



"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)

**"He who honours a bid'ati aids in the demolition of Islam."
(Hadith)**

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THE UMMAH'S CATASTROPHES CAUSED BY EVIL ULAMA

By Hadhrat Mujaddid Alf-e-Thaani

In his *Maktubaat*, Hadhrat Mujaddid Alf-e-Thaani, in a letter to one of his Mureeds, wrote:

"The most important issue which I want to inform you of is that today there is almost no one of the men of the Deen (i.e. the Ulama) who strive only to spread the Deen and to strengthen Islam. When the desire is to obtain a post (in government) or some high position, then each man of the Deen will demonstrate his superiority (over other Ulama). They will contradict one another and exploit this situation to ingratiate themselves with you.

Alas! Matters of the Deen is assigned secondary importance. During the tenure of the previous Regime, every catastrophe which befell the Muslim nation was caused by these so-called men of the Deen. We are afraid of the disaster of the Deen being demolished.

It will be difficult for you to find an Aalim who loves his Imaan which is indeed a great blessing. The words and writings of an Aalim whose focus is on the Aakhirat, will bring everyone with wisdom and conscience to the Straight Path. Where on earth can we today find such an Aalim? ...

The happiness of the people is in the hands of the

Ulama.. The enemies of the Deen disguised as Men of the Deen (Ulama and Mashaaikh) lead people towards the perdition of Jahannum.. A true Buzrug is the best of people. An Aalim/Shaiikh who makes the Deen a way for gaining fulfilment of his worldly motives and desires, and who deranges the Imaan of others, is the worst person on earth. The happiness and the ruin of people, their guidance and their deviation are in the hands of the Men of the Deen (Ulama and Mashaaikh).

One of our Akaabireen (senior Auliya) saw shaitaan sitting idly. He asked shaitaan for the reason. Shaitaan responded: "Today the Ulama-e-Soo' and the Mashaaikh do our job. They

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ABSURD CRUELTY

"The whole concept of animals being regarded as "surplus" to a farming industry, is a product of factory farming. Male calves are surplus to dairy farming, just as male chicks are surplus to the egg-laying industry. To kill around 90,000

new-born male calves each year is as absurd and mind-boggling as to kill 13 million male chicks born into the egg industry annually. It goes to the heart of factory farming and demonstrates its wastefulness, its callousness, its need for secrecy. The urgency of a

transition to small-scale, community driven, transparent and sustainable farming, cannot be over-emphasized. We as consumers need to demand this." (Compassion's Tozie Zokufa)

The halaalizers of carrion

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Questions and Answers

THE MAJLIS Q & A
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Q. *If one remembers in the Ruku' of the third raka't of Witr that one did not recite Qunoot, should one rise and recite Qunoot? If one did so, will the Salaat be valid?*

A. No, you should not rise from Ruku' to recite Qunoot. Continue with the Salaat and perform Sajdah Sahw. If you did rise and recite Qunoot, the Salaat will be valid, but Sajdah Sahw has to be made.

Q. *I made niyyat for 4 raka'ts Nafl. Mistakenly, I made both Salaams after two raka'ts. Realizing the error, I stood up and performed the other two raka'ts, and made Sajdah Sahw. Was my Salaat valid?*

A. If you had not recited Takbeer when beginning the second two raka'ts, then these two raka'ts were not valid.

Q. *I joined the Jamaat after the Imaam had made Sajdah Sahw. What was I supposed to have done? Do I have to make Sajdah Sahw?*

A. No, you do not have to make Sajdah Sahw. You should complete the Salaat as usual.

Q. *A person joins the Jamaat, but is unaware of the error of the Imaam in the earlier raka'ts. When the Imaam makes Salaam for Sajdah Sahw, this Masbooq gets up to continue his Salaat. What should he do?*

A. As long as he has not completed a raka't with Sajdah, he should sit and perform Sajdah Sahw. If he completes the raka't with Sajdah, then he should make Sajdah Sahw at the end of his Salaat.

HONOURING A FAASIQ

THE ARSH SHUDDERS

Question

Ml Sulaiman Choksi was a co-guest of honour with Mufti Menk at a Hifz Jalsa. The very same local Ulama that forbid pictures and videos in the past arranged for Mufti Menk to be a guest of honour and allowed him to video stream on YouTube from the Masjid.

Today there is a Hifz Jalsa in another town and Moulana Sulaiman Choksi is the guest of honour.

Considering the attendance and silence of Moulana Sulaiman Choksi with regards to Mufti Menk and the live video streaming from the Masjid, is it permissible for us to attend a program where Ml Sulaiman Choksi is a guest of honour?

The local Ulema that arranged for Mufti Menk to be the guest of honour and allowed him to live video stream from the Masjid would it be permissible for us to attend any of their optional programs? Please advise.

Answer

Regarding the hifz function mentioned by you, our advice is clear because the Shariah is clear on such issues. Never participate in a function or gathering which is graced by fussaah, where faasiq molvis

are the 'guests of honour'. The condonation of pictography and videography by Molvi Choksi and him sharing the platform with a declared agent of Iblees such as Menk, condemn him. This molvi has become a bird of the feather with Menk.

It is not permissible to attend any of their programs. In attending the programs graced and bedevilled by such flagrant fussaah, one will be causing the Arsh of Allah Ta'ala to shudder. A faasiq being the 'guest of honour' is to display flagrant and rebellious disregard for the command of Allah Azza Wa Jal. Rasulullah (Sallallahu alayhi wasallam) said:

"When the faasiq is praised (or honoured), the Arsh of Allah shudders."

Honouring a faasiq, which is worse than praising him, especially inviting him to be the 'guest of honour' is evidence for the fact that the motive of the jalsah organizers is insincere and designed for aggrandizement - riya and takabbur.

It is not permissible to attend such functions which are organized in the name of the Deen, and where the Shariah is flagrantly flouted.

Q. *In the last raka't if one mistakenly recites Tashahhud twice, should Sajdah Sahw be made?*

A. Sajdah Sahw is not incumbent in this case.

Q. *After Tashahhud in the last raka't I mistakenly stood*

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up for the fifth raka't. Whilst reciting qiraa't, I remembered and returned to Qa'dah, recited Attahiyaat, then made Sajdah Sahw. Was this correct?

A. No, it was incorrect. After sitting in this case, Sajdah Sahw should immediately be made without repeating Attahiyaat. Nevertheless, your Salaat was valid.

***Q.** Due to a relationship with a prostitute, my son contracted a disease. Marriage with another girl was proposed for him. The girl and her parents were not informed of the disease. After the marriage, the girl has contracted the disease. I am consumed with guilt and remorse for not having informed her or her parents before the marriage. What should I now do?*

A. Your crime of having concealed the terrible disease is a vile act of *zulm*. You have ruined the life of the girl. Repent sincerely. Inform the girl now that your son has the disease. If she wants Talaaq, then it will be waajib for your son to issue Talaaq. If he refuses, she should apply to the local Ulama council for annulment.

***Q.** A man does not have the Nisaab of Zakaat. However, he lives a comfortable life. He also has a television. Is it permissible to give him Zakaat?*

A. It is haraam to give Zakaat to the person who owns a haraam television. Zakaat is the right of the Fuqara.

***Q.** I gave my friend a sum of money with the intention of Zakaat without mentioning it to him. He is heavily in debt. I*

WHO SHOULD WE FOLLOW?

***Q.** There is so much differences in the Ulama which cause much confusion. Who should we follow?*

A. Hadhrat Shaazli (Rahmatullah alayh), the great Wali of the 11th century said: "Seek the remedy for your (Imaani) weakness from the Ulama. Listen to them. Choose from them the Mutataqeen (truly pious ones) who are the trustful guides, whose trust is in Allah Ta'ala." They are the Heirs of the Ambiya (Alayhimus salaam).

Follow those Ulama who are not on facebook and the

evil internet media. Follow those who are not interfaithers, who do not intermingle with females, who do not indulge in pictography and videography, who do not crawl at the feet of government officials, who do not halaalaze carrion, who are not bootlickers of the government and of the wealthy, and who do not barter away the Aakhirat for the jeefah (carrion) of this dunya. You will know them when you see them and when you hear them speak.

There is no conundrum in recognizing them.

said that it is a gift. Is my Zakaat fulfilled?

A. Yes, your Zakaat is discharged. It is not necessary to mention that the money given is Zakaat. But there must be the intention of Zakaat at the time of giving it.

***Q.** I bought a car with the intention of selling it. Thereafter I changed my intention. I decided to keep the car for my own use. Do I have to pay Zakaat on this car?*

A. Zakaat is not payable on the car since you have changed your intention. Now even if you later decide to sell the car, Zakaat will still not be payable on the car.

***Q.** Since commercial chickens which are certified halaal by SANHA, NJC and others are haraam, what is the status of the money acquired from selling the carrion chickens?*

A. The money is haraam. It has to be given to the poor as Sadqah. It is not permissible to sell these diseased carrion chickens.

***Q.** My father had not performed Hajj which was fardh on him. He has died. If I perform Hajj for him will it be a valid Hajj-e-Badl?*

A. No, it will not be a valid Hajj-e-Badl because your father did not make wasiyyat for Hajj to be performed for him. Nevertheless, you should make dua that the thawaab of your Hajj be bestowed to your marhoom father and hope that Allah Ta'ala will forgive him.

***Q.** If Tawaaf Ziyaarat is made without wudhu, what is the penalty?*

A. One dumm. An animal (goat/sheep) has to be sacrificed. However, if the Tawaaf is repeated with wudhu, the

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penalty is waived.

Q. *After Tawaaf I performed the two Tawaaf raka'ats during Makrooh time.*

A. The Salaat should be repeated.

Q. *During Ihraam the cloth overhanging from the cap on my head would momentarily touch my face. Should I pay any penalty?*

A. Give the Sadqah Fitr amount to the poor.

Q. *My wife refuses to accompany me for a journey. Can I refuse providing maintenance?*

A. No, you may not refuse. As long as she remains at home, maintenance will be Waajib.

Q. *To what extent is it incumbent to observe equality of expenses for children. If I buy a pair of shoes for one child, is it necessary to buy shoes for all the children even if they are not in need?*

A. Equality should be observed in gifts, not in necessary expenses. The needs of children vary, hence spending on them too will vary.

