muheet, Az-Zaheeriyah, Al-Walwajjilah, Al-Tajnees, etc. it is mentioned: “If the people of a town unite to abandon Witr, the Imaam (i.e. the Ruler) should punish them and imprison them. If they do not desist (from their abandonment), he should wage war against them. If they abstain from fulfilling the Sunnah acts, the response of the Aimmah of Bukhaara is that the Imaam should wage war against them. In Al-Umdah it appears as follows: “The people united to abandon the Ahkaam. The Imaam (Ruler) should punish them, and upon them abandoning the Sunnah, he should wage war against them. In Al-Khulaasah, it is further stated: ‘This (action of the Imaam) is when the people abandon the Sunnah in transgression although they accept it (the Sunnah) to be the Haqq. However, if they do not regard the Sunnah as the Haqq, they will be declared kuffaar.’ These are merely a couple of narrations pertaining to the abandonment of the Sunnah. Such abandonment leads to even kufr. However, in our time in which fisq and fujoor predominate and even molvis justify abandonment of the Sunnah on the basis of bizarre kufr and baatil interpreta-

CHRISTMAS PARAPHERNALIA

A Brother wrote the following letter of Naseehat to a Muslim supermarket: Asalaamualaikum. Just having purchased some items from your plastic shop, I was shocked to see your Muslim staff wearing 'Christmas' hats. Also in one of your isles you have for sale 'happy hour' and glasses for 'lots'. Now these are all liquor related items. By wearing the Christ-

RIZQ AND BANK INVESTING

An integral part of Imaan is the belief in the Razzaq (Providence) of Allah Azza Wa Jal. That Allah Ta’ala is the Sole Raaqiq and that our Rizq is predetermined and fixed. These are incumbent beliefs of the Mu’mineen. Anyone who entertains any doubts regarding these fundamental aspects of Imaan leaves the fold of Islam.

LIKE A SHADOW Rasulullah (sallallahu alayhi wasallah) has informed us that Rizq follows us like our shadows accompanying us, and that Maut arrives only after man has consumed his last pre-ordained morsel of food. Allah Ta’ala states in the Qur’aan Majed:

“Numerous are the animals which do not carry with them their rizq. It is Allah Who feeds them and you.” The Mashaahid say: “On us is to worship Al-

OUR COMMENT

It is not permissible for Muslim traders to follow the kuffaar traders into ‘the wizard’s hole’ of stupid emulation. It is haraam to adopt the superfluous, useless and stupid methods and customs of the kuffaar. Rizq will not increase by emulating the kuffaar nor will it decrease by abstention from such emulation. It trades in pieces of paper—certificates, shares and the like. How is it possible for an institution of riba to pay pure profit in the Islamic sense?

HALAAL Allah Ta’ala commands us in the Qur’aan Shareef: “O People! Eat from the earth what is halaal and tayyib, and do not follow in the footsteps of shaitaan. Verily, he is to you an avowed enemy. Verily, he (shaitaan) commands you with evil and immorality, and that you speak about Allah which you do not know.” Consumption of halaal induces obedience, gener-

(Continued on page 8)
**SUGAR IS POISON**

**TOXIC EFFECTS OF SUGAR**
- Weakened eyesight
- Osteoporosis
- Coronary heart disease
- Crohn’s disease and ulcerative colitis
- Asthma
- Arthritis
- Gallstones and kidney stones
- Hormonal imbalances
- Appendicitis
- Multiple sclerosis exacerabation
- Decreased growth hormone
- Emphysema
- Fatty liver
- Constipation
- Fluid retention
- Headaches and migraines

*Source: edibleharmony.com*

**HONOUR THE ATHAAN**

Rasulullah (sallallahu alayhi wasallam) ordered attentive ears for the Athaan. Muslims are expected to listen attentively to the Athaan and respond in like terms to the Muath-thin. Only when the Muath-thin proclaims: *Haya ala Salaha, Hayya alal Falaah*, will the response be: *Walihouda wala qwwata illa billaah.*

**EVERYONE**
The command to listen and respond is directed to everyone, except to those who happen to be in the process of Salaat. Ustaadhs and lecturers are not excluded from this command. There is no evidence for the total abandonment of this command. Ustaadhs and those engaging in bayaa (Decni lectures) have exempted them from this. Ustaadhsourselves from this command without any valid basis.

