



## SILENT WAR

THE EFFORT to destroy Islam is almost as old as Islam itself. Ever since Rasulullah (Sallallahu Alaihi Wasallam) proclaimed the message of Allah Ta'ala, the Kuffaar began plotting ways and means to annihilate Islam and the Muslims. Fourteen centuries later this futile effort is continuing unabated.

Allah Ta'ala has informed the Muslims from before that the Kuffar will continue to fight them in an attempt to turn them away from their Deen. This "fight" is being waged on all fronts. The physical battle is continuing to this day in Bosnia, Kashmir, Chechnya and many other parts of the world where Muslims are being mercilessly gunned down. Their only "crime": They are Muslims!

### MORE DANGEROUS

However, another silent war is also being waged. As horrifying and ghastly as the physical bombardment of Muslims is, this silent war is much more dangerous. The Muslim victims of the physical onslaught become martyrs and enter directly into *Jannah*. The victims of the silent war pave their pathway towards *Jahannam* — unless they are salvaged.

The silent war is being waged by the means of literature that is being flooded into Muslim homes. Innocent-looking books, pamphlets, magazines and newspapers are brought into the home. They are read by the entire family. Their Imaan is then slowly corroded.

### "READ ANYTHING?"

Despite this extremely dangerous war being waged, the Muslim masses are still being encouraged from certain quarters to read anything and everything (about Islam) irrespective of who writes it — and that too with an "open mind." They are then told to exercise "independent judgement" in "formulating their opinions" regarding what has been written. This is an extremely dangerous and absolutely foolish attitude. It could

ruin the Imaan of an unwary Muslim.

### DISTORTIONS

One will only understand the danger that lurks behind this attitude if one is aware of how clear aspects are deviously distorted to mislead people. Let alone distortions, absolute fabrication is also resorted to in order to snatch away the Imaan of Muslims. A person who is not aware of the true facts is bound to be affected by these distortions and fabrications. All that is required to dupe an unsuspecting person is to have a way with words. Thus these distortions are presented in such a manner that the person ignorant of the truth falls prey to them. In the process, he even loses his Imaan at times. To clearly illustrate this, let us take a few examples.

***"And they (the Kuffaar) will continue to fight you until they turn you away from***

One example is an article that appeared on the Internet (the world wide computer network) a few weeks back. The author vainly attempted to cast a doubt over the Qur'an. One of his "proofs" was the following:

*"Since whatever Allah does must be perfect, the Qur'an must be in perfect Arabic. ... In fact the Qur'an is not in perfect Arabic. It contains grammatical errors such as in Sura 2:177..."*

### ERRORS?

Now consider this baseless "proof." The author just makes a sweeping claim that the Qur'an contains grammatical errors and quotes a few verse numbers. However, he fails to explain WHAT is the "error" therein. He obviously would never be able to explain it since there IS NO ERROR. The Qur'an IS in perfect Arabic. Yet, Allah forbid, a doubt could occur in the mind of many an unwary person

reading this. If this doubt is not cleared in time and, for example, a Christian comes to propagate his *baatil* to him, there is a great danger that he will become inclined towards that *baatil*.

### QUR'ANIC CHALLENGE

Here is another of his "proofs." Falsely claiming that the challenge to make a surah like the Qur'an was met, he writes: *"Maclintock and Strong comment: 'Hamzah ibn Ahd wrote a book against the Qur'an with at least equal elegance and Maslema another which surpassed it..."* Once again let us consider this "proof." If this was the case, why did the author not write some verses from the book for all mankind to see that the challenge of the Qur'an has been met! Besides, if anybody had ever managed to do the absolute impossible (*more impossible than avoiding death forever*) and meet the challenge of the Qur'an, the Kuffaar would have stopped all other forms of propaganda against Islam. They would have merely published these "verses" and flooded the world with it. Thus their work would have been done. Yet again, is it not possible that an unsuspecting Muslim of weak Imaan could be misled by this? Hence is not foolish to encourage everybody to read anything and then "exercise independent judgement"?

