

# THE MAJLIS

"VOICE of ISLAM"



brains of baatil." (Qur'aan)

Roses have thorns!

The Haqq too has thorns!

"We strike baatil with the Haqq. Then it crushes the

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"O my people! Most certainly this worldly life is insignificant provision. Verily the Aakhirat is the permanent abode (of happiness)." – Qur'aan

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## INFIDELITY- A PUNISHMENT

The consequences of sins are inescapable. The evil effects of sins, besides punishment in the Hereafter in the absence of Taubah, will settle on people. One such sin which is also an effect of sin, is the curse of infidelity which plagues innumerable people. Either the wife becomes embroiled in an illicit relationship of some kind or the husband is unfaithful to his wife with his zina relationships

of a variety of kinds.

A man or a woman who derives haraam pleasure from the cellphone filth of haraam pornography and movies must be prepared for the evil consequence of infidelity of the spouse. Even the lascivious look at ghair mahram females by a husband will generally bring into effect lascivious looks on his wife by other men.

A man who strikes up a zina relationship should expect his wife to resort to some type of infidelity even if she is unaware of her husband's infidelity and zina. Similarly, if the wife initiates a haraam relationship or she views filth on the cellphone, then she should not throw up any tantrum when she discovers that her husband is doing likewise or worse.

Understand well that *tit for tat* is a well-established divine principle in the moral sphere. You will not escape the curse ensuing in the wake of your secret haraam acts of zina. Allah Ta'ala will disgrace you. Hadhrat Yahya Bin Mu'az (Rahmatullah alayh) said:

"He who betrays Allah in secrecy, Allah will rip off his concealing veil in the public."

The treacherous one will be exposed and thoroughly humiliated.

## REFORMATION OF A'MAAL-E-ZAAHIRAH

It was the *tareeq* (way/methodology) of the Akaabir Mashaa-ikh to firstly attend to the reformation of the mureed's *A'maal-e-Zaahirah* (the deeds which are the effects of his attitude and character) before imposing on the mureed *wazaaf* and *nawaafil*, and the *ta'leem* of *Sulook*. The

Mashaaikh would first attend to the reformation of *razaa-il* (evil and base characteristics).

Nowadays many Shaikhs pay no heed to this requisite. The consequence is that while the muredeen become experts in *auraad* and *wazaaf* (incantations), their evil attrib-

utes remain the same. There is no importance accorded to distinguishing between halaal and haraam, truth and falsehood. Thus, they bring disgrace to the *Tareeq* (*Tasawwuf*).

(Hadhrat Maulana Ashraf Ali Thanvi)

This was the appraisal of Hadhrat Thanvi 80 years ago. Today, in our time, almost all 'shaikhs' are bogus and mercenaries.

Their ignorance is shockingly lamentable. They lack even rudimentary understanding of *Sulook*.

## DEFILING THE MUSAAJID

Please comment on these *Musjid* scenarios:

These days, usually towards the end of December various *Jalsahs* take place around the areas like *Lenasia*, and elsewhere in the country.

When these *Jalsahs* take place the *Masajid* are transformed into lounges with tables and chairs been brought into the *Masajid*. Couches are brought in and placed on the floors with soft, comfortable backrests for the *Moulanas* and pious ones. Tents are set up to feed the masses.

Who would have thought that tables, chairs and couches will appear in the *Masajid*?

Is there scope in the *Shariah* for these innovations?

### Comment

Understanding the impermissibility of this type of defilement organized by the molvis and so-called pious ones who have lost the Path of the Deen, requires no knowledge. The heart of a sincere Muslim will testify that all of this gluttony, merrymaking and defilement of the *Musajid* are haraam. The motivation for these *jalsahs* deceptively portrayed as functions of the Deen are in reality inspirations of *shaitaan*. The motivation is pride, show and other ulterior pecuniary objectives.

All of this evil is among the signs of *Qiyaamah*. Worse must still be expected. The *La'nat* of the *Musajid* settles on all of the participants who belong to the League of *Iblees*.

## Translating the Qur'aan

I do not permit even a qualified *Molvi* who is not *mutabahir* to translate the *Qur'aan* *Majeed* for people. (Hadhrat Maulana Ashraf Ali Thanvi) (*Mutabahir*: An Aalim whose knowledge is profound, panoramic, embracing all facets. Hadhrat Thanvi is saying that a *Molvi* of low and mediocre cal-

ibre when proffering *naseehat* and giving a *bayaan* should not cite *Qur'aanic* Verses. He should not translate the *Aayat* and structure his *bayaan* on what he has translated. This is so because his knowledge being bereft of *Taqwa* precludes him from the deeper and real meanings of the *Aayaat*.)

## The Simplicity of Our Akaabir

No one can really encompass the *kamaalaat* (excellences) of these *Akaabir* (i.e. our Senior *Ulama* of *Deoband*). They did not engage in forming parties (organizations and separatist groups). They were like the *Aimmah* (i.e. *Aimmah* *Mujtahideen* of the *Salaful Saaliheen* era). Bigotry and narrow-mindedness were

unknown to them.

While I was in *Deoband* (i.e. during Hadhrat Thanvi's student days), I was under the impression that all *Ulama* were like them, that is, the same as our *Akaabir*. However, I saw the reality only after emerging from the *Portals* of *Deoband*.

# Questions and Answers

THE MAJLIS Q & A  
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**Q.** A boy and a girl in an illicit relationship of more than a year, wanted to perform Nikah. The girl's father refuses although he was aware of the haraam relationship. They eloped and got married. An Imaam performed the Nikah. Two Aalims were witnesses. An amount for the Mahr was also agreed. Is this nikah without the father's consent valid? Now the parents want a proper Nikah to be performed. If the first Nikah is valid, will it be permissible to again perform Nikah in the Musjid?

**A.** The Nikah as explained by you is valid. Since the nikah has been performed, the boy and girl are husband and wife, hence they are not committing haraam. Prior to the nikah they were conducting a zina relationship. To keep the girl's parents happy, a public Nikah may be performed. It is permissible.

**Q.** Is it permissible to sell/buy a property 'off plan' as is the practice in Dubai? It is said that this is a form of istisna, hence permissible.

**A.** Selling a 'property' off plan is baseless and haraam. It is not permissible to sell a ghost. Something which does not exist cannot be a commodity for trade. The claim of 'istisna' is baatil. They are simply making a mockery of the Shariah's law regarding the issue of bay-e-ma'doom (sale of something which has no real existence).

**Q.** Is it permissible to study actuarial science?

**A.** It is not permissible. The earnings of this profession are haraam.

**Q.** I bought land with the intention of building a house on it and then sell it. The building is still unfinished. How should I pay Zakaat?

**A.** Since the intention for procuring the land and building the house is to sell it for profit, you have to pay Zakaat on the value of the unfinished house - on the land and the house.

**Q.** Is it permissible to perform Sunnah Muakkadah Salaat in congregation?

**A.** It is not permissible to perform the Sunnah Muakkadah Salaat in Jamaat (congregation).

**Q.** Please assist with the following query:

**Can Fardh or Taraweeh Salaah be read behind and aalim or hafiz who is a leader and a public figure who**

**1. By way of action promotes watching of TV and taking of photography openly.**

**2. Promotes intermingling.**

**A.** It is haraam for trustees of a Musjid to appoint the type of faasiq/faajir to lead the Salaat. In fact, in view of these scoundrels flagrantly halaalizing categorical haraam acts, they have lost their Imaan. They are no longer Muslims. Therefore Salaat behind these *murtaddeen* is not valid.

**Q.** There's this thing called ASMR - Autonomy sensory meridian response and basically people listen to this and relax to it. It involves tapping on objects such as glass or wood etc. The people that makes such videos also whisper and talks. Is this haraam?

**A.** It is a haraam Satanist act.  
**Q.** I wish to know what is the ruling of the shariah regarding making animals fight for sport, in many Muslim countries, especially Napakistan, dogs, quails, hens and camels are made to fight one another. This attracts thousands of onlookers. Bear-bating is also practised when dogs are unleashed onto tied up bears. What does the Shariah say?

**A.** Without any doubt, these acts are evil and shaitani. This brutality is HARAAM.

**Q.** Hair hot irons and hot hair-brushes are used to brush and straighten the hair. They are used in a similar way as a hair-brush but neatens the hair more than a ordinary brush and straighten any waves or kinks. It doesn't have a permanent effect at all e.g.. It has to be brushed again the next day or during the day. Is the usage of such a brush or iron permissible?

**A.** It is not permissible to use these devices of Iblees. A person should be satisfied with the type of hair which Allah Ta'ala has created for him/her.

**Q.** Today, in Lenasia I witnessed a Muslim male greeting

Hindus with their greeting of namaste and forming his hands in the manner they hold their hands by putting them together. What is the status of this Muslim?

**A.** Greeting in this manner of the mushrikeen is kufr.

**Q.** Can I use interest money to build a toilet in my yard for the workers?

**A.** It is not permissible to use interest money for building even a toilet for oneself nor for one's workers in one's yard.

**Q.** Is it permissible to use Aqeeqah meat to feed people at a Walimah?

**A.** Aqeeqah meat may be used to feed people who have been invited for meals. It may be used for all halaal functions.

**Q.** Is it permissible to give Zakaat to poor Barelwis and Shiah's?

**A.** Zakaat may be given to a poor Muslim even if he is a Bareliwi, but not to a Shiah.

**Q.** The Imaam engages in loud, long dua after the Fardh Salaat. Can I get up, go to the back and perform my Sunnat Salaat?

