

***Can Dîn be
Propagated in
Any and
Every Way?***

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Introduction

Allâh ﷻ has granted us the perfect dîn, via Nabî ﷺ. When Nabî ﷺ started giving da'wat, the disbelievers approached him ﷺ, and offered him ﷺ wealth, women, status, etc. if Nabî ﷺ so desired, he could have accepted these worldly objects, and then used them to spread his message. However just as the dîn of Allâh ﷻ is unique, so too is the manner of inviting towards it. Allâh ﷻ had given Nabî ﷺ a certain manner of propagating Islâm, which is still in vogue today. As long as the methods used by Nabî ﷺ, and our pious predecessors are used, the truth will continue spreading. Unfortunately today, a few sincere but short-sighted friends have felt the need to use the television to propagate Islâm. The following few points should be kept in mind:

1) Together with commanding us to propagate dîn, Islam has outlined some usûl and âdâb (principles and etiquette) of propagating Islam. If in the course of propagating Islam, these usûl, âdâb and the teaching of Islam are trampled upon, then this is not regarded as propagation of Islam, but rather it is the propagation of some other 'ism. And even if we assume that as a result of such incorrect propagation efforts, a group of people are influenced, they will definitely not be the group desired by Islam. We know for a fact that there are many other religions and 'ism's which make use of every and any means to propagate and promote their ideologies... For achieving their objective concerts, dancing and music is used, people are enticed with wealth and beauty, and even the teachings of their elders and their honour are sacrificed. But for the sake of propagation, Islam will never allow all this, since the object is not just to increase the number of Muslims in the population register...*(Excerpt from the article 'is ishti'aal angez falam ko rukwaa'e' in the kitaab 'islah-e-mu'aasharat' pg.137, 138)*

2.) Faqîhul ummat Hazrat Mufti Mahmood Hasan Gangohi (*nawwarallahu marqadahu*), Mufti A'zam Hind and mufti of Dârul Ulûm Deoband was asked about participating in gatherings where the sharee'at is being transgressed, with the intention and aim of gradually winning over and rectifying the participants of those gatherings. Hazrat Mufti Saheb

mentioned, "Listen attentively, there are two aspects involved, 1) Hifâzat-e-Dîn (protection of Dîn), 2) Ishâ'at-e-Dîn (propagation of Dîn)

Hifâzat-e-Dîn is *muqaddam* (first), ishâ'at-e-deen is *mu'akkhar* (secondary). To destroy the first one (hifâzat-e-dîn) for the sake of the second one (ishâ'at-e-dîn) is: 1) Not regarded as dîn, 2) And is not the demand of intelligence, (*Fatâwâ Mahmûdiyyâ 10/115*)

3) The crux of what Hazrat Mufti Shafee' Saheb (rahmatullahi alayh) has mentioned in Ma'ariful Quran, (and which appears in Tafseer Ibn Katheer also) under the following verse

بلى من اسلم وجهه لله وهو محسن فله اجره عند ربه

is that: For any 'amal to be accepted in the court of Allah, there are two conditions:

- 1) Niyat-e-Saheehah (the intention should be correct, it should be solely for the sake of Allah Ta'ala)
 - 2) Tareeqa-e-Saheehah (the method must be correct)
- If the intention is correct, but the method is incorrect, the 'amal is not accepted in the court of Allah.
 - If the method is correct, but the intention is incorrect, then too the 'amal will not be accepted in the court of Allah.

4.) The golden advises of Hazrat Mufti Taqi Uthmani saheb regarding the usage of harâm mediums and means for propagating and spreading dîn : Some years back, when the films 'Fajrul islam' and 'Muhammad Rasulullah' were produced, Hazrat Mufti Taqi Uthmâni Saheb strongly spoke out against it and wrote against it in detail in 'Al-Balaagh' (the monthly magazine of Darul Ulûm Karachi)

Given below is a free-hand translation of a few excerpts from those articles: "There is major propaganda in vogue regarding these films. They are saying that it has assisted greatly in propagating Islam and that thousands of non Muslims have accepted Islam, etc.

Firstly, this is mere propaganda.

Secondly, even if we do assume that a few people have been affected and they are now inclined towards Islam because of these films, who said that for the mere sake of propagating Islam and for the sake of influencing and

having an impact on people, any and every method may be used, no matter how much it contradicts and is in conflict with the shariat...

Those persons who are so 'concerned' about propagating Islam should understand well that Islam has laid down and stipulated certain special 'usûl' and principles for propagating Islam.

If, for the sake of propagating Islam, these usûl and principles are forsaken or trampled upon, then in no way is this regarded as doing good to Islam, in fact this is classified as enmity and hatred for Islam..

Islam is not like Christianity or communism, which makes use of any and every means, permissible and impermissible, in order to promote their ideologies. For the sake of increasing their numbers and winning as many people as possible to their way of thinking, they do not take into consideration the respect of their elders, in fact, they are prepared to taint the chastity of their womenfolk for the sake of increasing their numbers!

Here are a few pertinent questions:

If in a certain country or a certain era, the only way of bringing people closer to Islam is by way of music, then the question is: for the sake of propagating Islam, will we allow the Quran Sharîf to be recited to the beat of drums and musical instruments?

If in a certain area people are ready to accept Islam only if they are shown a drawing or picture of Sayyiduna Rasulullah ﷺ, then will the Muslims (na'oodhu billah) make up a picture of Sayyiduna Rasulullah ﷺ?

If some people will, by viewing Muslimah dancers and singers performing, be influenced to accept Islam, then, for the sake of propagating Islam, will we send groups of Muslimah dancers to perform for them?

What kind of lopsided thinking is this?

Whatever evil becomes widespread in the world, not only do these people try to make it halâl and permissible, but they feel that without it, the propagation and progress of Islam is impossible!...

