

# The Majlis

"VOICE of ISLAM"

P. O. BOX 3393 - PORT ELIZABETH - 6056 - SOUTH AFRICA VOL. 22 NO. 03



Roses have thorns

The Haqq too has thorns!  
"We strike baatil with the Haqq. Then it crushes the brains of baatil." (Qur'aan)

The Majlis

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A VULGAR TONGUE

A cure for an abusive tongue is Thikrullaah.  
Humility is not cultivated without Thikr.  
(Maulana Ashraf Ali Thanvi)

## IMMORAL FITNAH AT THE MUSAAJID

**Q.** I find it very disturbing that more and more Musjids are being used for fun, games, cake sales and many other activities which appear to be in total conflict with the purpose and sacred character and spirit of a Musjid and of Islam itself. What does the Shariah say about this new trend which has recently developed?

**A.** About this new, vile, satanic, haraam trend, Rasulullah (sallallahu alayhi wasallam) said:

*"Soon there will dawn an age over the people when nothing will remain of Islam but its name; nothing will remain of the Qur'aan but its text. Their Musajjid will be beautiful structures, but devoid of hidaayat (guidance). Their*

*Ulama will be the worst of the people under the canopy of the sky. From them will fitnah emanate, and the fitnah will rebound on them."*

Despite the lamentable state of affairs prevailing at the Musajjid, Rasulullah's predictions have to necessarily materialize. This is what we are witnessing in this age. The evil which is enacted at the Musajjid in the name of the Deen is absolutely ghastly and shocking. The forerunners who have introduced this evil are the ulama-e-soo'. Just recently, an institution associated with a 'khaanqah' initiated one of these shaitani functions where the following acts of satanism were the order of the day and function: Women painting

their faces to become clowns. Jumping castles, kuffaar sports, lewd women selling cakes., and immoral women displaying themselves like prostitutes prowling all over the show. Rasulullah (sallallahu alayhi wasallam) himself describes such women who attend public places adorned and decorated like clowns as prostitutes'.

In emulation of all this haraam shaitaanity, others among the masses too are organizing similar haraam functions at the Musajjid as the one which took place at the Masjidus Saliheen in Lenasia on 14 September 2013. Every item on the list is haraam and satanic. The Musjid grounds were converted into a filthy haraam bazaar. Rasulullah

(sallallahu alayhi wasallam) said that the worst places on earth are the market places, and the best/holiest places are the Musajjid. But, today those who profess to be Muslims are converting the Musajjid into wretched shaitani market places.

The kind of flagrant immorality which Muslims, laymen and learned, are promoting publicly bodes ill for the Muslim community. It signals Allah's impending *aam (universal)* punishment for the community. We read in the papers about the atrocities the kuffaar are committing against Muslims in Burma, Sri Lanka, Kashmir, India and other places such as Bosnia in the recent past where rape was an outstanding feature of the atrocities.. All of this is Allah's punish-

ment for flagrant and rebellious transgression. The same will happen here when the point of no return has been reached, and we are heading for this point swiftly. Dark clouds of impending Athaab are overhanging this errant and arrogant Muslim community of South Africa. Will they wake up only when the axe has fallen?

The Qur'aan states: *"And, for the Way of Allah you will find no change."* It is Allah's Way to give rope. But the rope will run out. About the running out of the rope, the Qur'aan states: *"For every community there is an appointed time. When that appointed time arrives, it will not be delayed nor advanced by a moment."* It

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## VACCINES - A MEDICAL HOLOCAUST

**"THEY ARE PRACTISING A MEDICAL HOLOCAUST AGAINST HUMANITY WHILE FRAUDULENTLY CALLING IT 'IMMUNIZATION'**

By the Editor of Natural News

**"10 outrageous but true facts about vaccines the CDC and the vaccine industry don't want to know**

Prepare to be shocked. Here are 10 dangerous but true facts about vaccines.

**FACT #1)** Yes, mercury is still used in vaccines, and the CDC openly admits it. There is NO safe level of mercury for injecting into a human child. Not even "trace" levels. There is NO evidence of safety for mercury at any dose whatsoever. Any doctor who says the level of mercury in a vaccine is "safe" to inject into a child is only demonstrating their outrageous ignorance of scientific facts.

Mercury is arguably the most neurotoxic element on the entire Table of Elements. It is used in vaccines for the convenience of the vaccine manufacturer at the expense of the safety of the child. Any doctor who injects mercury into a child - at any dose! - should be immediately stripped of their medical license.

See the list of studies on the neurotoxicity of mercury at [SCIENCE.naturalnews.com](http://SCIENCE.naturalnews.com), now the largest relational research resource for chemicals, health, nutrients and drugs:

[http://scierice.naturalnews.com/M/Mercury\\_and...](http://scierice.naturalnews.com/M/Mercury_and...)

Those study titles include:

\* Lactational exposure to inorganic mercury: evi-

dence of Neurotoxic effects.

- \* Neurotoxic action of inorganic Mercury injected in the intraventricular space of mouse cerebrum.
- \* Neurotoxic effects in workers of the clinical thermometer manufacture plant.
- \* Neurotoxic risk caused by stable and variable exposure to methylmercury from seafood.

Additional FACT: **There is no "safe" form of mercury** as is often ridiculously claimed by vaccine pushers. Both ethyl and methyl mercury are extremely toxic to the human nervous system. Neither should ever, under ANY circumstances, be deliberately injected into a human child at any dose whatsoever.

**FACT #2)** injecting any substance into the human body makes it orders of magnitude more potentially toxic because it bypasses the

protections of the digestive tract or the respiratory system. Injecting mercury into a human being - *at any dose* - should be globally condemned as a criminal act.

That it is currently considered an acceptable act in the field of medicine only condemns the true destructive nature of modern medicine. Under the vaccine doctrine, 'First do no harm' has become "Poison children for profit."

**FACT #3)** For decades, polio vaccines injected into tens of millions of people actually contained hidden cancer viruses (SV40 and others). This was openly admitted by a top Merck vaccine scientist named Hilleman. The CDC recently scrubbed its website of this information in a "revisionist history" purge. Up to 98 million Americans were abused to hidden cancer viruses in polio vaccines. This is an historical fact. Read more at [www.sv40foundation.org](http://www.sv40foundation.org)

**FACT#4)** Top virologists working for Merck have

blown the whistle and gone public with shocking revelations that claim the company **routinely fabricated lab results** to claim a 95% efficacy rate of its mumps vaccine in order to continue receiving government contracts on a vaccine that didn't work.

See the False Claims document these scientists filed with the U.S. government here: <http://www.naturalnews.com/gallery/documents...>

**FACT #5)** In nearly every outbreak you hear about these days, the majority of the children affected by the outbreak have already been vaccinated against the virus! For example, outbreaks of whooping cough routinely involve children who have already been vaccinated against whooping cough. This is yet more proof that vaccines do not confer immunity.

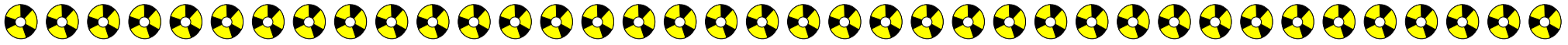
**FACT #6)** The claimed history of vaccine "successes"

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# Questions and Answers

THE MAJLIS Q & A  
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**Q. How should Zakaat be calculated on amounts received during the course of the Zakaat year if 12 months have not lapsed on each amount?**

**A.** 12 months have to pass from the day you became the owner of Nisaab. After becoming the owner of Nisaab, you have to pay on all your cash, gold and silver at the end of 12 months, even if most of the money was received only a month before the ending of 12 months. Example: In Ramadhan last year you had the Nisaab amount. However, during the course of the year you received more money. You have to pay Zakaat on all the money you have this Ramadhan even if the money was received just a week ago. It does not matter if the recent amounts are not one year old. As long as you had the Nisaab 12 months ago, you have to pay Zakaat on the recent amounts as well.

**Q. What is the Zakaat Nisaab for gold and silver? What if the gold and silver are less than their respective Nisaab value?**

**A.** Gold Nisaab is 2.8 ounces, and silver Nisaab is 19.68 ounces. If your gold is less than the gold Nisaab, and your silver is less than the silver Nisaab, but the value of the two is equal to the Zakaat Nisaab, then you have to pay Zakaat on the combined value.