**A.** It is not permissible to sit behind the Imaam who engages in loud bid'ah thikr as described by you. You should engage in the Sunnat Salaat while the Bid'ati imam engages in his bid'ah dua.

**Q.** Is it permissible to lay the sheep on a raised platform for slaughtering it?

**A.** The animal has to be laid on the ground facing the Qiblah, not on a raised platform for no valid reason. It is not permissible.

**Q.** May I, a female, go to the Musjid to give ta'leem to the women who will be in a separate facility?

**A.** It is not permissible for you to go to the Musjid to give ta'leem to the women even if the facilities are separate, and even if Purdah arrangements are made.

**Q.** I become extremely fatigued if I fast during pregnancy. Is it permissible to make qadha of the fasts?

**A.** If you are truly fatigued by fasting during pregnancy, then

## AUCTION

### MALPRACTICES

**Q.** I am purchasing a car from an auction house. This auction house is an agent in between and selling the cars on behalf of an insurance company who had put the cars for sale of their customers who could not pay the amount of the cars. Now what happens is that I am bidding on a car from their website and they give the buyer a few seconds to bid. If after my bid, the other customers do not bid in that given time, say 15 seconds, then the car is sold to me at the same time and I have to pay the amount which I had bid.

Now there is one worker inside the auction company who is with us and freezes the system for us so that no other customer can bid after our bid, and we get the car at our price. So is this permissible to buy the car after freezing the system.

The auction company sometimes asks their own workers to bid so that the price can go up. So it's like they also playing and we are using their same workers to get the cars at our price. Please note that the auction company starts the bid with the fixed amount of initial bid. So it's like the auction company is not in loss. Are these acts permissible?

**A.** These malpractices are haraam. It is not permissible to pursue your Rizq by adopting haraam practices. Both practi-

you may abstain and make Qadha.

**Q.** May Tahajjud Salaat be performed in four raka't batches?

**A.** Tahajjud may be performed in two raka't or four raka't batches.

**Q.** Is it permissible to listen to nasheeds with acapella music in the background?

**A.** Acapella is music created with the tongue. It is not permissible to listen to nasheeds

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with acapella in the background. Acapella is shaitani music.

**Q. Can fardh or taraweeh salaah be read behind an aalim or hafiz who promotes watching of TV, photography and intermingling of sexes openly and publicly?**

**A.** While Salaat behind even a faasiq is valid, it is not valid behind a kaafir. The one who promotes television, pictures of animate objects and intermingling of sexes is a kaafir, hence Salaat behind him is not valid.

**Q. Is it permissible for a masjid committee to invite speakers who are public figures who promote a modern version of Islam? For example, coming on TV shows, taking photos, attending inter-faith gatherings, agree with all cultures, values and traditions in lieu of Islamic values?**

**A.** Most certainly it is haraam for the trustees/Committee of a Masjid to invite these types of kuffaar for lecturing in the Masjid. These trustees are aiding in the destruction of the Deen by providing these zanaadaqah the Masjid platform to propagate their kufr.

**Q. Some of our so-called local Ulama' here used to employ Surah Yaasin in catching thieves. They use palm fronds which is being held on the nipples of 2 men. The fronds open and close. The suspect will place his hand in between the 2 sticks. If it closes on him, he's the one otherwise, not. Is this act permissible?**

**A.** This act is not permissible. Amaliyaat of any kind may not be used to accuse a person. Such acts never are evidence in the Shariah. Even a genuine amal can become contaminated by shaitani interference.

**Q. What is the difference between halaalah and mu'tah? We have ulema in our communities that perform halaalah for couples and get paid for it. Is this not prostitution? Furthermore is it permissible to perform salaah behind an imam who does Halaalah for couples? If such an imam comes on radio or has lectures, is it permissible to listen to them? They view it as helping**

*couples and they even go as far to facilitate halaalah and get other men to do halaalah and glorify their actions masquerading as marriage counsellors. What is the correct approach in light of Quraan and Sunnah?*

**A.** Mu'tah is the Shiah system of temporary 'marriage', even for one hour. It is legalized prostitution. There is no system such as 'halaalah' in Islam. What some molvis are doing is similar to mu'tah and is tantamount to prostitution. Never should one listen to their lectures. While Salaat behind any faasiq-faajir is valid, it is sinful and not permissible for trustees to appoint such an immoral person to be the Imaam.

**Q. If a wife has cheated on her husband by meeting another man for a 'date' where he has taken her out to eat and who knows what else, then what advice is there for this husband? I am in extreme emotional pain as a result of this betrayal and I am finding it difficult to just forgive this. Why do I have to be put in so much pain and for the wife to just get away with the heinous crime she has committed? I always took care of her and provided for her and gave her lots of attention and love and she repaid me like this.**

**I am in distress due to her actions and sincerely require your advice.**

**A.** You are fully justified if you select the option of Talaaq. An honourable husband will not be able to tolerate such infidelity of his wife. He will not be able to live with the thought of her betrayal embedded in his heart. The treachery of your wife is unacceptable and of the worst kind. Should you decide to divorce her, first do some soul searching. If you had committed zina in the past or were guilty of having flirted with women, then accept your wife's infidelity is a sort of punishment from Allah Ta'ala.

**Q. A friend sends his daughter to an "Islamic/Muslim" school. He is often at pains trying to say (and indeed, change) that things there are un-Islamic.**

## SHARE CERTIFICATES

**1) What is the status of selling share certificates, which one owns, to a Kaafir, in order to recover one's original investment in the share certificates?**

**2) What should heirs do with the share certificates left behind by their Murith? Can they sell it to a Kaafir and share the proceeds in terms of inheritance laws?**

**Answer**

**1)** Selling share certificates to even the kuffaar is *baatil*. It is not permissible. It is not possible to recover one's 'original' investment. The original investment is lost. Some riba may have been gained in the form of 'dividends', but the investment is lost. The company has gobbled it up. Now to conclude another *baatil* deal with someone else will not be recovering one's original investment. It will be another *baatil*, *riba haraam* deal. It is

just like selling a gambling ticket or a ticket to watch a haraam game of sports, etc.

**2)** The heirs should endeavour to 'sell' the certificates to the same company which has issued it. These certificates are merely a promise/agreement to pay the certificate-holder some riba from time to time in lieu of the so-called 'investment'. Thus, the certificates in terms of the Shariah are haraam and have no value and may not be sold nor inherited.

**Note: Some people hold millions of rands of such certificates. Whilst we see no daleel for permissibility, we advise that such persons who have these certificates should seek a fatwa from some other Ulama who will perhaps find some gunjaish (scope) of permissibility for them. And Allah knows best.**

**Now, they are introducing soccer for girls at primary school level. Indeed, various schools are introducing soccer tournaments for girls. This friend sincerely feels that he is fighting a cause for the benefit of Muslims and Islam. Yet, it seems that he is hitting a brick wall. Despite this his daughter remains at school. What is the advice to this brother?**

**A.** While he is 'hitting a brick wall' as far as others are concerned, there is no such 'brick wall' regarding his daughter whom he is allowing to be ruined in a cauldron of immorality. He should remove his daughter from the school of immorality. The so-called 'Islamic school' is a school of Iblees. It teaches girls to become prostitutes. It teaches them to abandon *hayaa* and to act like the kuffaar females of the West. By what stretch of hallucination do they dub their evil schools 'Islamic'? These schools are SATANIC. Parents who send their children to these institutions of Iblees will be punished in Qiyaamah for all the sins committed by their children.

**Q. Is Zakaat paid every year on the amount one has invested in a business?**

**A.** Zakaat is not paid on the capital invested. The capital is used to run the business and it becomes permeated in the stock, equipment, etc. Zakaat is paid on the stock-in-trade, cash on hand and in the bank. There is no Zakaat on the initial investment.

The business should assess the financial position for the purpose of paying Zakaat on the Zakaat-taxable assets. Since all shareholders have consented to their Zakaat being paid, the Zakaat will be validly discharged. Example

Stock-in-trade	R500,000
Cash on hand and in bank	<u>100,000</u>
	R 600,000
Owing to creditors	<u>200,000</u>
	R 400,000
2.5% Zakaat =	R10,000

This will be the Zakaat payment on behalf of all the partners.

**Q. A married man has proposed marriage to me. But he**

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**Q. wants the marriage to be secret to avoid problems with his first wife. Will the nikah be valid? Please give me some advice.**

**A.** While nikah in secret is valid, it is not advisable. You will have to live like the man's illicit mistress. You will not enjoy the full rights of a wife. Also be rest assured that the marriage will not remain secret for too long. It is bound to be exposed, then all hell will break loose. Our advice is that if the man is unable to have the nikah performed publicly and to maintain your status as an honourable wife, then it is best to refuse. How long will you live like a 'girl friend', always hiding from people as if you are in an adulterous union? Honour demands refusal. Nevertheless, the Nikah will be valid.