From the Seerat-E-Mubaarakah of Sayyiduna Rasulallah ﷺ we are taught that the propagation of haqq may only and only be done using mediums and methods which are haqq.

If for the sake of propagating Islam, Islam would allow some sort of bâtil (falsehood) to be added, the Sahâbah ؓ would not have undergone all those sacrifices for Islam.

The greatest tarbiyat given to the Muslims in the time of Sayyiduna Rasulallah ﷺ was that instead of giving in to the wrongs and evils prevalent in society continue until your last breath with sacrifice and efforts to correct that wrong and bring it on the correct course...

If those Muslims had not done that, but rather surrendered to the wrongs and evils prevalent, today nothing of dīn would be left in its original form...
(Excerpt taken from the article 'Ahde risalat ki falam bandi' in the kitâb 'Islâh-e-mu'âsharat' pg.132, 133)

5) Hazrat Moulana Yusuf Ludhyânwi Shaheed (rahmatullahi alayh) was asked about dīni lectures and programmes on TV and videos.

Hazrat (rahmatullahi alayh) (who became shahîd while on his way to Madrasah) replied, "According to our Shariat, picture-making of an animate object is harâm. Sayyiduna Rasulullâh ﷺ cursed it, and on TV and on videos there are pictures of animate objects.

That thing which was declared harâm and cursed by Nabî-e-Kareem ﷺ, there's no question about it being permissible! Some people think that it can be used for good objectives.

This type of thinking is totally absurd!

How totally absurd it will be If someone says we want to use ummul khabaa-ith (intoxicants) for some noble objectives?

In this era, television and videos holds the same status as 'ummul khabaa-ith' and it's the root cause of hundreds of khabaa-ith (evils).

Hazrat Moulana Yusuf (rahmatullahi alayh) also wrote, "Although the photos captured by video or television equipment are not visible (like a normal printed picture), but they are stored, and displayed on a television set.

These pictures cannot be excluded from the ruling of tasweer (pictures). The most that can be said is that instead of the olden method of picture-making, technological advancement has brought about a new means of picture-making. When Shariat has declared picture-making as harâm, then no matter which methods or means are invented, tasweer will remain harâm. The humble opinion of this servant is that in hand-drawn pictures those evil are not found which are found in video and TV... because of television and videos every home has been transformed into a cinema...

Does this make sense that on the one hand Shariat declares hand-drawn pictures as harâm, and the picture maker as mal'oon (accursed) and warns him of "ashad-dun naasi azaaban yowmal qiyaamah"(most severest punishment on the Day of Judgement), but on the other hand declares halâl this 'storm of immorality and indecency' known as TV?

As for the claim made by some that there is some benefit therein, so I ask: "Are there no benefits in intoxicants, pork, interest and gambling? But the Quran Shareef has put a cross on all these benefits by announcing "wa ithmuhumaa akbaru min naf'ihimaa".

Some say that through TV and videos we will propagare and spread Islam. In our country there are Dîni programmes on TV, but, with due respect, may I ask:

How many non-Muslims have accepted Islam by viewing these Dîni programmes?

How many bê-namaazi's began performing Salâh because of these programmes?

How many sinners have made Towbah because of these programmes?

This is nothing but deception.

This instrument of immorality and sin, which is 'najisul ayn' from head to toe, which is mal'oon, the one who makes it is mal'oon in Dunya and Akhirat, how will it assist in spreading Dîn?....

As for those who say that so-and-so says this and so-and-so does that, this is not a daleel of jawaaz (permissibility) for us.

Wallahu a'lam

(Moulana) Muhammad Yusuf

20 Zhul Qa'dah 1406

6) If today Ulama appear on T.V. due to necessity, then very soon the knowledge of prohibition which the general masses have for T.V, despite viewing it, will also disappear. This will lead to a change in their beliefs regarding harâm as halâl.

7.) In the Arab countries, television started off with the object to convey dîn. Today, we can see the condition of the masses there. The ulamâ too bemoan the fact that they gave permission before.

8) Majority of our senior ulamâ hold the view that the T.V. is prohibited due to a variety of reasons, one being picture-making. Even those who view the digital pictures to be permissible do not permit appearing on TV for Islamic programmes, due to the other many evils on T.V.

9) Many of our akâbir were requested to permit viewing of hajj programs, As this would create enthusiasm for Hajj, etc. despite seeing the hâlât (conditions), they never wavered in their view.

10) Moulana Yusuf Ludhyianwi (rahmatullahi alayh) wrote, "If we do not adopt this stance which has been explained, then today, for the sake of the people, we will be using films to propagate dîn, tomorrow women without pardah/hijaab will be used for spreading dîn, and we will try to bring people onto dîn through gatherings of music and dancing...and in this way, in the name of propagating dîn, we will be trampling upon and destroying the laws of Shariat, one by one."

Hereunder is a summary of two transcribed bayâns delivered by Hadrat Maulânâ Abdul Hamid Saheb (daamat barakâtuhum) regarding Dîn, and the means of propagating Dîn. This is followed by an article published by Madrasah Talimuddin, Isipingo Beach by Khâlîd Baigh, regarding the usage of television for propagation purposes

Transcript of a Bayan delivered by Hadrat Maulânâ Abdul Hamid Sâhib (dâmat barakâtuhû)