### SHI'ISM

Consider a few more examples. A book by some Mr. al-Tijaani who claims to have "converted" to Shi'ism is one such book which is riddled with distortions and many fabrications. He has written the book in an attempt to "convert" unwary Muslims to Shi'ism. Using the gift of the gab that he undoubtedly has, he resorts to even sheer fabrications to deceive people. One clear example is the following: Almost a dozen times the author claims that when Rasulullah (Sallallahu Alaihi Wasallam) was in his last illness, Sayyidina Umar (R.A.) said with regards to him that (Allah forbid) "He

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(Rasulullah Sallallahu Alaihi Wasallam) is talking nonsense.” If the author is challenged to bring the original source where it is stated that Umar (R.A.) said these words, *Qiyamah* will come but he will not be able to furnish proof for this blasphemous claim. However a person ignorant of the truth will see *Bukhari* and *Muslim* being quoted and suppose that these lies are also in *Bukhari* and *Muslim*. Likewise he quotes *Muslim* to state that Sayyidina Mu’awiya (R.A.) ordered the killing and burning of those who refused to curse Sayyidina Ali (R.A.) in their speeches. However, *Muslim* is absolutely pure of this lie. But, the reader who is ignorant of what IS in *Muslim* will believe this falsehood and be lead astray.

**ABU BAKR (R.A.)**

At another place, in order to cast doubts over Sayyidina Abu Bakr (R.A.) who was the greatest of all the Sahaaba (R.A.), the author distorts a Hadith of *Muwatta Imaam Malik*. The last line of the (original) Hadith is as follows: “...On hearing that, Abu Bakr (R.A.) cried and then said: “Are we going to remain after you (i.e. after Rasulallah (Sallallahu Alaihi Wasallam))” (pg. 173). Abu Bakr (R.A.) cried when he realised that they will live after Rasulallah (Sallallahu Alaihi Wasallam) and they will have to taste the pangs of separation from him. However, this is how the author translates it: “On hearing that, Abu Bakr cried bitterly and said: “We are going to alter many things after your departure.” Just look at the absolute distortion. However, would a person who is ignorant of what is in *Muwatta* be able to detect this lie? Never! And due to his “open mind” he is sure to be deceived completely.

This is just a little sampling of the amount of distortions that are taking place. Over and above this, many baseless personal opinions are being propagated as Deen in the media and from public platforms. Once again a person not aware of the truth will easily be misled.

**SOLUTION**

The solution therefore is to firstly absolutely shun all literature which is not by an author regarding whom one is already aware of as being absolutely authentic. Furthermore, do not regard yourself as qualified enough to study just any book if you are not well grounded in the knowledge of Deen. The danger in this has been clearly illustrated. If one has not studied Deen in-depth under the guidance of those who themselves have studied under people qualified in this field — and the chain continues unbroken right upto Rasulallah (Sallallahu Alaihi Wasallam) — one is risking his Imaan by studying such literature.

May Allah Ta’ala keep us steadfast on the Straight Path and save us from being misled.

**BODILY PURIFICATION**

Islam excels in all aspects over every other way of life. This will obviously be the case since Islam is based on the divine laws of Allah Ta’ala.

However, when it comes to cleanliness and purity, Islam clearly stands way above the rest. The emphasis on purity and cleanliness in Islam is unique and even a fraction of this cannot be found elsewhere.

Purity has such a lofty place in the Shariah that the people of Quba (a place close to Madinatul Munawwarah) earned great praise in the Qur’an itself due to their purity. Allah Ta’ala declared regarding them: “In it (the Musjid of Taqwa) are men who love to purify themselves.” When Rasulallah (Sallallahu Alaihi Wasallam) enquired from them as to what was special about themselves that they received this praise they said: “Nothing, but should any one of us visit the toilet he loves to make *Istinjaa* (cleaning oneself after answering the call of nature) with water.” Rasulallah (Sallallahu Alaihi Wasallam) replied: “That is it, therefore be steadfast on this practice.”