**Q. One of Radio Islam's presenters is a Mufti Yusuf Moosagie. Is Salaat behind him permissible?**

**A.** Salaat behind any of the jaahil reverends of Radio Shaitaan is not permissible. Repeat the Salaat if performed behind any scoundrel of this devil's radio. This so-called scoundrel 'mufti' Yusuf Moosagie of Radio Shaitaan is also one of the agents of Iblees. Only jaahil 'muftis'- quacks and cranks – are aligned to the Radio of Iblees.

**Q. How long does a man have to wait before getting married after the death of his wife. In our country (Ghana), the man has to wait about a year. Is this a requirement of the Shariah?**

**A.** A man may marry immediately. Marriage is permissible at any time after the death of one's wife. There is no waiting period. The custom at your end is a practice of jaahiliyyah.

**Q. A brother sexually molested his minor brother. Now even after the molested younger brother has become an adult, he is still affected by the traumatic experience. He just cannot forget the evil done to him by his own brother. What can he do to forget?**

**A.** A brother who has sexually abused his younger brother, should not be treated as a brother. The abused brother should

dissociate from him. The way of forgetting the past villainy is to resort to Thikrullaah. When the thought of the evil comes to mind, the person should immediately lapse into Thikrullaah. He should not brood over what has happened. The more he broods on the issue the worse will become his trauma. The evil episode will then become ingrained in his subconscious mind.

**Q. It is the season for visiting the three Harams – Masjidul Aqsa, Madina and Makkah. Ihraam is donned from Masjidul Aqsa. Is there merit in this? The Dead Sea area is also visited.**

**A.** In fact, in this era of fitnah, fasaad and with so much suffering prevailing in the Ummah, it is not permissible to undertake a journey to any of the 3 Harams. Visiting the Dead Sea region which is an abode of La'nat, is an aggravated sin.

**Q. How does a person gain nearness to Allah Ta'ala?**

**A.** The one and only way of gaining Divine Proximity is by total and strict obedience to the Shariah and adoption of the Sunnah in all spheres of life. There is no other way.

Also, always read the life episodes and advices of the Auliya to gain a better understanding of how to follow the Shariah; how to achieve moral purification and spiritual elevation.

**Q. My deceased father left all his wealth for me, his daughter although I have a brother and my mother (his wife). Is it permissible for me to take all his wealth?**

**A.** Whatever money and other assets your father left belong to all his heirs who are his wife, children and parents if any. Regardless of what he said to you, the money does not belong to you. You are entitled to only your share.

**Q. Is it permissible to engage a non-Muslim lady for doing facial-cleaning?**

**A.** What this stupid 'facial-cleaning' may be, most certainly it is not permissible to engage a kaafirah for this stunt. Furthermore, it is also Makrooh to

## MEDICAL TREATMENT

**Q. In the hospital here (in U.S.A.) you can refuse any type of treatment, we want them to do cpr but in order to get cpr and electric shocks they require that they put a tube down your throat. Is it permissible to refuse the cpr?**

**This tube can be long term and makes the patient dependent on this tube. They will remove this tube to clean, at which time they will make an incision in your throat. According to their science this process can cause brain damage and long term damage. The process causes such extreme pain that it requires them to physically tie you down. This process also causes them to give you the maximum pain medicine a human can take due to the extreme pain this causes. The process of inserting and removing the tube can cause a coma according to their sciences. Is it permissible to deny the cpr and electric shock under these circum-**

**stances? Also the patient is 90 years old.**

**A.** Medicine and medical treatment are not compulsory according to the Shariah even if a person will die in consequence of abstention from medicine. If the patient refuses medical treatment for whatever reason, he/she will not be sinful. While medical treatment is permissible, the savage type described by you is not permissible. Such torture is worse than the hardship of the sickness. When medical treatment involves such ugly and brutal torture as described in the question, then one should never submit to it. Repose reliance on Allah Ta'ala. Increase Istighfaar, Thikrullaah and make Dua. One will die only at the appointed time with the command of Allah Ta'ala. Focusing on Allah Ta'ala, the shortness of life and the eternal pleasure of Jannat will, Insha'Allah, increase the spiritual stamina for Sabr, Tafweedh and Ridha.

engage a Muslim lady for this type of service. It is ludicrous to engage a woman to clean one's face. Every woman should clean her own face.

**Q. Is firaasat and ilhaam the same?**

**A.** No, *firaasat* and *Ilhaam* are two different spiritual phenomena. *Firaasat* is a discerning intelligence. Such discernment is the effect of Taqwa. *Firaasat* is the immediate apprehension and understanding of something without the need of mental application. It is a deep, spiritual insight.

*Ilhaam* is information inspired into the heart of a being. The incidence of *ilhaam* has different sources. It may be from Allah Ta'ala or from an Angel or from shaitaan. There is no absolute certitude in *Ilhaam*. Even a faasiq and a kaafir could be repositories of *ilhaam*.

**Q. Can Salaatut Tasbeeh be made in congregation? Is there any specific time/day for this Salaat? Can it be made daily?**

**A.** It is not permissible to perform Salaatut Tasbeeh in jamaat

(congregation). There is no specific time or day for this Salaat. There is great merit and reward in performing Salaatut Tasbeeh. It may be performed on any day, and as much as one wishes. However, one should not perform it or any other Salaat during the forbidden times of the day.

**Q. A Muslim company went bankrupt. All the creditors lost their money while all the shareholders are wealthy and believe that they are not responsible for the debts of the company. What is the perspective of the Shariah in this matter?**

**A.** According to the Shariah, the shareholders are fully liable for the debts of the company which in terms of the Shariah is a fiction. The shareholders are never absolved of the debt incurred in the name of the legal donkey, the company which has no validity and no existence in terms of the Shariah.

**Q. All owners of property ask for a deposit in addition to the monthly rent. The deposit is**

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**Q. retained as long as the tenant occupies the house, and is to cover for any damage to the house. Is it permissible to ask a deposit and to use the money?**

**A.** It is permissible to give the deposit to the landlord. Consider it to be rental in advance. The day you vacate, it will be rent for that month, that is, if you did not damage anything which requires the deposit to be used towards paying for the damage. It is simply a month's rental paid in advance. The money may be used.

**Q. A man lives with his wife and children in the property which belongs to her. Whose responsibility is the rates, the water and electricity? Does he have to pay the wife rent? Who should pay for renovations?**

**A.** The rates are the responsibility of the owner of the house. In this case it is the wife. Water and electricity are the responsibility of the husband. This expense is part of the wife's *Nafqah*. In fact, he equally benefits from the water and electricity.

If the wife demands rental, then it is incumbent for the husband to pay rent. Paying rent is part of her *Nafqah*.

If the husband wishes to effect renovations to the house, he should obtain consent from the owner (the wife), and enter into an agreement of some kind regarding the cost. He can do the renovations as a favour for his wife and children. However, if the wife requests the renovations, then he will be entitled to ask her to pay.

If the renovations are done without her consent, it will be regarded as a gift and he will have no claim.

**Q. A fellow sister says that the way Muslim women are performing Salaat is not valid. She says that the Salaat postures of women should be the same as those of males. The woman's arms should not be flat on the ground. Is this correct?**

**A.** The 'fellow sister' is an ignorant shaitaanah. The commands of Allah Ta'ala and Rasulullah (Sallallahu alayhi wasallam) cannot be abrogated by a jaahilah digging out some

Hadith and submitting it to her stupid understanding. The moron is following some deviant Salafi who propagates such bunkum.

**Q. Death is at a fixed time. How is suicide explained in the light of this fact?**

**A.** Even if a person dies by suicide, Maut is decreed and arrives with precision at the prescribed time. No one can understand the Taqdeer of Allah Ta'ala. Not even the great Auliya and Sahaabah could fathom Taqdeer. Allah Ta'ala knows. We know not.

**Q. The government in U.S.A. has issued me with food cards which enable me to obtain free foodstuff. Is it permissible to sell these cards to someone who will receive the food?**

**A.** The money for the cards is not halaal. It is like haraam riba. If you have no use for the cards, give them to someone in need without charge.

**Q. Is it permissible for a Muslim female to have hair removed by laser?**

**A.** If the hair-remover is a female kaafirah, then she may not see or handle the arms, legs and any part of the satar of a Muslim female. The hair of the head may also not be exposed to her. If the professional is a Muslim female, she may not look at and handle any part of the female's satar.

**Q. When people give money, clothes, etc. to our children, does that mean the gift is owned by the baby? Are the parents allowed to give away these gifts when the child is done with it? What about sharing the gifts such as clothes or toys with the next sibling?**

**A.** Yes, most certainly, the gifts are owned by the babies. Yes, parents may not use the gifts for themselves nor give it to others. When the child no longer has use for the gifts, e.g. has outgrown the garments, then if these are still good and sound, it must be sold. If given away, parents should pay the fair value and keep the money in trust for the child. The money may be invested on behalf of the child.

If parents use the clothes for another child, they must pay the

value and keep the money in trust.

**Q. My friend (Muslim brother) messaged me that there was a vehicle for sale at a good price, however, it had a fuelling issue but was still drivable. The seller of the vehicle told us that all we needed to do is service the fuel pump. Once this would be done the vehicle would run fine.**

**The day after I purchased the vehicle (my friend did not contribute anything), my friend listed the vehicle with my consent and sold it. We told the new buyer about the problem. We managed to sell the vehicle and my friend took commission equal to half the profit. Two days later after the new owner had serviced the fuel pump the vehicle rode even worse. I ended up taking the vehicle back and refunding the money.**

**The question is that my friend who took the commission said that he already spent the money and that he does not plan to pay me back due to his tough financial circumstances. Should my friend make an effort to pay me back or is he not obligated to?**

**A.** Your friend is obliged to return the entire amount he had taken from you. His 'tough' financial straits does not permit him to refrain from refunding the money he had received as commission. Further, if there was no agreement to pay him 50% of the profit, then he was not entitled to it.