15 Sha'ban 1433, Jamia Masjid Azaadville

“I would like to discuss a few points. What is dîn and from whom does Allâh ﷻ take dîn’s work? What is the position of serving dîn through impermissible channels? So, firstly, what is dîn? A person studying in a madrassah, maktab, darul-ulum will he is doing dîn’s work. A person doing jamâ’at work will say he is doing dîn’s work. On the other extreme, a person working at a radio station will say that he is doing dîn’s work. A person going on T.V. for teaching dîn will say that he is doing dîn’s work. Which is really dîn’s work? What is dîn first of all? To understand this, we will firstly mention some points. We normally say ilmud-dîn. This structure is known as idhâfi. You know that in mudhâf and mudhâf ilayh there is mughâyarat (difference). They are not the same. In English, we say ‘the wheel of the car’ or the ‘car’s wheel’, which is an example of mudhâf and mudhâf ilayh, also referred to as the genitive case. The wheel is not the car, but without the wheel the car will not be complete. A car cannot move if it does not have all four wheels. Just like that, ilm is not dîn. Ilm is a very important part of dîn. Without ilm, there will be no dîn. There will only be customs, falsehood, made-up actions. There will be no dîn. But the knowledge of dîn is separate from dîn. In mudhâf and mudhâf ilayh, the immediate requirement is the mudhâf. For example, if there is no ilm, there is no dîn. This is firstly required. However the final object is dîn. Dîn is mauqûf and ilm is mauqûf alayh. Without ilm, dîn cannot be attained, but the object is dîn. One major error is that when a person qualifies from a madrassah, for example, he feels that he has acquired dîn. He now has to teach and impart this dîn to others. However we have not acquired dîn as yet, but only the ilm of dîn. We still have to make an effort to acquire dîn. Take another example. Rasulullâh ﷺ has stated, “A woman is married for one of four reasons; her wealth, her status, her beauty or her dîn. Choose one who possesses dîn.” Here the word dîn is mentioned. Normally an âlim looks for an âlimah when he wants to get

married, and an âlimah looks for an âlim. However the hadith did not mention âlim or âlimah, but one who possesses dîn. Another example given by Moulana Ashraf Ali Thanwi (rahmatullahi alayh) is that of a person who before every salâh performs wudhu and gives adhân, but he does not perform the salâh. We will say that something is wrong with him. Similarly, the knowledge of dîn is like performing wudhu and giving adhân. Practising on that knowledge is like performing salâh. So, if we are only acquiring knowledge, but not practising on that knowledge, then it is as though we are making wudhu, but not performing salâh. In the same way, the main object is salâh. Wudhu is mauquf alayh. Without wudhu, salâh will not take place, but that is not the object. The object is salâh. Today, there is a sickness of acquiring more and more knowledge, but there is no practise. This is like one who is making wudhu so many times, but he is not performing salâh.

If we are teaching in a madrassah, a hifz class, or we have even established a dârul-ulum, and our objective is to impart knowledge, but we do not have a firm intention that this knowledge must be practically found in our students, then we are making khidmat of the knowledge of din and not dîn. Din is separate and the mauquf alayh are separate. These are means to teach dîn, but will not be khidmat of dîn, but khidmat of the means of dîn, of the mauquf alayh. This is like we build a masjid, and we only build a wudhu-khana, but no facilities for salâh. Even if an ustâdh is teaching Bukhâri Sharîf, Muslim Sharif, or in a hifz class, his only object must not be to finish the kitâb, but that amal (practise) must come into the life of the student - which is a compulsory duty of the ustâdh. Whether the student practises or not is a different matter, but the ustâdh must have this intention and concern. Once, Hadrat Mawlânâ Masihullâh Saheb (rahmatullahi alayh) visited us in Germiston, where I was teaching in a hifz class in the back of the masjid upstairs. After testing the boys, Hadrat came downstairs. As we were walking out, I - standing on Hadrat's left-side - requested, "Hadrat, make duâ that these boys become hafiz." Hadrat placed his left arm on my right shoulder, turned me around to face him, stopped walking, and after drawing my full attention said with very measured words, "Molvi Saheb, it is not compulsory to become hafiz, it is compulsory to be *nek* (pious)." Thus, dîn must be in a person's life. If a person then becomes a hafiz, then this is nur alâ nur (light upon light). If he, thereafter becomes

an âlim, then this is even better. The important thing is the practise. In fact all the virtues relating to a hafiz, that he will take so many people into Jannah – 10 in one narration, and seven generations according to another – and that his parents will be honoured with crowns, etc. is for that hafiz who practises. The virtues are for that âlim who practises. If a hafiz does not keep a beard, keeps his trouser below his ankles, wears Western clothing, does not perform salâh, then never mind virtue, there is actually warnings of punishment for such a hafiz. Nabî ﷺ said, “The Qurân is a proof for you or against you.” Here, the Qurân will be used as a proof against you, and not for you. Anyhow, if we taught the knowledge of dîn, but made no effort to bring it into their lives, then we have made khidmat on a mauquf alayh of dîn and not dîn itself. Din is when ma’lûmât (knowledge) becomes ma’mûlât (practise). This is dîn’s work.

The second thing is that from whom does Allâh ﷻ take dîn’s work? A striking example given by Qari Tayyib Saheb (rahmatullahi alayh) is of a person who is a driver by profession. He goes for an interview to get work. The interview hardly starts when he asks his future boss, “Show me your safe. I want to see where it is. I want to see what is inside.” The boss will immediately say that this is a very dangerous man. Hardly the interview started and he wants to see my safe. Then he asks to see the man’s wife and daughters. The boss will now think that he is an extremely dangerous person. Will such a person ever get a job? All will stay very far from him. But now, the same person goes through the interview, works for a considerable amount of time, and builds up the trust of the boss. One day the boss goes somewhere far-away, and he has a ready payment in the safe which he cannot pay. He will now phone the driver, tell him where the safe keys are and ask him to fetch the money or deposit from there and pay off the other person. This will be after he has attained trust of the person. The same boss might even tell him to take his wife to the supermarket for shopping. (I am not explaining a mas’alah here; I am merely giving an example.) Now he will even tell him to pick up and drop his daughters at school. This will only happen when the worker has got a contact with the boss, and the boss trusts him. Thus when people have dîn in their lives, they have a connection with Allâh ﷻ, Allâh ﷻ loves them, they love Him ﷻ, then from such people the work of dîn is taken, the correct work of dîn. It must not happen that a person thinks that he is doing dîn’s work, but is not in reality. Hadrat Maulâna Ilyâs

