

The American
DAJJJAAALAH
of Kufr

BY
MUJLISUL ULAMA OF SOUTH AFRICA
P.O. BOX 3393, PORT ELIZABETH
SOUTH AFRICA
6056

THE AMERICAN DAJJALAH OF KUFR

THE ENEMY FROM WITHIN

Some years ago a woman envoy of the kuffaar from America had darkened the shores of South Africa. On her mission of kufr propagation she had revealed her true colours which left no Muslim in any doubt regarding her affiliations. We had at that time written a criticism of the abomination she was gorging out. We reproduce our article which had appeared in a past issue of The Majlis, for the benefit of Muslims.

Amina Wadud, the U.S. missionary of kufr, clearly displays the slave mentality which she has inherited from her colonial masters and which she has been unable to shed off. It is the profound mental and moral derangement which her slavery-roots have inflicted on her brains and heart that has constrained her to exhibit her lament of self-pity. She thus felt compelled to justify her kufr views with the justification of her colour and the type of hair which Allah Ta'ala in His infinite wisdom had chosen as best for her.

There is no need for any Black Muslim to feel awkward with his/her blackness and natural hair. In justification of her kufr views, she lamented as follows at one of her silly talks:

“Usually I wear the hijab, and when I am wearing it, most Muslims do not consider me African-American; I pass off as a South Asian,” she said. “But when they see me without a scarf, they can see my African locks and they know I am Black and suddenly their attitude changes. The fact is I am a nigger and you will just have to put up with my blackness.”

The puerility and absurdity of her statements of self-pity should be manifest to all and sundry. It simply reveals the inferiority complex from which she suffers. This is the type of defence a supposed intellectual puts up for her filthy ideas of kufr among which are the following specimens which are theories usually espoused by the league of lesbians and homosexuals:

- Correctness of same-sex ‘marriages’
 - Concealment of her aversion for some of the verses of the Qur’aan is hypocrisy, hence she needs to propagate her kufr openly.
 - One should say, “NO!” to any Qur’aanic verse with which one disagrees.
 - She cannot spiritually and intellectually accept some things in the Qur’aan.
 - She does not agree with the Qur’aanic command of cutting off the hands of thieves inspite of the explicitness of the Qur’aanic command.
 - She rejects the Qur’aanic permission to beat the insolently disobedient wife.
 - She rejects the superiority of men explicitly stated by the Qur’aan
 - She does not accept Islam’s law which does not permit women to lead in Salaat a mixed congregation of men and women.
 - And, she entertains many more views of kufr and ideas of satanism
- Her recent clown-act of a mock so-called ‘jumuah’ which she conducted in a Christian church

for the enjoyment of some lesbians and homosexuals who usually grace such aberrations, is merely a practical demonstration of her inherent kufr. The views of this woman testify that she is not a murtaddah (renegade) in Ukhrawi terms (i.e. pertaining to the Law which will prevail in the Hereafter), in spite of the applicability of the irtidaad appellation in terms of the Zaahiri Shariah, i.e. the legal dimension of the Shariah. Her stark ideas and flagrant practices of kufr are abundant evidence for confidently making the claim that she was never a Muslim. We do not know her background. But even if she was born in a Muslim home to Muslim parents, then too, she was inherently a kaafirah. The Hadith which speaks about the Fitrah (natural state of Imaan) into which children are born, is not applicable to this woman, in the same way as it never was applicable to Iblees, and in the same way as it was never applicable to Abu Jahl, Namrud, Fir'oun and a myriad of other members of the League of Satanism.

If there was any validity to her monstrous claim of self-pity in which she tenders her natural hair-type and black colour as her defence, and as the reason for the Ummah's rejection of her stercoraceous views of Satanism, then these self-same Muslims would not have had the great and profound love, honour and respect for Sayyiduna Bilaal (radhiyallahu anhu)—for Hadhrat Luqmaan (alayhis salaam), and for countless other Black Sahaabah and Auliya whose hair was exactly as the hair of today's Africans. Every Muslim, be he/she a modernist, a faasiq, a faajir, a king or a pauper, is prepared to lay his head at the feet of these illustrious Black Stars of Islam with short hair. Every Muslim of every age, provided he/she has not been confirmed as an inmate of Jahannum by Divine Decree, is prepared to offer his life in defence of the honour of the noble Black Guides of Islam—those with short hair—such as Sayyiduna Bilaal and others. For this missionary of kufr operating at the behest of the crusading kuffaar enemies of Islam, to therefore, claim that her filthy views of Satanism are rejected by the entire Ummah of Islam, without a single exception, on account of her hair-type and blackness, may dupe the apes of the jungle. Not even Mr. Bush will be impressed by this ridiculous argument of self-pity.

