



Custodians of the Haq



Important Notice Corner

Alhamdulillah, with the Fadhl of Allah Ta'ala and the Du'as of well-wishers, we are now operating from two Cape provinces

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“Be motivated, informed and educated with COH (Custodians of the Haq)”

Hadith

“Whoever travels a path in search of knowledge, Allah makes easy for him a path to Paradise.”

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Our Whatsapp Service



Alhamdulillah, we have started a WhatsApp service. Send your number/s to 0766996004 to receive regular updates, news, our newsletters etc. etc.

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HADITH PAGE

Narrated Abdullah bin Mas'ud Radhiyallahu anhu:

"The Messenger of Allah (Sallallahu alaihi wasallam) said, "When Bani Israeel fell into disobedience, their scholars forbade them from it. But they did not stop, so they (the scholars) sat with them in their gatherings, and participated in eating and drinking with them. So Allah pitted their hearts against each other, and cursed them upon the tongue of Dawud and 'Eesa bin Mariam (Alayhimus salaam). That was because they disobeyed and were ever transgressing." He said, "The Messenger of Allah (Sallallahu alaihi wasallam) sat up after he had been reclining, and he said, "No! By the One in Whose Hand is my soul! Not until you incline them to the truth."

Ahaadith Pertaining to Surah Yaseen

Nabi Sallallahu alaihi wasallam said, "Surely everything has a heart, and the heart of the Qur'an is Yaseen. I would love that it be in the heart of every person of my people."

"Whoever recites (Surah) Yaseen once, Allah will record the reward of reciting the Qur'an Majeed ten times."

"Indeed in the Noble Quran there is a Surah, for its reading will intercede and will be a means of forgiveness for its listener. Listen carefully, it is Surah Yaseen, in the Torah it is called Mu-immah." It was enquired, "O Rasool of Allah, what is Mu-immah?" Nabi Sallallahu alaihi wasallam replied, "It contains for its reader the benefits of this world, it removes from him the dread of the next life, and it is called Daa-fi'ah and Qadhiyah." It was asked again, "How is this Surah Daa-fi'ah and Qadhiyah?" Nabi Sallallahu alaihi wasallam replied, "It takes away from its reader all afflictions and fulfills his needs. Whoever recites it, it will be made equal to twenty pilgrimages. Whoever shall listen to it, it will be as thousand dinars, which he has given as charity in the path of Allah. And whoever shall write it and then drink it, it will enter into his heart a thousand cures, a thousand radiant lights, a thousand times more increase in belief, a thousand mercies, a thousand blessings, a thousand times more increase in guidance, and will remove from him all gall and disease." (Tirmidhi)

Nabi Sallallahu alaihi wasallam said in one Hadith, "Recite Yaseen on those who are dying." (Abu-Dawud)

Nabi Sallallahu alaihi wasallam said, "Whoever recites Yaseen once, Allah will record the reward of reciting the Qur'an ten times."

Nabi Sallallahu alaihi wasallam said, "Whoever recited Surah Yaseen in the night seeking Allah's Pleasure, Allah will forgive him." Hazrat Ma`qil ibn Yasaar Radhiyallahu anhu relates that Nabi Sallallahu alaihi wasallam said, "Yaseen is the heart of the Qur'an. No one reads it intending thereby Allah and the Next Abode except that Allah forgives them. Recite it for your deceased ones."

The Mind-Set of a Muslim

The mind-set of a Muslim should be total shunning of anything in which there is the slightest displeasure of Allah Ta'ala. That activity in which there is the slightest displeasure of Allah Ta'ala is absolutely worthless, regardless of how many benefits there may be conceived in it. For a Muslim there is nothing dearer than the Pleasure of Allah Ta'ala.

The Lovers of Allah Ta'ala ignore the external hardships they undergo. Worldly harm and loss do not deflect them from seeking the pleasure of Allah Ta'ala. They are happy and comfortable with whatever condition Allah Ta'ala decides for them. In Jahannam there is a group of Malaaikeh known as Zabaaniyah or the Wardens of Jahannam. For the pleasure of Allah Ta'ala they care not of serving in this abode of chastisement and being all the time with the inmates of this terrible abode. Although they – the Malaaikeh of Jahannam – are not affected by the punishment in Jahannam, but obviously they witness all the time the inferno of Hell, blood, pus, horrible scenes, snakes, serpents, etc.

Another group of Malaaikeh are the Attendants of Jannat. They experience beautiful scenes, gardens, refreshing breezes, wonderful faces, and the company of the people of Jannat who are refined in their ways, whilst the Wardens of Jahannam have to put up with the inmates of Hell who scream, bellow and curse all the time. The position of the two groups of Malaaikeh is palpably contrasting. Can it be averred that the Wardens of Jahannam are hurt and inconvenienced by their duty? Never! If they are told, "You have the option of being posted to serve in Jannat where there are beautiful sceneries, delightful bounties and wonderful people, but Allah Ta'ala prefers you here," what will their response be? Their response will be: "O Beloved Allah! Without you Heaven will become hell and with you Hell is Heaven." This should be the mind-set of a Muslim. His gaze should be rigidly fixed on the pleasure and displeasure of Allah Subhaanahu Wa Ta'ala by strictly following the Shariah. *(Translation of MI Ashraf Ali's works)*

Perfection for women in Deen

"Be with those who are perfect in Deen." (Surah Taubah, 119)

The way to achieve perfection in Deen is mentioned here. Keep the company of those who are perfect and accomplished in the Deen.