(rahmatullahi alayh) said, “I fear that time when there will be a lot of movement, lot of jamâ’ats will be moving, but the people will not be in the work of tabligh at all.” Outwardly they will be giving 4 months every year, 40 days every year, but they will not be in the work. What does this mean? Once Maulâna Yusuf Sahib (rahmatullahi alayh) asked a person who had spent 40 days, “Did you learn the six points?” When he replied in the affirmative, Moulana said, “Make a lot of shukr. I have been here my whole life and I don’t even know the first point as yet. In 40 days, you learnt all six.” This means that rattling off these points are not sufficient. These qualities have to be found within a person. This is what is required. Hadrat Mufti Mahmood Saheb (rahmatullahi alayh) was once here in Azaadville. After having meals at my home, he sat in a corner. It was myself, Qari Ismâeel Saheb (rahmatullahi alayh), and Mufti Saeed Saheb (dâmat barakâtuhû) who were present there. Mufti Saheb started by saying, “Till today, I have not made one ghusht, I never went for three days, 40 days, 4 months, 1 year. One person had this thought in his mind that Mufti Saheb is not in the work of tabligh. In a dream he saw Maulâna Inaamul Hasan Sahib (rahmatullahi alayh) who said that Mufti Sahib is one hundred percent our man. Mufti Sahib explained that this was in reference to the six qualities: imân, salâh, dhikr, knowledge, ikrâm, sincerity and effort for dîn. In Jamât work, if we are going out, regarded as very responsible, but these qualities are not coming into us, then we are not doing dîn’s work. We are doing an effort of dîn. Dîn means that these qualities must come into us.

Such work is taken from which people? Moulânâ Abul Hasan Alî Nadwi (rahmatullahi alayh) has written that dîn’s work has only been taken from those people who were connected with those people, who had dîn in their lives and were connected to Allâh ﷻ. So, if we want dîn, then after acquiring the knowledge of dîn, ensure that dîn comes into our lives. Din will come into our lives when we connect ourselves with those who have this dîn in their lives, who have Allâh ﷻ in their hearts, those who have connection with Allâh ﷻ. If you want to employ some-one, you generally look for two things 1.) qâbiliyat – He has the ability to do the work. If you want some-one to teach in your madrassah, he must have the ability to teach. 2.) qabuliyat – it must be some-one liked by you, some-one whom your nature and temperament inclines towards. You take work from such a person. When you want to get married, then you see that the woman has qâbiliyat – she

is suitable for you, and qabuliyat – you have a liking for her. At times, a girl maybe very suitable to you, but she is not likeable to you. It may be because she is fat, short, or she is dark in complexion, even though she has so many other qualities. However, she doesn't appeal to you. You will not want to marry such a girl. So qâbiliyat and qabuliyat are both necessary. Those who are fit to do the work of dîn and those whom Allâh ﷻ has an affinity with, a liking with – He takes dîn's work from them.

Thus, first understand what dîn is, then make ourselves qâbil by building our isti'dâd (abilities), and then make ourselves qabul by Allâh ﷻ. To become qâbil, we need ilme-nabuwwat, and to become qabûl, we need nûre-nabuwwat. When we have these two things, Allâh ﷻ will take the work of dîn from such people.

The third point is whether we can use un-Islamic methods to promote, and teach dîn, or to even defend dîn. People say that we have to go on the radio station. First of all, I was approached to start Radio Islam. This offer was given to me. However, it was not according to my line of thinking. Then it was offered to others. They say, "If you do not go on, then others like Salafis, etc. will go on. If you do not go on T.V., then the Salafis will take this slot. The Qadiyânîs will propagate their false beliefs." In other countries, the Qadiyânîs are using the television to promote their ideology on a very huge scale. "So, we must defend Islâm on T.V." Remember that if we use those channels which they are using – yesterday they used radio, so we used radio, today they are using T.V. so we must go on T.V., next they will make films, so then we will also have to make films. Then they use their woman, like in politics where women are used extensively. So now, to protect our dîn, we will (nauzubillah) have to use our women also? So, this is impossible. We cannot go on this route.

Another important principle to remember is that bâtil (falsehood) cannot be used for haqq (truth). The fuel of bâtil, e.g. Shiasm, Salafism, etc. is also bâtil. It will spread and flourish on bâtil. Hadrat Maulânâ Ilyâs Sahib (rahmatullahi alayh) said that the method of promoting dîn must be his method i.e. the method of da'wat and tabligh, and the ta'lim must be that of Moulâna Ashraf Ali Thanwi. The delivery van, the vehicle must be that of tabligh, and the goods must be the ta'lim of Moulânâ Ashraf Alî Thânwî (rahmatullahi