**URINE DROPS**

On the other hand a severe warning is understood in the Ahadith for those who will not be careful with the aspects of taharah (purity). In a Hadith it is reported that once Rasulallah (Sallallahu Alaihi Wasallam) passed by two graves. He then said: “Verily the inmates of these two graves are being punished. They are not being punished for something great (i.e. it was not something difficult to refrain from). But indeed it is severe. One of them used to carry tales (thereby causing discord). As for the other, he did not protect himself from the urine drops.” (*Bukhari*) Thus the consequences of not being careful with regards to bodily purification are manifest.

**TOILET HYGIENE**

However, nowadays it has become fashionable for some Muslims to ape the West in even the aspects of *Istinjaa*. The purity

of Islam is abandoned for the filthy ways of the West. The use of water is not deemed necessary and the toilet paper is regarded as sufficient. A doctor very aptly observed the reality of the “cleanliness” of the West. He writes in a medical journal that the West is 1400 years behind the East (referring to Islam) in basic toilet hygiene. He says that in the West toilet paper is used to “polish oneself with the excreta” while in the East clean water is used to cleanse oneself.

Furthermore, the western “fashion” is to then get into a tub filled with water to “bath.” All the water is immediately polluted and they remain sitting in this polluted water. During this entire process some of this filthy water even gets into the mouth! They finally emerge regarding themselves as “clean.” Are Muslims going to ape this method of “purification” as well?

**WESTERN TOILETS**

Another important aspect with regards to *taharah* is the actual toilet. In many homes the Western high-pan toilets are built. These toilets are such that without taking a great amount of precaution, it is difficult to easily use them without soiling oneself. Children are also trained to use this type of toilet. They thus become accustomed to it and prefer it above the Eastern squat-pans. If the aspect of proper *taharah* is not impressed upon the child, he may grow up being negligent in this regard. The consequences of this negligence are extremely serious. If the *taharah* is not complete, the Salaah will be invalid. Therefore it is of extreme importance that if one has no choice except to use the Western toilet (while travelling or in the case of illness, etc.), extra care should be taken to ensure that the body is not soiled in anyway. **This is not a trivial matter.** It should not be dismissed lightly.

May Allah Ta’ala enable us to attain His love by being in a state of perfect purity at all times, since Allah Ta’ala says: “And Allah loves those who purify

# Questions & Answers

**Q** Why do the Ulama lay so much of stress on the beard? It appears as if the entire Deen is in the beard. Is it not reported in a Hadith that Allah Ta'ala does not look at one's appearance, but rather at what is in the heart?

**A** Firstly, it is important to state some obvious facts so that the matter could be seen in its proper perspective. Deen is based on the commands of Allah Ta'ala and the teachings of Rasulallah (Sallallahu Alaihi Wasallam). A Muslim is one who submits fully to them. One who has any reservations in his heart for what Allah Ta'ala has commanded or what Rasulallah (Sallallahu Alaihi Wasallam) has enjoined, cannot be a Muslim. Neither does a Muslim have any choice when Allah Ta'ala and Rasulallah (Sallallahu Alaihi Wasallam) decree anything. All these aspects are established from various verses of the Glorious Qur'an.

Having understood the above, let us take a simple example. A father *stresses* some aspect to his son in various ways. The son, however, pays no heed to it. Likewise, an employer greatly *stresses* a particular thing to his employee but the latter ignores it. Will the son and employee be regarded as obedient? Both will surely be reprimanded and the employee is even likely to be fired if he persists. The simple reason is that the matter was *stressed*, yet no attention was paid to it.

With regards to the stress on the beard it should be remembered that the Ulama are merely conveying the stress that none other than Rasulallah (Sallallahu Alaihi Wasallam) himself has laid upon it. Only something of great importance is *stressed*. Therefore when one observes the great emphasis on the beard in many Ahadith, its importance can clearly be understood. In various ahadith we have been ordered with the imperative command to "lengthen the beard and shorten the moustache" (Mishkaat). In some Ahadith it has been mentioned that the lengthening of the beard and the shortening of the moustache are among the aspects of the "Deen of Islam" (Abu Dawood). It is reported that once a fire-worshipper who had shaved his beard and lengthened his moustache came to rasulullah (Sallallahu Alaihi Wasallam). On seeing this Rasulallah