There are innumerable Black Muslims of the Ahlus Sunnah Wal Jama'ah in America. We are certain that if a poll is taken of their views on this woman, it will be found that their thinking is the thinking of the Ummah. No Muslim, no matter how morally corrupt he or she may be, will ever condone the Satanism propagated by this missionary of kufr. As proof, the following extract from the modernist 'MUUU! MUSLIM WAKE UP', will be adequate:

“Addressing Wadud, a woman with peroxide blonde hair and hip hugging jeans said, ‘Even though I am not a practicing Muslim, I believe you do not know proper Islam.’”

We are constrained to congratulate this modernist sister. Perhaps this statement which sprang from the innermost recess of the modern lady's heart will be the basis of her Najaat (eternal salvation) in the Aakhirah. She spoke in defence of Islam.

The likes of this woman spring up only to disappear in the dirt bins of history. While it is acknowledged that every devil also gains supporters, since this world is the arena for the struggle between Haqq and Baatil –Kufr and Imaan, the kind of puny dajjaal and concept of Dajjaaliyat which she espouses can attract only lesbians and sodomites. May Allah Ta'ala save Muslims from the kufr fallacies of Satanism which she likes to propagate.

THE KUFU OF RE-INTERPRETATION

“Verily those who dispute in the laws of Allah without any proof having come to them, there is nothing but pride in their hearts. Never will they attain it (their desired goal of pride).” (Qur`aan Majeed)

One woman known by the title and name of professor Amina Wadud Muhsin who has recently been invited to South Africa to present her ideas and theories of kufr, states in a booklet authored by her:

“First, it will demonstrate in specific terms my proposal that in order to maintain its relevance, the Qur`aan must be continually re-interpreted.” [Qur`aan and Women]

This proposal is an idea of the gravest implications for Imaan. Every Muslim is aware that the Qur`aan Shareef is the revealed Scripture of Allah Ta'ala Who has sent Muhammad (sallallahu alayhi wasallam) to explain -- not to interpret -- the Qur'aan. The explanation which Rasullullah (sallallahu alayhi wasallam) handed to the Ummah was not his personal interpretation. The tafseer of the Qur'aan which Rasulullah, (sallallahu alayhi wasallam) handed to his Sahaabah was not the product of his opinion and interpretation. In this regard the Qur'aan emphatically declares:

“He (Muhammad) does not speak of his, desire (and opinion). It (his speech) is nothing other than Wahi (Revelation) which is being revealed to him.”

In other words, the explanation presented of the Qur`aan Majeed by Rasulullah (sallallahu alayhi wasallam) is in fact the precise Command of Allah Ta'ala. Should we figuratively describe Rasulullah's explanation of the Qur`aan Majeed as an interpretation, it should be understood then that such interpretation is the Divine Interpretation which can never be abrogated by anyone right until the Last Day. Allah Ta'ala sent Muhammad (sallallahu alayhi wasallam) to teach the Qur`aan Majeed to the Ummah. The Qur`aan Majeed was not left as a sealed Book by the Nabi (sallallahu alayhi wasallam). The function of the Nabi was not to simply recite the verses and leave the comprehension thereof to others. In this regard the Qur`aan Majeed says:

“It is He (Allah) Who has raised among the unlettered a Rasool from them so that he recites to them His verses and that he purifies them and that he teaches them the Kitaab (Qur'aan) and Hikmah (Sunnah).”

It is abundantly clear from this verse as well as other verses and Ahaadith that among the functions of the Nabi was to teach and explain the Qur`aan Majeed. His mission was not confined to delivering the Qur`aan Majeed. The Rasool had fully discharged this function of his mission. Whatever had to be explained or 'interpreted' of the Qur'aan was accomplished by Rasulullah (sallallahu alayhi wasallam). Hence, the Qur'aan declares: *“This day have I (Allah) perfected for you your Deen.”*

The Deen of Islam was handed to the world in its final and perfect form. It stands in no need of any interpretation or 're- interpretation'. Whoever seeks to 're-interpret' the Qur'aan implies

denial of the Qur'aan. Re-interpretation in actual fact means the refutation of the Interpretation presented by Rasulullah (sallallahu alayhi wasallam). Such refutation is kufr of the first degree.

Regarding the clarity of the Qur'aanic explanation given by Rasulullah (sallallahu alayhi wasallam), the Qur'aan itself says:

“This (Qur’aan) is a Revelation from Rahmaan, Raheem. It is a Book whose verses have been explained...”

RELEVANCE?

The call by the woman for re-interpretation is a categoric negation of the Qur'aan as was taught by Rasulullah (sallallahu alayhi wasallam) and his Sahaabah. Even professed sodomists, gays and lesbians of this age of modernity are calling for the re-interpretation of the Qur`aan Majeed so as to confer acceptability and honour within the framework of the Shariah to the vilest form of unnatural immorality and abomination in which they are wallowing. She therefore ventures the kufr idea that the Qur'aan will cease to have relevance if not re-interpreted by the modernists of this age. This is a subtle way of asserting that the Qur'aan as was revealed to Muhammad (sallallahu alayhi wasallam) and as expounded by him has outlived its utility, hence it is no longer relevant. It implies the rejection of the finality of Nubuwwat because the need of a new system, a new shariah is supposedly necessary in this time. These implications are kufr -- kufr which expels one from the fold of Islam -- kufr which transforms a believer into a murtadd.