When the Athaam begins, those engaged in Tilawaat of the Qur’aan, in teaching and lecturing should terminate their personal acts of ibaadat and be at attention to fulfill the Masnoon command of Rasulullah (sallallahu alayhi wasallam).

**MASNOON**

Personal acts of piety and worship can be resumed at any time. But, there is no compensation for missing the Masnoon act of listening and responding to the Muath-thin. Personal opinion, whims and fancy should be set aside when these clash with Masnoon acts, the observance of which is incumbent.

**DUTY**

It is the duty of the Imaam, trustees and musailis of the Masjid to put a stop to this unholy practice which is defiling the sanctity of the Musjid. Of special importance is to ban all the haram activities which allow haram newspapers such as Al-Qalam, Muslim News, etc. to use the Masjid as a distribution point. These papers, are saturated with haram flotsam. Kuffaar sports, pictures, haram adverts (carriage, insurance, etc.) frivolous articles, and even Kuffur beliefs which corrupt Imaan and Akhlaaq are the salient features of these papers.

The Masjid is being used to advertise the business interests of traders. This too constitutes a defilement of the sanctity of the Musjid. The Masjid may not be utilized for the promotion of the business interests of traders. Even Ramadanhaa timetables which advertise business activities should not be permitted to be distributed from the Masjid.

**LESBIAN QIRA’AT PROGRAMME**

Programme have been entraped by shaitaan into his tentacles. According to the Hadith, women are the snares of shaitaan. The worst of these snares are the lesbians whom Iblees employs to undermine the Deen.

Every straight-thinking Muslim can understand the evil of the ‘qira’at’ programme of the lesbians. Only lesbians derive pleasure in such shaitaani programmes.

**Dress For Salaat**

When the Mu’min stands in Salaat, he should understand that he stands in Allah’s Presence. For the Divine Presence requires him to be dressed respectfully. It is haram to be dressed in the lewd styles of the kuffaar when standing in the Divine Presence.

Dress such as T-shirts and jeans; T-shirts or any other type of garment bearing logos and inscriptions; bermudas and the like are haram. Wearing such kuffaar dress is prohibited at all times. Wearing such dress for Salaat magnifies the sin.

Salaat performed with such kuffaar dress styles is Makrooh. If someone has performed Salaat with such dress, it is incumbent to repeat the Salaat within the time and with proper dress.

It is not permissible to enter a Musjid with T-shirts and other types of clothing on which appear slogans, logos and inscriptions even if the pictures are of inanimate objects.

**RIZQ AND BANK INVESTING**

(Continued from page 7)

**AMR BIL MATROOF FOR PROTECTION**

One of the main benefits of Amr Bil Ma’roof is that it promotes right livelihood and prohibits evil. (Commanding righteousness and prohibiting evil) is salvation from Allah’s punishment which ultimately engulfs the transgressors in the world. The Qur’aan Majeed states: *“When they forgot what they had been commanded with (and the punishment arrived), We saved those who used to prohibit evil and We apprehended the transgressors with the terrible punishment because of the evil they used to perpetrate.”* (Surah A’raaf)

**HARAAM PAPERS DEFILING THE MASJID**

A Musjid is figuratively described as the *House of Allah*. As such it incum- bently deserves the highest degree of respect. It is an abode of sanctity and it will remain so even beyond Qiyaamah. According to the Hadith, the grounds on which all the Musaajids of the world are built will be incorporated into a single homologous whole and entered into Jannat.