Q. *How long is the Iddat of Khula'?*

A. The Iddat of Khula' is the same as the Iddat of Talaaq. That is: three haidh (menses) cycles.

Q. *The wife claims that her husband gave her three Talaaqs. The husband denies it. What is the position of their Nikah?*

A. If the wife is certain that he had issued three Talaaqs, then she should regard herself as divorced. The husband's denial will not be valid.

PLUNDERING THE MUSJID

Q. *Some trustees who are in charge of the Nurul Islam Musjid in Lenasia are receiving a dividend from the huge income of the Musjid's waqf properties. Is this dividend permissible for them? They call it profit.*

The question is regarding the committee of Nurul Islam Masjid and organization. They have a block of flats and quite a large center of shops in Lenasia. They acquire rentals from it. The committee members have been accused of collecting shares of the profit. The one Ravat Moulana has called the cops on them as he says it is haraam. This is what I have heard thus far. I just wish to know if it will be jaaiz for shareholders of an organization like Nurul Islam to collect dividends of the profits earned?

This masjid is basically run by juhala and idiots of the first order. The

'moulanas' here make worst of their jahaalat by which they run the place. It is terrible to witness and worst so to be a part of. I feel like threatening them with a large mob and take over the entire organization but where do I find similar attitudes?

A. Most certainly, the so-called 'profit' they are stealing from the income of the Waqf property is haraam. The louts in charge of the Musjid are all signs of Qiyaamah. They are in fulfilment of the prediction of Rasulullah (Sallallahu alayhi wasallam) who said that among the signs of Qiyaamah will be the appointment of juhala and scoundrels to posts of Amaanat. It is the duty of the musallis of the Musjid to drive out these scoundrels who are plundering the resources and the sanctity of the Musjid.

Q. *A man married his wife's sister while he was still married. A child was born from the second 'wife'. What is the ruling of the Shariah?*

A. The nikah with the wife's sister was not valid. However, the child will be legitimate.

Q. *Is it permissible for a Muslim female to marry a Shiah?*

A. No, the marriage will not be valid.

Q. *Is it permissible to tie a wallet for keeping money and passport, etc. on oneself dur-*

ing Ihraam?

A. It is permissible.

Q. *Husband and wife are separated. They have been living apart for several years. The husband refuses to issue Talaaq. During the separation the wife had an affair a child was born. What is the status of this child?*

A. The child is legitimate and will inherit in the estate of his mother's husband regardless of his mother's adultery. A man who spitefully refuses to issue

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Talaaq cuts off his nose to spite his face. Even the estranged wife will inherit in her husband's estate even if the separation without Talaaq endures a lifetime. The nikah remains valid.

Q. Do my stepchildren (the children of my wife by a previous marriage) inherit in my estate?

A. No, they do not inherit in your estate.

Q. Does a child who was adopted from infancy inherit in the estates of the foster parents?

A. No, the adopted child does not inherit. However, a bequest (wasiyyat) may be made for the child. The bequest should not be more than one third the value of the estate.

Q. My husband who has died did not give me my Mahr. It is a substantial amount. Can I claim it from his estate?

A. Yes, your mahr is a valid debt. The estate must pay you this debt.

Q. What happens to the estate of a person who dies and has absolutely no heirs?

A. His estate will be given to the Fuqara (poor Muslims). If he has poor relatives who are not heirs, they have a prior right. Non-inheriting relatives are stepmothers, step children, wife's / husband's relatives, Ridhaai' (Milk) brothers/sisters, adopted children, etc. There are no fixed shares in this case. The executor should distribute according to his discretion.

Q. A man organizes a Qur'aan Khatam for his sick

WOMAN EARNING OUTSIDE THE HOME

Question: Please view the following question and the answer. The answer is that of a Mufti. To me the answer does not appear to be correct. Please comment.

"Question

I always wanted to be a stay at home mum and raise my kids. I had three children over seven years and they all passed away soon after birth. Since we're not planning to have more children at the moment and we live alone in a western country I was thinking about having a career to be more productive and to distract myself and keep myself busy. We are not in any financial difficulty and my husband earns enough for the both of us. I cover my face (niqab) but would have to remove it for job purposes. Would this be permissible?

Answer

You should keep the Niqab and not uncover your face. Search for jobs that will al-

low you to have the Niqab on whilst working."

(End of the question and answer)

Our comment

The Mufti has acquitted himself childishly to say the least. The answer of the Shariah is: It is haraam for the woman to leave home to earn. In this case according to her own confession, she is not in any need. Her husband's income is more than adequate for the house. It is absolutely haraam for her to seek employment outside the home. A job which allows her to even don the niqaab will not be permissible in this case. "Not planning" to have children is kufr. It is an inspiration of Iblees. Allah Ta'ala creates as He wills. No one and no method can thwart Him. Every soul destined for appearance on earth, will surface here regardless of the plans and plots of the kuffaar and the devils. She should renew her Imaan.

friends. Some friends will gather and recite the Qur'aan. Is this permissible?

A. The organized khatam is bid'ah. It has no basis in the Shariah. It smacks of riya. If the friend is sincere, he will make dua in privacy for his sick friend. He will not advertise his concern in public. The main factor is that the Sahaa-bah and the Salafus Saaliheen

never practiced such innovations.

Q. Is it permissible to repair broken televisions and game machines?

A. It is haraam to fix broken televisions. It is to aid in sin and transgression. The same applies to game machines. It is not permissible.

Q. The only way of removing haraam nail polish from a fe-

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male mayyit is to cut the nails. Will it be permissible?

A. The lady has cast herself into the haraam predicament. The nails may not be removed. She will have to face the consequences in the grave.

Q. *The deceased has some gold teeth in his mouth. Should these be removed? If it cannot be removed, what should be done? Will the teeth form part of the estate of the deceased?*

A. Gold teeth will be permissible only for medical reasons, not for adornment. It has to be removed from the mayyit, if removing is possible. The gold teeth are part of the estate of the mayyit.

Q. *Can a wife use black dye? Her hair is completely white and her husband belittles her.*

A. It is not permissible for her to use black dye. She may use mendhi to dye her hair red. Although her husband is sinful and callous for belittling her, she should adopt Sabr.

Q. *Is talaq given during pregnancy valid?*

A. Yes, the Talaq is valid.

Q. *Are liquid and powdered eggs permissible?*

A. This muck artificially produced is unnatural, and whatever is unnatural is harmful for both the physical and spiritual well-being of human beings. Liquid and powder 'eggs' are processed junk which usually bakeries use. They have no shells.

Q. *It is reported that Darul Uloom Deoband has agreed to accept yoga as an exercise. Is yoga permissible? Please com-*

"I HAD BECOME A MURTAD"

Question: *I was a Muslim, then I abandoned Islam and became a murtad. I have sincerely regretted what I had done, and have decided to return to the fold of Islam. I have the following questions:*

Q. Is it Islamically permissible for a Muslim man to marry a Murtad woman?

A. **No, the marriage will not be valid. The woman must first embrace Islam.**

Q. A Muslim woman was a murtad for 5 years and had an "American marriage" with a kaafir who had since passed away. If she wants to

re-enter Islam, what should she do?

A. She should repent. Recite the Kalimah, take ghusl, then perform two raka'ts Taubah Salaat. Then make dua seeking forgiveness.

Q. Is the murtad woman upon returning to the fold of Islam responsible for Qadha Salaat which she had missed when she was a murtad for 5 years?

A. **No, she is not liable for the Salaat she did not perform during her evil murtad period of 5 years.**

ment.

A. Darul Uloom Deoband has been reduced to a skeleton. It is no longer the great and wonderful Institution of our Akaabir Ulama. The Janaazah of Ilm has departed from that August Institution of Ilm. Now remain in charge Hindu bootlickers. They are licking the boots of the Hindus as a consequence of lack of Taqwa. Their gaze is on the imaginary 'power' of the cow-worshippers and drinkers of cow urine. Their focus is no longer on Allah Ta'ala. The Ilm of the Deen is no longer being imparted for the objectives of the Aakhirat. That is why they are accepting the Hindu practice of yoga. It is simply another display of bootlicking. Yoga is haraam.

Q. *Our Imaam moves into the next position after having completed the Takbir. The Muqtadis become confused. They begin changing positions when they hear the Imaam announcing the Takbir. While the Muqtadis begin to change their positions, the Imaam is still standing. Is the Salaat valid? Is this method of the Imaam correct?*

A. The method of reciting the Takbir by the Imaam is Makrooh and not permissible. Nevertheless the Salaat is valid since both the Imaam and Muqtadis are together in Ruku and Sajdah despite the slight difference created by the Imaam's improper delay in moving simultaneously with his Takbir.

Q. *While performing the 4*

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raka'ts Sunnat of Zuhr, the Fardh Jamaat begins. What should one do?

A. If you are in the first or second raka't, then complete two raka'ts and join the Jamaat. If you are in the third raka't, then complete the fourth raka't as well. If these Sunnats were terminated after two raka'ts, then repeat the four Sunnat Muakkadah after the two Sunnat Muakkadah which follow the Fardh.

Q. What is the status of Salaat performed behind a man who is clean shaven? Is the Salaat valid? Is it permissible to forego Jamaat if the Imaam is clean shaven?

A. Perform Salaat in another Musjid where the Imaam is not such a vile faasiq as a clean shaven devil. However, if this is not possible then do not forego Jamaat. The Salaat is valid even behind a faasiq even though it is haraam to appoint such a vile person to be the imam.

Q. The Imaam who was a musaafir performed four raka'ts, instead of two. What is the position of the Salaat?

A. The Salaat of the muqtadis is not valid. They should repeat their Salaat. The imam is sinful.

Q. After completing the Fardh of Zuhr, some muqtadis said that 3 raka'ts were performed. However, the Imaam says that he is sure that four were performed. What should be done?