**Q. A husband has issued 2 Talaqs to his wife while intoxicated with drugs. Kindly please advise: What is the position of the nikaah currently? What should now be done according to shariah?**

**A.** The two Talaqs are valid. If the Talaqs were stated in clear terms, that is: he said Talaq or Divorce, then he may revoke the Talaqs before expiry of the Iddat. If he does not revoke the Talaqs during the duration of the Iddat, then reconciliation will be permissible only after renewing the nikaah. Even after revoking, the two Talaqs will remain suspended for all time. Should he once more utter Ta-

## HAJJ AKBAR

**Q. What is Hajj-e-Akbar? Is it Hajj Akbar if Hajj is on a Friday?**

**A.** It is the understanding of the masses that *Hajj Akbar* refers to Hajj on a Friday. However, this is not a Shar'i designation. Every Hajj is *Hajj Akbar* relative to Umrah regardless of the Hajj being on any day. However, there is greater significance if the Hajj occurs on a Friday. The Hajj of Rasulullah (Sallallahu alayhi wasallam) was on a Friday.

laaq, all three will become effective and the nikaah will finally and irrevocably end. The Iddat consists of three complete haidh (menses) cycles.

**Q. The Imaam announced immediately after the Fardh Salaat to make dua for a deceased lady. He instructed the musallis to recite Surah Ikhlās thrice. The dua was then made. Is this practice valid?**

**A.** The announcement after the Fardh Salaat to make dua for a deceased whether male or female, is bid'ah. The musallis should ignore such announcements.

**Q. If a Buzrug enters the Musjid, should one stand to make Salaam to him?**

**A.** No one, even a Buzrug, should be greeted inside the Musjid. Greet outside the Musjid. The Musjid is not a place for greeting and conversation. Even Ulama miserably fail to observe the Aadaab of the Musjid. They indulge in exchanging niceties and even worldly talk in the Musjid. This is haraam.

**Q. What is the Shariah's ruling regarding the holding of the asaa (staff) when reciting the Jum'ah Khutbah?**

**A.** The custom of holding an asaa during the Jum'ah Khutbah is bid'ah. It has no relationship with the Khutbah.

**Q. What is the difference between haraam and makrooh, and fardh and waajib?**

**A.** Practically Haraam and Makrooh are the same. The con-

(Continued on page 12)

# THE NASAARA FRIENDS OF THE MU'MINEEN

**Q.** In verse 82 of Surah Al-Maaidah the Christians are said to be the closest to the Muslims. Their scholars and monks are said to be devout and devoid of pride. To whom does the Qur'aan refer? Please comment on these Christians and their scholars and monks.

**A.** The Nasaara mentioned in the Verse refer

to the true Muslims who followed the Shariah of Nabi Isaa (Alayhis salaam). They were Muslims even before our Nabi (Sallallahu alayhi wasallam) appeared on the scene. When the Message of the Qur'aan reached them, they immediately entered into the fold of Islam as the very next Verse confirms. Examples are the sincere Nasaara of Abyssinia

which included King Najaashi. The Nasaara mentioned in this aayat do not refer to Christians who had rejected Islam.

Verses 82 and 83 of Surah Al-Maaidah states:

*“When they (the Nasaara) hear what has been revealed to the Rasool (Muhammad – Sallallahu alayhi wasallam), you will see tears cascading from*

*their eyes because of the Haqq (Truth) which they have recognized, saying: ‘Why should we not believe in Allah and in that which has come to us of the Truth, and we hope that Our Rabb shall enter us (into Jannat) with the pious people.’ Thus, Allah rewarded them with such Orchards (in Jannat) beneath which flow rivers wherein they shall dwell forever. That is the reward of the pious ones.”*

These verses refer specifically to king Najaashi and his followers. When the Sahaabi, Hadhrat Ja'far (Radhiyallahu anhu) recited some Verses of Surah Maryam to them, the king and his men broke down in crying. They shed tears in profusion.

The sincere scholars and monks among the early Nasaara had accepted Islam.

## MAKTAB SYLLABUS

**Q.** In respect of setting up Maktabas, be it locally or abroad, which syllabus / curriculum would be best advised to implement? Growing up, the madressas always used LMA. Is this a majlis approved syllabus?

**A.** No, it is not approved by us. The LMA syllabus is a waste. It wastes years of the child's life with futility. The best system is the old system. The first kitaab should be Nooraani Qaa-idah. After a couple of months

when this kitaab is completed, the child will go straight into the Qur'aan Shareef. The child should complete the Qur'aan Majeed *naathirah* in one year. By the time the child is seven years, he/she should complete the Qur'aan Shareef.

Along with the above, the child should be practically taught Wudhu and Salaat. The short Surahs, the Salaat duas and a few other duas for daily recitation should be taught. By the time the child is 7 or 8, the primary level of Ta'leem should be completed. But the LMA and similar other syllabi,

even the Mia's farm syllabi considerably waste years of the child's life.

Furthermore, numerous children doing the LMA syllabi are unable to recite the Qur'aan correctly with Tajweed.

For the Akhlaaq of the children, it is essential that the Ustaadh devotes a few minutes daily to anecdotes of the Auliya. The children should not read the stories. The Ustaadh should narrate to them, while they will listen attentively and absorb what is being narrated.

The modernistically

couched syllabi in emulation of kuffaar schools, employ much futile theory which does not benefit the pupils. The entire system of maktabas in our country is flawed and grossly deficient. This is because they are bootlickers of the West. They feel that the old system which has come down to us from the seniors is insufficient. They have made a mess with their new syllabi.

The Qur'aan Majeed is OLD, but not antique. To teach this OLD Divine Kitaab, the Old system is the best. There is no need for stupid 'elaborate' syl-

## A Simple Programme of Ibaadat

For those who are unable to devote much time for Ibaadat, Hadhrat Thanvi advised the following programme:

Morning and evening recite Subhaanallaah, Alhamdulillah and Laa ilaha ilallaah, Istighfaar and Durood Shareef 100 times each, and after every Namaaz recite Tasbeeh Faatimi.

(Hadhrat Maulana Ashraf Ali Thanvi)

labus incorporating futility in the way the syllabi of secular schools do.



## SIMPLE NATURAL CURES

A very pious Sister from Pakistan offers the following very simple natural remedies.

“A relative sent me a voice message. She was so sick that she could hardly talk. She had no money at all and her husband is in a wheelchair. I suggested to her to eat a banana and an orange everyday; get a kilo of mutton make small packets of two pieces each, make *yakhni* and take that.

Every one runs to doctors. Another relative was having severe backache for the past two months. She had blood tests done and the doctor said that she has

low haemoglobin. I advised her to make a milk shake with dates and to drink a glass daily; to eat bananas daily; to drink potato juice even if the taste is not palatable. However, she paid no heed to my advice. She remained ill with severe backache for months despite the many medicines she took. Finally, seeing no cure, she opted for the remedy I had advised. Alhamdulillah, now the backache just disappeared. That's why I tell every one concentrate on natural food treatment.

People baselessly think all these fraud multi-vitamins will give energy, but they make you more sick.”

## Sustenance from the Same Source

There were numerous Auliya who despite having abstained from food and water for long periods remained alive. They acquired their sustenance from the *Ghaib* (i.e. not by the normal and ordinary ways). (Someone asked): “Hadhrat! Even some yogis abstain from food and drink for long periods. Despite this, they remain alive and have strength. Do they also acquire sustenance from the *Ghaib*?”

(Hadhrat responded):

### TASAWWUF?

Nowadays people are not aware of the reality of Tasawwuf. They regard certain insignificant, unrelated issues to be extremely great. Among

Regardless of who the person is, he too receives sustenance from the *Ghaib*. There are no two different sources of sustenance – one source for yogis and another source for Muslims. Sustenance reaches everyone from the same divine source, whether the people are Muslims or non-Muslims. Thus, when a kaafir sleeps, angels are appointed to protect him against harm, e.g. snakes, scorpions. Even kuffaar acquire aid from

the *Ghaib*. However, this does not indicate the *maqbooliyat* (acceptance by Allah Ta'ala) of a person.

(Hadhrat Maulana Ashraf Ali Thanvi)

Many Auliya of the early eras of Islam would journey across deserts, wildernesses, through mountain ranges and forests without consuming any food or water for days. Like the Malaikah, they subsisted on Tasbeeh.

such issues is *Kashf* (*inspiration*) which people believe to be something of great importance.

(Hadhrat Maulana Ashraf Ali Thanvi)

Even shaikhs/spiritual guides of this day labour under this misconception. In reality *kashf* is not related to Tasawwuf. Even kuffaar experience such phenomena.

## THE JIBALUS SALAAM PROJECT

**Q. What is your advice regarding the Jibalus Salaam project?**

**A.** The Jibalus Salaam Project is not permissible. The agreement is cluttered with a host of conditions which are *faasid* (corrupt). These conditions render the entire project haraam. It is not permissible to purchase plots of land for participating in this project.