If the Qur'aan as was explained by Rasulullah (sallallahu alayhi wasallam) and his Sahaabah can no longer be of relevance in this age, it follows that the Qur'aanic interpretation presented by the Nabi was incomplete and not final -- Nauthubillaah!

This rocks the very foundations of the Islamic concept of the Finality of Nubuwwat. Muslims should understand the notoriety and danger of the call to re-interpret the Qur'aan. This is kufr of the first degree being subtly injected into the Ummah by those who possess no qualifications in Islamic Knowledge. Being a professor of so-called Islamic studies at some kaafir university is absolutely meaningless. Such professors are not qualified in the Shariah and their theories are entirely the products or nafsaani opinion which must be rejected as kufr. It is stercoraceous opinion acquired from a western libertine cult which develops from sanitized brothels termed universities.

How can a person with Imaan in the heart ever venture a proposal which posits the irrelevance of the Qur`aan Majeed? Indeed these modernist proponents of falsehood (baatil) pose a graver danger to Islam than all the kuffaar put together.

GRAVITY

Despite the extreme gravity of the kufr idea which the woman has presented in her booklet, Muslims have been gullible enough to bestow even Musjid platforms to her from which to propagate kufr, dhalaal and baatil. It does not behove the Ulama to maintain silence in the face of such danger which threatens to erode and eliminate the Imaan of unwary and ignorant

Muslims. It is indeed, a major sin to permit this person any platform in the community from which to propagate baatil and kufr.

Re-interpretation of the Qur`aan Majeed means that the explanation or interpretation of the Qur`aan given by Rasulullah (sallallahu alayhi wasallam) is no longer valid; that the Divine Interpretation which has been authoritatively transmitted down the centuries in the Ummah is no longer applicable; that the Message of Rasulullah (sallallahu alayhi wasallam) was not for all people and for all time. This effectively negates the validity of the Qur`aan Shareef itself. It is a cunning and a satanic attempt to destroy the Islam of the Qur`aan Majeed. In fact, it is a conspicuous rejection of the finality of Risaalat and Nubuwwat of Rasulullah (sallallahu alayhi wasallam). It in effect seeks to create a fertile ground for the proclamation of a new nabi – a dajjal in reality.

The endeavour is to mutilate Islam beyond recognition so that the same fate which overtook the Taurah and Injeel and the Shariahs which stemmed from those Scriptures, be the fate of the Qur`aan Majeed and Islam. But, these deviates plodding the path of dhalaal and kufr cannot understand that the safeguarding of the Qur'aan and the purity of Islam is a responsibility which Allah Ta'ala Himself has undertaken, hence He says in the Qur`aan Majeed:

“We have revealed the Thikr (Qur’aan) and We shall guard it.”

The Qur'aan Majeed also proclaims the futility of the plots of shaitaan's agents in the following terms:

“And, Allah will complete His Noor even though the transgressors detest it.”

The Qur'aan is Allah's Noor. It cannot be tampered with. The People of Haqq will not permit the myriads of satanic forces to mutilate the Qur'aan in their nefarious conspiracies to eliminate Islam. It is essential that Muslims understand the gravity of the kufr propagations of these modernists who acquire their kufr qualifications at kuffaar universities which are the greatest danger to the Imaan of Muslims attending these evil institutions. Scrap certificates of scrap degrees acquired from the immoral ‘educational’ institutions of the west never qualify the deviates, lesbians, gays and sodomites to even open their mouths to utter any opinion on the Qur`aan Majeed and Sunnah.

MISSION OF KUFR

Every attempt to ‘re-interpret’ the Qur`aan is a subtle ploy in a conspiracy to eliminate Islam . those murtad-deen (renegades) who are munaafiqeen of the first order in the Muslim community, are in fact covert agents of the Christian enemies who are perpetrating the crusade campaign initiated by the church in the Middle Ages in its nefarious and futile attempt to obliterate Islam. These serpents in the community should take heed of Allah’s Declaration:

“They (the murtadd re-interpreters, munaafiqeen and kuffaar) plot to extinguish the Noor (Islam) of Allah, while Allah shall complete (and perfect) His Noor, even though the kaafiroon detest it.”