A. The Imaam's view is valid.

Q. I joined the jamaat after the Imaam made one Salaam.

Was my Salaat valid?

A. Your Salaat was not valid. Make Qadha of it.

Q. A person joins the jamaat in the last raka't. After Takbir, as he is about to sit in Tashahhud, the Imaam makes Salaam. Is his Salaat valid?

A. Yes, his Salaat is valid.

Q. Is the imamate of a transgender valid?

A. We do not know what you mean by 'transgender'. If the person is classified as a male in terms of the Shariah, then his imamate is valid. If he is classified female, her imamate will not be valid. If the person's gender is indeterminate, the imamate of this person will not be valid.

Q. During haidh is it permissible to recite Aayatul Kursi as a dua?

A. Nothing of the Qur'aan Majeed may be recited during haidh. Recite Durood Shareef, make dua, and make thikr of the Kalimah and any Name of Allah Ta'ala.

Q. In my country, we sometimes find gold pieces on the river banks. Is it permissible to take the gold and sell it?

A. Yes, it is permissible as long as it is not lost property.

Q. After completing Witr it was announced that the Isha' Fardh was invalid and had to be repeated. Is the Witr also to be repeated?

A. No, the Witr is valid. The Fardh and the two Sunnatul Muakkadah have to be repeated.

Q. How should a person strengthen his ties with Allah Ta'ala?

A. The one and only way of strengthening the bond with Allah Ta'ala is strict observance of the Shariah and adoption of the Sunnah. There is absolutely no other way. Observance of the Shariah covers all spheres of our life, both *zaahiri* and *baatini*. All physical and spiritual activities are regulated by the Shariah.

It is of utmost importance to daily read a few pages from the anecdotes and advices of the Auliya. You will then gain a valid understanding of the method of strengthening the Bond with Allah Ta'ala.

Q. If a widow is not in her haidh, is she allowed to be in the room where the body of her husband is?

A. If the widow is not in the state of haidh, then it is permissible for her to be in the room where the body of her husband is as long as there are no other males in the room.

Q. It is not permissible for women to drive cars. What about scooters? What about little girls?

A. The *hurmat* (prohibition) of women driving applies even more to scooters, even for little girls. The parents who allow their little girls to ride on scooters are lewd morons. It is Waajib to train little girls to observe *purdah*.

Q. Some females after giving birth do not perform Salaat for 40 days. They believe that Salaat is not permissible for 40 days even if the bleeding stops long before 40 days. Is this idea correct?

A. No it is not correct. Post

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natal bleeding is called *Nifaas*. The maximum number of days of nifaas is 40 days. There is no minimum number of days. It can end even on the same day after delivery. Once nifaas has ended, ghusl is compulsory and Salaat has to be compulsorily performed. If the bleeding has stopped then it is not permissible to abstain from performing Salaat. Those who had not performed Salaat after ending of nifaas have to make Qadhaa of all the Salaat they have missed.

Q. Sugar is whitened with bonemeal powder. Is it permissible to consume such sugar?

A. Besides sugar being harmful for health, if pig bones are also used, then the sugar will be haraam. In all probability the kuffaar manufacturers use even pig bones. It is therefore not permissible to consume white sugar. And, beware of SANHA's certification, or the certification of any other cog of the carrion certifying cartel.

Q. What is the Sunnah way of viewing a female for marriage?

A. For the purposes of marriage it is permissible and advisable to see the woman. She should be with a male mahram (father, brother, uncle) when the man comes to see her. He should see her briefly for a minute or two. Conversation is not allowed.

The purpose of viewing is to ascertain if there is a physical attraction between the couple. If there is no physical attraction at the first viewing,

then it is best not to proceed with the contemplated marriage.

Understand well, that the character of the girl or of the boy cannot be ascertained from a brief viewing. The purpose of the viewing is not to ascertain character and compatibility. The parents/seniors of the family should investigate from different sources to ascertain the characters and mannerism of the couple.

Q. A Muslim lady has gone to the kuffaar court for getting divorce. Is this kufr? Has she become a murtad?

A. Perhaps you are mistaken. The lady could not have gone to the kuffaar court to gain Talaaq. If she is a Muslim, she will know that the kuffaar court does not issue Talaaq. Also the court will not entertain her request for Talaaq because the court knows that it is not empowered to issue Talaaq. Furthermore no lawyer is so stupid as to apply to a kuffaar court for a decree of Talaaq. The court will insult and expel him for such a nonsensical application.

The lady must have gone to court to have the registration of the civil 'marriage' annulled. Such registration is not nikah. The 'divorce' decree issued by a secular court only cancels the civil registration. This is not kufr.

Q. I do not eat from tables. If I am invited by relatives/friends for a walimah, can I ask them to spread a dastarkhaan for me? At the function there will also be

ulama who will be eating from tables.

A. You should not accept the invitation if the eating will be kuffaar style- tables/chairs. Going there and asking them to spread a *dastarkhaan* for you, is not proper. The best is not to go at all to such places. You will be flaunting 'piety', and this is pride which is haraam. The fact that you even contemplate answering such an invitation, then compounding this error with your proudful request indicates that there is something amiss in your intention.

If your relative should ask the reason for not having answered the invitation, then politely explain the impermissibility of violating the Sunnah, and do not argue if the relative attempts to vindicate the haraam practice, especially by citing the presence of molvis.

Q. A father is supposed to spend equally on all his children, male and female. To what extent must this equality be observed? If I buy a pair of shoes for one child who needs it, does it mean that I have to buy shoes for all my children even if they do not need shoes, or do I have to give all of them the value of the shoes I bought for the needy one?

A. Equality pertains to pure gifts, not to needs. The needs of the children differ and the occasions for needs too vary. You are not under obligation to buy shoes for all or give them the value simply because you bought shoes for the one who needs it. Fulfilling the needs of

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children is Waajib. Gifts are not Waajib. When making a gift to one child, equality is necessary. However, even in the matter of gifts, discrimination for a valid reason is permissible. For example, one son works with the father while the others are on their own and not of service to him. In this case, the father may favour the son who is working with him.

Q. I purchased an animal with the intention of Qur'baani. The days of Qur'baani passed by without sacrificing the animal. What should I do?

A. Give the animal to the poor or slaughter it and give all the meat, etc. to the poor. It is not permissible to distribute the meat the Mustahab way. Everything must compulsorily be given as Sadqah to the poor.

Q. If a child is wealthy, will Qur'baani be waajib?

A. Qur'baani is not Waajib on a naa-baaligh child.

Q. Is it permissible to give the skin of a Qur'baani animal to a wealthy person?

A. Yes, it is permissible. If the person whose Qur'baani it is, sells the skin, then the money has to incumbently be given as Sadqah to the poor.

Q. A few skins of Qur'baani animals were given to a poor man. Is it permissible for him to sell the skins?

A. Yes, he may sell the skins and use the money for himself.

Q. Is it permissible to sell novels if the contents are not about romance? Will the money earned be halaal?

A. The Qur'aan specifically prohibits novels. During the

time of Rasulullah (Sallallahu alayhi wasallam) a man would purchase such books from the kuffaar and resell. An Aayat was revealed to prohibit it. Therefore, whether the contents are not romance, it still is not permissible to read and sell such waste-of-time, spiritually destructive books. Maut always overhangs us. The income derived from haraam is haraam.

Q. Is it permissible for a person of one Math-hab to marry someone from another Math-hab?

A. Math-habs in our context refer to the Four Math-habs of the Ahlus Sunnah. It is permissible for a person of one of the Four Math-habs to marry a person of another Math-hab. But there will be problems of incompatibility leading to arguments and possible breakdown of the marriage. In fact there are problems of incompatibility among people of even the same Math-hab. Therefore, one should always try to ascertain the moral character, ideas and mannerism of the person before accepting a proposal.

Q. I made a vow to Allah Ta'ala that if I am successful in a certain court case, I shall fast one month. Now, I have been successful. Is it waajib to fast a month or can I pay Fidyah? If it is Waajib to fast a month, will it be permissible to fast a few days at a time, and not all 30 days consecutively?

A. You have to compulsorily fast one month. Fidyah is not valid. If it was your intention

to fast 30 days one after the other, then this too will be obligatory. It appears that when you said "one month", you had intended to fast 30 days consecutively.

Q. A plot was purchased for building a Musjid. However, the plot has been lying vacant for many years. There are no longer Muslims in the area. Vagrants are messing the plot. There are no plans to build the Musjid due to prevailing circumstances. May this Waqf plot be sold?

A. Yes, due to the circumstances the plot may be sold and the money used for a Musjid elsewhere.

Q. Our Musjid has an excess of copies which are lying idle. What can we do with these extra copies of the Qur'aan Majeed?

A. Give the extra copies to a Musjid where needed.

Q. When entering the grave to bury the mayyit, is it necessary to remove one's shoes?

A. Yes, it is necessary. It is not permissible to enter the grave with shoes on. In fact, according to the Hadith one should remove one's shoes even in the Qabrustaan. Once when Rasulullah (Sallallahu alayhi wasallam) saw a person walking among the graves, he said: "When you happen to be in such a place (a holy place), then remove your shoes."

Q. Nowadays fathers bring their small children to the Musjid. The children, even four year olds, stand in the saffs of the adults. Is this permissible?

A. Most certainly it is not per-

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missible. Rasulullah (Sallallahu alayhi wasallam) said: "Keep your children and your mad people away from your *Musaajid*." However, since the adults themselves are somewhat mad, they are not concerned with the prohibition stated by Rasulullah (Sallallahu alayhi wasallam).

Q. A man gave a property to his friend for staying in it for his entire life. But on his death the property reverts to the owner. What is the status of this gift?

A. The gift is valid. The condition of it reverting to him is invalid. On the death of the one to whom it was given, the property will belong to his heirs, not to the one who had gifted the property.

Q. A woman who is deceased leaves behind a son and a daughter. Two of her children had passed away whilst she was still alive. Do her grandchildren also inherit in the estate?