alayh). The system of jamât- the ghusht, 3 days, 40 days, is extremely effective to promote anything. Today, many Salafis are using this delivery van of jamât to promote their Salafism. Here, when we had the international ijtimâ, some Salafis came and told the Palestinian students some funny things, and sent them away. They even brought their literature, and tried to distribute it. So, anyway, the way of jamât is a wonderful method to get everywhere. Now, it depends what you place on there. Maulânâ Ilyâs (rahmatullahi alayh) said that he wanted the ta'lim of Maulânâ Thânwî (rahmatullahi alayh) to be promoted on this system. Anyhow, bâtil normally flourishes on bâtil. Our system of haqq will never flourish on the systems of bâtil. The fuel of bâtil is bâtil. For example, a motor car uses petrol, a truck uses diesel, and an aeroplane uses jet fuel. Now, you cannot use jet fuel in a motor car. The petrol of a motor car and diesel cannot be used in an aeroplane. So, bâtil will flourish on bâtil, and haqq will only flourish on the delivery van of haqq. So, what is haqq? This is very simple, which comes firstly by means of our makâtib. We have to make effort to establish makâtibs everywhere. Wherever in the world there is a Muslim child, there must be a maktab. We are still very far in achieving this. After that, is the effort of the dârul ulûms, where such people will be produced who will teach in those makâtib. Still, there is a great lack of teachers for the makâtib, which shows that there is a lack of dârul ulûms. In the dârul ulûms, not only knowledge of dîn must be imparted, but dîn must come into these students and then they must be prepared to go out and serve dîn, throughout the world. The other very important aspect for these students is imâmat, as well as all related affairs of imâmat. It should not only be the five times salâh. The imam should give ta'lim to his community. Together, with this, he must make effort in his community, besides the jamâ'at effort, as an imam, whom Allâh ﷻ has granted great honour in any community, to bring the community into the masjid. Some of our students Mashâ-Allah are doing such great work in their communities. They have earned great success because they are doing this work. One of our students, Moulana Faseehuddin comes to mind at this moment from France. He is a Black person from Comoros Islands, but the white Arabs have so much of respect for him. He is in Vendome, about 200 km from Paris. All his musallees are White people. They are Algerians, Moroccans, Tunisian and French people. I saw with my own eyes, that even if he is half an hour late, the people wait. They do not even become agitated. They said, "Salâh will commence when

Imâm Saheb comes.” He commands so much respect. Another great achievement of his is that he has combined all the people behind him, whereas generally in these countries, there is a different masjid for every community. He has so much fervour for dîn. Some people travel up to 80 km to come learn by him. He is teaching these French people the Alim course. These people who have accepted Islam have established a maktab here. You feel so much at home when you are there. You hear the sounds of Qurân and duas, etc. children are running around. Some are naughty also. Allâhu Akbar! I could not believe it. I was in jamât in France in 1978, when I spent 40 days. That old picture of France was in my mind. I was so shocked by the changes I saw. When the French people started the maktab, the old Arab Muslims said that this maktab will never last, because you are new Muslims. However, mashâ-Allâh, it is flourishing. So, if one, one student works like that? That was the system of the mashâikh. They would prepare one, one student to do these basic works, and a whole change would come in the society and ummah. Then, one should work in the community like seeing to janâzahs, visiting the sick, etc. My friend, Moulana Yaqub Minty of Klerksdorp says that in their town, they take charge of everything, including weddings, etc. thus till today, there has not been a wedding there with music, photos, women sitting on the stage, etc. since they take full charge. They help the community and the community has full trust in them. So, if the ulamâ do their basic work, we do not have to think about T.V. stations, we do not have to think about radio stations, we do not have to think about attaining university degrees. Our conviction should be that the system which Nabî ﷺ gave us is the perfect system – of acquiring and imparting knowledge in the manner of our aslâf, and which has been continuing for the past fourteen hundred years, and by which dîn has been successfully protected. It is this same system which is found in India, Pakistan, Bangladesh, Somalia, etc. which the people learnt from their akâbir, and then wherever they went in the world, they took this same system with them- of their masâjid and makâtib. For this reason, wherever you go in the world, you will find there is Muslims. Dîn was imparted in a simple way. An ustâdh sitting in Dabhel or Tardgeswar, who may have never left his hometown, taught in a simple way. There were no big offices, computers and screens. He taught his students. They went to Fiji Islands and are teaching there. They went to South America and Europe and are teaching there. Maintain that system. Stick firm to this system which has proven to

be successful for the past fourteen hundred years. You will become accepted in the sight of Allâhﷻ, and you will see that success will kiss your feet wherever you go.

Hadrat Ali ؑ, the cousin and son-in-law of Nabî ﷺ, had great fervour for Islam. Once as a small boy, he asked Nabî ﷺ permission to give his father, Abû Tâlib, da'wat towards Islam. Just look at the wisdom and far-reaching effects of sunnah, as well as its depth and insight! Nabî ﷺ told him not to give da'wat as he was a small boy. As a small boy, his da'wat will be regarded as childish. If a small child says something serious, he is not taken as serious. A person thinks that he is playing fools, as children normally do. Nabî ﷺ said that a responsible person, an elderly person will give the da'wat as he was still a small boy. From here we understand that the source of da'wat must be correct also. In jamât work, this principle is stressed greatly. If you want to send some-one to an elderly or influential person in the community, do not send anyone. Send a person of his level and status. He will pay attention to that person's dâwat. If an ordinary person is sent, he might not even want to listen to him. The dâwat of dîn also has to be given through the correct sources. Today, we want to give the message of Islâm through radio stations, through television. These things are primarily made for entertainment and drama. About 50 to 60 years ago, a tablighi jamât went to Japan. At that time, very few Muslims were spread in the world. Nowadays, many places you go, you think that you are in a Muslim country. In London, Blackburn, Germany, Paris, wherever you go, you will find places where you will think that you are in a Muslim country. The Christians in the past used to have churches built with big gardens around them, on all four corners of the town, to show that the land belongs to them. Today, Alhamdulillah, Masjids are found most ideally placed around the world. How beautiful is the Muslim architecture! This is Allâhﷻ's way of saying in advance that this is Muslim land. Islam is spreading like wildfire around the whole world. In France, we performed salâh in so many places where over half the musallees were local French people. The remaining are Arab Muslims. Majority of them, there is no sign of Islam from head to toe. There is no topî, beard or any sign of Islâm. In the new Muslims, so many are dressed as proper Muslims from head to toe. There was a referendum in France with regards to the banning of the niqâb. The result showed that the hijâb was not banned for born Muslims, but it was banned, because of the

French-born reverts to Islam. These are no ordinary people only accepting Islâm. Women, who are barristers, attorneys, C.A's and other professionals are accepting Islam in large numbers, and not only in name. They are dressing in Islamic attire. They live according to Islamic law. The French government has become extremely worried about this, and for this reason, they banned it. So, Islam is spreading like wildfire in the world. How does Islam spread? As I was saying, Islam will not spread through T.V. and radio. These things are primarily made for entertainment and drama.