(Sallallahu Alaihi Wasallam) said: "What is this you have done?" He replied: "This is our religion." Rasulallah (Sallallahu Alaihi Wasallam) said: "**In our religion we are commanded to lengthen the beard and cut the moustache.**" (Hukmul Lihya fil Islam)

In another Hadith it is reported that Rasulallah (Sallallahu Alaihi Wasallam) **DISLIKED** looking at the two emissaries that came from the court of Kisra because they had shaven their beards. He said to them: "Be destroyed! Who has told you to make your appearance like this?" They replied: "Our lord, the emperor Kisra ordered us to do so". Rasulallah (Sallallahu Alaihi Wasallam) said: "**But I have been commanded by my Lord, Allah, to lengthen the beard and cut the moustache**" (Al-bidaya Wan-nihaya).

Consider this last narration very carefully. Rasulallah (Sallallahu Alaihi Wasallam) **DISLIKED** looking at the emissaries because they had shaven off their beards. One should ask himself the question: "Will Rasulallah (Sallallahu Alaihi Wasallam) dislike looking at me as well (Allah forbid)?"

Thus when it is absolutely clear that Rasulallah (Sallallahu Alaihi Wasallam) regarded the beard as extremely important, a person who shaves off his beard should ask himself: "Why do I shave my beard?" If the answer in the heart is: "I know it is wrong to shave the beard but it is my weakness," then he should repent immediately and remember that very soon he will have to face Rasulallah (Sallallahu Alaihi Wasallam). However, if the reply from the heart is: "I don't think it is important! (Allah forbid)", then one should check his Imaan. What Rasulallah (Sallallahu Alaihi Wasallam) emphasised can only be regarded as trivial by a person devoid of true Imaan and devoid of any love for Rasulallah (Sallallahu Alaihi Wasallam).

Indeed, the entire Deen is not in the beard. But, considering the stress laid by Rasulallah (Sallallahu Alaihi Wasallam), the beard has a very important place in Deen.

Allah Ta'ala certainly looks at what is in the heart. If the heart is filled with hypocrisy or kufr, the most pious appearance will be of no benefit. However, a proper Islamic appearance is also a requisite of Deen. What would

one say of a person who wears a cross but claims to be a Muslim? Likewise, what would one say if one's son suddenly appeared dressed as a monk or one's daughter appeared dressed as a nun? Will one permit them to do so? Thus over and above the fact that the heart should be rectified, a proper Islamic appearance must be adopted. Besides, the *outside* speaks volumes about what is *inside*. When a person is happy or sad *inside*, it shows *outside* on his face and even in his actions. Similarly, the one who has true love for Rasulallah (Sallallahu Alaihi Wasallam) *inside*, it will show out on the *outside* as well — on his face, his body, actions, etc. On the contrary, one who has love for the Western ways on the *inside*, that is what will be displayed.

Finally, the importance of the beard is unanimously agreed upon by all the mazhabs. All the Imaams are unanimous that to keep a beard to the extent of one fist is Waajib and to trim it to a size less than that is Haraam.

**Q** What is the significance of the tenth of Muharram? Many people mourn the death of Hazrath Husain (R.A.) on these days. Is this correct?

**A** The tenth of Muharram has great significance. In a narration of Sahih Muslim it is reported that Rasulallah (Sallallahu Alaihi Wasallam) was asked regarding the significance of the fast of Aashura (tenth of Muharram). Rasulallah (Sallallahu Alaihi Wasallam) replied: "It is a compensation of the (minor) sins of the past year" (Sahih Muslim v.1; pg.368). However, according to the Hadith, together with the fast of the tenth of Muharram, one should fast a day before or after as well.

As far as the martyrdom of Sayyidina Husain (R.A.) is concerned, it indeed shakes the heart of every true Believer. The brutal slaying of the beloved grandson of Rasulallah (Sallallahu Alaihi Wasallam) will most surely be remembered by every Muslim. Nevertheless, the pages of Islamic History are filled with the blood of numerous martyrs. If we begin to mourn them all, every day of the year will be spent mourning. Therefore the lesson of the martyrs should be taken by instilling within ourselves the spirit of laying down our lives for the sake of Deen.