A. The deceased's grandchildren will not inherit in her estate in this case. Only her surviving son and daughter will inherit. If she is not survived by her husband or any other heirs, then her estate will be divided into three shares. The son receives two and the daughter one share.

Q. A husband is missing for more than ten years. What should the wife do?

A. If the whereabouts of the missing husband are unknown, the wife should make an application for Faskh of her Nikah. She should apply to the local Ulama Council for annulment

of the Nikah.

Q. Is a faasiq prostitute or a faassiq man who shaves his beard a worse sinner?

A. The prostitute is a *faajirah* (an immoral woman), not a *faasiqah*. She does not sin openly, in public. Her sin is concealed. But, a fellow who shaves his beard is a vile *faasiq* worse than the *faajirah* prostitute because he sins flagrantly, without any remorse, every second of his life in the public. He sins even in Salaat with his *mal-oon* face.

Q. I am reading a book on mental telepathy? What is the Shariah's view?

A. Stay far from the telepathy satanism. Your Imaan will become contaminated.

Q. A friend asks: 'If everything has been decreed by Allah Ta'ala, then of what worth are our deeds and misdeeds?'

A. The person should put that question to Allah Ta'ala on the Day of Qiyaamah. We are unable to fathom the mysteries and operations of Allah Ta'ala. Taqdeer cannot be probed.

Q. Is it permissible to buy gold jewellery on account? If the gold also has diamonds, will the ruling differ?

A. Gold whether in the form of jewellery or any other form may not be purchased on account. It must be a cash deal.

Even if the gold is encrusted with diamonds, the sale must also be cash. However, a way of buying such an item on account is to value the gold and the diamonds separately. For example, if the value of the gold in the jewellery is

R10,000 and the value of the diamonds is R8,000, then at least R10,000 must be paid in cash. The R8,000 balance could be paid over a period.

Q. I am a Ma'zoor. Can I perform Fajr Salaat with the wudhu of Tahajjud?

A. The Tahajjud wudhu of the Ma'zoor will break as soon as Isha' time expires. The expiry of Isha' time is with Subh Saadiq. The wudhu should be renewed for Fajr.

Q. Should I observe purdah for my aunt's husband? Is he a mahram?

A. Most certainly you have to observe strict purdah for him. He is not your mahram.

Q. Customers sometimes request a refund of the deposit they had paid for a laybyed item. I do refund the deposit. Is it permissible to charge a 10% handling fee?

A. The handling fee is *riba*. It is not permissible.

Q. The deceased is survived by only 2 sons and 3 sisters. He has no wife and no parents. What are the shares of these heirs?

A. The only heirs are the two sons. Each one receives 50% of the estate. They take the entire estate. The mayyit's sisters do not inherit in this case.

Q. The only relatives of the deceased are his two daughters, two brothers, two sisters and two male cousins. How is the distribution to be done?

A. The heirs are the two daughters, two brothers and two sisters. The 2 daughters jointly receive two thirds of the estate to be shared equally. The remaining third should be

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divided into six shares. Each brother receives two shares, and each sister one share. The cousins do not inherit in this case.

Q. Is it permissible to feed cats and dogs with haraam tinned meat?

A. It is not permissible to feed dogs, cats and animals of any kind with haraam meat.

Q. Is it permissible for a Muslim tailor to sew kuffar style garments for Muslims?

A. It is not permissible.

Q. If a ghair mahram female makes Salaam, how should I respond?

A. Respond to the Salaam inaudibly.

Q. Is it permissible to repair and sell television sets?

A. It is haraam. The money earned is haraam. It should be given to the poor as Sadqah without intention of receiving thawaab. It is haraam to aid in sin and transgression.

Q. I sell livestock. Is it permissible to sell animals to non-Muslims who will ritually kill the animals?

A. It is not permissible to sell animals to non-Muslims who will kill the animals according to their rituals and satanic systems of killing. Goats, sheep, cattle, fowls, etc. may be sold to only Muslims.

Q. Is it permissible for a man to wear an imitation ring?

A. It is not permissible for both males and females to wear such rings. While females may wear rings of gold and silver, males are allowed to wear only silver rings not more than 5.3 grams.

Q. Is it permissible to adver-

tise one's merchandise on television?

A. Television is haraam, hence advertising on haraam media is likewise haraam.

Q. My daughter is in grade 1 in Madrasah. For the year-end they are having a jalsah. The grade ones will be singing a nasheed about the creation of Allah Ta'ala. The kids are required to dress up for the occasion. For example they have to appear like a cloud or a butterfly. Is this allowed?

A. Never send your daughter to participate in this satanic jalsah. Shaitaan has indeed convoluted the brains of these madrasah

juhala (ignoramuses). Such ways are in emulation of the kuffaar. From whence did these madrasah monkeys acquire the shaitaani mimicking? Obviously from shaitaan. Islam emphasizes on *ikhfa'* (concealment), especially for girls. Purdah cannot be ingrained in girls only when they are on the periphery of buloogh. It is Waajib to instil purdah and modesty in girls from infancy. Self denial is Islam's way, not self-expression in the wake of which comes lewdness. The madrasahs of today impart the lesson of obscenity in emulation of their kuffaar counterpart institutions which excel in obscene, satanic sex-education. The type of self-projection your daughter is being taught by the stupid teachers is a step in the direction of the shaitaani sex syllabus of the kuffaar.

Q. Is Luwak coffee permissible?

"THE WORLD IS CARRION"

Rasulullah (Sallallahu alayhi wasallam) said:

"The world is *jeefah* (carrion). He who intends (desires) it, should be contented to associate with dogs."

"A Caller (an Angel) calls: "Leave the dunya for its people (those who hanker after it); leave the dunya for its people; leave the dunya for its people. The one who takes from the dunya more than what suffices for him, takes *jeefah*."

It was revealed to Dawood (alayhis salaam): "The example of the world is like *jeefah* (carrion) on which dogs gather to drag it."

A. Luwak coffee is haraam. It is made from the excreta of a rat-like animal called civet.

Q. After many years it was learnt that the husband and wife are milk-brother and sister. They have children. What should now be done? Are the children legitimate?

A. They have to incumbently separate. The children are legitimate. The woman's iddat will immediately begin on separation.

Q. Is it permissible to recite the Masnoon Wudhu Duas in a bathroom wherein there is also a toilet?

A. It is not permissible.

Q. Did Rasulullah (Sallallahu alayhi wasallam) ever make Qur'baani of a cow?

A. Yes, Rasulullah (Sallallahu

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HUQOOQUL IBAAD & TALAAQ

Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) said:

“Huqooqul Ibaad (the Rights of People) are of utmost importance and gravity. A man came here with the intention of Ta’leem and Talqeen (That is, for self-reformation and spiritual progress). I asked him

about the arrangement he has made for his wife during his planned absence. He said that she is presently staying with her parents.

Later it transpired that there was discord between them, hence she left to stay with her parents, and that she is insisting on Talaaq. I then said to this person: “Since

she insists on Talaaq, why are you imprisoning her? It is imperative to resolve this issue. If she refuses to live with you, then issue Talaaq (as she insists). Go and issue Talaaq, then come.” He went back home. After resolving the issue with Talaaq which she demanded, he returned. Now he was able to engage himself in the objective with peace of mind.”

INVENTIONS

With a little reflection one will realize that all new inventions are the creation of Allah Ta’ala. After all, the brains which produce these inven-

tions are the creation of Allah Ta’ala. Thus, all such inventions are manifestations of the Qudrat of Allah Ta’ala. However, despite all their technological strides and inventions,

they lack the intelligence for recognizing their Creator. They are bereft of true intelligence. They are lost in materialism, having forgotten Allah Ta’ala and the Aakhirat.

AMR BIL MA’ROOF

Hadhrat Jaabir Bin Abdullah (Radhiyallahu anhu) narrated that Rasulullah (Sallallahu alayhi wasallam) said: *“When people do not prevent sins (being committed in their midst) despite the ability to do so, then Allah Ta’ala will overtake them with Punishment even before their death.”*

Hadhrat Abu Bakr

(Radhiyallahu anhu) narrated that Allah Ta’ala will inflict widespread punishment on a nation that abstains from Amr Bil Ma’roof Nahy Anil Munkar despite having the ability to do so.”

When the *Aam Athaab* (universal punishment) arrives, it will take all people in its path. Warning us of this reality, the Qur’aan Majeed

states:

“Beware of such a punishment which will befall not only the transgressors among you.” It will take in its grasp even the sincere Buzrugs who, despite their sincerity, had been complacent and had socialized and fraternized with the flagrant transgressors. This is a dire warning for the Ulama.

CALAMITIES

Hadhrat Fudhail Bin Iyaadh (Rahmatullah alayh) said: *“Allah Ta’ala constantly involves His Mu’min servant with calamities until he walks about sinless.”* He bears all the calamities without complaint. He focuses more on Allah Ta’ala, repenting and supplicating. With his Sabr, Allah Ta’ala effaces all his sins.

WHEN GIVING LOANS...

Due to the volatile fluctuations of currencies (*the South African rand included*) caused by massive corruption of officialdom and political factors, currencies are becoming incrementally emaciated. It appears that even the South African rand is moving into the orbit of the Zimbabwean dollar (which

is a non-existing/phantom currency).

It is therefore, best when giving large sums as loans to deal with gold coins. Physically give the loan with gold coins, and stipulate that the loan has to be repaid with an equal number of gold coins. After the coins have been handed to the debtor, he may encash it for whatever currency he desires.

MAKROOH

Makrooh is a detestable act/practice regardless of the Fiqhi technical classification of Makrooh Tanzeehi.