The Jibalus Salam project is similar to all the other kuffaar schemes in which ownership by sectional title is encumbered

with a host of such conditions which are incongruous and baseless in terms of the Shariah.

The Deeni stipulations in the agreement do not validate the contract. Muslims who wish "to move away from fitnah" should rather acquire small holdings where they may live freely and independently and not under concentration camp restrictions which interfere with and deny one's liberty and ruins one's peace of mind.

The numerous incon-

gruous restrictions emulated from the kuffaar are in total negation of the freedom which is a vital attribute of *ownership*. Any sale encumbered with conditions which restrict the free operation of ownership or which are favourable to one party is *faasid* and haraam. It appears that the directors of the scheme will act as if they are the owners while the owners of the plots of lands will be their prisoners.

## MUFTI TAQI'S CORRUPT FATWA

**Question**

**Is it permissible for women to look at the picture of any Aalim, Shaikh or Buzrug whose gives talks on YouTube, television and other social media platforms? All of these buzrugs are namahaarem for the women?**

**Answer**

If there is no fear of fitnah or lust then it is permissible for women to look at a video-talk of a reliable Aalim/Shaikh. But, since fitnah cannot be initially assessed, it is therefore precautionary for women not to look at the pictures when listening to the lecturer.

(End of the corrupt fatwa)

**COMMENT**

The aforementioned 'fatwa' to the question posed by a Pakistani lady, was issued by the darul ifta of Mufti Taqi. Every Muslim with healthy Imaan regardless of him/her lacking in Islamic Knowledge can understand the stupidity and invalidity of this corrupt fatwa.

Mufti Taqi is a haalizer of haraam pictography, hence he and his darul ifta are in tight spots when such questions are posed. In seeking to wriggle out of the tight corner, these muftis adopt stupid

fence-sitting stances which highlight the silliness and *butlaan* (invalidity) of the 'fatwas' which they disgorge by way of sucking their thumbs.

Firstly, the Qur'aan Majeed prohibits men and women looking at one another. "Say to the Mu'minaat to lower their gaze and to guard their chastity....." (An-Nur, Aayat 31). The first step towards zina (fornication/adultery) is the *look*, hence the Qur'aan prohibits *looking* without restrictive conditions. That is: it is haraam to look regardless of the assumption that the look is without lust. That the look is without *lust* is a shaitaani hallucination of the nafs. The Qur'aanic command is not abrogated on the basis of the hallucination of the look not being accompanied by lust.

The Qur'aan commands: "Do not come near to zina." The *look* takes one near, very near to zina. In all cases, at least zina of the mind and heart is the first effect of the *look*. Even the moron mufti acknowledges in his fatwa that the *Ihtiyaat* (safety/precaution) necessitates abstention from *looking*.

Rasulullah (Sallallahu alayhi wasallam) said that

the zina of the eyes is in *looking... and the heart desires (zina)*." But this wayward mufti says that it is permissible. Furthermore, he compounds his haraam, baatil fatwa with the kufr of pictures. Thus, the sin is a compounded double one: The sin of looking, and the kufr sin of believing that the haraam picture is halaal, and deceitfully encouraging women to stare at the ugly snouts of the so-called 'buzrugs' who advertise themselves on the worst kind of haraam media such as youtube, facebook and the like.

As far as the prohibition of *looking* is concerned, the Fuqaha have ruled that if one is aroused by looking even at one's mahram female, e.g. niece, aunt, etc., then looking at her is forbidden. In one Hadith it is mentioned: "Every eye is adulterous."

Despite the mas'alah being so palpably clear, the mufti befogs it with his stupid nafsani answer because he is in a quandary stemming from his haalizing of pictures.

The correct fatwa is simple and straightforward: **Pictures are haraam. It is haraam for women to look at the ugly faces of the stupid molvis, shaikhs and**

## IBAADAT IN SPACE

The following question come from a Brother in Malaysia:

**Question**

**A young family member asked a question regarding Salaah, etc. aboard the international space station and sent some Fataawa from the Malaysian Fatwa Council regarding it. Please find file in attachment with the Fatwa.**

**People generally stay in space on these space station's for approx. 6 months at a time. Some years back the Malaysian Fatwa Council wrote up some Fataawa regarding the performance of Salaah and Saum etc. for the person aboard the space station.**

**Please comment on the Fataawa as they have taken general rulings for Tayamum, Salaah of a person who is bed-ridden and when a person is starving to death to eat haraam, etc., and used it to prepare their fatwa. Please advise. Is their fatwa valid?**

**Answer**

It will suffice to say that the chaps who issued the so-called 'fatwa' for performing Salaat, etc. in space, are morons. They are jaahils who lack understanding of the Deen and the objective for which Allah Ta'ala has placed man on earth.

Firstly, it is not permissible for a Muslim to voluntarily place himself in a situation where he will not be able to execute the teachings of Islam correctly as ordained by Allah Ta'ala. It is haraam for him to become bedfel-

lows with kuffaar who wallow in janaabat and kuffaar, and to spend days or weeks or months with them in space consuming their haraam, filthy food, remaining in the state of *janaabat* and *najaasat* and abstaining from performing Salaat, etc. correctly. All of these evils are by volitional choice, and this is haraam. How can a man of Imaan feel snug in the company of kuffaar? Only a man who is either bereft of Imaan or whose Imaan dangles by a thread in readiness for extinction will be able to tolerate the *Jahannami* situation in which the kuffaar revel.

The morons are misguided. The 'ibaadaat' which the Muslim astronaut performs in space after having voluntarily cast himself into the haraam situation together with kuffaar colleagues, are not valid. On return to earth, he will have to make qadha of all the Salaat and Fasts which he had missed. The so-called 'tayammum', etc. presented as the basis for their stupid extrapolation are of no validity in this satanic scenario. Their fatwa is baseless and corrupt.

Assuming that space travel ever becomes a reality such as plane-travel, then it will devolve on the Ulama at that time to issue the correct fatwa. For the present, our Fatwa is that the Malaysia fatwa is bunkum. The nonsensical opinions are devoid of Shar'i substance and the so-called 'fatwa' is fit for the dirt bin.

### The Dunya with the Deen

If a person submits obediently to the teachings of the Deen, then even his mundane affairs will become reformed and cor-

rected. In this regard, Hadhrat Umar - Radhiyallahu anhu - said: "Reform your souls, then your external matters will become reformed."

(Hadhrat Maulana Ashraf Ali Thanvi)

**crank buzrugs who appear on the satanic me-**

**dia screens. The sin is of an aggravated kind.**

# FALSE HAIR AND FALSE IDEAS

**Q. Is it permissible for women to add false hair (not human hair) to their hair?**

**A.** The Qur'aan Majeed mentioning the oath taken by shaitaan on the occasion of his expulsion from the Heavens, says:

*"I (i.e. Shaitaan) will most surely lead them astray; I shall surely instil false hopes in them; I shall surely command them and they will cut the ears of animals, and I shall surely command them to change their appearances (created by) Allah. Whoever takes*

*shaitaan as a friend besides Allah, verily he has incurred manifest loss."*  
(*Aayat 119, Surah Nisaa'*)

Every act which is in conflict with the Shariah is the inspiration of Shaitaan. When Allah Ta'ala cursed him and expelled him from the heaven, he (shaitaan) resolved to mislead mankind.

Among the ways in which shaitaan induces people to change the appearances which Allah Ta'ala has created for them, are shaving beards,

women cutting their hair, women implanting false hair, tattooing and the like.

It is gross ingratitude and also gross inferiority of complex to be dissatisfied with the natural hair, natural colour and natural appearance Allah Ta'ala has created for people. False hair is satanically deceptive and displays rejection of the manner Allah Ta'ala has created for a person. He knows why he has created people in the manner they find themselves.

The West – the Ya-

hood and Nasaara—who have been the colonial masters of African and Eastern countries for centuries, have cultivated a gross sense of inferiority in African, Arab and Eastern people. These people now believe that even their natural appearances are defective, and that the appearance of the American and European is to be adopted and emulated. This is indeed a most humiliating attitude which exists widely among African, Arab and Eastern people. It is this evil of inferiority stemming from Western slavery that induces Africans,

Arabs and Eastern people to believe that their own appearances are ugly and defective, hence the need to adopt the appearances of the Americans and Europeans.

But, instead of rising in esteem, the imitators make greater fools of themselves. Every person is able to understand the folly and stupidity of those who use false hair to 'beautify' themselves. However, the opposite is achieved. They render themselves hideously ugly.

## HADYAH (GIFT)

When presenting *hadyah* (making a gift), the intention should not be even acquisition of *thawaab* (reward). Thus, the question of *ihsaan* (rendering a favour) does not develop at all. The intention should be to please the person. Although reward will be received for making someone happy, the intention of the giver should not be *thawaab*.  
(*Hadhrat Maulana Ashraf Ali Thanvi*)

# THE QABRUSTAN IS NOT A PARK

**Q. According to The Majlis, the Qabrustaan should be in a forlorn state as the mercy of Allah Ta'ala descends on forlorn, dilapidated graves. However, it is mentioned in the Hadith that Rasulullah (Sallallahu alayhi wasallam) planted a branch on a grave. How is the view of The Majlis reconciled with this Hadith?**

**A.** Placing a solitary twig/branch on a grave is not making the Qabrustan a park. The forlornness of the Qabrustaan is not eliminated by one small twig/branch placed on a grave. We said that the Qabrustaan "should not be like a park". If someone puts a branch (not planting trees and flowers) on a grave, the entire Qabrustaan will not become a park. But if flowers are put on the graves, walls are built, tombstones are placed and the place maintained like a garden, then obviously it will become like a park, kuffaar-style as are their graveyards.

