



"VOICE of ISLAM"



Roses have
thorns!
The Haqq too
has thorns!
"We strike
baatil with the

Haqq. Then it crushes the
brains of baatil." (Qur'aan)

"Verily, good
deeds
eliminate evil
deeds. This is
a Naseehat
for those who
accept
advice."
(Qur'aan)

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THE AMAANAT OF HEALTH

H EALTH too is an Amaanat – a sacred trust. It is mentioned in the Hadith that if wealth is lost, nothing is lost. Since the dunya and its entire contents according to Rasulullah (Sallallahu alayhi wasallam) are jeefah (carrion), its loss is nothing. It is nothing to be worried about because it (wealth) is nothing. Furthermore, the wealth which is lost in reality was not decreed to be part of one's Rizq, hence Allah Ta'ala eliminated it.

The Hadith also mentions that if Health is lost something is lost, and if Imaan is lost, everything is lost. On the Day of Qiyaamah we shall be questioned about this Amaanat of Health. How was it expended here on earth? In haraam or in ha-laal?

One way of ruining this sacred Trust of Health is the consumption of carrion, destructive food – food laced with chemical poisons, and food acquired with haraam earnings. Grave diseases such as cancer, heart problems, diabetes and a variety of other serious illnesses in

the Muslim community are now endemic. If Muslims adhere to the health prescriptions of Rasulullah (Sallallahu alayhi wasallam), they would not be afflicted with the deluge of sicknesses with which they are currently saddled.

The Mashaaikh say: "The stomach is the root of all sickness." Rasulullah (Sallallahu alayhi wasallam) said that while the Muslim eats with "one intestine", the kuffaar devour with "seven intestines". However, today Muslims have adopted from the kuffaar their practice of gluttony, hence the avalanche of health issues with which we are plagued.

The lives of Rasulullah (Sallallahu alayhi wasallam), the Sahaabah and the Auliya are a beautiful pattern of frugality and austerity. While it is conceded that people of our kind with deficient Imaan cannot adopt in exactitude the extreme austerity of the Salafus Saaliheen, we nevertheless are incumbently bound by the Sunnah to move in

the shadow of our illustrious forbearers and totally abstain from kuffaar gluttony. Even wild animals do not indulge in gluttony, kuffaar style.

Abstention from gluttony according to the Sunnah is to fill the stomach one third with food. One third is to be left for water and one third for the free circulation of air. However, seeing the extreme Imaani deficiency of Muslims of the later centuries, the Mashaaikh have expanded on the one third prescription. The Auliya advise that the minimum demand now is to stop eating when there is still desire remaining for eating. Do not fill the stomach to capacity. Leave space for a few more morsels. If even this leniency is ignored, and the 'seven intestine' gluttony is resorted to, then be prepared for the ruin of your health. In later life when you are saddled with serious sicknesses, you will realize, regret and cry, and all the doctors will only compound your misery with their prescription of drugs and poisons.

Questions and Answers

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Q. Can Zakaat be used to build a Masjid?

A. It is not permissible to use Zakaat funds for a Masjid. The Zakaat will not be discharged.

Q. A man sells the lease of the shop he occupies. The shop is empty. This is called goodwill. Is this permissible?

A. A lease can never be sold. In terms of the Shariah, a lease is a mere agreement. It is not tangible or material commodity which could be bought and sold. The lease is not even transferable. The new tenant has to obtain permission from the owner of the property. The haraam act of 'buying' the lease does not entitle him to occupancy.

Selling a shop without stock is baatil/haraam. It simply is not valid. Goodwill is haraam. The owner of the property is entitled to only rent. The vacating tenant has no entitlement whatsoever by virtue of the lease.

Q. The deceased had not performed Salaat for many years. The heirs wish to pay the Kaffaarah for his Salaat. How do they calculate the amount to be paid?

A. If the deceased had not made a wasiyyat (bequest) regarding payment of kaffaarah/fidyah, then there is no obligation on the heirs to pay anything. He will face the Wrath of Allah Ta'ala. Make dua for the deceased. However, the heirs may con-

KHUNTHA MUSHKIL

Persons classified by the Shariah as *Khuntha Mushkil* (of indeterminate sex) should not be held in contempt. In fact not even a pig may be despised. Great Auliya from the Salafus Saliheen had warned about holding these kinds of persons with contempt. The Shariah has accorded them even rights of Inheritance, and they are allowed to perform Salaat in the Masjid. However, in the current climate in which homosexuals who are males, and lesbians who are females, are being honoured, and their vile acts of satanism legalized, it is unwise to publicize their rights or to make any statement which may convey the idea of sympathizing with them.

The *shaitaani* class of human specimens dubbed in

this era as LGBTQ, come within the purview of the Hadith: "Verily, Allah curses the *Mukhannitheen*." The *Mukhannitheen* refer to the specimens who are classified LGBTQ. On them settles the *La'nat and Ghadab* of Allah Azza Wa Jal. Rasulullah (Sallallahu alayhi wasallam) had warned them and threatened to exile them if they continued with their immoral misdeeds. They are required to restrain their unnatural lusts with the intelligence bestowed to them and remain within the prescribed limits of the Shariah.

Those molvis who suffer from the malady of kuffaar bootlicking should desist from promoting the mitigating narratives proffered by the western kuffaar of this era to bestow honour to the satanic class called LGBTQ.

tribute as Sadqah any amount they wish and supplicate to Allah Ta'ala to forgive the deceased.

The Kaffaarah, if wasiyyat was made, must be paid from the assets of the deceased. However, if the adult heirs wish, they may pay it from their own funds despite it not being obligatory to pay from their own funds. The Kaffaarah for one Salaat is the same as the Sadqah Fitr amount. For one day it is 6 Sadqah Fitr amounts. The penalty is also for the Witr

Salaat.

Q. Is tyre insurance permissible?

A. Like all insurance, tyre insurance is haraam.

Q. Is it permissible to marry a nurse?

A. While it is permissible to marry a nurse, government worker, a receptionist and the like who are in the public domain, do understand that the marriage will be miserable if you are a man of the Deen. Such women will not be homely. Furthermore, they

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will not be trustworthy. The scope for them striking up illicit relationships is real and considerable. It is best never to marry a street woman.

Q. *Can optional Sadqah be used for the maintenance of the Musjid? I was told that only Lillah can be used for a Musjid.*

A. Optional Sadqah is in fact Lillaah. It is the same. It can be used for the Musjid.

Q. *There is a treatment known as PRP (platelet rich plasma). In this treatment, blood is drawn from the patient and then inserted into a machine where it is spun for approximately 30 min until all the components of the blood separate. It is then the plasma portion of the blood, which is rich in platelets and other proteins that promote healing and growth, that is re-injected into the affected site of the body e.g. an injured muscle, etc. Generally, PRP is used to promote hair growth, assist with healing tendons and ligaments that are injured, assist with osteoarthritis, assist with healing brain damage, etc. Is PRP permissible in Islam for hair growth and healing?*

A. This treatment is not permissible. Nothing of the human being may be used for medical treatment or for anything else.

Q. *I loaned a person a large sum of money some years ago. I gave him Saudi Riyals. The agreement was for*

him to repay me with US dollars. He has not paid the debt for several years. He has now decided to pay me in dollars. Which rate of exchange will be valid for this deal? The rate when I gave the loan or today's rate? Can I ask for riyals?

A. The debtor has to repay you in one of the two following ways:

- 1) In riyals as you desire.
- 2) In gold, i.e. the weight of gold which the riyals you loaned him/her could have procured at that time when you gave the loan. The rate of exchange is baseless nonsense in terms of the Shariah.

Q. *The families of the bride and groom want to have a joint walimah. They will share the expenses for the food, hiring the venue, etc. Is such a joint walimah correct?*

A. A walimah is a simple feast of gratitude. After the Nikah, the husband should call a few relatives and friends to his own house for a simple meal. Hiring a venue is part of the satanism in which Muslims are trapped today. The joint venture which the two parties may plan is also shaitaaniyat. It is not a walimah. It is a function to gratify the egoistical dictates of the nafs.

Q. *A new fad has emerged in the Muslim community under the guise of Nikah. It's called "no strings" Nikah. This is usually a situation*

THE KHINZEER TENDENCY OF SANHA

Q. *SANHA has very immorally advertised a sexual product to give impetus for even commission of zina. Just look at the filthy advert. Is it permissible to advertise in this lewd manner? Is it permissible to use the product?*

Answer

SANHA halaalizes carrion, hence they are so utterly shameless to advertise immorality. The advert pertains to a zina product. SANHA is displaying swine tendency. Shamelessness is the salient attribute of pigs. All the haraam carrion which SANHA halaalizes has destroyed every vestige of Imaani conscience in their vile molvis who are worse than *kha-naazeer*.

where a divorcee with kids who earns her own money, or for any other reason, wants to marry only for fulfilment of sexual desires, which also normally suits the man. The "couple" won't live together & there will be no nafaqah on his part. Am I right in thinking this is prostitution or a form of mut'ah that has been given the label of Nikah, or is there some exceptional grounds where this sort of agreement can occur and be

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considered as valid in Islam?

A. Your understanding is flawed. It is not correct. A Nikah performed in terms of the Shariah may not be labelled 'prostitution'. It is not mu'tah. A mu'tah is a temporary union. The time is fixed. In the type of agreement you have explained, the Nikah is not arranged for a fixed time period. The parties do have the right to waive their respective rights and obligations. However, despite the initial waiver, they also have the right to reinstate their rights. Although the form of marriage explained is not advised nor encouraged, it is nevertheless valid and permissible, and may not be called prostitution.