**Q. Can I accept Zakaat to pay the debts of my deceased husband? I do have more than the Nisaab value?**

**A.** A dead man's debt cannot be paid with Zakaat. The Zakaat will not be discharged. Only if you qualify to accept Zakaat, may you accept Zakaat. You in turn can pay your husband's debts with the money. Since you are not allowed to accept Zakaat, you may not pay your deceased's husband's debts with Zakaat monies.

**Q. Is it permissible for a husband to prevent his wife from going to the Masjid for Taraaweeh?**

**A.** Yes, it is incumbent for him to prevent her from going to the Masjid. It is not permissible for a woman to perform Taraaweeh or any other Namaaz at the Masjid. She has to perform at home. Rasulullah (sallallahu alayhi wasallam) said that the best Salaat of a woman is her Salaat performed in the remotest corner of her home.

**Q. What is the ruling regarding the Na't and Qiraa't functions which Muslim schools organize?**

**A.** The Na't and Qiraa't functions are not permissible. We have explained the impermissibility of these nafsani functions portrayed as the Deen in several past issues of The Majlis. The Deen is being manipulated for nafsani and worldly motives. These functions are the nafsani inventions of miscreant molvis who are destroying the Akhlaaq of Muslims.

**Q. A man is in debt. Can I give him Zakaat? He owns a video camera.**

**A.** He should first get rid of the redundant haraam video camera.

**Q. Is it permissible for a man to give his Zakaat to his father-in-law who is struggling to make ends meet?**

**A.** You may give Zakaat to your father-in-law.

**Q. Is it permissible to follow Imaams who daily eat haraam food?**

**A.** It is not permissible to follow imaams who daily eat haraam foods. Go to some other Musjid.

**Q. In the United States, Muslim businessmen who sell haraam meat, pork and beer in their shops, contribute dates, etc. to the Masjid for Iftaar. They also indulge in gambling. Is it permissible to consume the dates, etc.?**

**A.** Abstain from even the halaal items of people who sell pork, beer and indulge in gambling. Don't corrupt your heart and don't destroy your Fast with the contaminated items they dole out for Iftaar. A haraam morsel is spiritually fatal.

**Q. Is the bridal showers custom permissible?**

**A.** The bridal showers custom is haraam. It is in emulation of the kuffaar. It is not permissible.

**Q. May women ride horses? Does the ruling differ for married and single women?**

**A.** It is not permissible for female whether married or single to ride horses.

**Q. When reciting the short Dua after Fardh Salaat, should the hands be raised?**

**A.** The short Dua after Fardh is recited with hands raised.

**Q. I have been told that Tahajjud Salaat consists of 11 raka'ts. Is this correct?**

**A.** Tahajjud Salaat is from 2 raka'ts to 12 raka'ts. You may perform any number of raka'ts. It is incorrect to say that Tahajjud is 11 raka'ts.

**Q. A woman made a gift of a gold set to her daughter with the condition that it should be given to her the day she gets married. The daughter is an adult, but the gold set is kept in a safe by the aunt. The set was never given to the daughter nor is she allowed to take possession. Who should pay the Zakaat for this gold set?**

**A.** The gift is not valid since it is suspended on a future date, and the daughter has not been given possession thereof. Hence, the gold set still belongs to the one who has to pay the Zakaat. If the mother has already died, then the gold set belongs to all the heirs. Zakaat is not payable on it before distribution and possession by the heirs.

**Q. Do I have to pay Zakaat on money which I have given as a loan?**

**A.** Zakaat has to be paid on money loaned out when the money is repaid. If repayment is received after two

## A MOCK 'EID GAH'

**Q. All these years there was no Eid Gah in Marlboro (Johannesburg). The late Mufti Ebrahim Sanjavli and his son Mufti Bashir Sanjalvi had issued the fatwa that there cannot be an Eidgah in Marlboro since there is no vacant land on the outskirts. However, this year a decision has been made on the basis of the Fordsburg Jamiat's ruling that an Eid Gah in the Madrasah's yard next to the Musjid in the built-up area is valid. What should I do? Many people are dissatisfied with this turn-about fatwa.**

**A.** The Madrasah yard next to the Musjid is not an Eid Gah. Those who

label it an eidgah are in deception. An Eid Gah is vacant land on the outskirts of the suburb. Furthermore, the Madrasah is in the centre of Marlboro. This further negates the claim of the place being an eidgah.

The Jamiatul Ulama of Fordsburg, more appropriately the NNB (No Name Brand Jamiat) is a clique of lost molvis who are unable to distinguish between right and left.

If there is a nearby Musjid where Eid Salaat is being performed or a valid Eid Gah, then attend that venue. If you are unable to go to another place, then you have no option but to join the Eid Salaat in the mock eidgah.

years, for example, then Zakaat has to be paid for two years. As long as repayment has not been received, the Zakaat will not be due.

**Q. Is it permissible for me to ask someone to pay my Zakaat and Fitrah, and I would reimburse him later?**

**A.** It is permissible for you to ask someone to pay your Zakaat and Fitrah. You can arrange to pay him later.

**Q. Can Zakaat be used to print books which will be distributed free to everyone, rich and poor?**

**A.** Zakaat may not be used to print books.

**Q. Is it permissible to wear a jacket with the inscription: 'I love my prophet.'**

**A.** Wearing a jacket with the inscription: "I love my Prophet", is not permissible because such inscriptions are in imitation of the kuffaar. Love for Rasulullah

(sallallahu alayhi wasallam) is portrayed in the Muslim's meticulous adoption of the Sunnah and the Shari'ah. Imitating the kuffaar is not a valid way of displaying love for the Nabi (sallallahu alayhi wasallam). Furthermore, the chap may go into the toilet with the jacket. The jacket may be thrown any where. What type of love is it which requires vying with the ways of the kuffaar. Stating the method of love for Allah and His Rasool (sallallahu alayhi wasallam), the Qur'aan states: "Say: If you love Me (i.e. Allah), then follow me (i.e. Rasulallah - Sallallahu alayhi wasallam)." Love for the Rasool (sallallahu alayhi wasallam) is reliant on obedience to Allah Ta'ala and the Nabi (sallallahu alayhi wasallam). It is not a true love which flaunts kuffaar nonsensical styles.

**Q. I left the Musjid for some business need for about an hour. What is the status of my I'tikaaf?**

**A.** You have to make qadha of one day's I'tikaaf for having left the Musjid to attend to the business. When making qadha, you also have to fast

on that day.

**Q. An Imaam whilst leading the Salaat was corrected by a person who was not in the Salaat. The Imaam accepted the correction. Is this permissible?**

**A.** The Imaam's and the entire Jamaat's Salaat breaks if the Imaam takes the assistance of a person who is not in the Namaaz.

**Q. Is it permissible to begin the 6 Fasts of Shawwaal from the day after Eid?**

**A.** It is permissible to begin the 6 fasts of Shawwaal the day after Eid.

**Q. Is the money derived from selling video programs to non-Muslims halaal?**

**A.** The money received from video selling is haraam. It is not permissible to sell haraam things to even non-Muslims.

**Q. Should a female cover her hair when going into the bathroom/toilet?**

**A.** It is very important for both males and females to cover their hair when going to the bathroom/toilet. There is the real possibility of shaitani interference in the toilet/bathroom with people who enter with bared heads and without reciting the requisite dua.

**Q. Should the hair be covered when eating?**

**A.** It is necessary to cover the hair whilst eating. This applies to males and females.

**Q. Is it permissible to recite silently in the vocal Salaat if one is performing alone?**

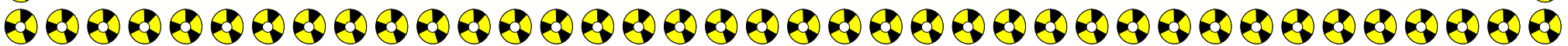
**A.** It is permissible to recite the Jahri (Audible) Salaat silently when performing alone.

**Q. What is the status of a person who says that musical instruments are halaal?**

**A.** This person loses his Imaan. His Nikah is invalidated as well.

**Q. Is it permissible to keep the name Dhiraar which means to cause harm?**

**A.** Since Dhiraar was the name of a Sahaabi, and Rasulullah (sallallahu alayhi wasallam) upheld its validity, it is permissible to keep this name. In the context of this permissibility,





# Questions and Answers

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**Q.** Dhiraar means causing harm (dharar) to the kuffaar.