## FAQIHUL UMMAH

The sterling advice of Faqihul Ummah Hazrath Mufti Mahmood Saheb (*Daamat Barakaatuhum*) has helped thousands of people to overcome many problems and difficulties — especially in the line of *Islahun Nafs* (self-reformation). Hereunder is a reply to a letter seeking guidance.

### REMEDY FOR PRIDE

#### SUMMARY OF LETTER:

Respected Mufti Saheb

*(The letter was not published. Apparently it seems that the writer complained about much dispute between the people he works with. The reply contains valuable advice in this regard.)*

#### REPLY:

Respected Brother

.....Every person should at all times look towards his own shortcomings and make an effort towards self reformation. Become blind to the shortcomings of others. The person who looks towards his own shortcomings and is blind towards the faults of others has been praised in the Ahadith. However, pride is a great obstacle in this regard. It prevents one from recognising one's faults. Pride always engages one in looking for the faults of others. May Allah Ta'ala save us from this serious malady. Always control your tongue and do not quarrel or dispute with anyone. Study the works of Hazrath Hakimul Ummah and strive to act upon it. If you mould your life according to his advice, Insha-Allah success will be at hand...

*(Maktoobat v.1, p.28)*

## Etiquettes of Salaam

☞ The one who initiates the Salaam by a sign of the hand or a nod of the head obtains greater reward.

☞ When greeting a Muslim say "Assalamu alaikum." Reply by saying "Wa alaykum Salaam."

☞ In a gathering where a talk or discussion is taking place, the person entering should not draw attention to himself by making Salaam. He should not become an interference in the talk. Rather he should lower his gaze and silently sit down. Later when the opportunity arises, he may make Salaam.

☞ One person of the group making Salaam will be representative of the whole group. Similarly, the reply of one person from the gathering will suffice for the entire group.

☞ When replying to the Salaam, the Salaam should be made verbally, not by a sign of the hand or a nod of the head.

☞ A person who is engrossed in some conversation or in some other work should not be greeted. The newcomer should not intrude with his hand shaking. Such an act causes distress to others (he should wait until the person himself turns his attention to him).

☞ It is makrooh to greet a person involved in a Deeni or natural activity. Thus a person eating should not be greeted.

☞ On promising to convey a person's Salaam, it becomes Waajib to do so, otherwise not.

☞ It is Waajib to reply to a Salaam written in a letter. The reply may be in writing or verbally.

Abu Hurairah (R.A.) reports that Rasulullah (Sallallahu Alaihi Wasallam) said: "Among the people of the previous nations was a person who had purchased a piece of land. He then found a golden jug on the land. Hence he went to the seller and said: "I purchased the land from you and not the gold (therefore I am returning it to you)". The seller replied: "I sold the land to you together with whatever may be in it". Eventually they took their dispute to a third person. The arbitrator asked them: "Do both of you have any children?" "I have a son," replied one of them. "And I have a daughter," replied the other. The arbitrator said: "In that case get them married and give this to them. They may spend upon themselves and give in charity as well". (*Bukhari and Muslim*)

☐ How far have we gone from those golden times when disputes of this nature occurred. What an absolute contrast to the present times when people openly lie and deceive in an attempt to devour the property and wealth of others. May Allah Ta'ala grant us honesty. Aameen.

## YOUR GUIDE...

"Make the laws of the Shariah your guide in all matters. Then it does not matter whether (due to adopting the Shariah as your guide) you earn the world or remain without it, or achieve dignity or not, or whether you have to hear praise or taunts. Do not pay any attention to these things. One does not become evil or good merely by someone declaring one as such. If one is good in the sight of Allah Ta'ala, the entire world declaring one a Kaafir will not matter. If one is rejected in the court of Allah Ta'ala, the entire world may call one a saint but it will not help in any way". (*Hakimul Ummah*)

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PREPARED AND PUBLISHED BY:  
Madrasah Taaleemuddeen 4 3rd. Ave. Isipingo Beach P.O.Box 26393 Isipingo Beach 4115