But due to the lofty position and sanctity of the Musjid, many *ahkaam* (Divine Rules) are related to the *House of Allah*. One of these rules is the spiritual purity of the Musjid is defiled in several ways. One of these ways of defilement, which is the purpose of this Nawaeeah, is the proliferation of haram advertising material and newspapers with haram pictures. This disease is widespread. Most Musjids in the country allow haram newspapers such as Al-Qalam, Muslim News, etc. to use the Masjid as a distribution point. These papers, are saturated with haram flotsam. Kuffaar sports, pictures, haram adverts (carriage, insurance, etc.) frivolous articles, and even Kuffur beliefs which corrupt Imaan and Akhlaaq are the salient features of these papers. The Musjid is being used to advertise the business interests of traders. This too constitutes a defilement of the sanctity of the Musjid. The Musjid may not be utilized for the promotion of the business interests of traders. Even Ramadanhaa timetables which advertise business activities should not be permitted to be distributed from the Masjid.

**LESBIAN QIRA’AT PROGRAMME**

Not so long ago there was a ladies qira’at programme at a mosque in Cape Town. A woman qari from Egypt was the main performer at the concert of Iblees. In reality this was a gathering of lesbians and similar kind of perverts using the Qur’aan Majeed to accord dignity and respectability to their haram programme. All of the participants in the haram programme have been entraped by shaitaan into his tentacles. According to the Hadith, women are the snares of shaitaan. The worst of these snares are the lesbians whom Iblees employs to undermine the Deen.

Every straight-thinking Muslim can understand the evil of the ‘qira’at’ programme of the lesbians. Only lesbians derive pleasure in such shaitaani programmes.

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It is not permissible to enter a Musjid with T-shirts and other types of clothing on which appear slogans, logos and inscriptions even if the pictures are of inanimate objects.

Newspapers which propagate the religion of shaitaan portrayed as ‘Islam’. It is also haram for Muslims to advertise their wares and businesses in newspapers which propagate this programme. For Muslim women are the snares of shaitaan. The worst of these snares are the lesbians whom Iblees employs to undermine the Deen.

Every straight-thinking Muslim can understand the evil of the ‘qira’at’ programme of the lesbians. Only lesbians derive pleasure in such shaitaani programmes.
ADVISE FOR A HOMOSEXUAL

Q. I am a prisoner in a U.S.A. jail. I have been a homosexual since childhood. In jail I have embraced Islam. I perform Salaat, fast and generally practise the Deen as best as I am able to. However, the brothers threaten me with violence and want to expel me from the Jamaa’t. What is my status? Am I a Muslim? Is my Imaan nullified?

A. Only if one believes that homosexuality or any other sin is halaal (permissible) will it nullify Imaan. As long as the perpetrator of the sin believes that his act is sinful he remains a Muslim, albeit with extremely weak and deficient Imaan.

Brother, as long as you do not justify your sexual perversion, and as long as you believe that it is sinful, you remain a Muslim. You are required to struggle against your emotional state and desires to restrain expression of your unnatural desires.

Consider a Muslim who is not a homosexual. He is also not married. He has a strong urge for gratifying his sexual desires, but he is unable to find a woman to marry. Now what is he required to do in this scenario? Islam commands him to restrain his desires and not to indulge in fornication even if for some reason he is unable to get married his entire life, e.g. he may have been sentenced to a lifetime in prison. He has no option but to restrain his sexual lust and not indulge in fornication or in any other act of sexual perversion such as masturbation. But if he falls victim to shaitaan and his nafs and he commits fornication, he remains a Muslim because he knows and believes that his fornication is a grievous sin.

In exactly the same way should the homosexual be treated. He must never believe that the act of homosexuality is permissible. He must always resort to Taubah (seeking forgiveness) and implore Allah Ta’ala to eliminate the unnatural tendency in him. Allah Ta’ala is merciful and forgives all sins, no matter how great, vile and how numerous the sins are.

The brothers who threaten to commit violence against you are in error. Their only right is to repeatedly offer you advice and to warn you of Allah’s punishment.

REWARD FOR WOMEN

Once a lady aquestioned Rasulullah (Sallallahu alayhi wasallam) regarding the numerous rewards in store for men in view of their participation in many acts of ibaadat from which women are deprived, she said: “O woman! Understand well and convey to the other women that if a woman is a good wife to her husband, she searches his pleasure, and she obeys and conforms to him, then this is the equivalent of all that (i.e. the activities of ibaadat which the woman had enumerated).”