For men, it is easy to adopt this directive. Worthy of consideration is: How can this be achieved by women? This question is indeed important. The answer to this is that there are two ways. One is that women should benefit from those men from whom men benefit. However, this has its drawbacks. Firstly, men and women cannot associate. Secondly, due to pardah (hijaab rules) the Shaikh cannot have full congeniality with them. And without

this congeniality, benefit is limited. And it is not permissible for them to come in front of the Buzrugs and abandon their pardah.

Yes, those women whose fathers or husbands are accomplished, they can gain spiritual direction from their respective fathers or husbands. However, not everyone's father or husband is perfect in Deen. Thus this method also has its limitations.

The other way is for men to gain benefit from accomplished men and for women to gain benefit from accomplished women. It is regrettable, however, that there is a dearth of women who are accomplished in the Deen.

This leaves us with only two alternatives. One is for those women who have buzrug males among their mahaarim. They should derive their Deeni perfection from them. A woman whose husband is a Buzrug should acquire perfection from her husband. The problem here however is that either the husband is the slave of the wife, otherwise he definitely is an equal partner. Women do not respect and show honour to their husbands as required for a Murabbi (spiritual mentor). And without this protocol benefit is not possible.

Secondly, the wife does not hold the husband in such light as she holds another pious person, no matter how great the husband may be. Our Hazrat Haji Saheb's (Quddisa sirruhu) first wife, despite being very obedient to him, insisted on getting bai't to Hazrat Moulana Gangohi (Rahmatullahi alaih). Hazrat Moulana Gangohi asked: "Why don't you become bai't to Hazrat Haji Saheb? How can it be appropriate to become bai't with me when Hazrat Haji Saheb is in our midst?" She replied: "There is no doubt in Haji Saheb being a Buzrug. But I do not want to be bai't to him. I wish to be bai't with you."

I don't know whether Hazrat Moulana Gangohi accepted her into bai't or not. Nevertheless, just consider this. She didn't want to take bai't from Hazrat Haji Saheb, rather from his Khulafa.

The second wife of Hazrat Haji Saheb, we have heard, was exceptionally pious. Those women who saw her say that the only difference between Hazrat Haji Saheb and her was that Haji Saheb was a male whilst she was a female, that's all. It is said that she understood the Mathnawi of Moulana Roomi really well. She was engaged to Hazrat Haji Saheb first. For some reason Hazrat broke the engagement. The marriage was called off. She married elsewhere. After her husband's death Hazrat then married her.

So, if a woman cannot benefit from her husband and there is no one perfect in Deen among her mahaarim then this leaves us with another method. She should study the kitaabs, malfoozaat and mawaa'iz (books, sayings and bayaans) of the Buzrugs. The writings and sayings of the Buzrugs have the same effect which is found in their suhbat (company). Moulana Roomi (Rahmatullahi alaih) says: "When the season of the flowers ends then get their fragrance from their essence. When the sun sets, then light up your home with lamps." (*Translation of MI Ashraf Ali's works*)

The Comedian's Saga

Note: In Islam, there is place for humour. But there is no place for a comedy show. Therefore, one should not blend the two.

At the recent Marriage-Conference which hosted a host of Haraam, Baatil and sinful activities, there was one such Haraam show. A comedian was hired to 'entertain' the crowds.

What transpired is well known to perhaps one and all. The comedian ended up mocking the Nikaah of Nabi Sallallahu alaihi wasallam and questioning in a 'joking' manner the great Sahaabi, Hazrat Abu Hurairah Radhiyallahu anhu.

We all should ask, for them to hire such a comedian who when he was interviewed prior to this Haraam Marriage Conference, commented as follows, "I enjoy cracking jokes about Islam. I enjoy pushing the boundary because you can't take everything at face value. You have to ask and push the boundaries."

In an interview just days before the event, Joey said that he was aware that people were sometimes unhappy with comments he made about Islam but said that he wanted to push the boundaries of what is taboo.

Can a Muslim with sound intelligence ever allow such a comedian to pollute the so-called Ilm Festival? A comedian who wanted to push the boundaries of what is taboo?

Nevertheless, of noteworthy is that perhaps all comedians pre-plan their jokes. It's not a matter of at the 'spur-of-the-moment'. Apart from mocking at the Nikaah of Nabi Sallallahu alaihi wasallam, the comedian questioned Hazrat Abu Hurairah's narrations of Hadith. He mentioned the amount of minutes per day and questioned as to how it is possible to narrate so many Ahaadith in so little time. It's hard to believe that at the 'spur-of-the-moment' calculations of minutes per day was made. Hence, from what we understand, a chance was taken to plant the seed of questioning some aspects of Islam. Is there some Shia business in this? Was this paid for by the Shia Kaafirs?

The consequences of what happened is serious and severe. For the comedian himself, as well as those who laughed among the audience. Understand that by the comedian mocking at the Nikaah of Nabi Sallallahu alaihi wasallam to Hazrat Aisha Radhiyallahu anha, and referring to it as "these stuff", makes this comedian come out of the fold of Islaam, as well as all those who laughed at this Kufr insult of his.