As long as the purity of Islam is maintained, the kuffaar cannot succeed in their plot. But, they have realized that the most effective way in which to harm Muslims is to erode their Imaan by the introduction of kufr corruption in their beliefs. Towards this end they have succeeded to introduce missionaries who sport Muslim names. Thus, these missionaries bear the names of Ahmad, Muhammad, Aishah and Faatimah. While they pass as Muslims on account of the stark ignorance of the average Muslim; they are active in the dissemination of their kufr by presenting ideas such as the re-interpretation and reconstruction of the Qur'aan and the Shariah respectively. Muslims must be on their guard against this type of kufr. People who call for the re-interpretation of the Qur'aan and the reconstruction of the Shariah are not Muslims. They are kuffaar of the most dangerous kind. They are in the category of the Munaafiqeen. They seek to scuttle the Deen as brought and explained by Rasulullah (sallallahu alayhi wasallam). It is incumbent on all Muslims to beware of the mission of kufr which is creeping into the Ummah or which has already made considerable inroads via the agency of kuffaar sporting Muslim names and speaking the language of Muslims

QUESTIONS ON THE WOMAN MISSIONARY FROM AMERICA

Amina Wadud from the USA has presented talks at various centres in this country. The theme of her talks is centred on the proposition that Muslim women through the ages right up to the present time have been deliberately relegated to a secondary unequal, subservient position. This situation came about mainly because of three factors:

- (1). Allah's Divine Thinking had to be articulated by means of Arabic which is a language like any other language and the fact that language is a human facility for communication, means that it is not an ideal and perfect vehicle for the accurate transmission of Allah's Will. It therefore leave many things open to interpretation.
- (2). Restrictions and codes of behaviour must be seen in the context of the particular time, place and society in which they originated. In other words because of the changing circumstances many of these do not apply today and are therefore not relevant to present times.
- (3). All interpretations of the Qur`aan over the past 1400 years have been undertaken by men. Since men have a traditionally superior, dominating, autocratic, overbearing, chauvinistic attitude, their interpretation is not reliable, because they would automatically present a biased and therefore an inferior role for women as indeed they have done. Hence all the recorded teachings that concern and impact on women should be viewed with extreme suspicion or better – declared invalid.

Her solution is that women should revisit the Qur`aan Majeed and decide for themselves what is the real and true interpretation. She cites the example of the often-stressed noble role of women as being a dedicated mother/housewife, is the product of malevolent male machinations. She concludes that there is no such Qur`aanic directive. Throughout her talk she refers dismissively and disparagingly to many other long-held beliefs. Further a careful examination of her speech reveals that she makes almost no mention of the Hadith. She only speaks of going to the Qur`aan to get the definitive answer. It would be consistent with her argument (that men are biased in interpreting and recording of the position of women in Islam) to in fact reject the

Hadith because it too was almost totally narrated and recorded by men. She states that she has made it her life's work to fight this centuries-long conspiracy by men to oppress women by deliberately misinterpreting the Qur`aanic text.

Please comment on these claims and state the Shariah's view regarding the exponent of these views.

The views of this missionary of kufr militate violently against the Qur'aan in every aspect of her satanic proposals. The Arabic language was selected by Divine Wisdom as the medium for the conveyance of Allah's Law to mankind. Thus, the Qur'aan Majeed says:

“This (Qur’aan) is a Revelation from Rahmaan, Raheem. It is such a Kitaab whose Aayaat have been fully explained being a Qur’aan in Arabic for a people who understand.” (Surah Haameem As-Sajdah)

Lauding the Arabic language in which the Qur'aan was revealed, Allah Ta`ala says in Surah Nahl:

“And, this (Qur’aan) is in clear Arabic. Verily, those who do not believe in the verses of Allah, Allah does not guide them and for them is a painful punishment.”

Emphasising the importance of the Arabic language as the medium of Hidaayat, the Qur'aan declares in Surah Shu'raa:

“Ruhul Ameen (The Reliable Spirit – Jibraeel) descended with it (the Qur'aan) onto your (Muhammad's) heart so that you be among the warners in clear Arabic language.”

Stating the clarity of the Qur`aan Majeed, Allah Ta'ala says in Surah Yusuf:

“These are the verses of a very clear Kitaab. Verily, We have revealed it as an Arabic Qur’aan so that you can understand.”

Negating the desires and opinions of the kuffaar and the deviates, the Qur`aan Majeed says in Surah Ra'd:

“In this way have We revealed (the Qur’aan) as a Law in Arabic. And, if you follow their desires after the Knowledge (of the Qur'aan) has come to you, then there will be neither friend nor saviour for you.”

Similarly, the Qur`aan Majeed very significantly mentions the ARABIC Qur'aan in a number of other verses as well. It is, therefore, gross ignorance and kufr to suggest that the meaning of the Qur'aan has not been adequately conveyed because of the supposed limitations of the Arabic language. This is clearly a supposition stemming from a mind impregnated with kufr. No Mu'min can ever venture such stark kufr. To aver that the true meaning of the Qur'aan has not been handed down to the Ummah by Rasulullah (sallallahu alayhi wasallam) and the Sahaabah is stark kufr which violently militates against the Qur'aanic concept of Imaan.