The permanent Sunnah practice is Waajib irrespective of the technical categories to which the Fuqaha have assigned the ahkaam. Ibnul Mulaqqeen states in his *Al-I'laamu bi Fawaaid Umdatil Ahkaam*:

“From the Hadith is gained the difference between Tan-

zeeh and Tahreem prohibition....And that (difference) in the Urf of the Sahaabah is related to Ilm. However, with regard to amal (practice), they did not differentiate in it. But they would totally abstain from Makrooh Tanzeehi and Tahreemi. Whoever has investigated their actions, statements and the principles of the Shariah will find the issue to be so.”
Vol.4, page 468

Explicit prohibition is not reliant on explicit words. The explicit Sunnah method is in fact adequate for the explicit prohibition of the method/style which is at variance or in conflict with the teaching of the Shariah.

Persistence in Makrooh Tanzeehi is abominable and never permissible. It is the Waajib obligation of a Muslim to adhere to the Sunnah in the way understood and practiced by the Sahaabah.

MAKROOH TAHREEMI

Q. What is the meaning of Makrooh Tahreemi?

A. Makrooh Tahreemi is an act which is haraam. The consequence of committing acts which are described as Haraam and Makrooh Tahreemi is the Fire of Jahanam. Contrary to the understanding of ignoramuses, there is no practical difference between Makrooh Tahreemi and Haraam.

Thousands of acts which are not technically ‘haraam’ are described by the Fuqaha and Ulama as haraam.

ITTISAAL

Rasulullah (Sallallahu alayhi wasallam) said:

“Hasten (to perform) the two raka’ts (Sunnatul Muakkadah) after the (Fardh) of Maghrib, for verily, they (the two Sunnat Raka’ats) are raised with the Fardh (to the heaven).”

Ittisaal (i.e. joining without an interval) between the Fardh and the Sunnatul Muakkadah thereafter is incumbent. After the Fardh of Zuhr, Maghrib and Isha, it is not permissible to engage in any activity before the two Raka’ts Sunnat Muakkadah.

Long duas, thikr, talks, bayaan and kitaab-reading are not permissible after these Fardh Salaat. The significance and the reward of the Sunnat Muakkadah are lost and the two raka’ts become Nafl.

EFFECTS OF IBAADAT AND SIN

A sinner is always in a state of worry and depression. I take oath and say that after an act of Ibaadat a noor develops in the heart. The Aabid perceives this noor. On the contrary, sin creates zulmat (darkness) in the heart. It kills the heart.

(Hadhrat Maulana Ashraf Ali Thanvi)

COLLEGE PARALYSIS

It is not *kaalij* (the Urdu for college). It is *faalij* (the Urdu for paralysis). It is the abode where Deen is snatched away. (Colleges/universities specialize in the ruin of Akhlaaq and destruction of Imaan).

(Hadhrat Maulana Ashraf Ali Thanvi)

The effect of Itaa-at (obedience)

The effect of obeying the Shariah is such a *noor* in the heart by which spiritual mysteries become unravelled. However, the intention underlying *Itaa-at* should not be for understanding spiritual realities and mysteries. If this is the intention, nothing will be achieved.

(Hadhrat Maulana Ashraf Ali Thanvi)

THE AIMMAH MUJTAHIDEEN

The Aimmah Mujtahideen who were the highest ranking Fuqaha acquired their Ilm and expertise directly from the Sahaabah. Just as the Sahaabah were independent of the Usool-e-Hadith and the classification of Hadith of the Muhadditheen, so too were the Aimmah Mujtahideen who gained their knowledge from the Sahaabah. The next generation after the first Jamaat of Fuqaha was the Taabieen who were the first students of these illustrious Aimmah. By virtue of their proximity to the Sahaabah and being direct recipients of the Ilm of Wahi from the very First Students of Rasulullah (sallallahu alayhi wasallam) the Fuqaha of the Taabieen and Tabe Taabieen ages were in command of all branches of Uloom and were totally independent of the principles and classification of Hadith of the Mutakh-khireen Muhadditheen. This is not a mystery which requires any unravelling. It is a self-evident fact.

Explaining this fact, Shah Waliyullah (rahmatullah alayh) states in his *Hujjatullaahil Baalighah*:

“The Salf (The early predecessors – the Taabieen and Tabe Taabieen) did not compile the Shariah (in book form). The fact that the Shariah was not compiled was not detrimental because Nabi (sallallahu alayhi wasallam) had already prepared its principles and deduced the particulars (masaail). The Fuqaha among the Sahaabah such as Amirul Mu'mineen Umar, Amirul Mu'mineen Ali, Zaid, Ibn Abbaas, Aishah and others (radhiyallahu anhum) followed in his footsteps. They probed the Shariah and disseminated it.

Thereafter the Ulama of the Deen and the Travellers along the Path of Yaqeen presented whatever was required (in regard to new developments) from the treasure Allah Ta'ala had stored in their hearts.

The former people (i.e. the Ulama of that era) were independent (did not need) of compiling kutub in this field. This independence was due to the

purity of their beliefs by virtue of the barkat of their companionship with Nabi (sallallahu alayhi wasallam), and by their proximity to his age, and by the minimal of differences among them, and by them being contented and not probing what had already been substantiated from Rasulullah (sallallahu alayhi wasallam), and by their lack of need to reconcile narrational facts with rationalism, and by their ability to readily refer to reliable (authentic Ulama) in much of the subtleties of Knowledge.

Furthermore, they were not in need of kutub (for the same abovementioned reasons) and because they were contemporaries of the Men of Hadith. They were among them, saw and heard them. The (evil) of fabrication was negligible. Thus they had no need for compiling all the subjects of Hadith such as commentary of unfamiliar Hadith, Asmaaur Rijaal, classification of the narrators, the principles of Hadith, the conflicting Ahaadith, their reconciliation and differentiation between dhaeef

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MAJORITY RULE

A Molvi said: “In a Madrasah there is a committee of members. Decisions are based on the opinion of the majority. This is also said to be the basis of a democracy.” Hadhrat commented: “The group in which there is the Noor of the Shariat is the righteous one even if it is in the minority.” (Hadhrat Maulana Ashraf Ali Thanvi)

THE BEARD

An atheist said to Maulana Shaheed Sahib (Rahmatullah alayh) that since a person is not born with a beard, it is not necessary to keep one. A person is not born with a beard, therefore not keeping a beard is natural. Maulana Shaheed

spontaneously responded: ‘In that case remove all your teeth. You were not born with teeth.’ Maulana Abdul Hayy (Rahmatullah alayh) who happened to be present, commented: ‘Maulana, you gave a jaw-breaking response.’ (Hadhrat Maulana Ashraf Ali Thanvi)

SODIUM NITRITE

Beware of this poisonous cancer-causing ingredient

The chemical, known as sodium nitrite, is a cancer-causing "color fixer" and meat preservative added to processed meat products to give them a pink hue that consumers mistake for being "fresh." When sodium nitrite combines with the hydrochloric acid (HCl) found in stomach acid, it

forms cancer-causing *nitrosamines*. These nitrosamines go on to directly promote pancreatic cancer, colorectal cancer, leukemia, brain tumors and other cancers throughout the body — facts that I have been warning readers about for over a decade. Sodium nitrite is the reason why processed meats drastically raise the risks of cancer, heart disease and diabetes.

Eating sodium nitrite in other words, is a lot like eating a slow death in the form of cancer. But in feral pigs, the same chemical kills quite rapidly. A paper posted online by the USDA states, "The toxin sodium nitrite, a common meat preservative that prevents botulism, had previously been shown to be a quick-acting and low-residue toxicant for feral pigs in Australia and has since been patented." *Natural News*

THE AIMMAH MUJTAHIDEEN

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and *saheeh* (strong), *maudhoo'* and *thaabit*.

The principles and details of these issues which had not been formulated (in the early period), were formulated ages after — long afterwards — when the need for it developed and the goodness of Muslims depended on it."

In his Annotation on *I'laaus Sunan*, the liberal Maulana Taqi Uthmaani, quotes *Al-laamah Ibn Ameer Haaj the Tilmeez* (student) of *Al-Kamaal Ibnul Humaam*:

"It is appropriate to say that the greater authenticity of the two (Saheehs — Bukhaari and Muslim) over the other Hadith kutub besides them is in relation to those after them, not in relation to the Mu-taqaddimeen Mujtahideen before them. Verily, this, in spite of it being apparent is sometimes obscure to some or they are in error in this regard.

And Allah Subhaanahu knows best."

Mufti Taqi Uthmaani Sahib then says:

"Our Shaikh, Imaam Al-Kauthari (rahmatullah alayh) said in his Ta'leeq alaa Shurootil Aimmatil Khamsati lil Haazimi...' He intends thereby that Shaikhain (Imaam Bukhaari and Imaam Muslim) and the Ashaab of the Sunan were a contemporary group among the Hujfaaz (of Hadith). They appeared on the scene after the compilation of the Islamic Fiqh (i.e. of the Shariah). They became concerned with the classification of Hadith while the Aimmah Mujtahideen before them were more accomplished in knowledge and in Hadith. Before them were Marfoo', Mau-qoof and Mursal (narrations), as well as the Fataawa of the Sahaabah and the Taabieen.

The gaze of the Mujtahid is not deficient with regard to

Hadith categories... The Authors of the Jawaami' and Musannafaat (kinds of Hadith kutub) prior to the Six (Sihaah Sittah) were in fact the Ashaab (Students) of these Mujtahideen and the Students of their Students. To look at their asaaneed was a simple matter for them (these Authors) in view of their high-ranking category. This is especially so when the Mujtahid makes istidlaal with a Hadith, for (such istidlaal) is the authentication of that Hadith. The need to resort to the Six (Sihaah Sittah) and to formulate (ihtijaaj) with (the narrations) of these (Six) are in relation to those who came after them. And Allah knows best." (*I'laaus Sunan*, Vol 19, page 65)

It should now be quite clear that the utility of the principles and classification of the later Muhadditheen is applicable to those who came after them, not to the Fuqaha before them.

THE CRITERIA OF TRUTH

During the era of Aadam (Alayhis salaam), the Flame was the criterion of Truth. A dispute was finalized on Mount Mina where both parties had to offer sacrifices. If the Flame descended and consumed a sacrifice, leaving the other one untouched, it was confirmation that the person whose sacrifice was consumed was the truthful one.