Q. A leopard caught the head of a mother baboon in its fangs, dragging her along while the baby (baboon) was hanging to her bosom, feeling safe and secured (under the impression that the mother is still alive). Will it be meritorious i.e. counted as Zikrullah reflecting over this heart-rending episode (and sympathizing with the helpless baby baboon)?

A. Yes, grief over this sad episode is meritorious. There is reward for it as well. Rasulullah (Sallallahu alayhi wasallam) said: "The Mu'min is rewarded for everything, even for the morsel of food he lifts and offers it to his wife."

LONG HAIR?

Q. A youngster insists of keeping long shoulder-length hair. He says that it is Sunnah. Should he be allowed to keep long hair?

A. Keeping long hair is about the only Sunnat known to many youngsters. They have no awareness of other Sunnat acts nor of haraam acts. Advise the youngster to inculcate in him all the acts of the Sunnah in every sphere of

his life, and that he should become addicted to permanent Thikrullaah. After he has attained a high level of Taqwa, if he still desires long hair, and that too after marriage, then he may keep neat long hair. But currently it is not permissible for him to keep such hair under pretext of it being Sunnah. His idea is a trick of the nafs and a snare of Iblees.

Q. The advice of Hadhrat Fudhail bin Iyaad (Rahmatullah Alayhi) is on minimizing in mixing with people. How do we draw a balance between not mixing and also things such as visiting family and friends, the amal of inviting family and friends for meals etc.?

A. This is the advice of all the Auliya based on the Qur'aan and Sunnah. It is essential for Islaah (reformation) of the nafs. The best is not to visit even family members if there is no pressing need. This is the balance. Don't invite people, even family members unless it is a valid walimah, not a haraam reception as is the custom nowadays. Restrict your merrymaking to your wife and children. When family members and friends congregate for meals and merrymaking, wide avenues of fitnah such as gheebat, etc. are opened.

Q. On the topic of rizq, Al-

lah ta'ala has decreed rizq. Should we still make dua for it or rather concentrate on praising Allah Ta'ala instead?

A. Yes, do make dua for Rizq despite it being a predetermined issue. We cannot fathom the Wisdom of Allah Ta'ala. Rasulullah (Sallallahu alayhi wasallam) ordered us to make dua for Rizq as well as making effort. The same argument will apply to effort. Dua cultivates humility which is most beloved to Allah Ta'ala.

Q. On Friday I came to the Musjid at 11.50 a.m. The Musjid was closed. I was told that it was too early. I had to leave. Is it proper for a Musjid to be closed, especially on a Friday just before Zawwaal time?

A. It is unacceptable to turn Musallis away from the Musjid. The Musjid has to remain open at all times. You should ask the trustees to explain this exceptionally evil action

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of debarring Muslims from the Musjid even on Jum'ah at about 12. They should explain.

Q. Is it permissible to perform Salaat with such clothes which display puma and other kuffaar logos? Is it permissible to wear such clothes and shoes?

A. Shoes, socks and clothing with kuffaar logos are not permissible. It is worse to perform Salaat with such clothing. The Thawwab and benefits of Salaat are invalidated by donning kuffaar dress.

Q. Is it Sunnah to recite 3 Juz every night in Taraaweeth?

A. It is not the Sunnah practice to complete the Qur'aan Majeed in 10 nights. While it is permissible, it should not be in the Musjid. Those who desire to recite three Juz every night in Taraaweeth, should do so in private homes.

Q. Is it permissible to make Salaam to a bid'ati, one who practices meelaad and the like?

A. Today there is massive ignorance among Muslims. Many bid'atis are sincere. They follow their molvis and genuinely believe in the correctness of their practices. Therefore, respond to the Salaam of even a bid'ati.

Q. A Maulana advises that corrupt and evil wives should not be divorced because the vast majority of

women are corrupt. Therefore the next one a person marries will also be corrupt. Is this advice correct?

A. Whether to divorce or retain a corrupt wife, is the discretion of the husband. It is not the effect of advice. The husband should decide what he wants to do. It is permissible to keep her in Nikah or to divorce her. Advice pertains to the merits and demerits of a specific case. It is not universally applicable as the Maulana conveys.

Q. Is it permissible to recite ten Juz in Taraaweeth in a Madrasah classroom?

A. Three Juz or ten Juz may be recited anywhere, in any Musjid, any Madrasah classroom, any Jamaat Khaanah and any house if the musallis so desire. Generally more than one Juz should not be recited at a venue which is open to the general public. If all the musallis attending the classroom want 3 Juz or 10 Juz to be recited, then it is perfectly permissible.

Q. A non-Muslim accepts Islam, but her husband refuses. What is the state of their marriage?

A. If a non-Muslim woman accepts Islam, then it is necessary to present Islam to the husband. If he refuses to accept Islam, her marriage automatically terminates. She has to be in Iddat. After the Iddat of three haidhs she will be free to marry a Muslim.

Q. When does the iddat of a widow begin? Is there a

ZULM - TO BE EXONERATED

Hadhrat Maimoon Bin Mahraan (Rahmatullah alayh) said that if a person who had committed zulm, regrets and desires to be exonerated from the zulm, but is unable to make amends due to the person having died or his whereabouts are unknown, then the zaalim should make Dua of Maghfirat (forgiveness) for him (the oppressed one) after every Salaat. Insha-Allah, Allah Ta'ala will then forgive him.

grace period? If the deceased husband's body is at the home of his father, can she go there?

A. The Iddat of a widow commences the very moment of her husband's death. There is no 'grace period'. She has to remain in the marital home regardless of the mayyit being at her father's home.

Q. If one is certain that the Jamaat in the Musjid has ended, will it still be incumbent to go to the Musjid?

A. If one is certain that the Jamaat has ended, then it will not be incumbent to go to the Musjid.

Q. If the capsules prescribed by the doctor are made of gelatine, will it be permissible to consume it?

A. If no other halaal medicine is available, then due to the need and the circumstanc-

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es, it is permissible to consume the medicine prescribed by the doctor even if it is in a capsule of gelatine content.

Q. My wife wastes much time in embellishing the house. She likes decorations. I discourage her from doing this. Please advise.

A. Leave your wife to keep herself busy with the decorations as long as these are not haraam. It is permissible to adorn the home. It is not in conflict with simplicity for her to engage in what she is doing. Do not be unreasonable with her. Keep your wife happy. Allah Ta'ala will then grant barkat in your Rizq.

Q. Is it permissible for the stepfather to be the wali for his stepdaughter for marriage purposes?

A. It is permissible for the stepfather to act as the Wali if the girl consents. Without her consent, he cannot represent her. Furthermore, if her own father is alive, then the stepfather cannot act as her wali even with her consent.

Q. For some reason a nikah was performed in secrecy. Now they want to renew the Nikah in a Masjid. Do they have to inform the Imaam or anyone that they are already married?

A. The Nikah may be renewed publicly in the Masjid without the need to inform of the nikah having already been performed.

Q. My grandmother was a Sayyid. Am I also a Sayyid?

A. You are not a Sayyid on account of your grandmother being a Sayyid. Lineage is from the father's side, not the mother's side.

Q. Is it sinful for a woman not to wear nikaab outside her home? I find it very difficult to wear nikaab. What should I do?

A. Yes, it is sinful not wearing a nikaab outside the home. She should always struggle against her desires and make dua to Allah Ta'ala to grant her sufficient courage to don the nikaab. When she is outside without nikaab, she should regret and in her heart seek forgiveness for the sin. If she always remains concerned about this issue, Allah Ta'ala will imbue her with *taufeeq* (spiritual strength) to don the nikaab and to not care about what others say. A Mu'minah cares of the Displeasure of Allah Ta'ala.

Q. What is the difference between bay't and islaah?

A. Bay't is a pledge of allegiance. The mureed promises his Shaikh that he will obey and follow his teachings. Islaah simply means reformation, that is, reformation of the nafs which is twofold: Elimination of the evil qualities and adornment with the attributes of moral excellence.

Q. Is it compulsory to be bay't to a sheikh? I was told that it is Waajib.

A. Bay't to a sheikh is not

Waajib. Islaah (reformation) of the Nafs is Waajib. While a Shaikh is necessary to guide one, in today's time most so-called 'shaikhs' are bogus. Beware of them. They will blow up your Imaan and ruin your Akhlaaq. If a sheikh is not a strict follower of the Shariah and Sunnah, then do not venture near to even his shadow, for he will then be a veritable shaitaan. The substitute for a sheikh if one is not available, is to daily read the kitaabs of the Auliya. Their kitaabs constitute the Khaanqah of this era.

Q. Is it permissible to celebrate the birthday of one's child?

A. Birthdays are not permissible. These are kuffaar customs.

Q. Why is meelaad not permissible?

A. Regarding the bid'ah of Moulood, we have published several books explaining this practice in detail. Check our website. You will find the full explanation.

Q. Should transgenders be banned from the Masjid?

A. We understand transgenders to be hermaphrodites. Transgenders and the like are classified either male or female by the Shariah. Those classified as males may not be banned from the Masjid. If they cannot be classified, male or female, due to both organs functioning, they will be classified as *Khuntha Mushkil*. The

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Fuqaha have ruled that they should stand in the back row behind the children.

Q. Some say that all gays will be executed in an Islamic state. Is this correct?

A. Firstly, according to the Shariah there is no class such as gays. In terms of the Shariah, a homosexual or lesbian will be punished/executed only if the crime of homosexuality is confirmed on the basis of Shar'i evidence. The person cannot be killed just on the basis of being somewhat unnatural. Yes, those evil specimens of humanity who promote the satanism of homosexuality/lesbianism will be severely dealt with in an Islamic state. They may also be executed if the Islamic court so decrees.