Since this was done in public by the comedian, sinfully bragging and boasting on stage in full view of an audience of both gendered Muslims (so where was the Purdah between males and females?) the comedian will have to renew his Imaan and Nikaah (if he is married) in public. Tweeting a tweet on is not sufficient. Since he had the audacity

to insult the best of mankind and the Nikaah to Hazrat Aisha Radhiyallahu anha on a stage, so should he now renew his Imaan and Nikaah in a similar manner.

Tweeting his apology holds NO value and acceptance in Islaam. This is cowardice. When he insulted, joked and mocked, it was all done on a stage, so should he now apologise and renew his Imaan etc.

With regards to those who laughed when he insulted the Nikaah of Nabi Sallallahu alaihi wasallam, they should know that they had left that ill-fated Haraam Marriage Conference in a state of NO Imaan. They should also renew their Imaan and Nikaah (those who were married.)

Remember: That was a Zamaanah in bygone ages in which if Ulama participated in certain venues, it would indicate to its permissibility. These days, even if Ulama's names are displayed on flashy adverts and invitations to such so-called marriage conferences, etc., one has to be careful. One has to look in the Shari'at and verify the permissibility of such conferences etc. One should not be as a blind person and follow the lion to its den.

Nevertheless, this conference again took place. Joey Rasdien, a Muslim comedian was called to entertain the crowds of mixed genders, which is Haraam. Well, this wouldn't appear to be Haraam anymore since the Ulama also addressed crowds of mixed gender, with NO Purdah/Hijaab in between. So, will we be termed "extremists" to say this was Haraam? Will we be branded in saying this action of the Ulama was Haraam? How can that be when we are saying what the Shari'at says?

These Ulama sort of sanctioned the evil, rot and Haraam with their miserable presence. These Ulama are just as guilty as the Kufr uttered by the that time Muslim comedian, in fact they are even more guilty. Their guiltiness comes due to them presenting themselves in a Haraam venue, whilst knowing fully well of the Haraam entertainment show of the comedian which was scheduled for the night, why did the Ulama then allow the invitation and present themselves at the conference which was not supposed to be all fully Islamic? the sins thereafter will be justified by the masses pointing at the Ulama who were present by saying, "If Moulana so-and-so was there, it was a permissible event."

And that is what happened. The participants got the approval of their sins in the names of prominent Ulama who participated. To make things worse, the Ulama were the ones who turned around and issued a justification of their presence by claiming that they weren't present when this comedian uttered Kufr.

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How well do you know Hazrat Abu Hurairah Radhiyallahu anhu?

The mother of Hazrat Abu Hurairah Radhiyallahu anhu accepts Islaam in a unique manner

Hazrat Abu Hurairah Radhiyallahu anhu said, “My mother was a Mushrikah. I used to invite her to Islaam. One day I invited her to Islam but she told me such things of Nabi Sallallahu alaihi wasallam which I disliked.

So I went to Nabi Sallallahu alaihi wasallam with tears (out of grief upon the hurt I felt). I told Nabi Sallallahu alaihi wasallam, “Yaa Rasulallah! I invite my mother to Islam but she used to reject my call. Today I invited her to accept Islam and she spoke such things of you which I disliked.

Nabi Sallallahu alaihi wasallam made Du’a, “O Allah! Give the mother of Abu Hurairah Hidaayat.”

I then left while being happy with the Du’a of Nabi Sallallahu alaihi wasallam. When I reached the door of my house, I found it to be closed. My mother (from inside the house) heard my footsteps and said, “Just wait.” I heard water dripping. My mother performed Ghusl and wore her clothing and quickly wore her scarf, then she opened the door and announced, “O Abu Hurairah! I bear witness that there is none worthy of worship except Allah, and I bear witness that Muhammad (Sallallahu alaihi wasallam) is His Servant and Rasool.”

“Do not revile my Sahaabah, for by the One in Whose Hand is my soul, if one of you were to spend the equivalent of Uhud in gold, it would not amount to a mudd (a measurement of that era) of one of them (the Sahaabah), or half of that.” (Hadith)

I then went to Nabi Sallallahu alaihi wasallam. I came to him with tears of joy in my eyes. I said, “Yaa Rasulallah! Rejoice! Allah has accepted your Du’a and has granted Hidaayat to the mother of Abu Hurairah! Nabi Sallallahu alaihi wasallam praised Allah and lauded Him.

I then requested, “Yaa Rasulallah! Make Du’a to Allah that He instils my love and the love of my mother in the heart of the Mu’mineen, and that He instils their love in our hearts.”

Nabi Sallallahu alaihi wasallam made Du'a, "Yaa Allah! Instil the love for this servant (Hazrat Abu Hurairah) and his mother in the hearts of the Mu'mineen, and instil the love for the Mu'mineen in their hearts."

Thereafter, never was it such that any Mu'min saw or heard (of) me except that they loved me."

Takbeer!!! Allahu Akbar!

The Reason Hazrat Abu Hurairah Radhiyallahu anhu Narrated so many Ahaadith...