Furthermore, despite Rasulullah (Sallallahu alayhi wasallam) placing the twig on a grave, it never became a Sunnah among the Sahaabah. Perhaps one or two Sahaabah emulated

it. But it never became a practice with either Rasulullah (Sallallahu alayhi wasallam) or the Sahaabah. Why did Rasulullah (Sallallahu alayhi wasallam) place a twig on a grave only once in his lifetime, and why did the vast majority, in fact 99%, of the Sahaabah not follow this one-time amal of Rasulullah (Sallallahu alayhi wasallam)? Did they not understand the amal of our Nabi (Sallallahu alayhi wasallam)?

Rasulullah (Sallallahu alayhi wasallam) fixed the twig/branch in a particular grave because it was revealed to him that the inmate was suffering severe punishment. Rasulullah (Sallallahu alayhi wasallam) neither placed twigs on other graves nor ordered the Sahaabah to do so, hence this one-time amal never became an established Sunnah. Thus, there is absolutely no basis in the twig/branch Hadith for the kuffaar practice of converting a graveyard into a park.

That Allah's mercy settles on forlorn graves is borne out by the episode of Nabi Isaa (Alahyis salaam). Therefore, those who are

# CHILD-MARRIAGE IN ISLAM

A Brother from Gambia asks:

**Question**  
*Is it correct that it is mentioned in Siyar, Dhahabi that Imam Shafi (Rahmatullah Alaihi) saw many women who reached puberty at nine years in Sana, Yemen and that Imam Shafi (Rahmatullah Alayhi) in Sunan Al Kubra, Bayhaqi, reported seeing a grandmother of 21 years in Yemen? Please comment on the statements from Islamic preachers defending the actions of the early generation of Muslim- the act of child marriage, and the venomous criticism of modernists of today who brand adults who enter into child-marriage as paedophiles.*

**Answer**

All zindeeqs, modernists and those who bootlick and hindlick the western kuffaar should understand well that Islam permits child-marriage. Denial of this irrefutable fact is kufr.

Rasulullah (Sallallahu alayhi wasallam), Hadhrat Umar (Radhiyallahu anhu) and many others had entered into such marriages.

Those who chant the western kufr, obscene ideological, pejorative theme of such persons being paedophiles, suffer from the mental malady known as *Ibleesmentia* which the Qur'aan terms *Takhabbutush Shaitaan*. This disease is generally suffered by those who devour interest, but it is extremely contagious, and afflicts all Zanaadaqah and Mu-naafiqeen such as the moron reverends and pundits who masquerade as Ulama.

Allah Ta'ala is the Creator. He has allowed -marriage, hence it is incorrigible kufr to criticize and vilify an institution permitted by our Khaaliq (Creator). Those who have been afflicted with *Ibleesmentia* which in reality is a Divine Curse (*La'nat of Allah Ta'ala*),

truly concerned of the welfare of their buried relatives should not resort to kuffaar practices and stupidly seek to justify their aberrations with Hadith narrations which have absolutely no relevance to the issue.

## DOUBTFUL FOOD

By virtue of his very lofty degree of Taqwa, Allah Ta'ala had bestowed a special barkat to Maulana Muzaffar Husain (Rahmatullah alayh). If any food consumed by him was

*mushtabah* (doubtful), it would be immediately vomited out. Besides pure halaal food, his stomach would not accept anything. It would be immediately expelled by means of vomiting.  
(*Hadhrat Maulana Ashraf Ali Thanvi*)

# ABOUT CORRUPT FATWAS

Commenting on the corrupt fatwas issued nowadays by the darul iftas, a Brother says:

“Assalamu’alaykum,

In your latest edition of The Majlis publication negating the fatwa of “Mufti” Ismaeel Bassa on organ donation, I noted, as with innumerable other scenarios, that the “Muftis” of today lack the basics of belief, i.e. Allah is the One that grants shifa; Allah has decreed the time of death; it is He who has determined the duration of illness; it is He who is the Creator & this body is not ours to utilise how we wish. It is an Amanah. I also rarely see a reference to A’maal carried out with conviction

being the primary means of cure.

I also noticed his answer had no Shar’i proofs and was rather based on secular logic. How I know this is having myself studied secular subjects, proof is based on breaking down a problem into its constituent parts and applying sequential logical steps to arrive at a solution.

No doubt logical addressing of an issue has its merits, but every Muslim should know that our Aqeedah is not based on our puny intellect and logic. If our logic is at odds with the fundamental beliefs of a Muslim, our logic will be set aside. This is Imaan.

This issue of organ

donation was but just one example of why unless the Mas’alah is intricate, I don’t ask Muftis questions. Your own conscience is the best Mufti for most daily scenarios.

In fact, I find people consult Muftis nowadays to obtain validation for the promptings of their own nafs and to accommodate their weakness of Imaan. That’s why, for example, you’ll see so many questions on “Halal” mortgages (which is an oxymoron) where the root of the transaction is interest in another name, often with technical Arabic terminology sprinkled in to give it the flavour of being Shar’iah compliant.

This is very much like

Bani Israeel who changed terminology around to accommodate their own desires.

In this era Muslims think the criteria for asking a question is the number of followers the Mufti has & whom he studied by. They will then assume that everything he says is based on Qur’an and Sunnah, failing to realise that the Hadith mentions to the effect that close to Qiyamah the worst of people under the canopy of the sky will be the Ulama.

If a Jahil like me can spot the lack of basics of Imaan in the fatwas of today, it’s unbelievable there are not so many others that can’t see it.

May Allah Ta’ala pro-

tect our Imaan at all times. Aameen.

(End of the Brother’s comments).

Yes, in this age, the best Mufti and safest for your Imaan is to act in accordance with the advice of Rasulullah (Sallallahu alayhi wasallam) who said: “Seek a fatwa from your heart.” Fatwas of Muftis of this eras are generally suspect and even downright baatil, even senior Muftis such as Mufti Taqi. Many fatwas are pure bunkum emanating from *nafsaaniyat*. Never seek a fatwa from a liberal mufti or from a mufti who is not a strict observer of the Sunnah, or a mufti who displays his snout on the haraam satanic social media such as facebook, youtube, etc., or a 0000000mufti who halaalizes pictures.

## JANAAZAH SALAAT FOR A DEBTOR

Once when a Janaazah was brought for Salaat, Rasulullah (Sallallahu alayhi wasallam) asked if the mayyit was in debt. When it was said that he has debt, Nabi (Sallallahu alayhi wasallam) asked if he had left sufficient assets to cover the debt.

When he was informed that there were no assets, Rasulullah (Sallallahu alayhi wasallam) said: “Perform the Salaat of your mayyit.”

Nabi (Sallallahu alayhi wasallam) himself refused to lead the Salaat.

A Sahaabi said that he takes responsibility for the debt. Only then did our Nabi (Sallallahu alayhi wasallam) lead the Janaazah Salaat. This episode illustrates the gravity of the sin of unpaid debt.

## AADAAB MUAASHARAT

The Salafus Saaliheen accorded considerable emphasis of *Aadaab Muaasharat* (Social etiquettes) and this is the demand of the Qur’aan and Sunnah. However, today this has been so much neglected as if it is not a part of the Deen. Leave alone the masses, even the Ulama commit numerous errors in *Aadaab Muaasharat*.

(Hadhrat Maulana Ashraf Ali Thanvi)

## WOMEN AND THE ERROR OF A SHAIKH

**Q.** A shaikh who follows the tareeqah of Hadhrat Maulana Thanvi (Rahmatullah alayh), but who is not an Aalim, encourages females to attend university. He also invites women to attend his majalis. He says that Hadhrat Thanvi also used to give bayaans to women. He points out that there are many benefits for women in his talks. Are his views valid?

**A.** Regardless of the perceived ‘benefits’ of the majalis for females, it is not permissible to lure women from their homes

to attend gatherings of any kind whatsoever. There is benefit in liquor and gambling as well. Everything on earth has both benefits and harms, advantages and disadvantages. Our criterion is the Shariah. The Fuqaha have emphasized this prohibition with clarity on the basis of the prohibition of females attending the Musjid despite the fact that during the era of our Nabi (Sallallahu alayhi wasallam) women were allowed to attend the Musjid.

The shaikh sahib lacks foresight and base-

rat. Assuming that Hadhrat Thanvi (Rahmatullah alayh) did have majalis for women, then too, it in no way whatsoever cancels what the Fuqaha have ruled. The personal *amal* of Hadhrat Maulana Thanvi does not abrogate any tenet of the Shariah. The personal practice of Hadhrat Thanvi may not be presented as a *daleel* for an act which is in conflict with the Shar’i view which has reached us from the age of the Sahaabah.

A conflicting view/practice of an accepted Aalim/Wali shall be given a suitable interpretation, if possible, to reconcile it with the Shariah. If such an interpretation is not

possible, it shall be set aside and not propagated nor acted on. But never is it permissible to cite it as a *daleel* for any practice which is in conflict with the Shariah.