Q. Is there any wazeefah to combat evil thoughts from shaitaan?

A. Recite much Aayats 96 and 97 of Surah Al-Mu'minoon in the 18th Juz. Also after Namaaz, place your right hand on your heart, recite Surah Alam Nashrah and blow on your heart. Furthermore, ensure that you do not look at evil on the cellphone. If your eyes, mind and heart are rotten with internet filth, then the wazeefah will not avail.

Q. The estate of the mayyit was not distributed according to the Shariah. The heirs made their own 'equal sharea' agreement. Now my brother who is in another

country asked me to send his share to him. Is it permissible for me to do so?

A. When the shares are the effect of a haraam agreement, how can it be permissible for you to send it to your brother? It is not permissible. You will be aiding in haraam.

Q. A molvi says that Islaah is not possible without being bay't to a sheikh. Is this right? What is the consequences of a mureed not obeying his sheikh?

A. Bay't is not at all a requisite for Islaah. Following the ta'leem of the sheikh is necessary for moral reformation (Islaah). A Mureed who does not obey the jaa-iz (lawful) instructions of his sheikh for no valid reason, will not achieve success in the process of Islaah. But he will not be punished in the Aakhirah for such disobedience.

Q. I am an Ustaadh in a Madrasah. I do not allow my students to wear even a permissible ring of 5.3 grams. I believe that it creates pride in them. Am I right?

A. In fact, don't allow your students to wear even a permissible ring nor even a wrist watch. Talaba should not become accustomed to luxury as do women. Yes, your explanation is correct. Their minds should not be in trinkets.

Q. An Aalim claims that it is permissible for girls doing Hifz to recite the Qur'aan Shareef even during haidh.

Please comment on his claim.

A. The chap is not an 'aalim'. He is a moron. It is HARAAM for women to recite the Qur'aan Majeed during haidh. Hifz does not change the mas'alah.

Q. I would like to understand more about why other yoghurts besides Lancewood are not suitable for consumption. Would this reason also make doubtful other products containing cultures such as cream cheese, buttermilk and cheeses?

A. We say that plain yoghurt may be consumed. Cheese which has plant rennet as an ingredient is permissible. Buttermilk is permissible. We are averse to probing these products. Since Lancewood was the only one who had responded to our query, we mentioned them. Nevertheless, plain yoghurt of others may be consumed as well.

You may make your own research, and if you establish anything improper, act according to your understanding and feelings. But we are not inclined to research products such as buttermilk and the like.

Q. Will a person be accountable for evil thoughts?

A. If a person intentionally introduces an evil thought, then he/she is accountable for that sin even if he/she does not commit the act, hence taubah is necessary. However, if it is a shaitaani

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waswasah, then it will not be sinful.

Q. Many years ago I stole money from my father. What am I supposed to do now? My father is still alive.

A. The only thing you have to do is to inform your father, seek forgiveness and arrange to pay back. If you humbly seek forgiveness from him and Allah Ta'ala, your father will in all probability forgive you and not ask for repayment. If you do not do so, you will be accountable in the Akhirah where Jahan-nam may be the recompense for your exceptionally evil sin of having been so treacherous to your father.

Q. Is cannabis oil halaal?

A. Cannabis oil is permissible as medicine. It is a plant and may be used for medical treatment.

Q. Houses/apartments are sold off-plan, that is, before constructing the houses, they are sold on the basis of the plan. Is this permissible?

A. Buying a house/apartment 'off plan' is not permissible. The item of sale (mabee') is non-existent. Furthermore, this satanic scheme has come with massive fraud. Numerous people have lost their money – millions – in these schemes. Muftis who are morons halaalize this wicked scheme on the basis of *Istisnaa'*. They must apply their hearts to their brains, and endeavour to ascertain the reality on the ground before vom-

iting zigzag fatwas.

Q. I intend to go for Hajj. What advice do you have for me?

A. If Hajj is not Fardh on you, then it is **not permissible** to go to Saudi Arabia in the present climate of evil.

Q. Salafis say that they are the followers of the Salaf of the Khairul Quroon era. Is this correct?

A. The 'salafis' of today are deviates who have no relationship with the Salafus Saa-liheen of the Khairul Quroon era. They have deceptively adopted the title of 'Salaf'. We have published several books on the deviation of the salafi deviates of our time. The books are available on our website.

Q. Is 'freezing' the auction permissible? Is it permissible to prevent people from bidding? Are false bids by the workers of the company permissible?

A. The act of 'freezing' the auction, preventing others from bidding is HARAAM. It is not permissible to buy anything in this manner. The false bids by workers of the company are also not permissible. The deception and dishonesty are evil and major sins.

Q. If the Athaan is heard while speaking on a phone, what should one do?

A. If the conversation is not urgent, then immediately terminate the call with Salaam and respond to the Athaan.

Q. Is it permissible to give away such toys which the children no longer play with?

A. If the toys have become redundant because the child no longer plays with the toys, then the items may be given away. A price should be fixed and the money kept in trust for the child.

Q. Is it permissible to perform Nikah in secret? The man is married. The second wife gives up her rights and so does the husband. They will not make mutual demands for their rights. It is necessary to keep the marriage secret to avoid the man's marriage breaking down. Please advise.

A. While the Nikah, if performed correctly, will be valid even in secret, remember that it will not remain a secret for too long. Be assured of this. When the secret is exploded, the storm in his home will erupt.

Q. An unmarried woman dies. She is survived by brothers, sisters, sons and daughters of her sisters. How should her estate be distributed?

A. If the deceased has no parents, then her heirs will be only her brothers and sisters. Each brother will receive double the amount a sister receives. Her nephews and nieces do not inherit in this case.

Q. May Tahyatul Musjid be performed before the Ma-

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ghrib Fardh?

A. No, Nafl Salaat of any kind should not be performed before the Maghrib Fardh.

Q. Until what time can Awwaabeen be made?

A. Awwaabeen may be performed right until Isha' time.

Q. Can the Waajib Tawaaf Salaat be performed after Asr?

A. The Waajib Tawaaf Salaat may not be performed after Asr. It has to be delayed for Maghrib time.

Q. Nowadays new fashion trousers for men are so high that the minute they Bend the knees the satr opens up and many times even when they wear long kurtaas still their satr opens up. So is it permissible to wear such trousers?

A. It is haraam to wear the type of kuffaar trousers you have described. Salaat will not be valid with such shaitaani trousers.

Q. A so-called hafiz, wears jeans, T-shirts, shaves his beard and indulges in sins openly. A month or so before Ramadhaan he starts growing a beard. Is it permissible for him to lead the Fardh and Taraaweesh Salaat?

A. It is haraam to allow a western-dressed faasiq to act as Imaam. The impermissibility is more emphasized for a beardless faasiq. Regardless of these fussaag being huffaaz, they should not be permitted to lead the Salaat. Pious laymen should rather

lead the Salaat. If no proper Haafiz is available, recite from Surah Feel.

Q. If the 4 Sunnah Muakkadah of Zuhr are missed, should it be performed after the Fardh?

A. The Sunnat prior to the Fardh may be performed after the Fardh if one has missed it, although the tha-waab will be substantially reduced. Perform the 4 raka'ts after the two Sunnat Muakkadah of Zuhr.

Q. Is it permissible for a person sitting on a chair to lead the Salaat?

A. Salaat behind an imaam leading from a chair is not valid.

Q. I intend to buy a property for rental income. Do I have to pay Zakaat on the value of the property?

A. No, there will be no Zakaat payable on the land which you will buy for rental income.

Q. Does a man who has fathered an illegitimate child have to support the child?

A. Legally, he does not have to support the child. Nevertheless, it is permissible and best for him to support the child.

Q. Can the illegitimate child claim that the man is her father?

A. No, the child may not claim that he is the father.

Q. Is a man the mahram of his illegitimate daughter?

A. He is not her mahram.

Q. If I perform Salaat alone

and someone joins me, what is the state of his Salaat?

A. If the one who joins the solitary musalli will be performing the same Fardh Salaat, then his Salaat will be valid. This is according to the Hanafi Math-hab which we follow. According to the Shaafi' Math-hab, regardless of what intention the first musalli had, a person may follow with his own intention.

Q. Zaid died. He is survived by only one sister and one paternal uncle. How should his estate be distributed?

A. Since the only relatives of Zaid are his one sister and one paternal uncle, his sister inherits half the estate and his uncle the other half.

Q. I have only one kruger gold coin. I have no other Zakaat assets. The weight of the coin is less than Nisaab. Is Zakaat payable on this one coin?

A. In view of the value of the gold coin being far in excess of the Zakaat Nisaab in vogue, Zakaat should be paid.

Q. How should Zakaat be paid on cash and gold?

A. Zakaat is payable on the combined value of the cash and the gold.

Q. Is it permissible to pay a molvi to deliver a lecture at a wedding?

A. It is haraam to charge money for giving a lecture, whether at a Nikah or at any other function.

Questions and Answers

THE MAJLIS Q & A
P.O. BOX 3393
PORT ELIZABETH

Q. The Shaafi sheikh who comes to our prison is urging us Hanafis to become Shaafis. He says that Shaafis will enter Jannat first. Is this true?

A. It is false. The comment of the Shaafi is not only inappropriate, it is haraam. Did he receive Wahi (revelation) from Allah Ta'ala that Shaafis will be the first to enter Jannat? His remark is absolutely evil.