She had mentioned that men are favoured by Jumuah, Jamaa-t, and Jihaad fi Sabeelillaah. Rasulullah (Sallallahu alayhi wasallam) assured her that only by pleasing the husband, the woman gains the thawab of all these acts.

It should be however, be remembered that the husband may not be obeyed in haraam. The wife is not permitted to submit to his haraam wishes and orders. But it is incumbent to obey him in all things permissible even if the Shariah has not initially imposed it on her as an obligation.

Noteworthy in the lady’s statement are:

(1) Repeatedly performing Hajj, (2) Visiting the sick and (3) Jihad. This indicates that these acts were generally exclusive with males.

It was not the normal practice of women to go for Hajj and Umrah, visiting the sick and participating in Jihad. These acts were exceptions for them.

HARSHNESS IN TA’LEEM

“Responding harshly to nonsense and ta’leem with harshness is not in conflict with akhlaaq (good moral conduct).” (Hadhrat Maulana Ashraf Ali Thanvi)

Although this is not the norm, there are occasions when severity has to be adopted in Amr Bil Ma’roof. This was the tareeqah of Rasulullah (Sallallahu alayhi wasallam), of all the Ambiya and of the Sahabah. Their method of Amr Bil Ma’roof Nahi Anil Mukarrar (not to be despicable) was deficient. It was embraced different attitudes.

While Hadhrat Nabi Isaa (Alayhis salaam) is famed for tenderness, he once expelled some people from the Musjid when he found them engaging in conversation. He hit them with his shawl. There is no need to elaborate on the method of Hadhrat Umar (Radhiyallahu anhu).

His dhurrah (whip) is famous and proverbial. And, even Rasulullah (Sallallahu alayhi wa sallam) occasionally reacted with anger, annoyance and severity.

SHAITAAN’S ABODE

“Constantly keep cutting the nails, for verily it is the place of shaitaan, and from it (long nails) develop forgetfulness.”

Long finger nails are a haraam kuffaar style. Under such filthy nails dwell shaitaan.
TAQWA

“Taqwa is to be far away from all things which distance one from Allah Ta’ala.” (Hadhrat Abdullah Khaefee)

Taqwa is achieved by abstaining from all activities and attitudes which are sinful and from even such acts which may be permissible but which do not countenance the Pleasure of Allah Ta’ala.

WHO ARE THE ULAMA-E-HAQQ?

Explaining who in the truest sense of the concept are the Ulama-e-Haqq (the True Ulama), Hadrat Maulana Ashraf Ali Thanvi (rahmatullah alayh) said: “How can he (an Aalim) be of the Ahl-e-Haqq when his gaze is focussed on others (besides Allah Ta’ala)?

Walabhoula wa la gowwata! It is utterly disagreeable that a man is initiated as a mureed (by a Shaikh) merely to increase his circle and strength. Haqq is such a power that if in the entire world there remains only one Man of the Haqq, and the whole world is filled with Ahl-e-Baatil (People of Falsehood), then the Aalim of Haqq views them all as beings devoid of reality.

He understands and knows: ‘I can overwhelm them all (with the Haqq).’ If he (the Aalim of Haqq) lacks this degree of spiritual power, then, in fact, he is not among the Ahl-e-Haqq.”

NADWATUL ULAMA AND ABU JAHL

“Nowadays people suffer from a lamentable insanity regarding names. When they embark on a project, they desire a new and a unique name. By virtue of this insanity, Nadwah (i.e. Nadwatul Ulama in Lucknow) committed a serious blunder. Searching for a new name, they named the council of the Ulama with the epithet of Nadwah. Nadwah was the designation of the organization of the chief of the juhulaal (ignoramuses), the enemy of Allah, Abu Jahl. The primary objective for the formation of this body (the Nadwah of Abu Jahl) was to harm Rasulullah (Sallallahu alayhi wasallam) and to prevent the spread of the Deen.

It is therefore not surprising that this very influence (of Abu Jahl’s Nadwah) is today raining on Nadwatul Ulama (i.e. Nadwatul Ulama of Lucknow).”