"You people say that Abu Hurairah narrate many Ahaadith from Nabi Sallallahu alaihi wasallam. Allah Ta'ala will judge (if I am lying). I was a Miskeen (poor person) in the Khidmat of Nabi Sallallahu alaihi wasallam whilst being contented with what will fill my stomach (in other words, whatever food was given to him, he would eat—Allah knows best), whereas the Muhajireen could not have free time due to their involvement in their trade in the Aswaaq (markets). Whilst the Ansaar were involved in protecting (and managing etc.) their wealth (by tending to their farms, animals etc.).

Nabi Sallallahu alaihi wasallam one day said, "The one who spreads out his shawl will not forget what he hears from me (i.e. the Ahaadith). I spread out my shawl until Nabi Sallallahu alaihi wasallam finished narrating Ahaadith. Then I placed the shawl on my chest and never forget what I heard from Nabi Sallallahu alaihi wasallam."

Hazrat Abu Hurairah Radhiyallahu anhu explains the same issue in the following manner...

"People say that Abu Hurairah narrate plenty of Ahaadith whereas Allah Ta'ala will judge. People also say that the Muhaajireen and Ansaar don't narrate as many Ahaadith as Abu Hurairah. I will explain to you the reason for that.

**"The best of the people are my generation, then those who come after them, then those who come after them."
(Hadith)**

Regarding my Ansaar brothers, they had to see to their farms/orchards. And regarding my Muhaajireen brothers, they had to see to their businesses. As

far as myself is concerned, I remained in the company of Nabi Sallallahu alaihi wasallam whilst being contented with what will fill my stomach.

Hence, I used to be present by Nabi Sallallahu alaihi wasallam when they (the Muhaajireen and Ansaar) were absent. And I used to remember the Ahaadith and they used to forget.

One day, Nabi Sallallahu alaihi wasallam said, “Who of you will spread out his shawl and listen to my Hadith, then place the shawl on his chest and not forget the Ahaadith narrated?”

I spread out my shawl (and Nabi Sallallahu alaihi wasallam narrated Ahaadith). Then he completed and I placed the shawl on my chest. From that day, never did I forget any Hadith.”

Takbeer!!! Allahu Akbar!

Then what right do we have to question this great Sahaabi of Nabi Sallallahu alaihi wasallam narrating so many Ahaadith in so little time?

Why wouldn't it be possible, whilst considering the following:

1. The Du'a of Nabi Sallallahu alaihi wasallam was in his favour.
2. The Du'a of Nabi Sallallahu alaihi wasallam is accepted.
3. The Barakaat of that Zamaanah (era) was different to our era.
4. That Zamaanah was termed as Khairul-Quroon (the best of eras) by Nabi Sallallahu alaihi wasallam.
5. There were the winds of Taqwa (piety) blowing all around them.
6. Hazrat Abu Hurairah Radhiyallahu anhu sacrificed his time to learn.
7. If today children can by-heart over six thousand Aayaat of the Qur'aan Majeed in 2-3 years, why would be impossible for Hazrat Abu Hurairah Radhiyallahu anhu to narrated few thousand Ahaadith?

“My Sahabah are like stars, you will be rightly guided by following any one of them.” (Hadith)

May Allah Ta'ala grant us the love for Hazrat Abu Hurairah Radhiyallahu anhu

Qurbani Masaa'il specially for you

Question: Can you kindly mention the Sunnats to be done on the day of Eid-ul-Adhaa?

Answer: The following are the Sunnats to be observed on the day of Eid-ul-Adhaa:

1. To take a Ghusl
2. To use the Miswaak
3. To wear one's best clothing
4. To apply Itr
5. To wake up early in the morning (earlier than normal)
6. To go to the Eidgah early
7. Not to eat or drink anything before Eid Salaah
8. Preferably, one should eat from the meat of one's Qurbani animal after Eid Salaah
9. To perform Eid Salaah in the Eidgah
10. To go to the Eidgah from one road and return to one's home by another road
11. While going to the Eidgah, recite the Takbeer-e-Tashreeq (Allahu Akbar, Allahu Akbar, Lailaha Illal-laah...) aloud
12. If possible, walk to the Eidgah

Note: Wearing one's best clothing doesn't mean brand new clothing. Any clean clothing which one has which conforms to the Sunnah is sufficient.

If due to a valid reason one is unable to go to the Eidgah, one may perform Eid Salaah in the Masjid.

The above Sunnats are for Eid-ul-Adhaa. Eid-ul-Fitr has a slight difference.

And Allah knows best.

Question: I have Zakaat Nisaab. Is Qurbani Waajib on me?

Answer: Yes, Qurbani is Waajib on a person who has the Nisaab of Zakaat. Severe warnings are sounded in the Hadith regarding a person who despite having the Nisaab of Zakaat, does not make Qurbani. Nabi Sallallahu alaihi wasallam said, "The one who has the means of making Qurbani but still doesn't make Qurbani should not attend our Eidgah."

Question: I have a debt. However, I do have some money. Should I make Qurbani? Is Qurbani Waajib on me?

Answer: If your money is so much that after repaying your debt you have the Nisaab, then Qurbani is Waajib on you. And if after repaying the debt you have less than the Nisaab, Qurbani is not Waajib on you.