Q. Can Hanafis combine two Salaats as do the Shaafis?

A. Combining Salaat is not valid for Hanafis.

Q. Is there Nafl Salaat before the Fardh of Maghrib?

A. Before the Fardh of Maghrib, Hanafis should not perform any Nafl Salaat.

Q. Is it Sunnah to have a programme on the 15th Night of Sha'baan?

A. All programmes on 15th Night of Sha'baan are bid'ah and not permissible.

Q. A Maulana says that it is Sunnah to fast on 13th, 14th and 15th of Sha'baan.

A. It is Sunnah to fast on 13th, 14th and 15th of every Islamic month. However, during Sha'baan the 15th day specifically has greater significance.

Q. Is it permissible to use Zam Zam water to cook food?

A. It is permissible and excellent to use Zam Zam water for cooking. It should not be used for washing. But for

cooking it is permissible.

Q. I have been told that chickens locally slaughtered in Saudi Arabia are halaal. Is this correct?

A. Regardless of what is claimed, abstain from ALL chickens and ALL meat products in Saudi Arabia.

Q. Is there a difference in the Sajdah for men and women?

A. Most certainly there is a big difference in the manner of Sujood for men and women. A woman has to be flat on the ground, while the man's body will be raised above the ground.

However, the deviate Salafis propagate their baseless idea of there being no difference.

Q. I accepted a gift of an item for which I have no preference. May I give it away?

A. Once you accept the gift, it becomes your property. You may then give it away, sell it or do whatever you wish with it.

Q. What is a woman allowed to recite during her monthly haidh period?

A. During haidh a woman may and in fact should engage in Thikrullaah, Durood, Istighfaar and Dua. All the Names of Allah Ta'ala may be recited. At the time of Salaat, she should make wudhu, sit on her musalla and engage in Thikr, etc. Only Qur'aan recitation and Salaat are forbidden.

Q. Is there a Sunnah basis for the 40 day I'tikaaf organized in Azaadvile?

A. The 40 day 'I'tikaf' programme is a merrymaking bid'ah. Never participate in these new-fangled bid'ah programmes which are the effects of nafsaniyat, but the organizers are deluded by self-deception to believe that they are engaging in an act of thawaab. There is absolutely no basis for this bid'ah in the Sunnah nor in the A'maal of the Salafus Saaliheen.

Q. My husband uttered a statement today which is confusing for me. My younger son asked him as to why he was hairy on his arms. He answered, and I heard my daughter exclaimed: "Abba you need to renew your imaan". Seeing this I asked my daughter as to what her father answered. She replied that he said that he started as a monkey or 'I was first a monkey'. I told my husband that if he had lost his imaan then our nikah too is broken.. He recited his Kalima but doesn't want to acknowledge that he was wrong. He is refusing to ask for a fatwa / advice concerning this and says that it was not his intention to mean anything wrong. He claims that it was a joke.

I am not educated or familiar with the rulings but am only afraid if we are going to be in sin. Please advise me. Did he loose his Imaan and

Questions and Answers

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is our nikah broken?

A. If your husband says that he said the statement as a joke, then too it is kufr. Saying: 'I was first a monkey', in response to the question pertaining to his hairiness, means that the origin of man was the monkey as is taught by the kaafir, Darwin and as the atheist scientists believe.

A kufr statement uttered jocularly is also kufr. The nikah should be renewed. It takes only five minutes to perform a nikah. It can be performed at home without others knowing about the issue.

Your husband may write for a fatwa to other Muftis. If he receives a fatwa in conflict with our fatwa, he may act according to the other fatwa.

Q. I shall be getting married. The girl's side wants to have a reception and we want to have a Walima. Can we do it as a joint event where we (the boy's side) pay for the food and the girl's father pays for the venue?

A. The joint/hybrid affair described by you is not a walimah. The walimah is a simple feast by the husband. After the Nikah, a few relatives, friends and some poor persons should be invited to a simple feast. There is no need to hire a venue. The customary reception organized by the girl's side is not permissible.

Q. Please advise on the fol-

lowing issues:

1. What is the marital status of a woman who once embraced Islam, married a Muslim man and 8 years after marriage became apostate?

2. If dissolution of the marriage has taken place should she approach the Islamic judge for documentary proof of her apostasy?

3. What is the status of children born of the marriage before apostasy?

4. The wife was pregnant during her apostasy. What is the status of the child?

5. Is documentary proof of the divorce (if any) necessary.

A. The nikah automatically ended with the woman's apostasy (irtidaad). There is no 'Islamic judge' to decide the issue. In an Islamic state – and there is no such state nowadays – she will be imprisoned and detained as long as she remains an apostate.

The children born prior to her irtidaad are Muslims. The unborn child conceived prior to apostasy will be a Muslim.

There is no divorce in this case. Even a valid divorce does not require documentary proof for its validity.

Q. Twenty two years ago I misappropriated R10,000 Zakaat entrusted to me for distribution. I am remorseful. I have made taubah. I do realize that I have to pay the Zakaat to deserving

Muslims. How should I calculate the amount I am liable to pay?

A. You have to pay the amount of gold which R10,000 could procure 22 years ago. At that time (2001) the price of gold was approximately R24.10 per gram.

Q. I obtained a loan of \$8,000 many years ago. How much do I have to repay today in view of inflation?

A. The amount to be repaid should be the amount of gold which the \$8000 could procure on the date the loan was given. If for example, the \$8,000 could procure three ounces of gold on the date the loan was given, then when it is repaid, three ounces of gold or its current value should be given.

Q. A customer purchased an item, paying a deposit. Even after months, he does not come to collect the item. All attempts to locate him fail. Should Zakaat be paid on the amount he owes? May the item be sold to recoup loss?

A. Zakaat will be paid on the outstanding amount only after it has been paid. Since the customer has paid a deposit, the item belongs to him. If after one year he does not come forward to pay and take the item, you may sell it to recoup the outstanding amount. If the item is sold for more than the amount owing, the excess should be given as Sadqah.

(Continued on page 24)

TAHAJJUD – WHY YOU CAN'T GET UP!

A MAN asked Hadhrat Ibraahim Bin Adham (Rahmatullah alayh):

“I am unable to perform Tahajjud at night. What is the remedy?”

Hadhrat Ibn Adham replied: “Abstain from disobeying Allah Ta’ala during the day. Then He will ensure that you will stand before Him during the night time. Standing in front of Allah Ta’ala during the night time (Tahajjud) is a fortune of extreme honour. A sinner does not deserve this honour.”

Hadhrat Hasan Basri (Rahmatullah alayh) said: “A person who abstains from

Tahajjud does so because of some sin/s which he commits. Therefore, every day at sunset, take a reckoning of yourself and seek forgiveness from Allah Ta’ala for your sins to enable you to wake up for Tahajjud. Waking up during the night is heavy for a person who is heavily loaded with sins.”

Sin deprives one from the honour of performing Tahajjud Salaat. The only reason for this deprivation is disobedience. A person addicted to sin is deprived from Tahajjud by Allah Ta’ala. Allah Ta’ala ensures that His obedient servants wake up for Tahajjud to

commune with Him. Only those grovelling in sin are deprived from the wonderful treasure of Tahajjud Salaat.

In fact, people are nowadays deprived from even performing Fajr Salaat with Jamaat. This is due to the heaviness of the sins of this age – the sins of the cellphone, of carrion, of television, of video, of intermingling, of zina, etc., etc. The Deen has become a hobby for accepting and rejecting at will and fancy. How can kuffaar masquerading as Muslims gain the taufeeq for waking up in the middle of the Night to commune with Allah Ta’ala?

DEPRESSION

CHANGE in a person’s condition is (sometimes) due to climatic change. One should not despair on account of such depression. Its remedy is *Is-tighfaar*. There is no need for despair. People desire that they always be in one good, happy state. Such a state (in which

there is no change) belongs to only Allah Ta’ala. Change does not occur to Allah Ta’ala whereas there will certainly be changes in the conditions of people. (Hadhrat Maulana Ashraf Ali Thanvi)

All created beings and things undergo change. Nothing is static. Everything created is perishable, hence every-

thing and everyone undergoes change. Hadhrat Thanvi has mentioned here merely one cause for depression. The consequence of sin, disobedience, reckless indulgence in futility and merrymaking and becoming oblivious of Maut, the Qabr and Aakhirat is also depression.

MUKHANNATH AND MUTARAJJILAH

Hadhrat Ibn Abbaas (Radhiyallahu anhu) narrated:

“Rasulullah (Sallallahu alayhi wasallam) cursed the *male mukhannitheen* and the *female mutarajjilaat*, and he said: ‘Expel them from your homes.’ Then Rasulullah (Sallallahu alayhi wasallam) expelled one of them, and Umar expelled one of them”. (Bukhaari and Ahmad) *Mukhannitheen* are males who

pretend to be females. They emulate the ways of women. *Mutarajjilaat* are females who pretend to be males. They emulate men.

Hadhrat Abu Hurairah (Radhiyallahu anhu) narrated: “A *mukhannath* who had dyed his hands and feet with hinna’ was brought to Nabi (Sallallahu alayhi wasallam). Rasulullah (Sallallahu alayhi

wasallam) asked: ‘What is this?’ Someone said: ‘O Rasulallah! He imitates women.’