During the age of Nooh (Alayhis salaam) the determining criterion was the Ship of Nooh (Alayhis salaam). The parties were required to touch the Ship. If the liar placed his hand on the Ship, it would move. If the truthful one placed his hand on the Ship, it would remain motionless.

During the era of Nabi Daawood (Alayhis salaam) the determining criterion was a Chain which would hang in midair. Both parties were required to take hold of the Chain. While the truthful one would be able to hold the Chain, the liar would not be able to hold the Chain.

During the era of Nabi Sulaimaan (Alayhis salaam), the determining criterion was a Hole in the wall of the Masjid. Each party had to put his foot in this hole. If the foot could be easily removed, it indicated that the person was truthful. If the foot became stuck, the person was a liar.

During the age of Nabi Zakariyya (Alayhis salaam), the

determining criterion was a steel pen. Both parties had to write their names on steel pens and cast it into the water. The one whose pen sank was the liar while the one whose pen remained floating on the surface was the truthful one.

During the advent of Muhammad Rasulullah (Sallallahu alayhi wasallam) these criteria were abrogated and the determining criterion became the testimony of two pious males or one male and two females.

Now Qaabil was faced with another problem. What should he do with the body of Haabil? He loaded the body on his back, and wandered about with it. Soon some crows appeared. Two among them fought, and one was killed. The other crows dug a hole with their beaks and feet and buried the dead crow.

Overcome with shame for having to acquire a lesson from the crows, he dug a grave and buried Haabil. After he had buried his brother, the Divine Voice commanded the earth to swallow Qaabil. Thus, he sank into the earth until his thighs. Qaabil turning his gaze upwards, supplicated: "O Allah! Iblees has also been cursed by You and expelled from the heavens. The earth should have swallowed him as well."

The Divine Voice: "O Accurs-

ed one! Iblees did not murder his brother."

Qaabil: "O Allah! My father became disobedient and sinful when he ate from the forbidden tree. The earth should have swallowed him as well."

The Divine Voice: "O Maloon! Your father did not violate family sanctity as you have committed."

Then the earth swallowed Qaabil until his chest. Qaabil wailed: "I take an oath by You, O Allah! I heard from my father that Taubah is accepted by virtue of the blessings of that name which is inscribed on the Arsh: Laa ilaha illallaahu Muhammadur Rasulullah. Forgive me by the barkat of this name."

The Divine Voice: "O earth, release him." Thus Qaabil was released from the earth's grip. However, soon thereafter, Allah Ta'ala sent an Angel who struck and killed Qaabil with a spear. Immediately after the killing, Qaabil was resurrected. As he was restored to life, the Angel again struck him with the spear, and he died. But again he was resurrected, and the Angel repeated the process of killing. The process of killing Qaabil and resurrecting him in this manner will continue until the advent of Qiyaamah.

When Hadhrat Aadam (Alayhis salaam) returned from Hajj, he could not find his sons. His search for them was in vain. No one had the

(Continued on page 17)

AVERSION FOR MEETING KINGS / RULERS

The Auliya and true Ulama are always averse to meeting with kings, rulers and government officials. Once the pious king, Sultan Alaauddeen Khalji had a heartfelt desire to meet Hadhrat Nizaamuddeen Auliya (Rahmatullah alayh). The Sultan send a letter requesting permission to visit.

Hadhrat Nizaamuddeen replied: *"There is no need for you to come here. I make dua for you in your absence. The dua made for a person in his absence is extremely efficacious."* In response the Sultan wrote pleading to be allowed

to visit. Responding to this letter, Hadhrat Nizaamudden wrote: *"The home of this Faqeer has two doors. If the honourable king enters by the one door, I shall exit by the other door."*

Thus, he did not permit the Sultan to visit him.

In this episode is a lesson for the bootlickers in our community. While the Reverend Abraham Bham and the bogus UUCSA/JUSA morons grovel and lick the boots of the non-Muslim president and of the interfaith priests and pundits, the true Ulama refuse to meet

with even pious Sultans who yearned to be in the company of Ulama and Auliya.

Hadhrat Fudhail Bin Iyaadh (Rahmatullah alayh), a contemporary and colleague of Imaam Abu Hanifah (Rahmatullah) refused permission to even the Khalifah Haroon Rashid who begged to visit him in his hut.

The aversion of the Auliya and Ulama-e-Haqq for associating with officialdom is on the basis of the instruction of Rasulullah (Sallallahu alayhi wasallam).

FUNCTIONS?

Functions in the Muslim community are among the numerous spiritual maladies which have ruined Muslims. The only valid function which has its basis in the Sunnah is the Walimah. The Walimah is a simple meal of shukr (gratitude) by the husband after marriage. A few relatives, friends and some Fuqara are invited to his home to partici-

pate in a meal.

The wedding functions organized nowadays have no resemblance to the Sunnah Walimah. Almost all wedding functions of these times are haraam merrymaking functions of riya (show), takabbur (pride) and israaf (waste). These spiritual diseases of these functions are aggravated by the many other haraam acts such as pictures, videos, music, intermingling of sexes, satanic halls, etc. It is

not permissible to participate in such haraam functions dubbed 'walimah'.

Besides these haraam so-called 'walimahs', all other function ostensibly organized in the name of the Deen are likewise vile and haraam. Madrasah jalsahs, hifz jalsahs, qiraa't jalsahs, stupid 'solidarity' functions' to express hollow and insincere sympathy for the suffering, etc. are also spiritually debilitating.

All merrymaking functions in which huge sums of money are squandered, display the callousness of the organizers and the participants who prefer to be blind and deaf to the heart-rending sufferings of Muslims all over the world. The gluttons and merrymakers have no genuine concern for the suffering segments of the Ummah.

THE CRITERIA OF TRUTH

(Continued from page 16)

slightest clue of their whereabouts. Smitten by grief, he abandoned eating and sleeping. One night in the late part close to Fajr he saw Haabil calling him in a dream. Aadam (Alayhis salaam) woke up with a shock and shed tears in profusion. Hadhrat Jibraeel (Alayhis salaam) ap-

peared and informed Aadam (Alayhis salaam) of the killing of Haabil by Qaabil, and he indicated the location of the grave.

The grief and tears of Hadhrat Aadam (Alayhis salaam) and Hadhrat Hawwaa (Alayhas salaam) reduced even the Malaikah to tears.

ULAMA-E-SOO'

Offering naseehat to an Aalim, Hadhrat Al-Antaaki (Rahmatullah alayh) who was among the Taabi-een, said:

"I am in an age in which Islam is *Ghareeb* (forlorn and friendless). The attribute of Haqq (Truth) has become strange as it was in the beginning (during the initial period of Islam). You will find the Aalim in love with the dunya. He hankers after honour and leadership. You will find the Aabid (Buzrug) to be jaahil. His enemy Iblees is seated on him.

This is the description of in this age of the bearers of

Knowledge and the Qur'aan, and of those who call to wisdom." (*End of Al-Antaaki's naseehat*)

This naseehat was proffered by Hadhrat Al-Antaaki about 13 centuries ago. There were still many Sahaabah alive. He had observed the moral degeneration in Muslims. The difference between the Ulama of his time and the Sahaabah was glaringly conspicuous.

What conclusion do we draw today, 14 centuries after Rasulullah (Sallallahu alayhi wasallam)? This is the era in which the worst type of 'scholar' villains abound.

While they are deemed to be 'ulama', in reality they are worse than *khanaazeer*. They are the likes of Reverend Abraham Bham, Jaahil Mool-la, Reverend Solom Ravat, Mouse Menk, Mahatma Swami Arshad and numerous others who Rasulullah (Sallallahu alayhi wasallam) "feared more than Dajjaal".

They are *khanaazeer* who have eliminated their Imaan by halaalizing haraam. Inter-faith kufr, haraam sport, intermingling of sexes, carrion, pictography, movies and many clear prohibitions have been halaalized by this breed of molvis and sheikhs who are the worst scum "*under the canopy of the sky*".

MENTAL POWER

Someone said to Hadhrat Thanvi: "Some aamils by means of their mental power efface (and cure) sickness." Hadhrat commented: "While this is a special skill, the evil of it is that people gain the idea of the person being a buzrug (holy man). Furthermore, if this aamil is an ordinary layman then he too gains the impression of him being a buzrug. In this method there is great fitnah for the Deen. The door for deviation is opened. There are many jaahil, irreligious dacoits who ruin the Deen of the people.

The jaahil sufis of this age are excessively evil and *bad-deen* (irreligious). Their only occupation is to associate with lads and women. This is their tasawwuf. They are engrossed in this evil. They are faasiq and faajir.

Shaitaanul Ins is worse...

Hadhrat Abu Sulaimaan Daar-aani (Rahmatullah alayh) said:

A NAAJI AND A NAARI

(Naaji is a person who will be saved in the Akhirat. A Naari is a person destined for the Fire [Jahannam]).

Even if one does not engage in Tasbeeh and Nafl, but abandons sin; abstains from gheebat and lies, and expels the love of the world from his heart, he is a Naaji. On the other hand, if one stays awake the entire night in ibaadat, recites the Qur'aan, but he despises Muslims and indulges in sins, then understand that he is a Naari.

"Allah has not created something which is more insignificant for me than Iblees. If Allah Ta'ala had not ordered me to seek protection from him (Iblees), I would never have done so. The jinn shaitaan (*shaitaanul jin*) is easier for me (to combat and neutralize) than the human shaitaan (*shaitaanul ins*). *Shaitaanul ins* clings to me and casts me into sin. However, when I seek protection (i.e. recite *Authubillaah minash shaitaanir rajeem*), the jinn shaitaan flees from me."

Allah Ta'ala says in the Qur'aan: "*Indeed the scheme of shaitaan is weak.*"

The lesson is to beware of evil company. Flagrant transgressors are human devils and more dangerous than jinn devils.