**Q.** Is it permissible to wear a jinnah cap?

**A.** It is not permissible to wear a Jinnah cap. It is the headgear of a faasiq.

**Q.** How long is the Iddat of a woman whose marriage was annulled by Khulah?

**A.** The iddat in any form of divorce is three haidhs (menstrual cycles).

**Q.** Some of the persons who are in I'tikaaf at the Musjid where I attend are heavy smokers. When they go to the toilet, they smoke. In the morning, the Musjid stinks of the foul odour of the cigarettes which these people of I'tikaaf had smoked in the toilet. Please comment on this lamentable state.

**A.** People who smoke and create the terrible, haraam odours you have described, should not be allowed to be in I'tikaaf. The trustees should prohibit them. It is haraam to pollute the Musjid with the filthy odour of cigarette-smoke. Any offensive smell is haraam in the Musjid. For this reason our senior Ulama have prohibited the use of paraffin lamps in a Musjid. Only oil lamps are used in the Musajid where there is no electricity. These people should shame themselves for the pollution they cause in the Musjid, for the *takleef* (distress) to other musallis, for chasing the Malaikah out of the Musjid, and for shamelessly opting for I'tikaaf when they know that they are diseased.

**Q.** Here in the U.S.A. prisons there is a card game called *magic* similar to dungeons and dragons mostly played by the kuffaar. But recently Muslims too are playing this game. In this game monsters and spirits are summoned, and spells are cast. Muslims here argue that this game is not real magic and does not harm Imaan. What is the position of a person who believes that this type of game is permissible?

**A.** A person who indulges in the evil fake magic game which you have described is a faasiq. The sin of indulging in a game which involves calling on devils, demons and spirits is akin to shirk. It is worse than the other haraam games. In this evil game of fake magic there is the likelihood of a person losing his Imaan.

**Q.** Upon the completion of Ramadhaan here in America, thousands of Muslims gather for Eid feasts. Such Eid feasts are held at different locations where merrymaking, party and exchange of gifts take place. Even in prisons such feasts are organized. Are such feasts part of the Sunnah celebration for the occasion of Eid?

**A.** There is no Eid feast custom in Islam. The feasts organized in America on Eid occasions are baseless and bid'ah. They are emulating the kuffaar with their Christmas feast. Such merrymaking 'eid' feasts are not permissible. There is absolutely no community feast or merrymaking custom, etc. for Eid. The only community activity

of Eid is the Eid Salaat. Nothing else. Eid is also a day of ibaadat (worship). If prisoners use the mock 'eid' feast for the purpose of gaining some halaal food, it will be acceptable for them in view of the lack of proper food all year round.

**Q.** Sometimes while in Salaat a person walks in front of the musalli. Some say that as long as the person passes at a distance more than an arm's length, the musalli's Salaat will not break. But if the distance is less than an arm's length, the Salaat will break. Is this correct?

**A.** Even if someone passes right in front of and against the face of the musalli (the one performing Salaat), his Salaat will not break. The musalli's Salaat is not affected by someone passing in front of him. The one who unnecessarily passes in front of a musalli is guilty of a grave sin.

**Q.** A ghair muqallid posing as a Hambali claims that Imaam Abu Hanifah denied the reality of sihr (magic). Is there any proof in the Hanafi books for this claim. Can you please show me proof for this allegation?

**A.** It is not our responsibility to show 'proof' for the allegation that Imaam Abu Hanifah (rahmatullah alayh) had 'rejected' the reality of sihr. The Salafi masquerading as a Hambali, who makes this claim should provide the proof. So ask him for the proof. When he provides the 'proof' you may forward it to us for dissection and istinjaal disposal.

**Q.** Is it permissible to donate bone marrow and blood?

**A.** It is haraam to 'donate' any human part/organ. Not even hair and nails may be 'donated'.

**Q.** When shaking hands is it necessary to also embrace? How many times should the embrace be?

**A.** Shaking hands is sufficient. It is not necessary to supplement mu-saafahah (handshaking) with mu-anaaqah (embracing). If anyone wishes to embrace, he may do so. Once or thrice is valid.

**Q.** Is it permissible to perform Eid Salaat in a cemetery?

**A.** It is Makrooh and not permissible to perform any Salaat in the Qabrustaan.

**Q.** A woman has 5 sons and 6 daughters of her own, and 2 sons and 2 daughters of her husband by a first marriage. Do they also inherit in her estate?

**A.** Her heirs (if they are alive when she dies) will be her own 5 sons, 4 daughters and husband. If she has any parents alive when she dies, they too will inherit. The 2 sons and 2 daughters of her husband by another marriage will not inherit in her estate.

**Q.** The Imaam recited in the first raka't Surah Teen, and in the se-

## KUFR OF TARIQ JAMEEL

**Q.** I think you heard about Maulana Tariq Jameel of the Tabligh Jamaat. He went to a Shiah Masjid and prayed there, ate food with them and took pictures with them. Then he invited them to the Tabligh Ijtimaa and some came. He says that they are not kaafir. He also says some negative things about the Sahaabah who were not of the Ahl-e-Bait. My Shaikhul Hadith (in Pakistan) is ready to

issue the fatwa of kufr on Maulana Tariq Jameel. Please comment.

**A.** We do not know who this chap Tariq Jameel is. However, we have been hearing lately of his vile and haraam antics. If what you have attributed to this character is correct, then undoubtedly, he is a bedfellow of the kuffaar Shiahs. When your Shaikhul Hadith issues the necessary Fatwa, do forward a copy to us.

**cond raka't Surah Dhuha. Is the Salaat valid?**

**A.** The sequence of the Surahs in Salaat should be maintained. It is Sunnat. It is not permissible to intentionally ignore the Masnoon sequence. Nevertheless, the Salaat is valid even if the sequence was not observed. If by mistake the sequence was not observed, it will not be sinful nor is Sajdah Sahw necessary.

**Q.** Is it permissible for a nabaaligh (minor) to lead the Taraaweeh Salaat?

**A.** It is not permissible. The Taraaweeh Salaat led by a nabaaligh is not valid.

**Q.** The hafiz who was the Imaam for Taraaweeh has a very skimpy beard. He trims his beard less than a fist-length, and he wears his trousers below his ankles even during Salaat. Is Taraaweeh behind him permissible?

**A.** It is not permissible to appoint a faasiq to lead any Salaat. This hafiz is a faasiq. Although the Salaat is valid, those who had appointed him are sinners.

**Q.** A Moulana says that it is Makrooh to keep the six fasts of Shawwaal.

**A.** It is the practice of all the Akaabireen to keep the 6 fasts of Shawwaal. It is Sunnat to keep the six fasts of the Month of Shawwaal.

**Q.** Is it permissible to hang on walls rugs/carpets on which images of the Ka'bah and Musjidun Nabawi are inscribed?

**A.** It is not permissible to hang rugs or carpets to decorate walls. Such waste is not permitted by the Shariah. Pictures of the Ka'bah on paper may be hung up, but not carpets. The purpose of cloth is not for decorating walls.

**Q.** Is it permissible to keep dreadlocks?

**A.** Dread locks are haraam kuffaar styles. It is not permissible.

**Q.** Is it permissible to invest on the stock market?

**A.** It is not permissible to invest in the stock market. The stock market deals in riba and its transactions are in conflict with the Shariah.

**Q.** Is it necessary for a person ob-

serving the ten days Ramadhaan I'tikaaf to perform Tahyatul Musjid and Tahyatul Wudhu every time he goes out to make wudhu?

**A.** It is not Wajib to perform Tahyatul Musjid every time one enters the Musjid on the same day. But, it is preferable and meritorious to do so whether one is in I'tikaaf or not. Tahyatul Wudhu too should be performed every time one renews wudhu whether one is in I'tikaaf or not.

**Q.** In the Sajdah of Tilaawat should the same Tasbeeh of the normal Sajdah be recited? Can one recite the Tasbeeh more than three times?

**A.** During Sajdah Tilaawat, the usual Sajdah Tasbeeh is recited. You may recite the Tasbeeh any number of times, even a 100 times in the Sajdah, and this applies for even the Sajdah in Salaat.

**Q.** At our Musjid, the Muath-thin before beginning the Athaan, recites *Innallaahu ... (the Qur'aanic verse)*. In many Musjids this is not the practice. What is the correct Sunnah practice?