(Hadhrat Maulana Ashraf Ali Thanvi)

AN ATTITUDE OF KUFR

Hadrat Hasan al-Muttee’ (rahmatullah alayh) said: “If a man has three wives, and someone who hears that from all things which distance one from Allah Ta’ala.” (Hadhrat Abdullah Khaefee)

We do not have the inclina- tion to pursue the very serious alleviations for which the evidence has been offered to us, but we decline to pursue the matter. It is not our intention to conduct a public trial of the persons implicated.

While the letter which we have published does not mention the name of the person who has been accused of homosexuali ty, etc., letters published by others do mention the name. You must have seen the letter in which someone living in Madina has made a public challenge to a senior Tablighi worker for a mas-badalahah.

Whilst the Tabligh Jamaat has done tremendous good Deeni work, it has unfortunately veered from the Straight Path and is set on the path of bid’ah and deviation. We shall, Insha-Allah, soon be publishing a detailed appraisal of the Tabligh Jamaat.

Continue your association with the Jamaat, but abstain from their errors, baseless extremism and deviation. The first and greatest disease which has befallen the Jamaat is ghulat – bigotry, haraam extremism and filthy arrogances which have set the Tabligh Jamaat on the path of deviation. That is why it is currently afflicted with the Attaab of the two mutually hostile factions at each other’s throats.

TABLIGH JAMAAT

Q. The letter which The Majlis published about the Tabligh Jamaat contained serious accusations. A senior of the Jamaat has been accused of homosexuality, etc. Have these accusations been verified with evidence? I am associated with the Tabligh Jamaat. I am confused and concerned.

A. We are not interested in listening to the evidence or reading it. We do not have the inclination to pursue the very serious allegations for which the evidence has been offered to us, but we decline to pursue the matter. It is not our intention to conduct a public trial of the persons implicated.

While the letter which we have published does not mention the name of the person who has been accused of homosexuality, etc., letters published by others do mention the name. You must have seen the letter in which someone living in Madina has made a public challenge to a senior Tablighi worker for a mas-badalahah.

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THE CALAMITY OF LEADERSHIP

Offering advice and ad- monition to the Muslim army, the eminent Sa- habi, Hadrat Salmaan Faarsi (radhiyallahu anhu) said: “If eating sand will save you from being the ruler of even two persons, then rather do so (that is, eat the sand but do not become the ruler).”

And fear the cry of the oppressed, for verily it (the curse of the oppressed) is not debarred (from penetrating the Heavens and reaching the Divine Court).”

UBOODIYAT

Uboodiyyat (to be Allah’s slave) has two constitu- ents:

(1) To assign all affairs to Allah Ta’ala. For the masses this means to util- ize the permissible means correctly within the confines of the Shariah to achieve lawful objectives. For the Auliya it has another higher meaning. Their tawakkul is of an extremely lofty stage.

(2) To bear with tolerance all hardships and misfortunes without complaining. As far as the Auliya are concerned, this means to accept hardships and calamities with contentment and to be pleased. Their focus is on Allah Azza Wa jal, hence they are conscious of Allah’s decrees in all acts and developments.

ANIMOSITY FOR THE SAKE OF ALLAH

Shaikh Qwaamuddin (rahmatullah alayh) was among the great Auliya of the 9th Hijri century. He flourished in the city of Lucknow, India. The Shaikh had a son whose name was Muhammad. The son who was in the employ of the king of the time was given to worldly indulgence. Since the king and the nobles of the king’s court held Shaikh Qwaamuddin in high es- teem, they all respected his son and did their utmost to serve him. However, due to his misconduct, his father, Hadrat Qwaamuddin was highly displeased with him. Meanwhile, the king had appointed the son, Mu- hammad to a high post outside the city of Luck- now. Muhammad began to realize his folly and resolved to repent. From where he was stationed he made many endav- ours to please his father and gain his goodwill, but he failed. One day he set off for the city of Luck- now to personally meet his august father and to seek pardon for his past conduct.