THE DUA AND CURSES OF NABI NOOH

(Alayhis salaam)

When all hope for the reformation of his people receded into oblivion after having thus been informed by Allah Ta'ala, Hadhrat Nooh (Alayhis salaam) supplicated to Allah Ta'ala:

"O my Rabb! Verily, I called my people (to Tauheed) night and day, but my calling only caused them to flee.

"Whenever I called them (to Imaan) so that You may forgive them, they blocked their ears with their fingers, covered themselves with their shawls (to avoid hearing the call), and they remained intransigent and expressed great pride.

"Then I called them loudly, then I (called them) publicly and privately. I said to them: 'Seek forgiveness from your Rabb, verily He is Most Forgiving...

"...O my Rabb! They disobeyed me and they followed him whose wealth and children increased (him) in only loss. And, they schemed great plots. They said: 'Never abandon your gods. Never abandon Wadd nor Suwaa' nor Ya-gooth, Ya-ooq and Nasr. (These were their idols of worship).

"They misled numerous. Do not increase the oppressors in

anything except in deviation...

"...O my Rabb! Do not leave on earth a single one of the kaafireen. Verily, if You leave them, they will only mislead Your servants and they will give birth to only immoral kuffaar."

(Qur'aan)

Thus the Dua and Curses of Hadhrat Nooh (Alayhis salaam) were fulfilled by the utter elimination of the kuffaar with the punishment of the Great Flood. And, this is of the Sunnah of Allah Azza Wa Jal.

HADHRAT NOOH'S DUA - A LESSON FOR THE ULAMA

In the Dua and Curse of Hadhrat Nooh (Alayhis salaam) is a great lesson for the Ulama-e-Haqq. Some, in fact most sincere Ulama-e-Haqq of this age are deceived by the deceptive shaitaani canard that the propagation of the Haqq in an undiluted form will drive the masses further from the Deen. Hence, these Ulama resort to dubious diplomacy which they term 'hikmat'.

This satanic concept of 'hikmat' by degrees erodes their inhibition for haraam, fisq, fujoor and even kufr. The ultimate consequence of such 'hikmat' is total abstention from *Amr Bil Ma'roof*

Nahyi Anil Munkar, socialization and fraternization with the fussaag, fujjaar and zanaadah. It is this attitude which then halaalizes the universal (aam) Athaab of Allah Azza Wa Jal. Instead of bringing the transgressors closer to the Deen, the policy of 'hikmat' solidifies the fisq and fujoor of the masses.

The concern of the Ulama must be only the proclamation of the Haqq as it was the concern of Hadhrat Nooh (Alayhis salaam) and of all the Ambiya (Alayhimus salaam). The Ambiya never focused on numbers. Their focus was on the Haqq. The concern should never be to

gain followers. The quest for followers is the evil and misguided attitude of the Tabligh Jamaat and the khaanqah buzrugs of today.

Allah Ta'ala in several Aayaat informs Rasulullah (Sallallahu alayhi wasallam): "You are not a guard appointed over them....." The obligation of the Ambiya (Alayhimus Salaam) and of the Ulama who are the Representatives of the Ambiya, is only proclamation and delivery of the Haqq. Thus, Allah Ta'ala ordered the Ambiya to say:

"Upon us is only (the obligation) to state the Clear Message."

THE LAAHIQ

Q. How should a Muqtadi complete the Salaat if his wudhu broke during the Salaat?

A. Such a Muqtadi (follower) is called *Laahiq*.

1. If, after joining the Jama't, one's Wudhu broke, it will be permissible to leave the congregation, make Wudhu anew and join in the Jama't again. In the interval in which the *Laahiq* leaves the congregation it is not permissible for him to talk or do any such act which nullifies Salaat.

2. The *Laahiq*, with regard to the Raka'ts which he has missed, will be considered as the *Mudrik*. Therefore, like the *Mudrik* does not recite Qiraat, so the *Laahiq*, too, will not recite Qiraat but will remain standing (in *Qiyaam*) silently. Also, like the *Mudrik* who makes an error and will not perform *Sujoodus-Sahw*, so the *Laahiq*, too, will not perform *Sujoodus-Sahw* for any error or omission of the

Waajib acts.

3. The *Laahiq*, upon rejoining the Jama't, must firstly fulfil the Raka'ts which have been missed and if after completing the missed Raka'ts the Jama't is still in progress, he should unite with it (the Jama't). If, after fulfilling his missed Raka'ts the Jama't has ended its Salaat, he (the *Laahiq*) should complete his Salaat alone.

For example: A *Muqtadee*'s Wudhu broke during the second Rakat. He, therefore, leaves the Jama't and renews his Wudhu. On returning, he finds the Imam in the last Raka't. What should he now do?

He should join the Jama't (stand in the *Saff*) and perform firstly the Raka'ts which he has missed. He must not join the Imam in whatever posture he may be in. In this example his Wudhu broke during the second Raka't, hence this *Muqtadi* (the *Laahiq*) should proceed to read the second, third and fourth Raka't without

reciting any Qiraat in the Raka'ts he is thus making. In this example it is obvious that he will not be able to link up with the Imam since he (the *Laahiq*) has yet three Raka'ts to make while the Imam is in the last Raka't. In this case the *Laahiq* merely completes the three Raka'ts missed.

However, if in some case the *Laahiq*, after fulfilling his missed Raka'ts manages to link up with the Imam then he shall complete his Salaat with the Imam.

For example: The *Muqtadee*'s Wudhu breaks in the first Raka't of *Ishaa Fardh Salaat*. He quickly goes to renew his Wudhu and upon returning he finds the Imam in *Tashah-hud* of the second Raka't. The *Laahiq* joins the congregation and performs the Raka'ts he has missed. If the Imam is now in the fourth Raka't, when the *Laahiq* has finished three Raka'ts, then he (the *Laahiq*) should join up with the Imam in the fourth Raka't and complete the Salaat with the Imam.

THE MAJORITY IS FAASIQ

"Verily, numerous of the people are faasiqoon."
(*Al-Maaidah*)

According to this verse as well as many other Aayaat in the Qur'aan Majeed, most people are *faasiqoon*. They follow and emulate the *kuffaar* and *baatil*. Why do they do so? Answering this question, the Qur'aan Majeed says:

"Verily, numerous of the people are faasiqoon. What!

Do they search for the law of jaahiliyyah? Whose law is more beautiful than the Law of Allah for people who have yaqeen?

O People of Imaan! Do not take as friends the Yahood and Nasaara. They are mutual friends among themselves. Whoever from you (Muslims) who befriend them, verily he is of them. Verily, Allah does not guide people who are zaalimeen."

(*Al-Maidah*, 50 & 51)
The *faasiqoon*, fearing the

kuffaar, befriend the *Yahood* and *Nasaara* in search of honour and *haraam* boodle. They fear the *kuffaar* more than fear for Allah Ta'ala. In fact, they have no fear for Allah Ta'ala. Confirming this fact, the Qur'aan Majeed says:

"You will see those in whose heart is a disease (of nifaaq / kufr) running (creeping) among them, saying (in justification of their bootlicking): 'We fear that a misfortune may overtake us.'" (Al-Maaidah, Aayat 52)

ABSURD CRUELTY

(Continued from page 1)

such as SANHA and the MJC are all complicit in the brutality which is inflicted on animals in factory-farming. The hearts of these carrion-halaalizers are harder than rock about which the Qur'aan Majeed states:

"Then your hearts hardened becoming like rocks or even

harder. Verily, from (some) rocks rivers gush forth, while some split open, and water flows therefrom. Then there are rocks which roll down for the fear of Allah. And, Allah Is not unaware of what you are doing." (Aayat 74, Baqarah)

In this aayat, the Qur'aan describes the hardness of the

hearts of the Yahoood. This disease of hardness is gnawing the hearts of the cruel molvis and sheikhs of SANHA and MJC, who halaalize carrion. It causes them not a twinge of conscience to be party to the brutal grounding up of millions of live day old male chicks every year. The insane craving for money has destroyed their Imaani bearings.

FITNAH!

Narrating a Hadith, Hadhrat Abdullah Ibn Mas'ood (Radhiyallahu anhu) said to the people: "How will you be when you will be engulfed by such a *fitnah* which will make the elderly ones become senile; the young will become old, and people will

regard the *fitnah* to be Sunnah. If anything of the *fitnah* is discarded, they will say: 'The Sunnah has been abandoned.'

The people asked: "When will that be?" Hadhrat Ibn Mas'ood (Radhiyallahu anhu) said: "*When your (true) Ulama have departed; when your qaaris are abun-*

dant; when your Fuqaha will be few; when your rulers (civil servants) will be in abundance; when your trustworthy will be few; when the dunya will be pursued with the amal of the Aakhirat, and when knowledge of the Deen will be acquired for purposes other than the Deen."

THE JINN

Prior to the advent of mankind on earth, this world was inhabited by the Jinn. Allah Ta'ala

had created Jinn from a Fire. It was a smokeless fire called *Naar-e- Samoom*. The first being created from this Fire was extremely huge. His name was Maarij. Then Allah Ta'ala created for Maarij a wife whose name was Murjih. They were the progenitors of the Jinn race. The Jinn have the ability to transform themselves into a variety of forms. Among the Jinn are Muslims and kuffaar.

The Jinn race was created approximately 150,000 years before Hadhrat Aadam (Alayhis salaam). When the Jinn exceeded all limits of transgression and rebellion,

Allah Ta'ala raised among them a Nabi whose name was Aamir Bin Umair Bin Al-Jaan. The rebellious Jinn killed their Nabi.

Then Allah Ta'ala sent as a Nabi another Jinn, Saaiq Bin Maa-oq Bin Maaroo Bin Al-Jaan. He too was martyred by the Jinn. The chain of Nubuwwat continued among the Jinn. In eight centuries Allah Ta'ala had raised 800 Ambiya for them. However, every Nabi was killed by the Jinn.

Iblees is from the progeny of Jinn. He was granted permission to inhabit the heavens after he had engaged in ibaadat for thousands of years. His original name was Azaazeel. His refusal to prostrate to Nabi Aadam (Alayhis salaam) at the command of Allah Ta'ala transformed him into the devil (Shaitaan) which he is now and will always remain as such.