Then Nabi (Sallallahu alayhi wasallam) ordered his expulsion to Naqee’ (which is on the outskirts of Madinah). The Sahaabah said: ‘O Rasulallah! Should we not kill him?’ He said: ‘I have been prohibited from killing those who perform Salaat.’” (Abu Dawood)



MADAARIS FUND-RAISING

A Molvi asked: “Is it permissible for the Madaaris to pay their collectors a commission (a percentage of the amount they collect)?” Hadhrat responded as follows:

The condition of commission is *faasid* (corrupt/not valid), hence not permissible.

However, numerous Madaaris are embroiled in this calamity. No one is concerned with Jaa-iz and not Jaa-iz. That is the reason (or

one of the reasons) for the elimination of barkat and for vile effects. Neither do the Asaatizah have affection and love for the Talaba nor do the Talaba respect and honour the Asaatizah. The *Shaan* (Countenance) of *Ilm* is not discerned on them, neither *zaahiran* (outwardly in their actions) nor *baatinan* (inwardly, in their hearts).

All of these evil consequences are the crop and con-

sequences of unlawful income. The authorities of the Madaaris do not at all investigate the sources of their income. I have alerted the Madaaris authorities, but no one heeds. The Deen does not derive benefit from such Madaaris. They flatter and bootlick the contributors in their jalsahs and periodicals.

Such people (i.e. bootlicking Madrasah personnel) cannot proclaim the Haqq. At all times they have to consider the pleasure of the contributors.



SANHA THE YAHOODI SUPPORTER

A Brother writes:

I'd like to inform you regarding an ice cream company called PAULS ICE CREAM. The owner is pro-Israel. He has also visited Israel lately and promoted his vacation and support regardless of many people bashing him for doing such.

However, SANHA has just posted about their approval for this company being halaal. How disgusting of a group of 'ulama' declaring something is halaal knowing very well that this owner may be contributing our money to Israel and using our money to visit Israel. A Zionist Jew, who by the way is an open enemy of Islam, do

they think he has any concern for our food being halaal and ibadah being accepted?

(End of the Brother's lament)

Comment

As far as SANHA is concerned, we have published innumerable articles and booklets condemning this illegitimate carrion halaalizer. The objective of SANHA and of all carrion certifiers is only the boodle. For gaining the boodle they will sell their mothers and daughters to brothels.

They have destroyed their own Imaan and have ruined the Imaan of the jaahil Muslim community who is relishing in the haraam carrion which SANHA and its ilk have certi-

fied. There is no surprise in SANHA's halaalizing Pauls Ice Cream. When SANHA has no concern for the Laws of the Shariah, what do you expect from these treacherous and lecherous scoundrels? For the haraam boodle, they will lick the boots of the Yahoodi enemy.

Besides this, you have not reflected sufficiently. While you are blaming only the Carrion Purveyor, you are silent regarding those Muslims who support this company despite being aware of its Yahoodi affiliations. SANHA thrives on its haraam on the strength of the support of the uncaring Muslim community.

GHEEBAT

When someone initiates a narrative of *gheebat*, then intentionally change the subject with some permissible talk or get up and move away. (Maulana Ashraf Ali Thanvi)

Expensive clothes

“While I do not prohibit it. However, most people don expensive and gaudy garments for the sake of show and adornment. I certainly prohibit them. The effect of such clothes is evil on the heart.

Such adornment and beautification is befitting for females.”

(Hadhrat Maulana Ashraf Ali Thanvi)
(And, if wearing garments is because it is a fashion of the kuffaar, then it is worse. It is then tantamount to kufr.)

AN EVIL LUSTFUL MOLVI

A Brother writes:

"My wife informed me about a very disturbing situation. A lady who converted to Islam recently asked her if she knew of anyone that could teach her the basics of Deen. She passed a few names of people she knew and told her that she may contact them.

After a while she happened to speak to this lady again and asked her if she found someone who could teach her, she replied, yes there's a Maulana coming to her house and he's showing her how to perform salaah and teaching her other basics of Deen.

My wife told her she's living on her own and the Maulana is married this is not the correct way to acquire Islamic knowledge. She also admitted that when he comes to her house they are completely alone. However, because he's an aalim she trusts him. The lady said when he came the first time she raised the point to him. She asked if him com-

ing to her house on his own is not being a problem? He said no because the intentions are good. Everything depends on intentions.

What advice does Maulana have for this lady who is clearly being groomed by this Aalim?"

Answer

Your wife should advise the lady that it is totally haraam for the molvi to come to her house to teach her, and it is haraam for her to learn from him in this nafsani combustible scenario. Sooner or later shaitaan will trap them into zina. The molvi's brains have become vermiculated with carnal lust which he fallaciously justifies with his corrupt 'intention'. He labours in self-deception regarding his so-called 'good' intention. Shaitaan is enmeshing him into the tentacles of vice/zina.

"Good intentions" never justify haraam actions. It is mentioned in the Hadith:

"Never be alone with a woman, for verily, the third one present is Shaitaan." Shaitaan permeates in the blood of people. This molvi is totally in the grips of Iblees and his nafs. His brain has become inoperative, hence he so blatantly and ludicrously seeks to assuage the lady and his own conscience that as long as his intention is 'good', his haraam act of being alone with the woman is permissible.

Despite being fully under the influence of his nafs and Iblees he is not insane, hence he does know deep in his heart that it is his carnal/sexual lust which takes him to the lady's house under the satanic pretext of 'good intentions'.

It is absolutely imperative for the woman to debar this scoundrel molvi from entering her home. It is haraam for her to learn from this shaitaan. There are books and Apas who could teach her.

We are almost sure that his wife is not aware of his zina shenanigans. Your wife must emphasize the danger to the lady.

If you have no Munaasabat with a Shaikh?

"If you have no munaasabat (compatibility) with a Shaikh, leave him and go to another Shaikh. If here too you have no munaasabat, go to a third one. If then too you have no munaasabat, then forget about becoming mureed. Practice with sincerity on the Qur'aan, Hadith and Fiqh and with sincerity make dua for hidaayat

and istiqamat. This will suffice." (Hadrath Maulana Ashraf Ali Thanvi)

In our current age, almost all 'shaikhs' are bogus. Before ever pledging allegiance to a sheikh, study and measure him on the Standard of the Shariah and Sunnah. If he appears on any of the shaitaani,

haraam media such as facebook, indulges in videography, displays his snout to all and sundry on the basis of digital pictures being 'halaal', then understand that he is an agent of Iblees. Do not touch him with a bargepole. Flee from him as one would flee from a lion.

ANIMALS ARE NOT MORONS – SCIENTISTS ARE MORONS

Allah Azza Wa Jal says in His Glorious Qur'aan:

“Indeed, the vilest creatures by Allah are the (spiritually) deaf and dumb. They are those who lack understanding.”

(Al-Anfaal, Aayat 22)

“Indeed, the worst (vilest/most evil) creatures by Allah are the kuffaar who have no Imaan.”

(Al-Anfaal, Aayat 55)

Despite these moron scientists possessing vast secular information pertaining to the stupendous and mind boggling natural systems governing every aspect of creation in the universe, the density and darkness (*zulmat*) vermiculating their brains preclude them from recognizing the Existence of the Powerful, Wise and Majestic Being Who is the *Khaaliq* (Creator) of the universe along with all the wonderful systems governing and regulating every aspect in every sphere of life.

These morons fail to understand that *System* is not an accidental and haphazard phenomenon for which there is no rational explanation other than to stupidly and monotonously say that it is an ‘accident’. There is no such thing as an aimless ‘accident’ which has no intelligent cause in the universe of *System* created by Allah Azza Wa Jal.

Since these moron scientists due to the disease of *ta-*

khabbutush shaitaan (satanic madness) which has cast their intelligence into cognitive dissonance resulting in mental explosion, fail miserably to recognize their Creator and the Creator of the universe for which they unhesitatingly affirm marvellous and stupendously mind boggling systems governing all aspects of creation, Allah Ta’ala describes them as being ***“the vilest of all creatures who are deaf, dumb and blind”***.

On the Day of Qiyaamah when these morons will be resurrected from their graves, they will discover themselves to be physically blind because on earth they were spiritually blind. Then, acknowledging their Creator, they will wail:

“O my Rabb! Why have You resurrected me blind whilst I was able to see (on earth)?”

He (Allah) will say:

“Yes (now understand) that Our Signs had come to you, but you forgot them. Now, similarly, today you shall be forgotten (and administered to Hell as fuel).”

Thus, shall We punish those who committed excess (kufr), and did not believe in the Aayaat of their Rabb. And, The Punishment of the Aakhirah is the severest and the Most enduring.”

(Taa-haa, 125, 126 and 127)

Although the ‘science’ of these moron scientists clearly testifies that prior to an earth-

quake or a natural disaster, some inner perception is activated in animals, they moronically fail to understand the system affirmed by their theories. As for Muslims, there is no conundrum here requiring scientific experimentation and discovery.

In terms of the Qur’aan Majeed, animals are also repositories of *Ilhaam and Kashf* (spiritual inspiration and revelation). Thus, prior to the occurrence of the disaster, they are forewarned by Allah Ta’ala. Some years ago when a tsunami swept Sri Lanka, it was reported that not a single animal was killed. Prior to the eruption of the tsunami, the animals had taken refuge on very high ground in the mountains. Of course, whoever and whatever of humans, animals and buildings are earmarked for destruction by Allah Azza Wa Jal, will not escape Divine Wrath as Nabi Nooh (Alayhis salaam), with tears welling up in his eyes, cried to his kaafir son when the latter said: *“I shall seek protection on the mountain (against the flood). It shall save me”*.

“Today there is no refuge from the Decree of Allah except for him on whom He has mercy.”