**A.** It is bid'ah for the Muath-thin to recite *innallaah wa.....* before commencing the Athaan. It is not permissible to add to the Sunnah practice of the Athaan.

**Q.** A person is able to stand, but not able to make Ruku' and Sajdah normally. Is it permissible for him to sit and perform Salaat or does he have to stand? I am a Shaafi'.

**A.** If a Musalli is able to stand (qiyaam), but unable to make Ruku' or Sujood, then whilst according to the Hanafi Math-hab, he may sit and leave out Qiyaam, according to the Shaafi' Math-hab this is not permissible. He has to incumbently perform Qiyaam. He has to stand since he is able to execute the Rukn of Qiyaam.

**Q.** Some brothers from the U.S.A. go to Madinah specially to observe the I'tikaaf of the last ten days of Ramadhaan. Is this advisable?

**A.** It is not advisable. The brothers should remain in their hometowns for I'tikaaf. It is not advisable to spend so much money and to undergo jurnies and become involved in sins unintentionally along the route for making I'tikaaf in the Haram Shareef. The brothers lack in understanding. They should put their money to constructive use. There are millions of suffering Muslims on whom the money



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could be spent, thereby gaining tremendous amounts of thawaab, far, far in excess of the thawaab for undergoing a journey to sit in I'tikaaf in Madinah Munawwarah. The thawaab of assisting a Muslim in need is the equivalent of a thousand I'tikaaf. Thus Hadhrat Abdullah Ibn Abbaas (radhiyallahu anhu) nullified his I'tikaaf specifically to aid a brother in distress.

**Q. Is there a special Dua to recite when occupying a new house?**

**A.** There is no special Surah/Dua to recite when taking occupation of a new house. Recite the usual Masnoon Dua when entering the apartment. You could perform two raka'ts Salaat there and make dua for aafiyah and for protection against the evil of the house. Rasulullah (sallallahu alayhi wasallam) had mentioned that there can be evil in a house.

**Q. The social security in the country gives me (the mother) a monthly grant for my orphaned children. Am I permitted to use of the money?**

**A.** If the social security gives the money specifically for the children, then you have to use it only for them. The money will be an amanat in your possession.

**Q. The assets of the deceased are insufficient to pay the several creditors. How should the money be distributed to them?**

**A.** The creditors will be paid proportionately. For example, if there are three creditors A, B, and C. A's claim is R10, B's is E20 and C's is R30, then A will be paid one sixth of the deceased's money; B will receive two sixths (one third), and C three sixths (half).

**Q. One partner in a business is the working partner. He does all the work while the other one is a sleeping partner. Is it allowed for the working partner to be paid a salary for his work? What if he is paid a salary by the mutual consent of the partners?**

**A.** Partners, even the working ones, may not take a salary from a partnership business regardless of the other partner being a dormant/sleeping one. If a salary is fixed for a partner, the partnership will become invalid. Even mutual consent does not make halaal what the Shariah has decreed haraam. However, the profit ratio of the working partner may be raised. If he is receiving, 50% of the profit for example, then his share could be raised to 60% or whatever percentage is mutually agreed.

**Q. When the newborn babies hair is shaved, how much Sadqah should be given?**

**A.** The weight of the baby's hair in either gold or silver, if affordable, should be given as Sadqah to the poor. The weight is extremely little, hence in this age, the value of the gold or silver may be given in either cash or kind.

**Q. The husband dislikes the name of his wife, and asked her to change**

**it for a better name. The wife complied. Her parents are angry with her. In this situation what should the wife do?**

**A.** If the husband wanted his wife to change her name, then she had acted correctly. Since it is the husband's wish, the parents should accept the decision and not be offended or grieved. In an issue of this nature, the wife has to submit to her husband's wishes even if her parents dislike it.

**Q. What is the Islamic procedure for changing one's name?**

**A.** There is no Islamic procedure for changing a name. The person is simply called by the new name.

**Q. A scientist claims that by means of astronomical calculations, he has determined the day when Qiyaamah will take place. Is this possible?**

**A.** The scientist suffers from the malady of hallucination. Perhaps he is given to some kind of substance abuse – perhaps dagga. If the scientist is a 'Muslim', then he will lose his Imaan with his baatil claim. The Qur'aan Majeed emphatically negates the findings of his calculation. The Qur'aan Hakeem states unambiguously that only Allah Ta'ala is aware of the Hour.

**Q. Is shaving the beard a major sin?**

**A.** All sins are practically major and bring about the Wrath of Allah Ta'ala. The division of sin into 'major' and 'minor' categories is of technical significance. Whoever regards a sin to be minor as far as practical implementation is concerned, thinks that Allah Ta'ala is insignificant - Nauthubillaah! One who shaves his beard is a vile, flagrant, insolent, major sinner.

**Q. Some scholars here in Ghana say that the hands should not be raised when making Dua. Is this right?**

**A.** It is Sunnah to raise the hands when making Dua. Those who claim that it is bid'at are in error. The 'scholars' at your end must be some of the Salafi juhala.

**Q. Are there times when the hands should not be raised when making dua?**

**A.** There are numerous situations when the hands should not be raised whilst making Dua. Among these situations are when reciting the Masnoon Duas at the time of rising from bed, when dressing, when entering and exiting the toilet, when looking in the mirror, after eating, when leaving the home, when it rains, etc., etc., etc.

**Q. What is the Masnoon fasting during the month of Muharram?**

**A.** Ashura is the 10<sup>th</sup> of Muharram. It is Sunnah to fast on either the 10<sup>th</sup> and 11<sup>th</sup> Muharram OR on 9<sup>th</sup> and 10<sup>th</sup>

## SALAAT BEHIND A FAASIQ

**Q. Do we perform Salaat behind the Imam of Newtown Musjid in Fordsburg, namely Molana Ebrahim Bham? He appears on television shaitaan; attends inter-faith prayers and conferences; prayed in a church under many crosses; condones kuffaar sports; attends kuffaar sporting events. These are some of the evils he indulges in and promotes. He has studied Maulana Ashraf Ali Thanvi's bayaans intensively. His early talks bear testimony to this. Now we, some musallis of Newtown Musjid are in a dilemma whether to perform Salaat behind a man who knows the Shariah yet indulges openly in so many haraam activities. There are other Musjids in the locality. Should we rather perform Salaat there?**

**A.** Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayh) has ruled that as far as possible one should not

attend the Musjid if the Imaam is a bid'ati. Perform Salaat in another Musjid. But, if there is no nearby Musjid with a good/pious Imaam, then one should not stay away from the Musjid. Perform Salaat even behind the Bid'ati. The Salaat will be valid. It is not permissible to forgo Jamaat Salaat in the Musjid on account of the bid'ah or fisq of the Imaam

The Reverend of the NNB Jamiat is effectively entangled deeply in fisq, fujoor and bid'ah. If you are able to perform Jamaat Salaat at another Musjid then do so. If it is not possible or too difficult due to the distance, then perform Salaat even behind the faasiq imaam. But, the trustees of the Musjid should understand well that they are guilty of a major sin for allowing a faasiq such as the Reverend who hovers on the brink of kufr to lead the Salaat.

Muharram.

**Q. Is it permissible to vote for a non-Muslim party?**

**A.** It is not permissible.

**Q. What is the meaning of Baatil?**

**A.** The term *BAATIL* means false, invalid, baseless and haraam.

**Q. When does the time for Chaasht Salaat begin and end? How many raka'ts is Chaasht?**

**A.** The time for Chaasht (Dhuha) Salaat commences after Ishraq Salaat. Ishraq Salaat time begins about 15 minutes after sunrise. The time for Chaasht remains until about one hour before Zaw-waal.

Chaasht is from 4 raka'ts to 12 raka'ts. If one is in a hurry, then 2 raka'ts will also be Chaasht. It is preferable to first perform four raka'ts

Ishraq. Chaasht should follow thereafter. The reward of four raka'ts Ishraq is one Hajj and one Umrah.

The reward of Chaasht is great and considerable. Hadhrat Aishah (radhiyallahu anha) explaining the importance of Chaasht Salaat said that if at the time of Chaasht her parents happened to emerge alive from the grave, she would not go to meet them until she had not performed her Chaasht Salaat.