Question: If a person has sufficient money, but not the Nisaab. However, either he has borrowed this money to someone or he is unable to be in possession of this money during the days of Qurbani. Is Qurbani Waajib on him because he cannot purchase an animal due to insufficient funds by him?

Answer: Qurbani is not Waajib on him because he doesn't have enough money on him/by him during the days of Qurbani to purchase an animal. Such a person should not put himself in debt in order to make Qurbani.

Question: If a person has Nisaab amount, however it is not by him. He has not even a penny by him. Is Qurbani Waajib?

Answer: For such a person Qurbani is Waajib. He should take a loan and buy an animal. This is so because since he has not even a cent by him, he will be borrowing money for his daily needs, so should he borrow money for Qurbani. This is different to the Mas'alah above. Please take note.

Question: When I bought an animal for Qurbani, the animal died before Eid-ul-Adha. What should I now do?

Answer: If Qurbani was Waajib on you, i.e. you had the Nisaab, then you should purchase another Qurbani animal. And if Qurbani was not Waajib on you, i.e. you don't have the Nisaab, then you don't need to purchase another animal for Qurbani.

Question: Many a times, among the shares of an animal, some make the Niyyat of Waajib Qurbani while others intention is Nafl Qurbani. Is it permissible to join in the shares of such an animal in which there are Waajib and Nafl Qurbani intentions?

Answer: Whether the Niyyat is that of Waajib Qurban or Nafl Qurbani, as long as the Niyyat is of Qurbani which is the Pleasure of Allah Ta'ala, it will be permissible to join in the shares of such an animal.

Zayd Ibn Arqam Radhiyallaahu Anhu relates that the Sahaabah queried, "O Rasoolullah! What is Qurbani?" He replied, "It is the Sunnah of your father Ibraheem Alayhis Salaam." They again asked, "What benefit do we derive from it?" He answered, "A reward for every hair (of the sacrificed animal)." "And (what reward is there for animals with) wool, O' Rasulullah?" they asked. "A reward", he said, "for every fibre of the wool." (Ibne Majah)

Masaa'il pertaining to the Qurbani animals

Question: Is it permissible to make Qurbani of sheep whose tails are cut off?

Answer: No, it is NOT permissible. If a third or more of the tail is cut, the Qurbani will not be valid.

Question: How old should the Qurbani animals be?

Answer: Goats and sheep have to be one-year-old. However, if healthy and fat sheep which are six months old and if put together with one-year-old sheep they cannot be differentiated, then such healthy, big and fat sheep's Qurbani will be valid. Cows, bulls etc. have to be two years old. Camels have to be five years old.

Question: Is it permissible to make Qurbani of animals whose ears are cut off?

Answer: if more a third or more than a third of the ear is cut, it will be invalid. If an animal has no ears, it will be invalid.

Question: Is it permissible to make Qurbani of animals whose horns are cut or broken?

Answer: If the horns are broken (naturally, or due to animalism) it will be valid, if the horns are removed from the roots, it will be invalid.

Method of Slaughtering

A Muslim should take every care to slaughter an animal without subjecting it to unnecessary pain and torture. This was the instruction of Rasoolullah Sallallaahu Alayhi Wa Sallam. The following are pertinent points to be kept in mind.

- The knife to be used for slaughter should be well sharpened so that it slits the throat immediately, without causing undue pain to the animal.
- The knife should not be sharpened in front of the animals.
- The animal to be slaughtered should be given food and water; it should not be slaughtered when it is hungry and thirsty
- It should not be brutally dragged along to the place of slaughter.
- The animal should be slaughtered at an isolated place so that other animals cannot witness the slaughter.
- It should be laid on the ground with ease, as it is abominable to use undue force.
- As soon as the animal has been placed on the ground, one should hasten in slaughtering it. Undue delay must be avoided.
- The animal should not be slaughtered with such a force that its head is severed, or the knife reaches the spinal cord.

- It is incorrect to slaughter the animal above the neck because it causes the animal too much pain and agony.
- The animal should be left after slaughtering in such a way as to freely kick in its death throes.
- After slaughtering, the head should not be cut off nor should the animal be skinned until all movements has completely stopped.
- While slaughtering, a Muslim should say: ‘Bismillah Allahu Akbar’ (In the name of Allah, Allah is the greatest).
- It is more virtuous to slaughter the animal with one’s own hands. If one is unable to slaughter, it is advisable that one witnesses the sacrifice. It is not necessary to make the niyyah (intention) of Qurbani verbally, however it is necessary to say Bismillah Allahu Akbar when slaughtering.
- The Qurbani animal should be placed on it’s left side facing the Qiblah and **the following dua should be recited before slaughtering the animal:**

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ عَلَى مِلَّةِ إِبْرَاهِيمَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ اللَّهُمَّ مِنْكَ وَلَكَ بِاسْمِ اللَّهِ اللَّهُ أَكْبَرُ

“I have set my direction firmly and truly towards Him Who created the heavens and the earth. And never shall I give partners to Allah. Verily, my worship and my sacrifice, my living and my dying are for Allah Sustainer of the worlds. O Allah this sacrifice is from you and is for you.”

When slaughtering the animal recite:

بِاسْمِ اللَّهِ اللَّهُ أَكْبَرُ

“In the name of Allah. Allah is the Greatest.”