The Qur`aan Majeed itself declares with great clarity that there is no ambiguity in the Laws of Allah Ta'ala, which are necessary for man's guidance here on earth. Yet, the missionary of kufr audaciously propagates that the Qur'aan has no relevance because she has imagined that no one in Islamic history, including Rasulullah (sallallahu alayhi wasallam), had correctly interpreted the Qur'aan- Nauthubillaah! May Allah Ta'ala protect us from such vile kufr.

ALLAH'S THINKING?

Thinking cannot be postulated for the Divine Being, Allah Ta'ala. Created beings with finite, limited and deficient minds and abilities are in need of the process of thinking in which ideas, opinions and conclusions are formed. For the Divine Being, thinking is inconceivable. It is a weakness and a deficiency which cannot be asserted for Allah Ta'ala. The woman missionary of kufr lacks understanding of the eternal and infinite attributes of Allah Ta'ala, hence the postulation of 'divine thinking'. While we can speak of Divine Wisdom, we cannot say divine thinking. It is tantamount to saying, 'divine weakness' – Nauthubillaah! In short, Allah Ta'ala does not think. He acts by His Wisdom and Will.

It is grossly false to aver that Allah's Divine thinking had to be articulated by means of the language. Firstly, as explained above, there is no such thing as 'divine thinking'. Secondly, the language was created by Allah Ta'ala, not to explain the Divine Zaat (Being) of Allah Ta'ala, but to call mankind to the obedience of Allah Ta`ala.

IMPOTENCY

The averment that the Arabic language which Allah Ta`ala created and utilized as the medium for conveying His law to mankind, is not an ideal and perfect vehicle for the accurate transmission of Allah's Will is tantamount to saying that Allah Ta'ala had failed (Nauthubillaah!) to, correctly and adequately express His Law to His creatures. The missionary of kufr is postulating impotency for Allah Ta'ala, The Omnipotent Creator. But although she advocates this idea of kufr, namely, that the vehicle chosen by Allah Ta'ala is inadequate to express what Allah Ta`ala wanted His servants to know, she believes that her ludicrous interpretation can perfectly transmit the meaning of the Divine Will. This absurdity and kufr should be self-evident to all people of Imaan.

The aim of the Qur'aan is not to engender in man comprehension of the Divine Will. This was not the mission of Nubuwwat. The mission of the Nabi (sallallahu alayhi wasallam) was simply to call mankind to the worship and obedience of Allah Ta`ala. Towards this end, the Qur'aan and its Tafseer, the Hadith, more than adequately fulfill the purpose. The Qur'aan repeatedly declares its own clarity and simplicity for man's understanding in the sphere of ibaadat and obedience.

RULES

The Qur'aan Majeed simply gives mankind a set of rules by which life has to be conducted here on earth. It commands belief in Tauhid, in the unseen realms, in the hereafter, etc., without requiring man to understand the details and the exactitude of these entities. The Qur'aan

requires us to regulate our daily lives in accordance with the set of rules explained by Rasulullah (sallallahu alayhi wasallam). The methods of worship, of earning a livelihood, of marriage, divorce, government, morality, etc., etc., have been explained by the Rasool (sallallahu alayhi wasallam) in all their details. The question of interpretation applies to ambiguity. But, there is no ambiguity in the realm of ibaadat and obedience to Allah Ta`ala. To worship and obey Allah Ta`ala correctly, there is absolutely no need for us to fathom the Divine Will. The need is only to act in accordance with the commands decreed by the Divine Will and explained by the Rasool who was divinely appointed to transmit, recite and thoroughly explain the divine commands. To charge that this mission was inadequately discharged by the Rasool is blasphemy and kufr of the highest degree.

If the Arabic language which Allah Ta'ala chose for the vehicle of the transmission of His Law for mankind was inadequate it logically follows that the Rasool did not complete the mission of explaining Allah's Law to His servants. On account of the imagined inadequacy of the language, much was left unsaid of the law by the Rasool -- the unsaid portion to be left to the interpretation of those who lack in almost every virtue and qualification essential for even the correct transmission of the Tafseer handed down by Rasulullah (sallallahu alayhi wasallam). In clear terms the proposal of the missionary of kufr is the displacement of Islam -- the Islam of Rasulullah (sallallahu alayhi wasallam) and the substitution of another cult under guise of Islam. The transparency of this conspiracy, possibly engineered by the Yahood and Nasaara, is quite obvious to those who understand Islam and comprehend the machinations of the enemies of Islam.

CODES OF BEHAVIOUR?

Her claim regarding the restriction of codes of behaviour to a particular time, place and society are utterly baseless. If there was any veracity in these claims made by the missionary of kufr; the entire structure of Islam would be meaningless. In fact, this is precisely what the enemies of Islam think. Islam with its stringent regulations, restrictions, prohibitions and norms, is too much for the liberalized minds of so-called Muslims who have sold their Imaan at the altar of western libertine cults, hence the desire to interpret away the Divine Law which fetters the Ummah to the sacred set of rules which brings within its scope every department of the Muslim's life.