**Q. Is it allowed for a beardless person to be the Imaam in Janaazah Salaat?**

**A.** It is Makrooh Tahreemi (which is akin to haraam) to appoint a faasiq person to act as Imaam for even the Janaazah Salaat.

**Q. My brother took a false oath. He knew that he was lying. What is the compensation for this oath?**

**A.** The oath your brother took is called *Yameen Ghamoos* which is an

oath on a known falsity. For such oaths, the expiation is not the normal Kaffarah. It is repentance. He should make **Taubah**.

**Q. My ex-husband refuses to give my Mehr and jewellery. The Mehr, a gold coin, and gold jewellery had been given to him for safe-keeping. After the Talaq, he refuses to give my property. Is he entitled to keep my Mehr and the jewellery which had been given to me as gifts?**

**A.** The ex-husband has absolutely no right to hold on to the Mehr, jewellery and other belongings of his ex-wife. Her property is haraam for him. It is Waajib for him to hand over whatever belongs to her. Rasulullah (sallallahu alayhi wasallam) said that a person who repossesses gifts is like a dog which licks up its own vomit.

**Q. A foreign qaari charges \$1,000 for reciting qiraa't. He says that it is his livelihood. What does the Shariah say in this matter?**

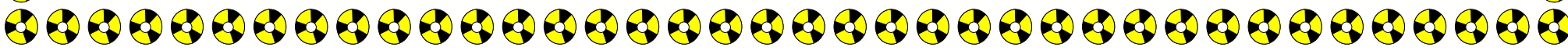
**A.** All of these mercenary qaarils recite for the boodle. Rasulullah (sallallahu alayhi wasallam) said: "*Recite the Qur'aan. Don't eat with it.*" In other words, don't use the Qur'aan for monetary gain. It is for this reason that Rasulullah (sallallahu alayhi wasallam) said that most of the munaafiqeen of the Ummah are its qaarils. It is not permissible to participate in the mockery of the Qur'aan staged by these mercenary thugs.

**Q. After the Imaam mounted the mimbar on Jumuah, he called for silence. After the two Khutbahs, whilst on the mimbar, the Imaam makes announcements. Are his actions valid?**

**A.** If the musallis were making a noise, then the Imaam was justified in calling for silence from the mimbar. The Imaam is in error for making announcements immediately after the Jumuah Khutbah whilst standing on the mimbar or even after descending from the mimbar. There should be no

### Wasteful eating

According to the Hadith, eating more than once a day is waste. *Israaf (extravagance/waste)* does not coexist together with need and permissibility, therefore this Hadith means eating a second time without being hungry as is the habit of the affluent ones who are slaves of the stomach. They eat simply because it is the time for meals. (Hadhrat Maulana Ashraf Ali Thanvi)





# Questions and Answers

THE MAJLIS Q & A  
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unnecessary delay or activity or talk between the ending of the Khutbah and the Fardh Salaat.

**Q. How long should the nails be for washing under them during wudhu?**

**A.** Irrespective of the length or shortness of nails, during wudhu and ghusl water has to reach under the nails to the extent of its length whatever it may be. No portion of the under-surface of the nails may be left dry.

**Q. What is the meaning of Taqiyah?**

**A.** Taqiyah is a belief of the Shiah. It means to conceal one's true beliefs and proclaim what one does not believe in order to deceive others. For example, the Shiah reject the Qur'aan Shareef. They believe that the Qur'aan is a fabrication which is a falsification of the Sahabaah. However, in order to deceive Muslims, they claim that they believe in the Qur'aan. Taqiyah is holy hypocrisy which is a doctrine of great merit in the Shi'i religion.

**Q. Is it permissible for Hanafis to combine two Salaat? A Hanafi Aalim says that it is permissible sometimes.**

**A.** Combination of two Salaat in one time is not permissible according to the Hanafi Math-hab. Those who claim this to be valid for Hanafis are in grievous error. It is not at all permissible.

**Q. If wudhu breaks while performing the Nafil or Sunnat Salaat attached to a particular Salaat, should qadha be made even after the time for that Salaat has expired?**

**A.** The Sunnat or Nafil Salaat in which one's wudhu broke, has to be made qadha even if the time for that particular Salaat has expired.

**Q. Eid Salaat is being held at an Eidgah on the outskirts of the suburb by party 'A' whilst party 'B' performs Eid Salaat in the yard of the Masjid. Party 'B' insists that party 'A' should join at the eidgah in the Masjid yard. Party 'A' is accused of causing disunity by not joining party 'B'. What is the Shariah's view in this matter?**

**A.** The venue in the Masjid yard is not an Eidgah. Party A should not strike up unity on a false basis – a basis in conflict with the Shariah. They should continue with their Eidgah on the outskirts of the suburb. Party B is the culprit causing disunity.

**Q. I shall be going for Hajj soon. What if my haidh period commences at the time I have to make Tawaaf Ziyaarat and we are booked to depart before I become paak (clean)?**

**A.** Tawaaf-e-Ziyaarat is Fardh. As long as this Tawaaf has not been performed, you will remain in the state of Ihraam, and be forbidden for your

husband until the Tawaaf has been executed. You will just have to delay your return until you are able to take ghusl. You will have to cancel your flight and take another flight. Although this will be inconvenient and entail extra costs, it is part of the sacrifice.

**Q. A person mistakenly eats during Ramadhaan. Then, thinking that his fast is broken, intentionally eats. What is the ruling?**

**A.** In this case only Qadha is incumbent. Kaffaarah is not waajib. However, if despite him being aware of the mas'alah, he intentionally eats, then Kaffaarah will also be compulsory. But if he is genuinely not aware of this mas'alah, then only Qadha is waajib.

**Q. Is it permissible to perform Janaazah Salaat inside the Masjid?**

**A.** According to the Hanafi Math-hab, it is not permissible to perform Janaazah Salaat inside the Masjid proper. It is Makrooh Tahrimi.

**Q. Some people although they acknowledge that the kuffaar system of killing chickens is haram, nevertheless, they say the end product (i.e. the slaughtered chicken) is halaal because Tasmiyah is recited and all four neck veins are cut. Others believe that the modern system which prevails at Rainbow and the other plants is a better system. What is the Shariah's views regarding these people?**

**A.** Those who believe the kuffaar system to be wrong remain Muslim even if they believe the chickens to be halaal. But those who give preference in their hearts to the kuffaar system, i.e. they believe that the kuffaar system is superior to the Shar'i system -- they lose their Imaan. Furthermore, the citation that Tasmiyah is recited on all the chickens and that all four neck vessels are severed is a LIE. It baseless. Even the end products are haram

carion.

**Q. What is the mas'alah regarding different Imaams leading the Taraaweeh on the same night?**

**A.** It is improper to change imaams during Taraaweeh after 6, 10, 14, and 18 raka'ts. The change should take place after a Tarweehah (after four or eight or twelve or sixteen raka'ts)..

**Q. If Fajr, Maghrib and Isha is performed alone, is it permissible to recite silently?**

**A.** Yes, it is permissible.

**Q. Is it permissible to have a shower in the state of Ihraam? Does changing the garment in Ihraam nullify the state of Ihraam?**

**A.** It is permissible to have a shower whilst in the state of Ihraam. Changing the clothing does not nullify Ihraam.

**Q. How is the Zakaat Nisaab calculated?**

**A.** The Zakaat Nisaab is the price of

## QUNUT-E-NAAZILAH

**Q. A Maulana says that Qunut-e-Naazilah is not Sunnah for Hanafis. Is this correct? Most of the Hanafi Ulama today say that it is Sunnah.**

**A.** According to the unanimous view of the Hanafi Math-hab, Qunoot-e-Naazilah is not Masnoon. The consensus of Imaam Abu Hanifah, Imaam Abu Yusuf and Imaam Muhammad (rahmatullah layhim) is more than adequate for an unequivocal ruling on this issue. Furthermore, this Ijma' of the Aimmah of the Hanafi Math-hab is further entrenched by the total absence of the mention of Qunoot-e-Naazilah by the Ashaabul Mutoon as well as the Shurraah-e-Mutaqaddimeen such as Saahib-e-Hidaayah.

The Ulama in this era are not Mujtahideen. They are either Muqallideen or deviate ghair muqallideen. Our Wazeefah or function is Taqleed of the Aimmah Mujtahideen. No one

has the right to dig out a Hadith and make *istimbaat* of masaa-il on the basis of the extracted Hadith.