The argument of “women would also come to Rasulullah (sallallahu alayhi wasallam)” was better understood by the Sahaabah and the Aimmah Mujtahideen. Despite their awareness, they decreed that it is not permissible for women to emerge from their homes to participate in even the best and noblest gathering, namely, the Fardh Salaat, and at the best and noblest venue, namely the Musjid.

We are not aware if women would attend the

majalis of Hadhrat Thanvi (Rahmatullah alayh). Nevertheless, the final word is the Shariah, not the *amal* of any Wali/Buzrug/Mufti, which happens to be in conflict with the Shariah.

Even if there are separate facilities, women may not attend any majalis. Furthermore, in our present age, almost all the women are able to read and write. There is literature available in abundance for Islamic learning. Almost all of them are experts with the computer. They write to Ulama for masaa-il. We as well as other Ulama receive innumerable letters from females on Deeni issues.

# TABLIGHI ZULM

**A Sister whose father is a member of the Tablighi Jamaat, telling her sad story, says:**

“I would like to know the rights of parents in the following situation: From the time we were born, no attention was given to us children nor love. My father joined the Tablighi Jamaat when we were small kids. He started going four months every other year, leaving us with barely enough. He always called us his enemies, saying it's in the Qu'ran, Naudhubillah! We were beaten up for very small mistakes, forced to fast all Sunnat fasts and pray all the Sunnats, and go to Ta'lims. If we didn't we were beaten. We were never taught Deen. We were expected to know everything and do everything right. We were taunted for every thing we ate and drank, and my mother was more or less the same. As we grew we all hated to be at home and so my sisters got married early just to be away from home. My brothers were thrown out.

I got married too but came back, and things have only become worse with me. Many times I was told to work but I refuse because it's not permissible. There is a lot of harshness towards me. I have been thrown out of the house too, so I went to my brother's house. I had gone into depression. I started hating my parents.

After leaving my husband, we decided to live all together, my brother and I, as parents are old, and nobody to take care of them. But our parents don't really want to live with us because they find us a burden as my brother has low income and my father is working but doesn't want to support us in the house. He says it's my son's responsibility to

feed me. Things are worse in the house, not better.

My father is very Tablighi, and he expects us to be the same. He is always giving us lectures, but all sorts of Haraam happen in our house and my father is involved in them like photography, mixed gatherings, etc, we have told them it's haraam but they give justifications. Then they tell the outsiders every thing going on in the house. This is just a brief description of our *haal* with our parents.

Now we are trying to do *Khidmat (be of service)* to them, but there is no love in the heart. And with all the shouting it creates distance, I have been feeling stressed up, I feel I will go mad with this situation. I feel anger and hatred for them. I feel depressed. Please advise.” (*End of the Sister's sad narrative*).

## Our Advice and Comment

Your experience is not an isolated one. Innumerable families of Tablighi men languish under the yoke of zulm (oppression) of their jaahil tyrannical husbands/fathers. Allah Ta'ala says in the Qur'aan Majeed:

“His similitude is like that of a smooth rock on which (has gathered) some soil. Then a heavy rain shower falls on it, leaving it (once again) bare (and smooth as it was before the soil had gathered on it).” (*Al-Baqarah, Aayat 264*)

Generally, this is the condition of Tablighis. There is hardly any *Islaah of the Nafs* in their programmes. Their concentration and emphasis are on their innovatory methods and recruiting followers without ensuring proper self-reformation. The moral corruption and

spiritual maladies remain embedded in these people. The overwhelming majority of Tablighis are juhala who quickly become bloated with false ideas of piety and greatness as a consequence of their changed outward appearance. They believe themselves to have attained lofty ranks of piety on the basis of appearance – kurtah, beard, amaamah. In fact even their appearance is not altogether in conformity with the Sunnah. Innumerable of them wear their trousers on and below their ankles.

Their moral corruption is vividly displayed in their *total* abstention from *Mushtabah (Doubtful)* food and in consuming haraam carrion and the like. The villainy of the nafs becomes conspicuously exhibited when they are angered. This kufr feature of disgracing Muslims and assaulting Muslims violently has incrementally come to the surface since the Tablighi Jamaat broke up into two hostile camps. Both camps abolished their sixth principle of *Ikraamul Muslim (honouring Muslims)*, and now the unwritten principle incorporated is *Ihaanatul Muslim (Humiliating a Muslim)*, hence the mutual *goondagerry* and violence.

Their abject *jahaalat (ignorance)* is illustrated vividly even in the *Musaajid*. They lack *adab* for the *Musjid* and for *Musallis*. They ignore *Ahkaam* of the *Shariah*. There is much to say and comment on their *jahaalat* and moral and spiritual corruption. However, for the sake of brevity we confine our comment to the sad lament of the Sister.

Your father's tyranny is the consequence of two factors: (1) Gross ignorance of the *Shariah*,

and (2) No *Islaah* of the *Nafs*. That is why he committed the *zulm* of going for his fake four month 'tablighi' stints without making adequate arrangements for the family back home. His abuse, shouting and assaulting are the effects of *shaitaan's* control. He is a slave of his rotten *nafs*. Whilst he displays piety with his outward appearance and sweet talk when he is in public, he reveals the true colours of his hypocrisy at home by disgorging all the filth in his *nafs* and heart. When the tap of a barrel is opened, only that which is inside flows. Thus, when your father opens his mouth, the rot and filth inside him gush out.

Sister, this is the general condition of Tablighis, including their *molvis*. Their piety is like the sand on the smooth rock which gets washed

clean as soon as a torrent of rain falls. They pout their lips very 'adeptly' and deceptively with the word 'yaqeen' whilst they are totally bereft of *yaqeen*. In fact, they lack the haziest idea of the meaning of *yaqeen*.

Whilst your father is guilty of tyranny (*zulm*) on his children, you are after all his daughter. Notwithstanding his *zulm* and villainy you should never become insolent towards him regardless of the lack of love you have for him. Do not give vent to the enmity in your heart. Render *khidmat* to your parents and tolerate with silence their abuse. Do not incur the Wrath of Allah Ta'ala by becoming disrespectful to your parents. Your *Sabr* and *Dua* will be well and abundantly rewarded, Insha-Allah.

## ISLAAH (MORAL REFORMATION)

*Islaah* is not achieved only by means of *thikr* and *shaghl*. Every evil attribute has a different remedy. Even if a single evil trait remains, the Path (of Reformation) will remain blocked. In fact, sometimes a corrupt person's spiritual disease worsens with *thikr* and *shaghl*. Such a person gains the idea of himself having become holy on account of his *thikr* and *shaghl*. In this way sometimes the person develops *ujub* (vanity/self-esteem) because of *thikr* and *shaghl*. The remedy for this mal-

ady is some other *mujaahadah* other than *thikr* and *shaghl*.

When Hadhrat Abu Saeed Gangohi (Rahmatullah alayh) commenced *thikr* and *shaghl*, his Shaikh, Hadhrat Nizaamuddin Balkhi (Rahmatullah alayh), ordered him to cease *thikr* and *shaghl*. He then appointed Hadhrat Abu Saeed to be the caretaker of hunting dogs. This was to cure him of the malady of *ujub*.

(Hadhrat Maulana Ashraf Ali Thanvi)

## A BASELESS CUSTOM

A baseless custom in which even well-learned persons are involved is to slaughter a goat/sheep for the attainment of *shifa'* (cure) from sickness. If it is said that the purpose is *Sadqah*, the response is: Then purchase meat or food and give it as *Sadqah* to the poor. Why is this not done? The objective is in fact the act of slaughter which is baselessly believed to be a medium for *shifa'*.

## Ignorance of the Mureeds and of the Shaikh

Nowadays, neither does the Shaikh understand the status of the mureed nor does the mureed understand the status of the Shaikh. (*Both dwell in ignorance*). This is the condition of such mashaikh of this era who are not deceits. As far as the bogus 'shaikhs' are concerned, they are in total mess.

The concern of the bogus peer (spiritual guide) is only the money of the mureed on which his (the shaikh's) gaze is focused.

The ignorant mureed labours in the misconception of acquiring the spiritual wealth of the sheikh without having to struggle in the Path.

Once a mureed narrated his dream to his sheikh. The mureed dreamt that while his own fingers were filled with faeces, honey was flowing from the fingers of the sheikh. Hearing this, the sheikh said: "Your dream is correct. You are a dog of the world and I am a man of the Deen." The mureed

said: "Hadhrat, I have not completed the narration of my dream. I saw that that you were licking my fingers and I was licking your fingers."

(*The shaaikh then went into a rage, sharply rebuking the mureed for the 'disrespect'*).

The interpretation is quite obvious. The sheikh was acquiring worldly benefits from the mureed. On the other hand, the sincere mureed was gaining some benefit of the Deen from the sheikh.

## Nonsensical Titles

Nowadays considerable *takallufaat* (pretentious show and futile ceremony) has become customary. We are witnessing the introduction of new titles. Someone is titled 'Shaikhul Hadith', and someone is called 'Shaikhut Tafseer'.

During the era of the Akaabir the degree of simplicity was such that the title, *Maulana* was restricted to only

Maulana Muhammad Qasim (Rahmatullah alayh – the Founder of Darul Uloom Deoband). All others were referred to by the title *Molvi*.