Contentment

If one keeps one’s needs confined within limits (of one’s earnings), one will be contented. If the limits are not observed, contentment is difficult.

(Hadhrat Maulana Ashraf Ali Thanvi)

RULES OF A MADRASAH

Question: 1

My boys in a Darul Uloom were told by the principal: *"This is my Madrasah. You have to follow my rules"*. Now the same statement was made by the principal to the Asaatizah, *"that this madrasah is mine and you have to follow my rules"*. We all know that the madrasah is running by the donations of many people from around the world. We understand the students have to follow the rules of the madrasah but to say it's "my madrasah", is it correct?

Answer

We understand that the Madrasah was started by the Principal. If this is correct, then it is proper to say 'my madrasah' regardless of outside donations. The Madrasah does not belong to the donors. People donate to get thawaab in the Aakhirah, not to own or administrate the Madrasah. Therefore it is correct that the Madrasah belongs to the one who had initiated it and who still controls it. He does not mean that he owns the buildings.

Question: 2

In the Darul Uloom we also noticed that at the Salaah times they lock the gates where the students cannot attend Salaah with Jama'ah and all of them are baaligh. Since Shari'ah has given respite until Salaam that if someone was late for some reason he will get the reward of getting his Jama'ah. Is it permissible to do that for some madrasah rules like getting them to be on time for Salaah etc..?

Answer

We cannot comment on locking of the gates without having an explanation from the Madrasah as to the reason for this action. However, it is unacceptable for students living in the Madrasah to come late to the Musjid. They should be in the Musjid by the time the Athaan is recited. If students are so lethargic and unconcerned as to come late despite living on the Madrasah grounds, then they deserve to be severely punished or even temporarily suspended to jolt them to understand the notori-

ety of their late-coming. Missing Takbeer Ula for no valid reason is a major sin. They learn only Qur'aan and Hadith, yet the importance of Salaat has not registered in their minds. If their Islaah is not made at Madrasah, where and when will it be made after they leave the Institution? There are no more genuine khaanqas for tarbiyat purposes.

Question: 3

We were told by the Ulama that to wear a turban is a great Sunnah of our beloved Nabi Sallallahu Alaihi Wasallam. So if it's Sunnah, can it be given less importance than the topi of a madrasah uniform or of a Khanqah topi?

Answer

The turban is Mustahab. Undoubtedly it is Sunnah. One Sunnah should not be compared to another Sunnah. Whoever wishes to don the turban will gain much thawaab. Whoever does not wear turban should not be castigated. Such castigation is transgression of the prescribed limits of the Shariah.

ALWAYS FEAR, BE IN TREPIDATION

Have no confidence in your knowledge nor in your *haal* (spiritual state) nor on your *maqam* (status). In fact, one cannot have confidence on one's greatest treasure, viz.,

Imaan. All are enchained by the *Qadr* of Allah Ta'ala. No one knows what has been decreed for him. The issue is extremely delicate and fearful. Never be proud of one's good state nor despise others because of their evil state. No one knows what his future will be.

(Maulana Ashraf Ali Thanvi)

Even the Muqarrab Malaaikah (Jibraeel, Mikaaeel, Israafeel, Israaeel, etc.) are fearful of the hidden Plan of Allah Ta'ala. This fear was intensified when they witnessed the fall of Azaazeel who became Iblees after thousands of years of worship.

EXECUTORS OF ESTATES

Q. Is it permissible for an executor of the deceased's estate to resign without finalizing the winding up of the estate?

A. If the Wasi (Executor) had accepted the post during the lifetime of the Testator, the post becomes binding and incumbent. In this case the Wasi may not renege and abandon his obligation after the demise of the testator. However, if circumstances do not permit the Wasi to wind up the estate in accordance with the Shariah, then it is incumbent for him to resign.

Q. The deceased had two wives. One wife refuses to accept the Shariah Will. Can the executors resign?

A. If one wife refuses to submit to the Shariah, the executors may not resign. They should continue to execute their task and distribute in accordance with the Shariah.

Q. A deceased had appointed in his will two relatives to be the executors of his estate. Is it binding on them to accept?

A. If the executors had not accepted the post during the lifetime of the Testator, then they are under no obligation to ac-

cept the post. Further, they may resign in this case even after they had accepted to act as executors.

Q. If there are two executors, can one of them make decisions alone?

A. If there are two executors, it is not permissible for one to act unilaterally.

Q. When should the executors commence the process of winding up the estate?

A. The process of distribution should commence immediately on the day after burial of the mayyit. There should be no unnecessary delay. The usual practice of procrastinating the winding up for no valid reason is haraam. It is a major sin. After burial, the heirs are not permitted to appropriate the assets of the deceased in whatever manner they desire. Even the food in the fridge becomes haraam for the heirs without distribution. The vehicles of the deceased may not be used without finalization of the distribution. People are absolutely reckless in the commission of major sins pertaining to the assets of the deceased.

Q. What is the first duty of the executors?

A. Discharge of the debts is the first Waajib (obligatory) action of the executors. After paying the burial expenses, the debts of the mayyit have to be paid before distribution to the heirs.

Their Islamic moral and legal responsibility is:

- ♦to ensure that the process of winding up the estate commences immediately after burial.
- ♦to ensure that the mayyit's debts are paid.
- ♦to ensure that the assets are immediately distributed to the heirs.
- ♦that they should not act in contravention of the Shariah.
- ♦that they should not fulfil any haraam bequest/directive of the deceased.
- ♦that they should understand that they have no right of dictatorship over the heirs. The heirs are the owners of the assets, not the executors. The obligation of the executors is to only ensure correct Shar'i distribution of the estate.
- ♦Not to delay without valid reason in winding up of the estate. Such delay is sinful.

True Divine Love

True Love for Allah Ta'ala is not cultivated only by means of *thikr* and *shaghl*. The method is observance of all A'maal-e-Saalihah with sincerity (i.e. total submission to the Shariah). Thikr and shaghl create a temporary state of enthusiasm which dissipates after some time. (Hadhrat Maulana Ashraf Ali Thanvi)

The Motive for Hadyah (Gift)

"Most people, when presenting gifts, search for expensive items. The basis of hadyah should be muhabbat (love) and khuloos (sincerity) even if the gifted item is of insignificant value, even if it is fuloos (copper coins). A Buzrug was on his way to meet another Buzrug. Along the way it occurred to him that he should present a gift. However, being a pauper, he had nothing. He gath-

ered a pile of firewood from alongside the road.

The Buzrug to whom the hadyah was given appreciated it so much that he instructed his khaadim to preserve it. "When I die, heat the ghusl water with this firewood. Perhaps it will be a basis for my salvation." Subhaanallaah! The talks of these Buzrugs is also buzrug (sincere and sagacious)."

(Hadhrat Maulana Ashraf Ali Thanvi)

TALAAQ & KHULA'

Q. Please explain in some detail the kinds of Talaaq and their effects. What is Raj'i and Baain? What is Khula'? Is Khula' issued by a Mufti?

Answer

1) One or two Talaaq in which the word Talaaq/Divorce or any derivative of it is used, constitute Talaaq Raj'i. This is a revocable Talaaq. The husband is entitled to revoke this Talaaq and take back his wife although the Talaaq will always remain suspended. It is valid within the Iddat period.

If the Raj'at (taking back) is not made during the Iddat,

then it will be transformed into Baa-in. The Nikah is then irrevocably terminated. They may reconcile, but a fresh Nikah has to be performed. The woman's consent is necessary. The new Nikah can be performed only if one or two Talaaq had been issued. Once the third one is issued, then there is no scope for reconciliation.

Three Talaaqs issued in any way whatsoever, immediately terminates the Nikah. The Iddat commences immediately when the third Talaaq is issued.

2) Khula' is a voluntary agreement between the husband and wife. It cannot be imposed on any of the parties. The effect of Khula' is Baa-in. After Khula' reconciliation may take place and a fresh Nikah has to be performed.

Khula' is between the husband and wife. A Mufti is not required for effecting Khula'. Khula' is not issued by a Mufti. It is a simple issue. The wife pays the husband a sum of money for gaining her release by means of Talaaq. It is haraam for the husband to demand more than the Mahr amount for the Khula' process.

AMR BIL MA'ROOF IS WAAJIB

Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) commenting on abstention from the Waajib obligation of Amr Bil Ma'roof Nahyi Anil Munkar, said:

"Among the seniors there are two classes. In the one class are those who are not Shaikhs (Murshids). The masses have scant regard for them.

Those who are Shaikhs (Murshids) are taken to be the leaders. Many people hold

them in high esteem. However, they are the ones who are the most neglectful. They think that to take a tasbeeh in the hand and sit is sufficient for them to reach Jannat. They do not bother about correcting anyone (that is, they abstain from Amr Bil Ma'roof Nahyi Anil Munkar). In fact, they labour under the impression that involvement with this obligation is nugatory of Tasawwuf. They believe that if a sheikh (murshid) engages in this obligation, he is struck off

the list of Mashaaikh and dumped into the list of Aalims (that is, those Ulama who are not khalifahs and murshids).

It staggers the imagination that nowadays one who does nothing, says nothing to anyone and is in the good books with everyone, is considered to be a Buzrug, otherwise not. In this regard they have fabricated a poem and attributed it to Haafiz Shirazi. But nothing can be proof when it comes to the Ahkaam of Allah Ta'ala. Thus, this poem is also no proof. In short, Amr bil Ma'roof is Waajib."