The very concept of the Finality of Nubuwwat and the explanation of Allah's Law in minute and precise detail by Rasulullah (sallallahu alayhi wasallam), demonstrate with great clarity the incumbency of following the exact pattern of life commanded by Islam -- the Islam which the Ummah has known for the past centuries -- the Islam which is the product of Wahi, not the product of the opinion of the Fuqaha or Mufasssireen as the deviates of modernism would like unwary and ignorant Muslims to believe.

In every department of life, Islam has laid down a minimum requirement to be adopted in both attitude and action. While a degree of latitude is permitted, the latitude must necessarily operate within a prescribed limit, for Allah Ta'ala has set limits for the desires and actions of His servant, hence the Qur'aan says:

“These are the limits of Allah. Whoever transgresses these limits, verily he has oppressed his nafs.”

Thus, in the matter of dress, there are limits prescribed; in food, there are limits prescribed; in trade and commerce, there are limits prescribed; in warfare, there are limits prescribed; in worship, there are limits prescribed, and so on are there limits prescribed in all our activities. Not only in our activities, but in our thinking and concepts as well. Man is not free to think whatever he desires. His thoughts too can be revolting and repugnant to Imaan even though acceptable and considered enlightened by kufr, immoral western standards and norms of which our modernist so-called Muslims are slaves. Muslims are required, by the Qur'aan to conduct their lives, their attitudes, thinking and actions within a confined code known as the Sunnah or the Shariah as expounded and practically taught by the Rasool of Allah Ta'ala.. Hence the Qur'aan says:

“Whatever the Rasool has brought to you, hold onto it firmly, and whatever he forbids you of, abstain therefrom.”

Besides this one aayat, numerous other verses explicitly impose on Muslims to follow the detailed instructions and direction of the Rasool (sallallahu alayhi wasallam). Thus, Muslim society is under divine obligation to submit to the codes and behaviour pattern defined for the Ummah by Rasulullah (sallallahu alayhi wasallam). Society is simply a group of persons. Time as related to society is the same for all times. There is no difference in one moment of time and the next moment. The equality of all moments of time is absolute. Time has absolutely no bearing on man's conduct. It is not time which determines man's code of behaviour as the missionary of kufr seeks to portray. Her claim that time determines behavioral codes is fallacious. It is quite true that society does create codes of behaviour. But, it should be understood that the Divinely chosen and commanded code of behaviour for the Mu'mineen was revealed to abrogate all humanly established codes. The Code of Conduct which the Qur'aan formulated supersedes all codes invented by the human mind and nafs. While a human code of behaviour is the subject of change and interpretation, the Divine Code is not. If the Code of Life which Allah Ta'ala had revealed had to be a subject for human interpolation and interpretation, the whole divine exercise of Nubuwwat and Scriptural Revelation would be meaningless. The need for the Holy Scripture would then not have arisen since man (in this fallacious supposition) could by himself establish a code of conduct by his opinion and thinking.

NUBUWWAT

In this whole argument the Finality of Nubuwwat is most significant. The very fact that Allah Ta'ala chose to terminate the long Chain of Risaalat (prophethood) with Muhammad (sallallahu alayhi wasallam) is a clear indication that the Code of behaviour for mankind for all time has been sufficiently defined. If there had existed the dimension of interpretation which the advocates of kufr are postulating, Nubuwwat would not have ended. Allah Ta'ala would have perpetuated it to provide the necessary guidance and direction for His servants in the changing circumstances of life. But, since the Final Code of Life fully explained by the Nabi (sallallahu alayhi wasallam), encompasses all changing circumstances, Allah Ta'ala chose the termination of Nubuwwat. And, along with the termination of Risaalat came the closure of human interpolation which the kuffaar term 'interpretation'. The Code of Behaviour chosen for the

Muslims is a closed Book. It does not brook any change regardless of changing circumstances. All such change has been provided for and the Shariah fully accommodates all change which will occur until the Day of Qiyaamah.

IRRELEVANT?

If the definitions of the Divine Law explained by Rasulullah (sallallahu alayhi wasallam) have no relevance in our time and in future times on account of the ever-changing circumstances, it logically follows that the Qur'aan and the Nabi are irrelevant -- Nauthubillaah! If the Qur'aan Majeed is irrelevant because of the Ummah's adherence to the 'interpretation' (more accurately, explanation) of Rasulullah (sallallahu alayhi wasallam), then the kaafir may as well say: "Abandon the Qur'aan". If human interpretation is required to make the Qur'aan relevant to our times, then even the bible and the books of the idolaters could be made relevant by the process of human interpretation. Any concoction and fabrication can be made relevant to suit our time, our whim and our desires by means of nafsani interpretation. Thus, the cunning call for interpretation or re-interpretation on the grounds of the bogey of changing times and circumstances is simply a plot to scuttle the Qur'aan and Islam.

UNRELIABLE?