Just as Rafa'Yadain in Salaat is not Masnoon for the Ahnaaf, so too is Qunoot-e-Naazilah not Masnoon for us. Just as Qiraat Faatihah khalfl Imaam is not a tenet of the Hanafi Math-hab, so too is Qunoot Naazilah not a Masnoon requisite for us regardless of the existence of Ahaadith on which the other Math-habs base their case. The illustrious Aimmah-e-Mujtahideen of the Hanafi Math-hab were aware of the Aahaadith which the muqallideen in this era cite.

Hadhrat Maulana Ashraf Ali (rahmatullah alayh) advised that during times of national and universal calamity on the Ummah, everyone should make his own dua after every Salaat. Such sincere silent dua has greater proximity to Maqbooliyat (Acceptance).

612 grams of silver. When a person owns this amount or more then he has to pay Zakaat on all his Zakaat assets which are gold, silver, cash and stock-in-trade. He may deduct debts he owes from his Zakaat assets.

**Q. Is it permissible to work in the government's employees pension fund administration?**

**A.** It is not permissible to work in the government employees pension fund administration. It is an institution of riba.

**Q. Please view the lengthy fatwa on the permissibility of ethanol alcohol. Is ethanol alcohol permissible?**

**A.** The fatwa of jawaaz (permissibility) of alcohol is a lot of rigmarole which is in conflict with all four Math-habs. The fatwa of the Hanafi Math-hab since the very beginning is on the view of Imaam Muhammad (rahmatullah alayh), and this is also the view and fatwa of the other three Math-habs.

In terms of this consensus, all kinds of alcohol are haraam and najis. However, due to *Umoom Balwah*, we say that products containing non-khamr alcohol will not render the garments and body impure. But, for consumption it remains haraam. If no halaal medicine is available, then a haraam medicine may be used. This is the fatwa position, not the Taqwa demand.

The many pages which have been written on this simple, straightforward issue are superfluous. The ruling of all Four Math-habs are applicable to day just as it was valid and applicable thirteen centuries ago.

**Q. Please comment on the scenario in Syria and Egypt.**

**A.** Whatever is happening in Egypt, Syria and elsewhere is the Athaab (punishment) of Allah Ta'ala. Allah Ta'ala is punishing Muslims for their flagrant rebellion and evil. Almost all calamities befalling Muslims are the

consequences of sin, transgression and immorality.

**Q. What should one do if one's Wudhu breaks whilst making Tawaaf?**

**A.** If Wudhu breaks in any of the first three shafts (circuits), it is Mustahab, to do the Tawaaf afresh – from the first Shaut. It is, however, permissible to continue it from the point of departure.

**Q. When should the latecomer stand to complete his missed raka'ts?**

**A.** The Masbooq (the one who has missed a raka't or more) should wait at least until he is sure that there will be no Sajdah Sahw (Prostration for any error). He should stand up when the Imaam begins to make his second Salaam.

**Q. If the Imaam's Salaat is for some reason not valid, will the Salaat of the muqtadis too be invalid? Is the ruling the same in the Hanafi and Shaafi' Math-habs?**

**A.** Whenever the Salaat of the Imaam is invalid, the Salaat of the entire Jamaat is also invalid. This is in terms of the Shaafi' Math-hab, the Salaat of the muqtadis (followers) will be valid.

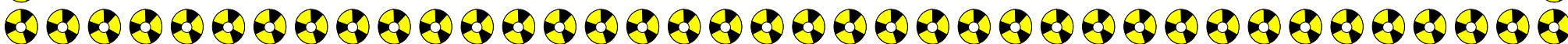
**Q. What is the Iddat of a woman in a Khula' separation?**

**A.** The iddat of Khula' is the same as the iddat for Talaq which consists of three haidh (menses) periods, and if the woman is pregnant, then until delivery of the babe.

**Q. Are halaal certification fees an Ijaarah transaction?**

**A.** 'Halaal' certification fees are not *Ijaarah*. The fees are haraam usurpation. The fees are extracted under duress and come within the category of riba. The traders feel pressurized to pay the fees. If they don't, they believe their business will suffer. Many Muslim traders acquire these haraam

(Turn to page 12)





## ERRORS OF THE SAALIHEEN

The Saaliheen (pious saints) also sometimes commit errors. However, their errors should not be cited as justification for corrupt views and for audacity to commit sins. Such an attitude is kufr, hence, Allaamah Abdul Wahhaab Sha'raani (rahmatullah alayh) said: *"Whoever takes to the obscurities (and errors) of the Ulama has made his exit from islam."*

Hadhrat Maulana Ya'qoob (rahmatullah alayh) was an Ustaadh of Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayh). He was among the first wrung of Asaatizah of Darul Uloom Deoband. He was an expert of many subjects. Once he desired to become an expert in music. Despite his acknowledged lofty spiritual state, he soon acquired expertise in the science of music. Music here

refers to the art or theoretical rules and regulations of the science of music. It does not refer to music accompanied by musical instruments.

Once while he was engaged with music, a Majzooob who passed by exclaimed: "Molvi Sahib, this is not for you. You are meant for something else." This naseehat had a profound effect on Hadhrat Maulana Ya'qoob (rahmatullah alayh). He immediately abandoned music and repented. Even the person from whom he had learnt music, repented. Commenting on this episode, Hadhrat Thanvi (rahmatullah alayh) said: "Even the Saaliheen commit errors. However, when they are warned, they immediately abandon the error and repent." They never justify their errors.

## A NEW BID'AH DELAYING THE WITR

**Q. Is it permissible after the completion of the Qur'aan in Taraaweeh for the Imaam to:**

1. Delay Witr with Jamaat in the waiting?
2. Thank the builders of the Musjid, the musallees for attending the Taraaweeh, and for completion of the Qur'aan in Taraaweeh?
3. Get the Imaam's Ustaadh from India to give the congregation a 5 minute talk?
4. Hand out ice cream to all in the Musjid?

**A.** It is not permissible to unnecessarily delay the Witr after completion of the Taraaweeh. If the Imaam has to renew his wudhu, then this much delay waiting for him is tolerable. But the delay caused by all the stupid antics of pride and show mentioned by you is not at all permissible.

It is not permissible to delay the Witr after the Taraaweeh for thanking the builders and the musallis, for a 5 minute talk and for doling out ice creams to the musallis. All these acts are haraam. The musallis should object, get up and perform their Witr in Jamaat by appointing any one else to lead the jamaat. The Musjid is not the venue for merrymaking. It is not permissible to convert the Musjid into a picnic spot. It is despicable to serve ice cream in the Musjid after the Taraaweeh and before the Witr in particular. In general it is not permissible to eat in the Musjid. Only the Mu'takifeen are allowed to eat, but not to make merry.

The Ibaadat of Taraaweeh and Tilaawat of the Qur'aan are for the Pleasure of Allah Ta'ala. The silly thanks of the

imaam reeks of riya and cheap name-seeking. The builders were paid money for the job they had done at the Musjid. What thanks was there to offer them in the Musjid at the time of Taraaweeh and Tilaawat of the Qur'aan? If the builders had constructed the Musjid free – without any cost – their thanks is by Allah Ta'ala. An occasion of ibaadat may not be transformed into a private session of riya and futility. There is absolutely no relationship between the builders work and the Taraaweeh.

The miscreant imaam had chosen the Musjid, the Salaat and the Qur'aan for his nafaasani and mundane objectives thereby fulfilling the following prophesy of Rasulullah (sallallahu alayhi wasallam): *"The world will be pursued with deeds of the Akhirah."*

## ABANDONING AMR BIL MA'ROOF

ALLAH TA'ALA revealed to Hadhrat Nabi Yoosha' (alayhis salaam) that He would soon command the destruction of a city of 60,000 inhabitants among whom were 20,000 such Pious persons whose *a'maal* (good deeds) were the equivalent of the deeds of the Ambiya. Extremely surprised, Hadhrat Yoosha' (alayhis salaam) supplicated to Allah Ta'ala saying that while the punishment overtaking the transgressors was understandable, what is the reason for destroying even the pious ones?