YOUTUBE EARNINGS

Q. Is it permissible to earn from a YouTube channel if nothing haraam appears on one's channel?

A. Regarding 'nothing haraam', this is a massive self-deception. The entire social media platforms are pure fisq, fu-

joor and kufr. It is pure satanism. There is no greater media of immorality today on earth than these social media which have utterly ruined the Imaan of the Ummah and destroyed whatever little Akhlaaq Muslims had.

The earnings of these Satanist media are haraam regardless of 'nothing haraam' being de-

picted. Allah Ta'ala says in the Qur'aan Majeed: "Do not aid (one another) with sin and transgression."

Those utilizing these Satanist media are aiding in the destruction of Imaan and Akhlaaq.

The La'nat of Allah Azza Wa Jal settles on the villains of facebook, youtube and all such shaitaani media.

DID ANIMALS IN TURKEY, SYRIA SENSE THE QUAKE EARLY? HERE'S THE SCIENCE

By Leo Sands February 7, 2023 at 11:10 a.m. EST

Birds flew erratically above snow-capped buildings. Dogs howled loudly. Then, a devastating earthquake in Turkey and Syria leveled buildings and killed more than 21,000 people.

Social media users claimed that animals were behaving strangely just before the massive 7.8-magnitude earthquake and significant aftershocks. While The Washington Post could not immediately verify the footage, the idea that animals can detect powerful earthquakes before humans has been a theory around since at least ancient times.

There is scientific research that supports it. Much in the same way that seismological machines can pick up tremors undetectable to the human body, animals are better equipped to sense tiny foreshocks traveling through the Earth seconds before more powerful earthquake waves barrel through, scientists say. They might even be able to sense them before the foreshocks, some researchers say.

According to the U.S. Geological Survey, abnormal animal behavior in the seconds preceding an earthquake is explained by the difference between two forms of seismic waves. Primary, or P, waves are the first to be emitted from an earthquake, traveling at several miles per second from the epicenter. These are more

noticeable to animals, USGS says. P waves are followed by stronger secondary, or S waves, which shake the ground in a rolling motion.

“Very few humans notice the smaller P wave that travels the fastest from the earthquake source and arrives before the larger S wave,” the USGS guidance states. “But many animals with more keen senses are able to feel the P wave seconds before the S wave arrives.”

Why it's so hard to predict an earthquake

Initial tremors, detected and analyzed by seismology machines, are also used by early-warning systems to forecast earthquakes — usually with less than a minute of warning. But can animals sense earthquakes even earlier, and better than modern machines? While humans for millennia have anecdotally observed animals seeming to detect earthquakes minutes or hours before they struck, the science is murkier.

One researcher says animals may be able to sense earthquakes even before their foreshocks. “We have a very good indication that animals really feel the precursors of earthquakes, and it's not seismic activity,” Martin Wikelski, a director at the Max Planck Institute of Animal Behavior who led a study on this topic, said in a telephone interview Tuesday.

In his peer-reviewed study published in 2020, researchers

attached electronic tags to cows, dogs and sheep on an Italian farm to observe their movements over several months when earthquakes were detected nearby. They found that the animals were unusually “superactive,” defined as continuously moving for more than 45 minutes, before seven of the eight major earthquakes detected nearby. The research, conducted with devices that Wikelski described as “basically little cell-phones for animals,” suggested that the animals may be able to detect earthquakes potentially more than 12 hours before humans — well before any foreshocks.

A sense of doom: Animal instinct for disaster

The reasons animals reacted unusually are not yet clear, he said. “There are indications that they can tell us something. How they do it, we don't know yet,” he said. He believes that their ability to sense danger may be related to their ability to communicate with each other.

“The cows initially just froze — they didn't move at all. And then that got the dogs really nervous, and they started to go crazy, barking. And then the sheep went crazy. And that started, altogether, to make the cows really crazy.”

In Wikelski's study, animals may have been able to detect earthquakes in advance up to

(Continued on page 20)

DID ANIMALS IN TURKEY, SYRIA SENSE THE QUAKE EARLY? HERE'S THE SCIENCE

(Continued from page 19)

12 miles from their epicenter, he said. He intends to do more research, potentially into whether the farm animals were reacting to iron levels released in the air by underground pressure.

"There are other factors that these animals seem to grasp — but that is still a black box," Wikelski said.

However, a 2018 review into 700 recorded claims of abnormal animal behavior before earthquakes called for more evidence before drawing conclusions. Researchers fo-

cused on the question of whether animals could have the ability to detect earthquakes before seismic machines. Many historical examples of animals behaving strangely could be explained by seismic foreshocks seconds before the bigger earthquake waves, the scientists behind the 2018 review suggested. Much of the existing evidence, they also noted, was too anecdotal and retrospective to be reliable.

Caught on radar: Thousands of birds took flight minutes before Oklahoma earthquake.

There are other high-profile

examples, though, from history and the present. One of the earliest anecdotal accounts, attributed to the Roman writer Aelian, details how mice, snakes, centipedes and beetles fled the city of Helike before it was razed by an earthquake and destroyed by a tsunami in 373 B.C.

In 2016, 15 minutes before an earthquake struck Oklahoma, birds took flight in such significant numbers that thousands of them could be observed airborne by radar technology.

Pranshu Verma contributed to this report.

THE MISCHIEF OF BID'ATIS

Formerly, even the Bid'atis did not perpetrate mischief. Even Bid'atis would sincerely engage in Thikrullah. They were thaakir, shaaghil and had good intentions. The Name of Allah (Thikrullah) created barkat and tenderness in their hearts. They were humble and they had love and respect for the Ulama-e-Haqq. They would not argue in the presence of the Ulama. But now! They are bereft of thikr, shaghl and adab. They are devoid of religiosity (*tadayyun*). They are fussaaq, fujjaar and are embroiled in *Kabaa-ir* (major sins). Despite all this fitnah, they masquerade as Sufi and Durwaish.

(Maulana Ashraf Ali Thanvi)

A Mureed is Tested

The Auliya of the Salaf always tested those who desired to become mureeds. Once a mureed requested his Shaikh to apprise him of the Ism-e-A'zam. The Shaikh felt that the mureed was not qualified to be entrusted with this great Amaanat. The Shaikh told him to wait for some days. After a couple of days, the Shaikh gave him a dish and instructed him to deliver it to a Buzrug in a certain Musjid. The Shaikh also said to him not to look inside the dish.

Along the way, the mureed became extremely curious to know what was so important inside the dish that the Shaikh had instructed not to look inside. His curiosity increased

as he walked on. Finally he decided to look in the dish. As he opened the utensil, a mouse jumped out and disappeared.

Now, extremely ashamed of himself, he went with the empty dish to the Buzrug in the Musjid and informed him of the episode. The Buzrug said: "You must have made some request to the Shaikh, hence he was testing you." He returned to his Shaikh with great remorse and shame. The Shaikh said: "When you were unable to guard something insignificant, how can you ever be entrusted with the great Amaanat of the Ism-e-A'zam?"

GHAIIR MUQALLIDEEN

(Ghair Muqallideen are free-lances. They follow the math-hab of Ibn Taimiyyah. They are described 'ghair muqallid' – that is, one who does not follow a Math-hab – because they have abandoned the superior Taqleed of the Four Ahlus Sunnah Math-habs for blind following Ibn Taimiyyah.)

Ghair Muqallideen are extremely disrespectful to the

Akaabir (i.e. the Fuqaha of the Salafus Saaliheen). They are a very audacious sect.

Ibn Taimiyyah and Ibn Qayyim are their great Imaams. Yes, while they are great, they too are audacious. We do not have the courage to be as audacious as they were. They have intense anger in them. In anger they write just anything.

They abandon all adab (respect).

On the issue of Istiwaa alal Arsh, while they claim to be following the Salaf, they mention such terms of ghulu' (haraam extremism) which lead to the suspicion of them being Mushabbihah and Mujassimah (Anthropomorphists).

(Hadhrat Maulana Ashraf Ali Thanvi)

Ittibaa'-e-Wahi

(Ittibaa'-e-Wahi means to follow Wahi -- the Qur'aan and Hadith. That is, the Shariah) The actual demand is Ittibaa'-e

-Wahi. One should be engrossed in this. One should not become involved in futile research (which is of no benefit). The treasure one will acquire

from Ittibaa'-e-Wahi will be seen with open eyes. Abandon other superficialities and follow Wahi. (Hadhrat Maulana Ashraf Ali Thanvi)

FIDYAH

Fidyah is the monetary compensation for unperformed Saum and Salaat. If a person is unable to fast due to severe illness, and there is no hope of recovery, then Fidyah has to be paid. The Fidyah has to be given to Fuqara and Masaakeen (poor Muslims).

However, if one recovers, then it will be incumbent to make qadha of the missed fasts regardless of the Fidyah which has already been paid. The Fidyah will then be transformed into a Nafil Sadqah.

As far as Salaat is concerned, illness is not a valid excuse for missing Salaat. Salaat has to be performed even in bed, lying on one's back, making Ruku' and Sajdah with signs of the hand. Generally, qadha Salaat is the consequence of nafsaniyat and shaitaniyat. Nevertheless, if the number of qadha Salaat is so huge that the aged person

no longer has hope of completing the qadha due to extreme old age, then it is obligatory to make wasiyyat (issue a directive) that on his death, his/her heirs should pay the Fidyah for the qadha Salaat. This will be paid from one third the value of his/her estate, i.e. one third of the balance after debts have been settled.

The same applies to missed Fasts. If one had missed numerous fasts during one's lifetime and after realizing the terrible error, one commences making qadha, but due to extreme old age one understands that one will not be able to complete all the qadha, then it is necessary to make a wasiyyat to pay the Fidyah.