On arrival in Lucknow, some people notified Hadrat Qwaamuddin (rahmatullah alayh) of his son’s arrival and purpose. Hadrat Qwaamuddin replied: “I have no desire for such an ignorant person to come into my pres- ence.” He thus did not allow his son to visit him. Meanwhile, a disease suddenly afflicted Mu- hammad, and he died without having had the opportunity of meeting his father and seeking forgiveness from him. Rasulullah (sallallahu alayhi wasallam) said: “Love is for the sake of Allah, and animosity (too) is for the sake of Al- lah.” This renowned Wal- i adopting this attitude refused to even look at his son. Although the father was immensely grieved by his decision, he cast aside his paternal feelings for the sake and pleasure of Allah Ta’ala.
TAFWEEDHUT TALAQQ

Tafweedhut Talaqq is the delegation by the husband of the right to issue Talaaq. The man either prior to Nikah or after Nikah delegates the right to issue Talaqq to someone. When the one who has been authorized to issue Talaqq, on the request of the wife issues a Talaqq it will be valid and she will be released from the Nikah. This right could also be delegated to the wife although it is unsafe to do so. The right should be delegated to a responsible person who understands the implications and consequences of Talaaq.

FOREIGNERS

Due to the callousness of many foreigners who marry local females, it is wise and in their own interests for women to insist that their future husbands sign a Tafweedhut Talaqq form. There are many cases of foreigners who married cheaply here and after a short while they simply deserted their wives without giving them Talaqq. This creates difficulties and complication. Annulment is a difficult and lengthy process. If the foreigner is not prepared to sign the document, his marriage proposal should be rejected. While there are exceptions, most of them are callous, opportunists and have absolutely no understanding of the Deen. Armed with a Tafweedh document, the wife can save herself from much misery and grief when the unscrupulous man absconds.

THE SATANISM OF THE BOGUS "DEOBANDIS"

(Continued from page 1)

Abandonment of the superior Taqleed of the Aimmah-e-Mujtahideen and adopting the taqleed of deviant so-called seniors of Pakistan who have traded their souls for the carrion offered by the western Riba banks, is pure satanic deception. They all are entangled in the web known as Talbees-e-Iblees. They have become like the Yahood and Nasaara whom the Qur’an castigates in the following strecture: “They take their priests and saints as gods besides Allah.” The puny molvios here in South Af- rica — those who have surreptitiously and covertly abandoned the Taqleed of the Aimmah-e-Mujtahideen have become bogged in the same rut of evil in which the Yahood and Nasaara had... (Continued on page 12)

BETWEEN FEAR AND HOPE

Once a visiting Buzrug was sitting in conversation with Hadhrat Hasan Basri (Rahmatullah alayh). From the window of the house they observed a crowd dragging a headless body. Seeing this, Hadhrat Hasan fell down unconscious. After some time when he regained consciousness, the Buzrug asked Hadhrat Basri to explain the episo- dode. Hadhrat Hasan said: “The slain man was a great, well-known Zaahid and Aabid. (he was known to be a Wali). One day while he was on his way to go to the Musjid, his eyes fell on a Christian woman. His nafs overwhelmed him, and he fell madly in love with her. He passed many days in restlessness. When lust overwhelmed him, he went to the woman and proposed marriage. She refused and said that she would marry him on condition that he embraces Christianity. His intellect was overwhelmed by lust. After a few days he accepted Christianity. He went to the home of the woman, announced his presence and that he had accepted Christianity as his religion.

The lady rebuking him said that she will not marry such a despicable man who had deserted his everlasting salvation of the Hereafter for the miserable temporary pleasure of the world. She informed him that whilst he had become a Christian, she had adopted Islam, the path of everlasting salvation.

This man (the former ‘wali’) was executed because of his irridaad. (Islam’s punishment for a murtad is execution). The crowd was dragging his corpse to dump it. A murtah does not deserve a burial.

When the people asked the former Chris- tian to explain her acceptance of Islam, she re- cited Surah Ikhlaas. Astonished, they asked how she had learnt this Surah. She said: “One night in a dream, I saw myself being taken to Jannah. I was smitten with terror. But before I was cast into the Fire, an Angel came, took me by the hand and assured me: ‘Have no fear. You have been substituted by this man.’ (i.e. the murtad). He will be cast into the Fire in your place while you will enter Jannat. I was then taken into Jannat. As I covered up, I saw written on a wall the aayat: “Allah prevents... (from Imaan) whomever He wills, and He estab- lishes whomever He wills. By Him is the Grand Record (Ummul Kitaab).”