The reality is that those Akaabir were the Repositories of Excellences and Perfection, hence they were not in need of long, ostentatious and customary titles.

(*Maulana Ashraf Ali Thanvi*)

## ZULM?

It is mentioned in the Hadith that a person who curses the zaalim (the one who has oppressed him), has extracted vengeance. In other words, Allah Ta'ala will not defend him against the oppressor since he (the oppressed) by cursing has taken revenge.

Hadhrat Fudhail Bin Iyaadh (Rahmatullah alayh) said: "When Allah Ta'ala desires to award a gift to a person, He appoints an oppressor to oppress the person. As a result of the Sabr (patience) of the oppressed one, he becomes deserving of the gift from Allah Ta'ala.

## WAHDATUL WUJOOD

It is narrated in a Hadith in Muslim Shareef that on the Day of Qiyaamah, Allah Ta'ala will say to a person:

"O Son of Adam! I was sick, but you did not visit me." The man will respond: "O Allah! How could I visit you when you are Rabbul Aal-

ameen (i.e. how can You become sick)?" Similarly, Allah Ta'ala will say: "O Son of Adam! I was hungry but you did not feed Me. ....I was thirsty, but you did not give me water." The person will respond in the same manner as mentioned above.

Sickness, hunger and thirst are the conditions and attributes of people. Why does Allah Ta'ala relate these states to Himself? The answer is that the Accepted (*Maqbool*) servants of Allah Ta'ala have acquired a *kaamil* (perfect, extremely lofty) state of *Fana* (Divine Proximity). Hence, Allah

Ta'ala relates their conditions to Himself. This is the meaning of the concept of *Wahdatul Wujood* (Unity of Existence). Whatever is asserted to it more than what is mentioned in the Hadith is *ghulu'* (haraam extremism).

(*Hadhrat Maulana Ashraf Ali Thanvi*)

## Saff Formation

Hadhrat Maulana Gangohi (Rahmatullah alayh) would wait at the time of Imaamate for the *suffoof* (Salaat rows) to be correctly formed. Only after being satisfied that the *suffoof* are correctly formed would he com-

mence the Salaat. (*Hadhrat Maulana Ashraf Ali Thanvi*)

This was the Sunnah of Hadhrat Umar (Radhiyallahu anhu). He would even walk between the rows to ensure correct

formation.

Correct Saff-Formation requires the saff to be straight, and this is achieved by the heels being in line, not the toes. Also, the shoulders must touch. There should be no gap whatsoever between the shoulders of the musallis.

## BRIBERY

It is narrated in the Hadith that bribery blinds the eyes of even a wise, just man.

## MASNOON IBAADAT

Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) said:

"During the Mubaarak month of Ramadhaan I desire to engage more in such Ibaadat which is *Mansoos* (narrated in the Sunnah).

The principle of *Umoom Balwa* does not apply to flagrant sin and haraam deeds.

## JABRIYYAH AND QADRIYYA SECTS

Nothing *Ikhtiyaari* (i.e. volitional) on earth comes into existence without two *wills*: The Divine Will and the will of the person. Those whose focus was only on the will of man, became the Qadriyyah, and those whose focus was only on the Divine Will became the Jabriyyah. Those whose focus is on both Wills, are the Ahlus Sunnah.

(*Hadhrat Maulana Ashraf Ali Thanvi*)

## PICTURES AND ALCOHOL

Nowadays two evil acts have become widespread: pictures and alcohol. Someone asked: Due to *umoom balwa* is there scope for relaxing the prohibition? Hadhrat replied:

"*Umoom Balwa* is not valid in issues of *hillat* (being halaal) and hur-

mat (being haraam).

*Umoom Balwa* is valid in *najaasat* and *tahaarat*, and that too if there is difference of opinion of the Salaf.

(*Umoom Balwa: widespread – extensive and intensive indulgence*).

(*Hadhrat Maulana Ashraf Ali Thanvi*)

Haraam pictography, pornography, *riba*, shaving the beard, intermingling of the sexes, abandonment of *hijaab*, women travelling without mahrams, etc., etc. are all vices which prevail intensively and extensively.

## 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 enthu-

siasm which dissipates after some time.

(*Hadhrat Maulana Ashraf Ali Thanvi*)

# Questions and Answers

THE MAJLIS Q & A  
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SOUTH AFRICA 6056

(Continued from page 5)

sequence of both Haraam and Makrooh Tahrimi is the Fire of Jahannam. That is, the perpetrators of Haraam and Makrooh are deserving of the punishment of Jahannam.

Fardh and Waajib are practically the same. These terms mean compulsory. The difference in these words is of a technical and academic nature.

**Q. Is it correct that the tafsir Ruh Al Ma'ani had mentioned that the Angel was sent to blow the soul of Esaa (Alaihis Salaam) into the womb of Mariyam (Alaihas Salaam) when she was 13 years old? Others in the same tafsir reported that she was 15, 10 or 12 years old. Please comment. There is growing disdain and disparagement for early marriage among even muslims today, and it seems early marriage was the norm in all Muslims communities of old.**

**A.** Yes, it was a norm. There is difference of opinion regarding the age of Hadhrat Maryam (Alayhas salaam) when this episode transpired. But she definitely was a child. The disdain and disparagement you mention are the effects of kufr of those who bootlick and hindlick the western kuffaar.

**Q. When laybying and item, can the seller put down conditions for laybye such as:**

- 1) Laybye is for three months.
- 2) Item will be kept aside only after 50% is paid.

**(i.e. until 50% the money has been paid, will be kept aside as amaanat)?**

**A.** The first condition is permissible. The second condition is not valid. The item has be-

come the property of the buyer when he paid the deposit. The seller holds it as an Amaanat until he receives his full price. If on the expiry of the three-month period, the buyer does not turn up, then the seller may sell the item. If a profit is made, it will be for the buyer and has to be held in trust. If there is a genuine loss, the buyer is liable for it. The seller may not sell the item for less than its fair market value. If after a year the buyer has still not surfaced, then the deposit plus the profit must be given as Sadqah to the poor. However, should the buyer appear after the Sadqah was given and demand his item/money, then the seller has to reimburse him, and the thawaab of the Sadqah will be for him (i.e. for the seller).

**Q. Replacing 4x car tyres is getting costly. This can easily cost about R6000. The condition of SA roads are becoming terribly poor. Potholes are big, common and almost on every road. By bursting one's tyre due to such potholes on the roads we use everyday, will cost one a lot of money to replace the tyre.**

**Can taking out a type of a car-tyre insurance or something similar be permitted in such conditions we living in? Some tyre companies offer such services that you pay for example R100 a month to cover your tyre should it be damaged by potholes.**

**A.** Tyre insurance and all kinds of insurance are haraam. Even the so-called 'islamic' insurance deceptively dubbed 'takafol' is haraam.

**Q. Is a nikah without witness-**

**es valid? The khutbah was read and the proposal and acceptance were also done.**

**A.** Nikah without witnesses is not at all valid. The khutbah is not among the fundamentals of Nikah.

**Q. Is a Nikah without Mehr valid?**

**A.** A nikah will be valid even if mehr is not agreed on. However, it remains the right of the wife to ask for her mehr as long as she does not expressly waive and forgive it.

**Q. Is there any other feast besides the walimah? Can the bride's parents also organize a feast/reception?**

**A.** Besides the walimah, there is no other feast according to the Shariah. The customary feasts and receptions are bid'ah and not permissible. These receptions are further aggravated by many sins.

**Q. Are tampons permissible.**

**A.** Tampons are unnatural devices of Iblees. These con-founded items are not permissible, unless there is a valid medical reason. The filth of haidh has naturally been designed for expulsion, not for retention and diffusion into the body for the production of disease.

**Q. A debtor who owes me a large sum of money asks me to give him Zakaat which he will return to me as payment of his debt. Will my Zakaat be discharged?**

**A.** When giving him the Zakaat, this condition may not be stipulated. If the Zakaat is given to him on the understanding that he has to return it to you, then your obligation will not be discharged.

**Q. Is it permissible to sell skins of all animals if these are cured of all impurities?**

**A.** The skins of all animals, except pig skin, are halaal. Such skins may be sold.

**Q. One son of my father is illegitimate. He was born before my father married my mother. My father has died and the illegitimate son who is an adult is demanding his share of inheritance. What is his share?**

**A.** If the one son of your father is truly illegitimate, then he does not inherit in your father's estate. He has no share in the estate of his biological father. He inherits only in his mother's estate. According to the Shariah, a man who father's an illegitimate child is not his/her legal father. The illegitimate child inherits only in his/her mother's estate.

**Q. If the Janaazah is brought for Salaat at a Makrooh time (sunrise, zawwaal or sunset), should the Salaat be performed?**

**A.** In this case, the Janaazah Salaat should be performed. However, if the Janaazah is ready for Salaat prior to the Makrooh times, but the Salaat was delayed, then in this case it will not be permissible to perform the Janaazah Salaat during the Makrooh times.

**Q. A Janaazah was brought to the Eidgah on the Day of Eid. The Janaazah Salaat was performed after the Eid Khutbah. Was this the correct procedure?**

**A.** No, it is not the correct procedure. The Janaazah Salaat was supposed to have been performed after the Eid Salaat, but before the Khutbah.

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