Allah Ta'ala responded to His Nabi that these pious saints had abandoned the command of Amr Bil Ma'roof Nahy Anil Munkar. Their association with the flagrant transgressors had completely desensitized them. The evil of the sins committed by the people had departed from their hearts. So while they themselves did not indulge in sin and evil, they continued socializing and fraternizing with the rebellious and immoral public. When they were invited for meals, they joined the transgressors.

They attended the wedding receptions of the fussaah and fujjaah. They sat and conversed with them. They remained silent in the face of the flagrant sins and haraam misdeeds which the masses perpetrated. Thus, they too were deserving of the Wrath of Allah Azza Wa Jal.

The state of the pious people of the destroyed city also afflicts the Muslim community today. In fact, the condition of the Ulama and the Shaikhs of Tasawwuf of this age is far

worse than the pious people of the destroyed city. At least those pious saints did not themselves indulge in sin and transgression since their *a'maal* –*saalihah* were abundant and comparable to the virtuous deeds of the Ambiya (alayhimus salaam). On the contrary, in our age, the Ulama and so-called Shaikhs of Tasawwuf, in addition to indulging in flagrant acts of haraam, promote sin and transgression. Thus they are humbugs masquerading as Buzroogs.

The deplorable condition of the Ulama and the Shaikhs of Tasawwuf of our times is indeed fearful, for it signifies the imminence of Allah's universal punishment which is overhanging this community. Allah Ta'ala warns in the Qur'aan Hakeem: *"Beware of such a punishment which will not overtake only the transgressors among you."* Yes, even the pious, the Ulama and the Shaikhs will be apprehended and utterly ruined, humiliated and destroyed by the universal (aam) *Athaab* (Punishment) of Allah Ta'ala.

## NIKAH FOLLOWED BY HALL RECEPTION

Among the haraam ways of fraternizing with flagrant sinners and abandoning Amr Bil Ma'roof-Nahyi anil Munakar (Commanding righteousness and prohibiting evil) of the Ulama of our times is their participation in Nikahs followed by haraam hall receptions.

At reception halls a range of haraam acts of immorality are perpetrated. Everyone is aware of the flagrant transgression with which wedding receptions in halls are associated. It is not permissible for the Imaams of the Musajjid and the Ulama to perform such Nikahs in the Musajjid, which

will be followed by haraam wedding receptions held in haraam halls. It is the obligation of the Ulama and Imaams to refuse to perform such Nikahs and to participate in any way whatsoever in both the Nikah and the reception.

Some miscreant molvies and sheikhs with naked shamelessness even venture into the haraam halls to deliver lectures. They have no respect for the Deen, for their Imaan and for Allah Ta'ala. People who are desirous of haraam wedding receptions in haraam halls should be told to have their Nikahs performed in the

street or at their homes or at their haraam wedding ceremony. The sacred facility of the Musjid should not be allowed to the immoral and shameless sinners who make a mockery of the Deen. They clamour for a Musjid Nikah whilst they obey Shaitaan regarding the haraam wedding reception in a haraam hall.

If the Ulama and Imaams of the Musajjid take the step of Amr Bil Ma'roof by debarring the shameless transgressors from using the holy Musjid facility for their mock nikah, then people will start getting the message and sober up. They will begin to realize their *fiṣq* and *fujjoor*.

## HADHRAT MA'ROOF KARKHI

Hadhrat Ma'roof Karkhi (rahmatullah alayh) was among the very great Auliya of the early period of Islam. He was born of Christian parents. At a young age he absconded from home and embraced Islam.

The Auliya say that on the Day of Qiyaamah, Hadhrat Ma'roof Karkhi will be lying

unconscious by the Arsh of Allah Ta'ala. The Love of Allah Ta'ala will be the cause for his state of ecstasy leading to his unconsciousness. When people will ask about him, Allah Ta'ala will say that: "This is Ma'roof Karkhi. He will be revived only by the Vision of Allah."

## THE POISON OF SOFT DRINKS

Once in Meerut, I (i.e. Hadhrat Maulana Ashraf Ali Thanvi) was given a soda (soft drink) to drink. When I drank it, I suffocated and it appeared that I would die. I placated myself with the fact that it was the day of Jumuaah. Maut on this day is a great virtue. *(A pure soul is immediately affected by any poisonous filth ingested.)*

## FOLLOWING THE SUNNAH

"Nowadays every person desires to maintain his style of life. They search for a Hadith to substantiate their way of living. This is not *Ittiba-e-Sunnah* (following the Sunnah). Obedience to the general pattern of Rasulullah's life is *Ittiba-e-Sunnah*. The endeavour to maintain one's life style and to corroborate it with a Hadith is *ittiba-e-hawa* (following lust)."

(Maulana Ashraf Ali Thanvi)

## FOLLOWING THE ULAMA

*"Following the Ulama is essential. Opposition to the Ulama is tantamount to opposing Allah and His Rasool. Nowadays, affairs (of importance) are entrusted to unqualified people merely on account of their worldly status. The Ulama are not thirsty and the wealthy ones are not the wells. The reality is the other way around."*

*In all actions of life, ittiba' (obedience) to the Shariah is essential. The Ulama are the ones who are*

*aware of the Ahkaam of the Shariah. Thus, by following them, one follows the Deen. Rasulullah (sallallahu alayhi wasallam) called to the Path of Allah Ta'ala, and this is the also attitude (and obligation) of the Ulama (since they are his representatives)." (Hadhrat Maulana Ashraf Ali Thanvi)*

In the present age there is a glut of deviate scholars whose objective is money, name and fame. One should

therefore first examine the lifestyle of a scholar before following him. Not every scholar is an Aalim of the Deen. There are two kinds of Ulama: Ulama-e-Haqq (the Ulama of the Truth), and ulama-e-soo' (the evil ulama) who destroy the Deen and ruin the Imaan and Akhlaaq of the masses. The likes of the ulama-e-soo' are the television molvis/shaikhs, the halaalizers of carrion and riba in the name of 'Islamic' banking, and the molvis/shaikhs who support the radios of shaitaan.



## THE SIX FASTS OF SHAWWAAL

**Q. A Moulana claims that it is Makrooh to fast six days during the month of Shawwaal. He claims that according to Imaam Abu Hanifah (rahmatullah alayh) it is Makrooh. Is it Makrooh or Sunnat to fast six days during the month of Shawwaal?**

**A.** The Maulana talks drivel. Fasting six days during the month of Shawwaal is Sunnat. It is a practice observed from the age of Rasulallah (sallallahu alayhi wasallam). Whilst the juhhaal (ignoramus) baselessly claim that the Hadith on which the validity of this practice is based is a fabrication, the Hadith is authentic. Imaam Ahmad Bin Hambal (rahmatullah alayh) said that this Hadith is narrated via three authentic Chains of Transmission from the Sahaabah Abu Ayyub Ansaari, Thaubaan and Jabir Bin Abdullah (radhiyallahu anhum).

Rasulullah (sallallahu alayhi wasallam) said:

*"Whoever fasts the month of Ramadhaan and follows it up with six days of Shawwaal, is as if he has fasted a whole year."*

This Hadith is recorded in Saheeh Muslim, Tirmizi, Nisai, Abu Dawood and Musnad-e-Ahmad. Thus, the claim of it being *Maudhoo'* (fabricated) is palpably baatil (false).

The Makrooh view attributed to Imaam Abu Hanifah (rahmatullah alayh) was predicated with prevalent circumstances. In his era the practice was assigned a higher level. It was elevated to the level of Wujoob (being compulsory). It is a well-known principle of the Shariah that when even a Sunnah practice is elevated to the degree of Wujoob, it shall be labelled bid'ah and prohibited until such time that the belief of the masses has been rectified.

When Rasulallah (sallallahu alayhi wasallam) mentioned the virtues of fasting six days during Shawwaal and encouraged its observance, it was just natural for the Sahaabah to embrace the practice with great enthusiasm. They steadfastly observed this practice of fasting six days in Shawwaal. Their steadfast and enthusiastic observance of this practice resulted in the belief during the Taabieen age that fasting the six days of Shawwaal was akin to Ramadhaan.