Then the angel taught me to recite Surah Ikhlaas. My eyes opened, and I had memorized Sur- rah Ikhlaas.”

Rasulullah (Sallallahu alayhi wasallam) said: “Imaan is suspended between fear and hope.” We supplicate to Allah Ta’ala to keep our Imaan intact until the very last moment when the Rooh takes leave from this earthly body. No one knows his ultimate fate. It is only on Allah’s Rahmat that we depend.
THE SATANISM OF THE BOGUS "DEOBANDIS"
(Continued from page 11)

These miserable ulama –e-soo – the muqallideen of shaitaan whose extern
al façade are the so-called senior ulama of Pak
istan who are espousing the causes of capitalism and liberalism – in justifi
- cation of all their haraam activities are dumbfound
- ed and at a total loss when Shari evidence is demanded for their cor
rupt views. The only stupid argument they offer is that a certain mufti of Pak
istan says that it is per
- mission. In refutation of this jahaalat, the Qur’aan Majedde states: “They take
their priests and their
saints as gods besides Al
lah.”
These juhhaal molvis who have covertly ren
ounced Taqleed, are ca
pable of only making un
- intelligent sounds like dumb animals when their
haar’i basis for their
permissibility, leads to moral corruption and nega
- tion of fear and humility.” (Hakimul Ummat)

These deviant ‘seniors’ of Pakistan who have been appointed ‘imaams’ by juhhaal molvis who are slaves of the nafs
- come within the full glare of the Qur’aanic structur;
- verily, they who con
tended to the Qur’aan who Allah has revealed the
Kitaab, and they purchase with it a miserable gain,
verily they do not ingest into their bellies anything but the Fire. Allah will
not speak with them (with mercy and affection) on the Day of Qiyaamah nor will He purify them (with His Forgiveness), and for them will be a painful
punishment. They are the ones who purchase da
- laalah (deviation) with huda (Imaani guidance),
and ahaab (punishment) with maghfiraah (for-}

A COMMON MISCONCEPTION
A common misunderstanding is that Purdah is not necessary for all
Mahrams—brothers, nephews, paternal uncles, and maternal uncles. While this is the rule, it is essential to know that Purdah for religious
mahrah—who are modernists and have an aversion for Hijaab—is just as incumbent as it is for non-mahrah males. Even if they are not modernists, but they fail in the observance of Hijaab for other
females, then too Purdah for such fussaaq mahrah is incumbent.

SUPPORT THE ISLAMIC PROJECT OF THIS CENTURY.
SUPPORT THE WAAJIB MAKTAB PROJECT. SUPPORT THE PROGRAMME OF ISLAM TO RECLAIM THE LOST CHILDREN OF THE UMMAH

Send your contributions to:
MUZOO of S.A.
A/c no. 1217 040 145
Standford Quarter Branch
Port Elizabeth
(Sorte Code NEDSZAJJ)

PERMISSIBLE THINGS
“Abundance of Mubaahaat (Permissible things), despite their permissibility, leads to moral corruption and nega
- tion of fear and humility.” (Hakimul Ummat)

NIGHT-TIME PROTECTION
Rasulullah (Sallallahu alayhi wasallam) instructed that for our safety from all harm and harmful creatures during the night, we
should at the time of going to bed recite a Surah, preferably Surah Tilaan. Then Allah Ta’ala appoints a special Angel to
guard and protect the sleeper until he wakes up in the morning.

Important: Do notify us if a deposit is made in any of our banking accounts. A copy of the deposit slip will be
appreciated. Email, post or fax it to us. Our tel/fax number is:
+27- 41 - 451-3566

ZAKAAT NISAAB
R 4,000
MUHR-E-FTAMI
R 10,000

Jumaaduth Thaani 1439
Mar 2018
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Arafathul Musumi
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Johannesburg 1801
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