The charge that the Qur'aanic meanings which were handed to the Ummah by Rasulullah (sallallahu alayhi wasallam) and the Sahaabah are unreliable simply because the medium of transmission and narration was men is both kufr and irrational. This type of reasoning amply exhibits, the deficiency of a woman's intelligence. Woman, according to the very authentic Hadith was created from the crooked rib of man. Her thinking too is crooked. It is for this reason that the views and ideas of the missionary of kufr are crooked, irrational and repugnant kufr.

The entire Shariah -- the Qur'aan and the Sunnah -- were transmitted by men. If the meanings of these fundamental basis of the Shariah have to be suspect and unreliable solely because men had narrated and transmitted them, then it is illogical and absurd to ask women to 'revisit the Qur'aan' and to view with suspicion the expositions offered by the illustrious men of Islam because the authenticity of the Qur'aan itself is dependent on the narrations and transmissions by ONLY MEN-the first being Rasulullah (sallallahu alayhi wasallam), the second, the Sahaabah and then the Taabieen and so on from generation to generation right down to the present age, the authenticity of the Qur'aan had been attested to by the testimony of MEN of Islamic learning.

The Ambiyaa -- all of them without exception, were MEN. Allah Ta'ala never chose a woman for a Nabi in spite of one half of mankind being female. The message to even women had to be delivered by MEN. Allah Ta'ala ordained this 'chauvinism'. It is a sacred 'chauvinism' which is integral to the process of maintaining the reliability and authenticity of Islam.

MALEVOLENT?

By what stretch of reason does the advocate of kufr attribute the fourteen centuries old meanings of the Qur'aan to male malevolence? What is the evidence for this preposterous charge? Where there is solid Qur'aanic and Hadith proof for every meaning which the Sahaabah and the

Fuqahaa have disseminated, the advocates of kufr can only irrationally scream, 'malevolence', 'chauvinism', etc. This attitude of hurling childish stratagems of ridicule amply illustrates the defective mental processes of the modernists. They are bereft of understanding. They are incapable of presenting any, rational argumentation to substantiate their claims and malevolent charges, hence they resort to epithets and ridicule and baseless criticism. So warped has become the thinking of these deviant modernists that they believe the divinely created and chosen role for woman to be 'secondary'. Childbirth is, therefore, a secondary role for a woman in the thinking of the advocate of kufr. Housewifery is a secondary role for her. Being an obedient and a loving wife is a secondary role for woman in the kufr thinking of the modernist advocate of kufr. Every role which Allah Ta'ala has defined for the woman is regarded as secondary by the missionary of kufr and her ilk. But, sweeping the streets and parading immorally in the public, will not be improper for woman in this kufr proposal, because woman according to the idea of the woman missionary is like a man -- to be in the streets and in the public.

PRIMARY ROLE

A woman's occupation as a mother and a wife is her primary role in life. In fact, it is her ONLY role on earth. In spite of the rights the Shariah assigns to women, Rasulullah (sallallahu alayhi wasallam) categorically clarified that these rights in no way whatsoever are negatory of her primary role of wifehood and motherhood which are her sacred functions to be discharged in the sanctuary which has been known as HOME from the advent of Hadhrat Aadam (alaihis salaam). This is the role into which Allah Ta'ala has cast her. It is unjust and stupid to attempt to expel her from the home and wean her away from her primary role and ask her to indulge in activities which are not secondary for her, but which are in total conflict with her natural and divinely chosen role.

The Qur'aanic command: "And stay firmly (glued) to your homes", is a command to women to be involved in their primary role. The Qur'aanic command: "O Nabi, tell your wives, your daughters and the women of the believing men to draw over them their jilbaabs", is an instruction for women to behave in accordance with the demands of their primary role which, among other things, require them to conceal their bodies from the gazes of men. The Qur'aanic verse: "Men are rulers over women", is an explicit mention of the subservient role of women. While it could be said that Islam has made women subservient to their husbands, it is incorrect to say that their role of subservience to their husbands is secondary. Such subservience is in line with their primary role which dictates such, subservience.

Islam does not believe in a classless society. There are ranks and gradations even among the Ambiya. While all Ambiya were equal in their truth, in rank and status, all were not equal. Similarly, in rank and status there is inequality between man and man. Thus, the rank of the father is superior to the rank of the son. And, at times the rank of a woman is superior to that of a man, e.g. the rank of the mother is higher than that of her son. Thus, when it is said that a woman is subservient to a man, it does not mean subservient to all men. She is subservient to her husband in rank. But, this subservience does not enslave her to her husband.. She is not required by the Shariah to even prepare his food and wash his clothes. She is not under legal compulsion to do the housework. What wrong is there in this subservience? A subservience which is noble and based on respect and love! But, the gross and deceitful manipulation of the term 'subservient' by the modernists is an attempt to convey that in Islam woman is rendered a

slave of man in general. This is a black lie. She is not even the servant of her husband. On the contrary, her husband with his superior rank is her slave. It is he who has to slog in the rain, cold and heat from morning to night to provide a comfortable home and a comfortable life-style for her who lives like a queen in a true Muslim home. Islam has given her the status of a queen inspite of her 'subservience' to her husband. The husband is responsible to provide everything for her. His superior rank will be employed only to govern the home in accordance with the divine decree and conduct of life.