Anyhow, the jamât went to Japan. Local brothers told them, "You have come for 40 days." At that time, the Muslim population around the world was small. To meet any Muslim was difficult. If you went to any foreign country, you had to take a telephone directory, and look for Muslim names. Then you had to phone them. It was difficult to get an appointment with them as they were working two or three shifts. The people said, "In 40 days, if you meet 5 Muslims, you will be lucky. You will have to travel huge distances just to meet one brother. We will arrange for you to appear on T.V. In 40 minutes, you can give your message to the whole nation." The jamâ't said that they would write to Nizamuddîn and see what reply they receive. From Nizâmuddîn, the answer was in the negative. They explained most beautifully that T.V. is for drama and entertainment. For example, the incident of Hadrat Umar , who was Amirul Mu'minîn, the state president. He carried a sack of flour on his back and served a poor Bedouin woman in the middle of the desert. When his servant Aslam asked to carry the sack, he refused saying to him, "Will you carry my burden on the Day of Qiyâmah?" If this story is shown on T.V. people will deny it, saying it is impossible, it is only drama, it is fiction. They will never understand Islam in this manner. Islam will only spread by the methods of truth. Falsehood spreads by the methods of falsehood. The fuel for bâtil is separate. They will spread by incorrect means. What is the fuel of truth? The first thing is that you must have dîn in your life. How will dîn come into one's life? Judge Akbar Ilâhabadi said a beautiful poem regarding this, the meaning of which is, "Dîn does not come by books, by lectures and by force. Dîn is created by the gaze of buzurgs." Dîn comes from a personal touch, from suhbat. If a person wants to become an engineer, but takes his application forms to the medical college, they will say, "First go to Sterkfontein mad hospital, and check yourself up." Here at the medical college, we do not produce engineers. So, for knowledge, go to maktabas and dârul-ulums. To attain desire for dîn, go in

jamâ'at. For dîn, go to those people who have dîn, who we refer to as buzurgs, ahlullah, mashâikh. Stay with them, and then dîn will come into your life. In one place we went, the food was delayed. When the food arrived, the host, who was an âlim, placed the dastarkhân and said 'Bismillah' meaning that we should sit down and start. However, when the food came, he himself did not read bismillah. One friend of ours, in Dubai, Qari Yaqub Saheb of Masjide-Hurair makes so much khidmat of ulemâ. No less than 10 ulema are at his dastarkhân at every meal. On a Jumuah, there are 50 to 60 âlims. He cooks himself for them. He is also very straight forward. He says, "When all these people start eating, I notice that practically no-one reads bismillah. While eating, no-one makes shukr. So I tell them, "If you don't like my food, then at least read 'lâhawla walâ quwwata illâh billâh', but make sure you read something." We are so negligent. A buzurg says, "When a pious farmer plants his seeds, he reads bismillâh. When he waters, he reads bismillâh. When he sows, he reads bismillâh. When he crushes and grinds it, he reads bismillâh. However, when you eat, you do not read bismillah." Think of it, how many of us know, but do not practise.

This morning, we did in the tafsîr, the value of salâm. Salaam is 'tahiyyatam min indillâh' a salaam manufactured by Allâh ﷻ, not Chinese manufactured, which will break half way. It is not American or German manufactured, but it is Allâh-manufactured. It was manufactured in Jannah, where Allâh ﷻ gave it to Adâm ﷺ. Salaam is "mubârakatan" –full of blessings. Wallâh, I openly declare, whatever problems you have, solve it by salaam. If you have financial problems, domestic problems, make salaam loudly when you enter and leave your home, Allâh ﷻ will remove your problems. One person, Abu Bakr Essack of Cape Town, his house sticks in my mind. When he enters and leaves his house, he makes salaam loudly. You can clearly notice it, because in other homes, it is not there. Think, do we make salaam when we enter our homes. One Bangladeshi âlim once at the Darul Ulûm gave three meanings of salaam. The first is peace be upon you. Is this anything small? When you are making duâ of peace for your family and they are doing the same, then what problem can there be? The second meaning is, "May As-Salaam (Allâh ﷻ) be with you!" As-Salaam is one of the names of Allâh ﷻ. When leaving the home, it is as though you are saying, "I was here the whole night. I was your support. You felt at ease. Now I am leaving for work.

However I am leaving Allâh ﷻ by you.” What a source of relief? In turn, they make duâ for you. You are going on the road. There are so many accidents, so much crime, etc. a person goes to work, but lands up in hospital, in the mortuary. So they also make duâ that may Allâh ﷻ be with you. However first teach the family members and then start practising. One person’s family went to a ladies bayân. She heard the virtues of salaam when the head of the family leaves. So the next morning, the wife and children from the upstairs balcony shouted “As Salaamu alaikum”. He got extremely worried-maybe I am going to die today. How come all of them are making salaam today? So, first teach them before practising. According to a hadith, when the husband enters the house cheerfully and makes salaam, and the wife replies cheerfully, then Allah ﷻ looks at both of them with mercy. When Allâhﷻ’s mercy is in the house, how can one have problems with crime, one’s children, etc? These basic things are not in our life. The third meaning of salaam is that one Muslim is giving his fellow Muslim brother guarantee that he will not rob him, do him down, have a bad eye towards his wife, sister or daughter. In turn, he also gives guarantee that he will not interfere and cause harm to you. This salaam is also ‘tayyibah’ (pure). What have we traded it for? If you have a car 2005 model, you don’t trade it for a 1995 model. You look for a later and better model. This salaam which was manufactured in Jannah by Allâh ﷻ to Adamﷺ, and then upgraded with the words ‘wa rahmatullahi wabarakâtuhu’ by Nabi ﷺ, we have traded it in for ‘hello’. What is ‘hello’? Go to hell, and the lowest part of hell. The other person curses you likewise. What have we traded our salaam for?