It is therefore, essential to have a written record of one's qadha Saum and Salaat. This record should be annexed to one's Will. As one is able to execute the qadha, the record should be altered.

The Fidyah amount for a missed Fast is the same as the Sadqah Fitr amount, that is, the price of 2 kg flour. The same amount is also for each Fardh and Witr Salaat.

If the deceased has made a wasiyyat to pay Fidyah, then it is Waajib on the heirs to fulfil the wasiyyat from one third of the estate of the mayyit (deceased). If the Fidyah amount is in excess of one third the value of the estate, then it will not be incumbent for the heirs to pay the excess. Nevertheless, it will be meritorious for the heirs to pay the excess from their own funds.

If the mayyit did not make any wasiyyat to pay Fidyah, then it will not be Waajib on the heirs to pay it. However, hoping that Allah Ta'ala will forgive their marhoom mayyit, the heirs may contribute as Sadqah whatever amount they wish and make dua of maghfirat for their deceased relative.

NOODLES FOR THE RUIN OF YOUR HEALTH

<https://www.topcount.co/top-10-side-effects-of-eating-instant-noodles/>

The simple way to prepare noodles is famous as an instant treatment for craving. But have you ever imagined the side effects of instant noodles and how they influence your health? They are rich in toxic components. The drawbacks of instant noodles comprise cancer, heart attack and what-not. The increased salt quantity rapidly spikes up your blood pressure. Still, the major problem that occurs is instant noodles healthy or harmful? The answer to this is instant noodles are not at all healthful and eating them may increase your cancer danger over time. The drawbacks of instant noodles are not over yet.

Obesity

Chubbiness is the main question nowadays which appears with liver injury and kidney failure. The important side effect of instant is maida. The noodles are prepared with refined flour and it is the major reason for fatness.

High Blood Pressure

The viewpoint outcomes of instant noodles also contain high Blood Pressure because of the sodium quantity. Instant

noodles are full of salt more than what you need. Ever observed sweating after consuming them? It is because of the sodium quantity which boosts your Blood pressure.

Liver damage

Instant noodles include dangerous materials, one of them Propylene Glycol which destroys and disturbs the liver.

Causes cancer

Who does not cringe at this infection? Cancer is simple to approach for many people of different ages. And Instant Noodles have become one kind of this disease that comes to us. With a majority of chemicals put in with other dangerous components, one of them is Instant Noodles that in Styrofoam, cancer can be glad to reach.

Heart disease

Instant noodles are moreover contained in junk food or diets that are low in vitamins. Consuming Instant Noodles always can accelerate heart disease.

Fats

First instant noodles are cooked in palm oil, lard or butter before packaging, they are usually high in humid fats.

The flavour may also include oils high in moist fats. Moistened fats, if eaten too regularly, can boost the level of low-density lipoprotein in the blood. High cholesterol boosts the danger of heart disease.

Low in fibre and protein

Instant noodles are bad in fibre and protein which may not create a good selection for weight loss. Protein has been confirmed to improve feelings of completeness and drop hunger, while fibre moves slowly through the digestive area, thus stimulating sentiments of fullness.

Malnutrition among children

Exciting advertisements easily grab children's interest. As a parent, you could not effortlessly avoid your child's desires. Some parents believe that filling their child's belly with anything like instant noodles is sufficient.

Stroke mortality

Instant noodles that are abundant in salt are not only related to high blood pressure and heart diseases but also related to stroke mortality ratios.

The Shariat is the Criterion

“For Muslims the great criterion is the Shariat. However, a fatwa is valid if the one issuing it is qualified in the Shariat and Tareeqat. The Ahl-e-Zaahir (such molvis/muftis whose gaze is limited to tech-

nicalities in the texts, their understanding is defective) sometimes issue fatwas of jawaz (permissibility) and sometimes of hurmat without need and basis. (This type of fatwas are endemic in our time.)” (Hadrhat Maulana Ashraf Ali Thanvi)

The Tarteeb of the Qur’aanic Aayaat

“The Tarteeb (arrangement) of the Aayaat of the Qur’aan Shareef was by means of Wahi. It was not by means of Ijtihad. Therefore it has to be accepted that there is inter-relationship between the Aayaat.” (Hadrhat Maulana Ashraf Ali Thanvi)

DEVIATE MUFTIS

tice.

The world is awash with deviate, moron muftis who subvert the Shariah and mislead Muslims with their corrupt zigzag fatwas. Their usual stunt is to commence their fatwas with an acknowledgement of the Shariah's stance pertaining to an issue. To hoodwink the ignorant and unwary Muslim folk, these maajin muftis, cite copious Arabic texts of which the poor readers do not have the haziest idea. The presentation of Arabic texts from the Kutub of Fiqh is a ruse for conveying the idea of expertise and to awe and bamboozle the ignorant ones.

After presenting the correct stance of the Shariah on an

issue, e.g. liquor, pictures, haraam slaughtering systems, etc., they resort to their tricks of zigzag. From the correct stance of the Shariah which they themselves initially profess, they satanically zigzag along a stupidly meandering pathway, disgorging spurious and baseless arguments to mitigate the abhorrence of the haraam act/practice/system.

Then they excrete unrelated texts to peddle the idea of such latitude and laxity which render the haraam act permissible. Their point of commencement states the truth, but with their zigzagging they end off with condonation and promotion of the haraam prac-

On the other hand, the methodology of genuine Muftis of the Haqq is the opposite of the shaitaani methodology of the moron muftis. Throughout their fatwa they criticize the haraam act. They create an abhorrence for it. Towards the end, if there is a need, they answer the baseless views of the deviates. If there is a real – very real need for invoking a Shar'i Principle for the rendition of permissibility, they do so with reluctance and caution. Never do they provide blanket leeway, condonation and promotion for rubbish entities such as the Carrion Cartel garbage and satanic psychiatrists and psychologists, etc.

SHAGHL AND KASHF

(*Shaghl refers to specific non-Sunnah forms of making thikr*)

Hadhrat Haaji Sahib (Haaji Imdaadullah) said that an ordinary person should be taught thikr, not *shaghl*. The reason being that sometimes a person who engages in *shaghl* perceives *kashf* (revelation). Due to lack of understanding his Aqeedah (Belief) will become contaminated.

Even some accomplished persons (i.e. Auliya) sometimes misunderstand the

kashf which occurs to them. In this regard a Buzrug said that for a very long time he had understood that the Noor of the Rooh was the *Tajalli* of Allah Ta'ala, hence he worshipped this noor. Sometimes the brilliance of the noor of the Rooh overshadows all creation, hence the Buzrug falls into error. The safest course is to ignore all such spiritual revelations and experiences. These experiences are not the objective to pursue.

(Hadhrat Maulana Ashraf Ali Thanvi)

THIKR AND SHAGHL

“Isaah (reformation of the nafs) is not achieved by means of Thikr and Shaghl. Isaah is the effect of A'maal (Virtuous deeds). Thikr and Shaghl aid A'maal.

However, nowadays the jaahil sufis (bogus spiritual

guides) have abandoned the Ahkaam of the Shariah. They have become mercenaries. Every day they fabricate new actions and forms of deception. They change colours like a chameleon.”

(Hadhrat Maulana Ashraf Ali Thanvi)

SIGNS OF QIYAAMAH

Hadhrat Huzaifah (Radhiyallahu anhu) said that in the age in close proximity to Qiyaamah, the wealth

and rulers will be faajir (immoral); The Ulama will be faasiq (committees of sin flagrantly), and trustees will be khaa-in (abusers of trust – dishonest/thieves).

Questions and Answers

THE MAJLIS Q & A
P.O. BOX 3393
PORT ELIZABETH

(Continued from page 11)

Q. When is the seventh day to name the baby?

A. The seventh day is the day before the birth. If the baby is born on Monday, the seventh day is Sunday. If the baby is born on a Wednesday for example, the seventh day will be Tuesday.

Q. I have many Qadha Salaat to perform. Should I rather perform the Qadha instead of the Sunnat, Taraaweesh and Nafl Salaat?

A. It is not permissible to abandon Taraaweesh Salaat even for performing Qadha. This idea is waswasah of shaitaan to deprive you from the Taraaweesh ibaadat. In fact, one should perform Ish-raq, Chaasht, Awwaabeen and Tahajjud as well despite the Qadha Salaat. Find other time for the Qadha. Abandon

some other worldly and non-sensical activities for making Qadha. Just as you find time for worldly activities, so too find time for your Qadha Salaat.

Q. Is I'tikaaf valid in a

musalla? The intention is to expand the musallah into a Musjid.

A. I'tikaaf is not valid in a musallah regardless of the niyyat to expand the place to become a Musjid.

THE USH-SHAAQ

(Ush-shaaq are the Auliya/Sufiya who are intensely in love with Allah Ta'ala)

"The common factor pertaining to their excusable acts is that they were Ush-shaaq. An Aashiq in some of his specific actions is ma'zoor (excused). Such acts occur during the state of ghalbah-e-haal."

(Sometimes the Sufiya make statements or do acts which are in conflict with the Shariah. Such incidents happen when they are overwhelmed

by some spiritual state of ecstasy or revelation. Such actions and statements are set aside and never accepted as permissible even by themselves. The Sufiya were the strictest observers of the Shariah.)

"It is improper and wrong to criticize them and to accuse them of being non-observers of the Shariah. They were staunch followers of the Tareeq of the Salaf."

(Hadhrat Maulana Ashraf Ali Thanvi)

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