WOMEN'S JIHAD

Hadhrat Anas (Radhiyallahu anhu) narrated that some women came to Rasulullah (sallallahu alayhi wasallam) and said: "*O Rasulullah! Men have acquired the virtues of Jihad in the Path of Allah. Is there some amal (act/practice) for us by which we could acquire the (reward of) the Mujaahideen in the Path of Allah?*" Rasulullah (Sallallahu alayhi wasallam) responded:

"By her (the wife's) service in her home she acquires the (reward) of the amal of the Mujaahideen."

The Jihad of a woman is her duties at home, the role for which Allah Ta'ala has created her.

CLOSE DOORS WITH TASMIYAH

Rasulullah (Sallallahu alayhi wasallam) instructed that when closing doors at night, we should recite Bismillaah. Shaitaan will not be able to open the doors and gain entry.

THE HARAAM PRESENCE OF WOMEN

Among the evil haraam practices on the occasion of a death, is the shameless congregating of women at the home of the mayyit (deceased). Despite the sombre occasion which should serve as a greater reminder of *Maut* and the *Aakhirah*, droves of women from the neighbourhood converge on the mayyit's home, making a *jaahiliyyah* exhibition of themselves in full view of the males who also congregate unnecessarily standing idly, staring at the females and indulging in gheebat.

The women, ostensibly and deceptively, present to offer condolence, stand on the verandah, on the balcony and outside the home gazing at the males and wishing for men to brush past them when they enter the home. Little do these females realize that in such a scenario they invoke the *La'nat* (Curse) of Allah Ta'ala on themselves.

A death is never an occasion for the vile displays put up by women. They should feel ashamed of themselves for their disgusting presence and behaviour. It is haraam for women to congregate at the home of the mayyit thereby making a haraam display of themselves in the presence of the men. Rasulullah (sallallahu alayhi wasallam) had specifically prohibited women from congregating at the home of the mayyit. In fact, he had chased them away.

Once when Rasulullah (sallallahu alayhi wasallam) went to attend to a Janaazah, he saw a gathering of women. Then he asked: *"Why are you sitting here?"* They said: *"We are waiting for the Janaazah."* He said: *"What! Are you going to give ghusl (to the mayyit)?"* They said: *"No."* He said: *"Are you going to carry the Janaazah?"* They said: *"No."* He said: *"Will you be among those who will be lowering (the may-*

yit into the grave)?" They said: *"No."* He then said: *"Return (i.e. go away). You are sinners who are not rewarded (for your presence here)."* (Ibn Majah, and Musannaf Abdur Razzaaq.)

Rasulullah (sallallahu alayhi wasallam) ordered the women to leave and begone. Once Hadrath Umar (radhiyallahu anhu) saw some women at the Janaazah. He then exclaimed: *"Return! (i.e. Go back!) You are sinners who are not rewarded By Allah! You will not carry (the Janaazah) nor will you bury (the mayyit), O you women who cause distress to the Amwaat (the deceased), and who cast the living into fitnah (with your wiles and tricks)."* – Musannaf Abdur Razzaaq.

Women should understand that it is haraam for them to congregate at the home of the mayyit. Their presence is nothing but FITNAH.

NASEEHAT

HADHRAT Abu Sulaimaan Daaraani (Rahmatullah alayh) who was a senior Taabi-ee, said:

"He who has trust on Allah Ta'ala regarding his Rizq, his moral character will become beautiful; he will develop considerable tolerance; he will become generous, and waswasah (shaitaani stray thoughts) in his Salaat will diminish."

"Zuhd is to abandon whatever diverts you from Allah Ta'ala."

(*Zuhd literally means to abstain from worldly indulgences*).

"The key for (success) of the Aakhirah is hunger. The key of the dunya is satiation (eating much/filling the stomach). The root of all virtue in the dunya and Aakhirah is *Khauf* (Fear) of Allah."

"When the dunya approaches a man's heart, the Aakhirat departs from him, and when the dunya enters into his heart, the Aakhirat will not come to clash with it. The dunya is repugnant and the Aakhirat is

honourable."

"If you are unable to steadfastly observe Qiyaamul Lail (Tahajjud), then at least do not sin against Allah Ta'ala during the day."

"If you miss any of your Tatawwu' (Nafl acts of ibaadat), make qadha of it, for it is best for preventing you from missing it." (*It is also best for keeping the nafs in subjugation*).

"Ward off vanity by understanding the nafs. Acquire
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THE UMMAH'S CATASTROPHES CAUSED BY EVIL ULAMA

(Continued from page 1)

do not leave for us any work of misguiding people.”

The love for the dunya cherished by the Ulama is like a black stain on their beautiful faces.... The honour of spreading and strengthening the Deen belongs to them...

THE DUNYA

“Expel the dunya from the heart, then you will find wisdom in it.”

“The dunya pursues one who flees from it. If it links up with him, it (the dunya) injures him. If he links up with the dunya, it kills him.

Concern for the dunya is a veil for the Aakhirat. Contemplating the Aakhirat cultivates hikmat (wisdom) and enlivens the heart. He who looks at the dunya with friendliness, validates its deception. The heart of one who accepts the glitter of the dunya becomes saturated with its love.

Blessed is he who flees from the dunya as one who fears from a wild beast. Blessed is he who makes the world a farm (to plough for the Aakhirat).

Blessed is he whose heart turns away from the abode of deception (the world). He who abandons the dunya for the sake of the Aakhirat, gains both. He who abandons the Akhirat for the dunya, loses both.” (Hadhrat Sulaimaan Daaraani)

However, as a matter of fact, the lethargy in fulfilling the commands of the Shariat and the deviation of people from the Deen are the effects of the words and written articles of false ulama.

Those Ulama of the Deen who have not allowed their hearts to be seized by the world and who do not hanker after property, rank and fame, are the Men of the Aakhirat. They are the genuine Heirs of the Ambiya (alayhimus salaam). They are those about whom the Hadith says: “The Aalim’s sleep is ibaadat.” They are the ones who under-

stand the infinite blessings of the Aakhirat. They understand the ugliness and the evil of this world, and the eternity of the Aakhirat.

If the Aalim is corrupt, the people will also be corrupt. They will head towards disaster. All the catastrophes which befell Muslims during the reign of Akbar Shah were incurred by evil men of religion disguised as Men of the Deen. It was always these wicked men (the Ulama-e-Soo’) who misguided others in the name of Islam. ...

Also today’s men of *Tariqat (Tasawwuf)* mislead Muslims from Siraatul Mustaqeem. They undermine Imaan and Aqaaid of the younger generations.

NASEEHAT

(Continued from page 22)

concentration of the heart by abstention from error (sin and futility). Acquire tenderness of the heart by being in the company of the People of Khauf (fear). Cultivate noor of the heart with constant grief. Search for the door of grief by constant fikr (concern and

contemplation). Search for the ways of fikr from seclusion.”

“It is improper to act according to ilhaam (inspiration) as long as it is not corroborated by the Hadith. If there is support for it in the Hadith, then act accordingly, and express gratitude to Allah Azza Wa Jal for the taufeeq.”

HUNGER & GLUTTONY

Hadhrat Sahal Bin Abdullah (Rahmatullah alayh) said:

“When Allah Ta’ala created the world, He instilled sin and ignorance in gluttony, and knowledge and wisdom in hunger.”

Hadhrat Zunnoon Misri (Rahmatullah alayh) said:

“Hikmat (spiritual wisdom) does not take up residence in a stomach filled with food because eating much hardens and darkens the heart. The consequence is deficiency and lethargy in ibaadat.

Hikmat is acquired by means of hunger which creates energy for ibaadat and brightness in the hearts.”

Questions and Answers

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(Continued from page 11)

alayhi wasallam) had made Qur'baani of a cow for Hadrath Aishah (Radhiyallahu anha).

Q. When does the time of Chaasht Salaat begin?

A. The time for Chaasht (Dhuha) Salaat begins immediately after preforming Ishraaq Salaat. Ishraaq time begins about 15 minutes after sunrise.

THE CUSTOMARY BID'AH DUA

"The custom nowadays of congregational dua (after Fardh Salaat) with the Imaam whether the dua is sirran (silent) or jahran (audible) is bid'ah which is the consequence of paucity of knowledge and abundance of jahl (ignorance). It is the excess of Juhhaal (ignoramus)."

(Ahsanul Fataawa)

Q. When beginning wudhu, should one recite only Bismillaah or Aubillaah as well?

A. It is better to combine both.

Q. Should Surah Faatihah be recited in Janaazah Salaat?

A. Hanafis should not recite Surah Faatihah in Janaazah Salaat.

Q. What is the status of Qunoot-e-Naazalah?

A. According to the Hanafi Math-hab, Qunoot-e-Naazalah is Mansookh (abrogated).

Q. Does the Imaam have to make niyyat of leading the Muqtadis? If he does not make this niyyat, will the Salaat of the Muqtadis be valid?

A. The Imaam does not have to make niyyat for leading the Muqtadis. The Muqtadis have to make niyyat of following the Imaam.

Q. The Imaam made a major error in qiraa't. However, he immediately corrected the rec-

itation. Is the Salaat valid.

A. The Salaat is valid.

Q. I forgot to recite a Surah in the second Raka't, but recited it in the third raka't of the Fardh Salaat. I made Sajdah Sahw. If I had not recited the Surah in the third raka't would the Salaat have been valid?

A. The Salaat would have been valid. If one forgets reciting a Surah in the first or second raka't of Fardh, it is Mustahab to recite it in the third or fourth raka't. If it is omitted even in the last two raka'ts, the Salaat will be valid. Sajdah Sahw has to be made.

Q. The Imaam forgot to make Sajdah Sahw. Therefore, the Salaat was repeated. If a late-comer joins the Salaat which is being repeated, will his Fardh be valid?

A. His Fardh Salaat will be valid.

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**Jumaadal Ula 1445
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