So, anyhow, the fuel of dîn is that firstly, we must have dîn within ourselves. In jamâ’at, we commonly hear that by words, words will spread; by taking out, taking out will spread; but if we have dîn, then dîn will spread. The same is with those teaching. If we have dîn within us, then this will come into our students.

The second thing is sincerity. Our object should not be to earn a wage, a living; or for name and fame. Even when we are teaching tafsîr, and the object is to impress the students that we are mentioning such fine points, then the students will also try to impress others. Dîn will then not come into their lives. If our object is that dîn must come into their lives, then whether

we are successful or not, since guidance lies in Allâh's hands, then there is strong hope that inshâ-allâh, dîn will come into their lives.

Dîn will come via the correct sources of dîn, which are qurbâni (sacrifice). When a person has desires, but he sacrifices them, then dîn will come into his life. If the source is entertainment, then dîn will not spread. If you own a dog for security purposes, and you feed it in a certain dish with a certain spoon, then when a respectable guest of yours arrives, will you ever feed him in that plate, with that spoon which your dog licks? On that T.V. where pictures of naked women appear, as well as all other harâm, can you ever present Qurân Sharif there? Can you ever present dîn there? You are playing around with dîn. This is no service to dîn, but a mockery of dîn. Allâh ﷻ censures those who take their dîn as *lahw* and *laib* (past-time and entertainment). When Radio Islam started, a question was posed, "What did you benefit from Radio Islam?" a young boy phoned and said, "I used to read five paras a day in Ramadhân. Now I am so addicted to the programs that I do not even read a quarter para." Nowadays, on the Radio Station, in Ramadhân, it is common to have competitions. You can win a car, you can win Umrah trips. For that, you have to listen the whole day for the answers. When are you going to have time for tilâwat? When will you make dhikr? Now, you are only listening and acquiring information. When are you going to practise?

So, is dîn coming into our lives or leaving our lives? What is the condition of our children's dressing? I usually say that if a child is born, and the mother places a burqah for the baby girl; or a kurtah for a baby boy; then even the old, pious family members pass remarks, "From now, you are making the child like an old person." However, if a Christian or Jewish outfit is worn, then there is no problem. This is quiet acceptable. If Islamic dress is worn, then there is a big problem. Even if a person knows little, but he practises; he has dîn. Amongst our old people, there were not so many ulemâ around. However, they had dîn in their lives. They were honest. They assisted one another. They cared for one another. They would give big loans to one another. They would put up people in business. Today, none are prepared to help. "Go to the bank," they will remark. Today, we know much more about dîn, but there is no practise in our lives. So, dîn will come alive when the correct efforts are utilized.

I met Shaikh Awwamah in Madinah Munawwarah. He said to me, "Your Ulemâ have done a great service. Wherever they went, they taught the people. Our Arab ulemâ do not go to other places to teach. If they do, they go for money. They make imâmat and want big wages." In South America, masha-allâh, Moulânâ Yusuf Bhikoo and his friends are doing fantastic work. The Arabs there say that they want South African ulema, and not Arabs, who come there seeking big wages, for only imâmat. The South Africans are busy the whole day, teaching from Fajr, then ghusht, bayaans, teaching boys and girls in the madrassah, and then imâmat is done free of charge. They only take a wage to cover their expenses." Then a modern organization of South America, representing the Muslims there, also said that they want South African ulemâ. This is what is required – such work of dîn where dîn is coming alive. Anyhow, I thought over what Sheikh Awwâmah said. I realized that it was not only the ulemâ, but the old pious people who kept dîn alive. A few families living together, built a jamât khana, and called a molvi sahib from India to teach the children. The community took the initiative. They called the ulemâ over. Dîn will come alive by those same methods used by our elders. Look at Moulana Hathurani, Mufti Sanjalvi, Moulana Abdul Qadir, Moulana Zubeir Ali – how they taught, and by their personal touch, dîn came alive in our community.

If we are going to use the radio stations, and the T.V. stations, then never mind the future, even now, dîn will only be entertainment as it is in the Middle East. There is no reality of dîn there. When Arabs come to our madrassah, and see the system used here on the floor, tears come out of their eyes. What is their dîn? You go to university and get a Bachelors degree for dîn. You become a Sheikh and then Duktûr. Today, we are even shy to take the name Maulana so-and-so in the other countries. Why are we using these names? Why do we need university certificates? Our system is one of simplicity. Dârul-Ulûm started under a tree with one student and one ustâdh. The effect of this is that Shaik Subayyil, one of the old imams of the Haram said, "Half the world's dînî services are done by the ulemâ of Deoband." That was in India. In our country, how much effort the ulemâ made? In that time, there was only two kitâbs taught- Qurân Sharif and Behishti Zewar. These children became such good Muslims-such good mothers, such good fathers. Today, we have so many books taught, and

even worse, so much paperwork. This is a western system. The actual subject is actually forgotten. Even if the subject is taught, we have to make sure that this dîn is coming into the children- they are performing salâh, they are reading their duâs. This will only happen if we are doing it.