Du’aa to be read after Zabah (sacrifice):

اللَّهُمَّ تَقَبَّلْهُ مِنِّي كَمَا تَقَبَّلْتَ مِنْ حَبِيبِكَ مُحَمَّدٍ وَ خَلِيلِكَ إِبْرَاهِيمَ عَلَيْهِمَا الصَّلَاةُ وَالسَّلَام

“O Allah accept from me this sacrifice like you have accepted from your beloved Muhammad and your friend Ibrahim. Peace be upon them.”

“It is neither the blood, nor the flesh, that reaches Allah, but it is your piety that reaches Him.” (Qur’aan)

Maymunah Sauda' Rahmatullahi aliha

A Sufi by the name of 'Abdul Wahid bin Zaydan says: "I made the following Du'a: 'O Allah! Show me the person who is going to be my companion in Jannah.' I was given a reply that my companion will be Maymunah Sauda'. I asked: 'Where is she?' I was given a reply that she is in Kufah and belongs to a certain tribe. So I went there and inquired about her. The people replied that she is mad and that she tends to the sheep. I went into the jungle and saw her offering Salaah while the sheep and wolves were on one side. When she completed her Salaat, she turned to me and said: 'O 'Abdul Wahid! Go! The time to meet is in Jannah (and not now).' I was very surprised that she knew my name? She replied: 'Don't you know that when the souls have already met over there (referring to the 'Aalam-e-arwaah), they become attached to each other and recognize each other?' I asked her: 'I see all the sheep and wolves together in one place. How did this happen?' She replied: 'Go and mind your own business. I have put my relationship with Allah in order, and He made the relationship between the sheep and wolves in order (both of them are living in harmony without the wolves attacking the sheep).'"

Sheikh Al-Barraak from Saudi Arabia

A TRANSLATION OF THE FATWA OF SHEIKH AL-BARRAAK OF SAUDI ARABIA ON FOOTBALL/SOCCER

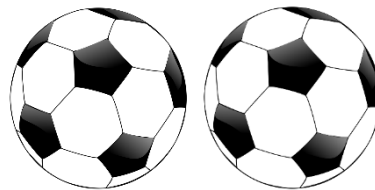
Football/Soccer

by Shaykh Abdur Rahman Bin Naasir Al-Barraaki

Bismillaahir-Rahmaanir-Raheem

Football/Soccer!

What is football/soccer?



It is the mother of vices in the expenditure and consumption of Haraam. It is associating and dissociating for ghairil-Laah (besides Allah). It is enjoyment and anxiety in baatil. It is an idol of the ones who are its fans. For it they love (people, teams etc.) and for it they hate. For it they befriend and for it they become opponents (of people, supporters, teams etc.).

Let them be wretched, like how the slaves of dinars and dirhams (gold and silver) are wretched! They (the slaves of gold and silver) are such that if they gain some of it (gold and silver) they become happy, and if they are deprived of it they become enraged. This is the condition of the fanatics of soccer. Therefore, noble people do not participate in it. This is due to it being lagh (futile) and baatil (nonsense).

“When they (the noble servants of Allah) pass by lagh (futility), they pass by it with dignity.” (Qur’aan Majeed)

It should be known imperatively that its promotion and the promotion of its rules are from among the schemes of the Yahood against the Muslimeen; to prevent them (the Muslimeen) from the remembrance of Allah Ta’ala and from Salaah; to corrupt their Akhlaaq (morals); to waste their time; to draw them away from beneficial worldly activities, and to weaken the energies of their youth, as is eminent from their (the Zionists’) protocols.

Thus, it is Waajib upon the Uqala (the wise and intelligent) of this Ummah, particularly the Sulaha (pious) of this Ummah to condemn and to be averse to these local and international matches. They should raise their children to abhor it.

“They (the Successful Mu’mineen) turn away from futility.” (Qur’aan Majeed)

There is no doubt that the enemies of Islam from the kuffaar countries are gleeful over Muslim countries being at pains in their inordinate organization of sports, in encouraging material and non-material support for sports, in expending colossal amount of wealth in constructing huge stadiums and in displaying great vanity in the hosting and preparation of the World Cup. It is the height of foolishness when wealth is spent in la’ib (futile amusement and nonsense).

It is understood from the Deen of Islam that the expenditure of wealth in avenues which are of no benefit in Deen and dunya is squandering and wastage which are prohibited in the Qur’aan Majeed. Allah Ta’ala says:

“Do not waste. Verily, Allah dislikes the wasters.”

“Do not be extravagant. Verily, those who waste are the brothers of the Shayateen (devils). And Shaitaan was ungrateful to his Rabb.”

Wealth is for the establishment of Deeni and worldly necessities. Therefore, Allah Ta’ala says: “Do not give the incompetent ones any wealth which Allah has made you guardians of.” This is with regards to the one who spends.

Misappropriating wealth is utilizing wealth in a baatil way.

And Allah knows best

Abdur-Rahmaan bin Naasir Al-Barraak



“INDEED, THE LIFE OF THIS WORLD IS BUT PLAY AND AMUSEMENT.” (Qur’an)

The Fitnah of Taking Pictures with a Camera and Cell Phone-By Sheikh Al-Barraak of Saudi Arabia



All praises to Allah Ta'ala, Who sent His Rasool with guidance and the Deen (religion) of Haq (truth) to make it triumph over all religions, although those who associate others with Allah dislike it. May Allah shower His Peace and Blessings upon him (the Rasool) and upon his family, companions and followers.