If this noble 'subservience' is unacceptable, then all forms of subservience should be unacceptable in greater degree. The student should not be subservient to his tutor; the son should not be subservient to his father; the subjects in a country should not be subservient to the law. In short, we all should adopt the code of the jungle where bestiality is the norm and the conduct of life.

EQUALITY?

Very explicitly, the Qur'aan says:

“For men there is a rank over women.”

This is in complete negation of the silly idea of the equality of men and women. While men and women are equal insofar as reward in the Akhirah is concerned and while they are equal in the courts of Islamic law, there is no equality of rank between man and woman nor is there equality in their respective roles.

And, even in certain aspects of law, they are not equal, hence the Qur'aan makes explicit mention of the testimony of two women being equal to the testimony of one man. Whatever interpretation the advocate of kufr assigns to this Qur'aanic proclamation, the fact remains that it is undeniable that the Qur'aan Majeed regards the testimony of a woman to be inadequate. Hence, two women have to testify. Not, only two women -- but two women and one man will make up the requirement for a valid Islamic testimony. If there happen to be a thousand pious women giving evidence, but there is not a single man to corroborate their testimony, such testimony as presented by the thousand women will not be acceptable in an Islamic Court of law.

Regardless of the factors which bring about this state of inequality between man and woman in their respective ranks, the undeniable fact is that the Qur'aan does discriminate between the ranks of men and women. The one who denies this truth is a kaafir. Rasulullah (sallallahu alayhi wasallam) explicitly forbade a woman from travelling without a mahram. But, a man does not require a 'mahram' with whom he has to undertake a journey. The Qur'aan vests the right of Talaaq in only the man. The attempt by the kuffaar in our midst to negate this right by their method of kufr interpretation can never change this Qur'aanic directive. Innumerable teachings in Islam negate the stupid concept of equality or equal rights for men and women. Woman's very natural constitution makes her differ substantially with man. While a man has to perform five times a day Salaat every day of his life, a woman is granted exemption from Salaat for up to 10 days every month of her life. In spite of her wealth, if she is married, she is not required to use her wealth to feed even herself. Her being wealthy does not absolve the husband of his

responsibility of providing for her. On marriage it is the man who pays her a dowry (mehr). She does not pay the man a dowry. The Qur'aan permits a man to marry four wives. But, a woman cannot marry even two husbands. In the matter of inheritance, a woman gets half the amount a man receives. In burial she is wrapped in five shrouds while a man is wrapped in three. When lowering her body, the grave is covered, while not in the case of a man. All these laws of the Qur'aan and Sunnah very clearly bring to fore the inequality between the sexes. It is only a perverted transgressor -- a spiritually blind person sunk in kufr who will deny these Qur'aanic realities.

Instead of the call to re-interpret the Qur'aan, the advocate of kufr should proclaim her message by calling for the abandonment of Islam. Then every unwary and ignorant Muslim will understand exactly who is calling them and to what they are being called to.

MURTAD

We must unequivocally state that anyone who calls for the Qur'aan to be re-interpreted and for the abandonment of the Shariah as it has existed from the initial era of Islam is a murtad if before his call he was a Muslim. Any Muslim who seeks to tamper with the Shariah in this vile way in which the missionary of kufr is perpetrating should understand that he has transformed himself into a murtad. Allah Ta'ala says in the Qur'aan:

“Verily the Deen by Allah Ta‘ala is only Islam.”

Anyone who searches for another religion by way of any kufr interpretation cannot be a Muslim. Islam is what Rasulullah (sallallahu alayhi wasallam) explained and what had reached us through the reliable agency of the Sahaabah (radhiyallahu anhum). Munaafiqeen and kuffaar will come and go. They will necessarily ply their trade of conspiracies against Islam, but Allah Ta'ala's Deen cannot be extinguished.

“They desire to extinguish the Light of Allah with their mouths while Allah will complete His Light even though the kaafireen detest it.”

Liars, frauds, deceits and impostors have studded the history of Islam, but Islam always triumphed. While numerous of its followers will take to the path of deviation, the pristine purity of the Divine Laws will be maintained until the Last Day. This is Allah's Promise.

“What! Do you believe in part of the Kitaab (Qur‘aan Majeed) and commit kufr with part of it (i.e. reject it)? The punishment of those among you who commit such (kufr) is nothing but disgrace in this worldly life, and on the Day of Qiyaamah they will be despatched to the sternest punishment (of Jahunnum). And Allah is not unaware of the (evil) they are perpetrating.” [Qur'aan, Surah Baqarah, Aayat 85]