Remember these words of mine- do not misinterpret it. If you are watching sports, then know that it is completely wrong. However, it is not as bad as looking at a dînî program on the T.V. station. This is even worse. One time, a person brought photos of our buzurgs to Mufti Mahmood Saheb (rahmatullahi alayh). He thought that Hadrat will be happy. Before looking at it, Hadrat tore it up. To keep a photo of your wife, your child, your wedding photos is harâm. To keep a photo of a nude woman is totally harâm. Worse than that is to keep a photo of a buzurg. This can lead you to idol-worship. The other is a sin of lust, but this is a sin of belief. There are people in our country, who keep a picture of their sheikh in their cupboards. Before going to work, they go and nod in front of the sheikh. They make sajdah to that photo. This is the worst sin-it is shirk. If you are involved in another sin, you are wrong- but it is not as bad as shirk. Dîn through T.V. is very evil. The correct methods are to join the jamât for ghusht, ulemâ going out to different places for lectures, teaching in the maktab, teaching in the Darul-Ulûm, following the sunnah way, with qurbani and sacrifice. These are the correct avenues.

Remember also, that the ulemâ teaching in the makâtib and Darul Ulûms are actually teaching free of charge. Money means when you get rich. You can build a house, buy a car, go every year for Umrah, etc. An âlim cannot do all of that. He just earns enough to cover his expenses for the month. It is a sacrifice. He is a human being. He needs basic necessities, so he needs money. He does not become rich with the wages he receives. They are actually teaching free of charge. We should also not make the mistake that our ulemâ are working for two or three hours- how can we pay them a full salary? Even if they teach us just the alif of Allâh and we get Allâh by that, thus entering us into Jannah, all the world's wealth cannot pay for it. They are giving us dîn and Jannah, can't we give them a bit of our dunyâ, just so that they can live comfortably. They do so much for us, but we say, "No, we overpay them. They only work two hours a day. Only five times imaamat works out to two hours a day- how can we pay so much?" They are giving

us salât which is the key to Jannah- why can't we give them a bit of our dunyâ?"(End of lecture)

Article by Khâlid Baig

Islamic' Tv Channels

When television was introduced in the middle of the 20th century, it caused unprecedented upheavals in the society, changing moral norms and corrupting social structures. After watching the destruction caused by the glamorous new toy in their societies for decades, and the apparently unstoppable momentum with which it surged forth, many concerned Muslims decided to do something about it; in increasing numbers they wanted to use it to promote Islamic teachings. This decision was based on the assumption that television is just a tool that can be used equally in the service of good or evil. It was further deduced that the problems caused by television were caused solely because it was in the wrong hands and the only thing needed to counter those problems was to have more broadcast power in the right hands. With television signals potentially reaching millions of people, such vast numbers could be educated as had never been possible before.

No Reflection

However, apart from the fact that television involves pictures which are forbidden in Islam, they did not realise the evil that lies within the television as a medium. The medium itself becomes the message. On television, the picture is the center-piece. It dominates and controls the entire communication and everything else is subordinate to it. Little regard is given to the theory that is presented. Before you can begin to think deeply about an idea, there is another eye-catching picture on the screen to distract you. Thus television does not only NOT require reflection; it does not even permit it. It can bring images into our heart, not ideas into our mind. Therefore, it appeals to the emotions and not the intellect and is not the medium to teach concepts based on arguments. Television will not just communicate, but shape and distort the message it is carrying. It will mould it in its own image.

By moving the religious discourse to the world of entertainment, it will make religious authority irrelevant.

Entertainment

Furthermore, the challenge in captivating the audience on a program on T.V. is far greater as more entertaining programs are just a tap away. Hence, to succeed in building and holding a large audience, there is a need to constantly attract people through eye-catching visuals and entertaining programs. If a camera is placed in front of a scholar engaged in some serious discourse, it is highly unlikely for such a program to have mass appeal. As a result, gradually even religion becomes a recreational pursuit. In short, the entertainment becomes the concern and not the message that should be conveyed.

Christianity and TV

Decades before us, the Christians also came up with the same idea of using the television to promote their religion.

According to Christian critics it was not the promotion of Christianity as it was known before the advent of television. Instead, the audiences were attracted and held though the lure of entertainment. The effect was that people started expecting entertainment everywhere; in churches, preachers or anywhere else. In short, as Neil Postman would say, it was not that religion became the content of television but that television shows were becoming the content of religion.

'Islamic' TV

If we examine the 'Islamic TV Channels' that have evolved over the past few years, we will find exactly the same results. Their aim is to provide entertainment and to shun all serious talk. They provide a seamless connection to the usual programs on TV. This is because the medium itself has certain properties whose impact on the audience is the same, irrespective of the nature of the content displayed. What is more is that presenters who are totally ignorant of the teachings of Islam pass rulings according to their own whims and desires. Whatever judgement they pass is accepted by their audience because they have already charmed them with their personalities and charisma. There is no need to refer to any scholar for

any ruling. In fact, Allah ﷻ forbid, some of the basic beliefs of a Muslim are challenged.

Debates

As far as television is concerned, every topic is debatable. Or else it is not televisable. Controversies and exchanges enliven a program and serious talks drive away viewers. Therefore even the most fundamental and agreed upon principles, such as beliefs, etc, have to be opened up to debates.

The Result

The result of using television to preach our Dîn will be that eventually **`Aalims and Muftis will be replaced by actor `Aalims and Muftis**. Instead of teaching people their religion, entertainment will be promoted. Fundamental issues will be compromised and subject to debate. People will be accustomed to entertainment and will begin searching for it in every aspect of Dîn. Their ability to reflect will be lost. Very easily their emotions will be aroused.

The Way Forward?

It is evident from the foregoing that using the television to promote Islam is fraught with dangers. The entire essence of dîn is at stake. Therefore, it is not possible to use the television without causing great damage to the dîn of the onlookers. Thus, the way forward would be to go back to the original mediums of teaching dîn. In this there is protection as it is a tried and tested method of conveying dîn. People should be encouraged **NOT** to watch television, instead of trying to teach them through television. *(Adapted from an article written by Khalid Baig)*