Among the things in which all and sundry have fallen prey to and have become crazy about, is taking pictures with the cell phone, which is in the hand or pocket of men and women, young and old.

Thus, it is possible for them to take pictures of everyone, every scene and situation, whether a public scene or private, beneficial or non-beneficial.

Sometimes a picture is taken of some people's personal and private things. Sometimes, it is not permissible to take pictures on account of the harm that ensues in the wake of taking the picture, leaving aside the ruling of picture taking (pictography).

There are a host of evils and wrongs which ensue in the wake of pictography with the cell phone. From among them are the following:

1. Opposing the Nusoos (clear-cut verdicts) of the Hadith which show the prohibition of picture-taking, and which sounds a severe warning (against it) and cursing the picture takers. The justification of the (erroneous) interpreters and the following of vain desires are the origin of every evil which has befallen the Ummah, from ancient to modern times. If the justifier is a Mujtahid in Ilm (knowledge), he is ma'zoor (excused), but the one who follows his vain desires is sinful and unexcused. The minimum (ruling) in regard to this pictography which many people have fallen prey to and which has been halaalized on the basis of some vagaries is that it is Mushtabah (doubtful). But, Rasulullah Sallallahu alaihi wasallam has stated:

“Whoever abstains from doubtful matters has verily exonerated himself in his Deen and his honour. And those involved in doubtful things will fall into Haraam.”

2. The taking of a picture of the one who is displeased (of his picture being taken). This is violating his Haq (right). The evil increases by spreading (circulating /posting) it (the picture taken of a person who was unhappy of it). Sometimes the picture of a female is taken. Taking and spreading (posting/broadcasting) her picture is not permissible even if she approves of it. Many a time it brings about Talaaq on her in the case of her being married. It causes disinclination to her (in the hearts of respectable

people) in the case of her being unmarried. Together with that is the evil of looking at her form/shape for those upon whom this is not lawful among strange men. Among it (the evils of pictography) is taking the pictures of people's private life without their consent. For example: their meetings, house, furniture, pictures of their children, etc.

3. Taking pictures of female gatherings, for example: weddings etc. and circulating these pictures. This enables the prying and Faasiqeen to view what is not lawful and to become aware of it.

4. The pictures of some evil scenes, for example: mixed gatherings and parties compounded by immorality and dancing by mixed crowds of men and women, and then to circulate them and exposing the people of Baatil under the pretext of condemning the wrong act. This enables the heart to become pleased by seeing those evil scenes and enjoying it. If it has to be condemned, and this it is necessary, then it is Waajib to safe keep those pictures as evidence against the accused when he rejects the words of the truthful witness. Or when he intends to deceive. As far as a public condemnation is concerned, it should be by word.

5. Futile pictures. That is, pictures in which there is no benefit in Deen and dunya. The sole motive is hawa (vain desire); love for picture taking and idleness. Also included are taking pictures of men at wedding functions, etc. Taking pictures of the bridegroom and those with him when they enter and exit. Among futile pictures are the pictures of bayaans in the Musaaqid and of Hifz classes and hallucinating that this serves as endorsement. The statement of an honest or trustable person is more reliable than a picture.

6. Keeping pictures for remembrance, as they (those involved in this) claim. The worst is the picture taking of husband and wife, and keeping their pictures for this purpose. Verily, keeping pictures prevents the Angels from entering the home. Thus, Nabi Sallallahu alaihi wasallam:

“The Malaa'ikah do not enter a house in which there is a dog or a picture.”

Excluded from this are pictures which cannot be effaced, such as the pictures on money.

We present to you, O Muslim, some Ahaadith regarding the Tahreem (prohibition) of taking pictures:

- It is reported from Hazrat Abu Hurairah (Radhiyallahu anhu) that Nabi (Sallallahu alaihi wasallam) said: “Allah Ta'ala said: ‘Who can be a greater oppressor than the one goes and creates like Me? Let them create an atom or a grain of wheat or a grain of barely.’” (Bukhaari and Muslim)
- In Saheehain (Bukhaari and Muslim) it is reported from Hadhrat Aisha (Radhiyallahu anha) that Nabi (Sallallahu alaihi wasallam) said, “The severest

punishment on the Day of Qiyaamah will be meted out to those who imitate the Creation of Allah Ta'ala (i.e. making and taking pictures etc.)”

- Hadhrat Ibn Abbas (Radhiyallahu anhu) reports: “I heard Rasulullah (Sallallahu alaihi wasallam) saying: ‘Every picture-maker (photographer etc.) will be in Jahannam. A body will be created for every picture he made (drew, snapped, captured, posted etc.) which will torment him in Jahannam.’” (Bukhaari and Muslim)

- Hadhrat Ibn Abbas (Radhiyallahu anhu) reports that Nabi (Sallallahu alaihi wasallam) said: “The one who draws (snaps, captures, posts, etc.) a picture in this world will be made to give life to it (the picture) on the Day of Qiyaamah, whereas he will not be able to blow life (in it).” (Bukhaari and Muslim)

Hence, it devolves upon the Muslim to fear Allah Ta'ala, take precaution for the safety of his/her Deen and that he/she warn the people who follow (their) vain desires not to be deceived (of what is right from wrong) on the basis of what the majority of people do. The abundance of baatil (wrong) does not mitigate it.

“Say, ‘Evil and good are not even, although the abundance of evil might impress you.’ So fear Allah, O intelligent ones, so that you may be successful.” (Qur’aan)

We ask Allah Ta'ala for Baseerat (foresight) in Deen and a good intention in the quest for the Haq (truth).

May Allah Ta'ala shower His Peace and Blessings upon Muhammad, his family and all of his companions.

Abdur-Rahmaan bin Naasir bin Barraak bin Ibrahim Al-Barraak



The Comedian's Saga *(continued from page 6)*

A simple answer to this baseless claim of theirs (the Ulama) is that since these Ulama knew of the comedian's Haraam show of entertainment, how could they still accept the invitation, keeping in mind the big big titles they have? Keeping in mind the experiences these Ulama have. Keeping in mind the big big posts these Ulama have. Why then did all these big big qualifications of these Ulama not prevent them from participating?

Leaving the Ulama aside, let's take a look at the other speakers. Some were Love Artists, Marriage Menders, Marriage Doctors, Love Masters, Marriage Makers, Life Coaches, Marriage Coaches and Love Gurus etc., so what happened to the big grand and fancy titles before their names? Could all that not immediately make them stop this fellow who uttered Kufr during his comedy show?

Why we saying this is because in the audio-clip which was sent around, we heard that after this comedian mocked at the Sacred Nikaah of Nabi Sallallahu alaihi wasallam and thereafter belittled Hazrat Abu Hurairah Radhiyallahu anhu, he carried on for a good few minutes. And in these minutes, whilst all Hayaa' being stripped off him, he was addressing a sister from the audience and speaking to her about private parts.

Imagine the shamelessness of this comedian?! To speak about his private part (or whoever's private parts he was referring to) in an audience of Muslims?! There could have been mothers with their daughters among the audience. There could have been husbands and wives. There could have been brothers and sisters sitting next to each other. This sister who he was addressing in a shameless way, could have had her father, brother, son/s or husband with her. Where is the Hayaa' of the Ummah gone to? How could the abovementioned big degreed speakers allow all this to happen?

Let's go further. When the people eventually came to their senses, and a person shouted out to this comedian, with such audacity the comedian asked that should he come over there to sort it out? And to make things worse than the above, when this comedian who by then had LOST his Imaan (became a Kaafir) came off the stage, there were still people who clapped for this Kaafir comedian. What a sad state of the Ummah!?

We have stated that this comedian has lost his Imaan on the basis of him joking about the Sacred Nikaah of Nabi Sallallahu alaihi wasallam. When a person mocks and jokes of anything of Nabi Sallallahu alaihi wasallam, he loses his Imaan. Hence, this Kaafir comedian will remain a Kaafir until he renews his Imaan in public. Public, which consists of an audience. In other words, a LIVE public renewal of Imaan venue will have to be organized. But this special venue should conform totally to Islam, with no Haraam action taking place during this special event.

Those Ulama who are trying to sweep the filth of their presence and the Kufr of the comedian under the carpet, should hang their heads in shame. They should not be

believed in their attempt of justification of their presence as well as the concealing of the Kufr of the clown.

Some of these Ulama have not yet openly proclaimed this comedian a Kaafir. Why? Is he their buddy? Are they working together?

We ask the Ummah to please remain alert at the cunning ways of such Ulama who after making a total mess and polluting their names, try to justify their evils and the wrongs of the comedian as well as the Haraam Marriage Conference. However, if the comedian makes a public apology as well as a public renewal of his Imaan (and Nikaah, if he is married), then we shall withdraw the title of “Kaafir” before his name.

Remember, an apology doesn't mean one shows remorse for a short duration of time, but has huge future plans of the same evil at the back of the mind. Apology, in the case of this comedian, is that he should together with renewing his Imaan, make an attempt of stopping this evil profession of comedian. When this will happen, and Insha Allah it will happen, then we shall change our views and educate the Ummah if necessary.

We now mention the names of prominent Ulama and Muftis of South Africa who have condemned the Haraam Marriage Conference which took place in July 2017 in Sandton:

1. **Mufti Ebrahim Salehjee**
2. **MI Ilyas Patel**
3. **ML Fazlur Rahman Azmi**
4. **Mufti AK Hoosen**
5. **Mufti Yacoob Valley**
6. **MI Nazir Ahmed Sanjalvi**
7. **Moulana Yunus Daya**
8. **Mufti Rada ul Haq**
9. **Mufti Muhammad Saeed Motara**
10. **Mufti Siraj Desai**
11. **MI Haroon Abasoomar**
12. **Mufti Muhammed Ali**
13. **MI Abdulhamid Is'haq**
14. **MI Shabier Saloojee**
15. **MI Suleiman Choksi**
16. **MI Ismail Akoo**
17. **MI Dawood Seedat**
18. **MI Ahmed E Mahomedy**
19. **MI Naeem Motala**

And many other Ulama-e-Haq!

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