Commenting on the elevation to Wujoob of this practice, Allaamah Ibn Hummaam of the 9<sup>th</sup> Islamic century states in *Fathul Qadeer*: *"The reason for the Makrooh view is that among the masses the belief of incumbency gained ascendancy. Thus, we have heard some*

*saying on the Day of Fitr (Eid): 'For us it is not yet Eid,' or similar such statements. However, in the absence of this (type of idea), there is nothing wrong fasting the six days because of the Hadith (encouraging its observance)."*

In *Al-Muheetul Burhaani* is mentioned: *"The Makrooh view is based on the fear that it (the 6 days) would become enumerated with Ramadhaan.....However, today, that idea does not exist. It is therefore not Makrooh."*

Al-Qustalaani states in *Mawaahibur Rahmaan: According to our Ulama and Imaam Shaafi'* it is not Makrooh to follow Eidul Fitr with six fasts of Shawwaal, for the Hadith of Rasulallah (sallallahu alayhi wasallam) says: *'Whoever fasts Ramadhaan (same Hadith as above).'*

There is consensus of the Fuqaha that fasting six days in Shawwaal is Sunnat. It is a practice which has existed in the Ummah since the age of Rasulallah (sallallahu alayhi wasallam). The rare view of *Karaahat* (it being Makrooh) has to be incumbently set aside or appropriately interpreted to reconcile it with the well-substantiated practice – substantiated by the consensus of the Ummah. A rare view may not be cited to abrogate an es-

## THE EFFECT OF A NAME AND THE INSOLENCE OF A SHIAH

A Shiah happened to be a neighbour of Imaam Abu Hanifah (rahmatullah alayh). Shiahs are generally extremely insolent. Due to the Shiah's hatred for the Sahaabah, he named his two mules, Abu Bakr and Umar. Shiah's have a deep-seated hatred especially for these two Khulafa and are prone to such insolence.

One day one of the mules gave its master such a violent kick that it split open his stomach. When Imaam Abu Hanifah (rahmatullah alayh) was informed, he commented: "It must have been the mule whom he had named Umar. This is the effect of the name 'Umar'. Later it was estab-

lished that it was indeed the mule with this name which had kicked his master, the Shiah. The Shiah also received a befitting punishment for his insolence.

Commenting on this episode, Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayh) said: "There is considerable *athr* (effect) in names. A child was named Kaleemullah by his parents. This child always remained sickly. I changed his name to Saleemullaah (One who is kept safe by Allah). From the time I changed his name, he recovered and remained healthy. Kaleemullah also means "wounded/injured"

established practice of the Shariah.

The Makrooh view is also attributed to Imaam Maalik (rahmatullah alayh). It is quite clear that the Hadith on this subject did not reach Imaam Maalik. There is no Sahaabi, no Imaam and no Muhaddith who had claimed or who could claim to have encompassed all the hundreds of thousands of Ahaadith of Rasulallah (sallallahu alayhi wasallam). It is precisely for this reason that the Aimmah Mujtahideen had instructed their Students who were Mujtahids and Fuqaha of the highest calibre, to set aside

their views should they come across a Saheeh Hadith stating another view.

In our time, the idea of the six Shawwaal fasts being considered to be part of Ramadhaan or being Waajib is furthest from the mind. Leave alone believing these fasts to be part of Ramadhaan, most Muslims are unaware of this Sunnat practice, and most of those who are even aware, do not observe this practice. Thus, the original Sunnat practice remains intact, and the baseless view of Makrooh propagated by the juhhaal of our time is rejected.

## THE PIRAN-E-PEER FEAST

**Q. We, the Memon community in Kenya, organize an annual get-together. Food arrangement is made for the entire community. Although this is primarily a social function, is it organized in the name of Piran-e-Peer. Is this function permissible?**

**A.** Several members of the Memon community at your end have written to us regarding the 'Piran-e-Peer' niyaz feast which is annually organized by the Memon community. We had explained to them that such a feast is not permissible since it is a bid'ah (innovation) having no substantiation whatsoever in the Shariah or Sunnah of Rasulallah (sallallahu alayhi wasallam).

You mention that no one considers the function to be a religious one. This fact con-

firms that describing it as *niyaz* (offering of thawaab) for Piran-e-Peer is a deception. It is deceptive to organize a social, non-religious function with a name which conveys that it is a religious/Islamic act of ibaadat.

There are no niyaz function/practices in Islam. Rasulallah (sallallahu alayhi wasallam), the Sahabah and the Auliya never organized such functions.

Piran-e-Peer refers to Hadhrat Sayyid Abdul Qadir Jilaani (rahmatullah alayh) who had appeared on the scene many centuries after the Sahaabah. It is thus clear that there is no Shar'i basis for this function even if the intention of the organizers is sincere, i.e. Isaal-e-Thawaab for Hadhrat Abdul Qadir Jilaani (rahmatullah alayh).

While Isaal-e-Thawaab is a valid and a meritorious practice in Islam, it has to be discharged correctly. A valid Isaal-e-Thawaab act consists of doing some ibaadat and supplicating to Allah Ta'ala to transfer the thawaab thereof to the intended person/s.

Feeding wealthy and well-to-do people is not an act of Isaal-e-Thawaab. If the intention is Isaal-e-Thawaab, then Sadqah has to be given to the Fuqara and Masaakeen. Alternatively, if one wishes to do an act of Isaal-e-Thawaab by way of feasting, then it is essential to feed only the poor. It will not be permissible for a wealthy person to participate in the Sadqah meal. Furthermore, the best method is to give the money or the food to the poor. There is no need to organize a feast for even the poor. Charity

should be given unostentatiously. Then the Thawaab of such Sadqah will be bestowed by Allah Ta'ala to whomever one intends to be the recipient.

The idea that Isaal-e-Thawaab has to be discharged by inviting people to a function is baseless and has no sanction in the Shariah.

If the intention of your community is merely social, then this will be permissible, but it will not be permissible to call it a Piran-e-Peer function. The notion of it being a niyaz function is a deception and not permissible. The community may assemble for their social function, but it will be haraam to invite women to the function even if separate facilities are arranged. Women are not permitted to attend even the Masjid for Salaat. The prohibition applies to a greater degree regarding functions.

Furthermore, if at a public social function of the kind the

Memon community organizes, the poor are excluded, then the function – its food and people – will be deprived of blessings.

Brother, it is also imperative to understand that there is great suffering in the Ummah world-wide. Muslims in Chad are eating manure due to starvation. In many parts of the world Muslims are suffering whilst we are indulging in waste and opulence. If any one wishes to gain thawaab and the Pleasure of Allah Ta'ala, he should contribute the money for feeding the poor.

Annually your community must be spending many thousands of dollars on the huge feast which really and Islamically serves no beneficial purpose. But you can gain Allah's Pleasure by diverting the money to real and necessary Islamic Projects.

### HARAAM MEDICINE

"It is mentioned in the Hadith: "Verily, Allah has sent down both disease and medicine. He has created a medicine for every sickness. Therefore adopt medicine, and do not remedy with haraam." This is the Masnoon way. Nevertheless, abstention from medicine is also permissible if one has the necessary *Tawakkul* (Trust in Allah). Abstention from medical treatment may not be criticized." (Hadhrat Maulana Ashraf Ali Thanvi)

### BASIS OF DOUBTS

The basis for all the doubts of modernists in the Ahkaam of Islam is the elimination of love and honour of Allah and His Rasool (sallallahu alayhi wasallam) from their hearts, and this is the effect of this education (western education). When this love and honour is eliminated then innumerable doubts develop regarding the Ahkaam. (Maulana Ashraf Ali Thanvi)

### EVIL GAZING

Evil gazing (lustful gazes at females and lads) corrupt both one's Deen and dunya. (spiritual and physical life). Beware of this malady. The natural peculiarity of sin is to despair of the mercy of Allah. (Maulana Ashraf Ali Thanvi)



# A MISCONCEIVED HATRED

**Q. I do not agree with your view that it is not valid to hate the kuffaar. Please read my response to your question. (This person is a student at a Madrasah. He prepared a lengthy article in a futile bid to 'prove' that it is essential to hate the kuffaar. Our response to him follows hereunder. – The Majlis)**

**A.** Your conception of hatred (*bughdh*) is incorrect. Dislike for the kuffaar is hatred for their kufr. It is not necessarily an emotional hatred which constrains active display of bad conduct and malice, and conniving ways for harming them. If that was so, then marriage to the women of Ahl-e-Kitaab would not have been valid and allowed. How is it possible to live with a *kaafirah* as a wife when the heart is filled with hatred for her? On the contrary, the husband loves his *kaafirah* wife despite her kufr which he hates and abhors.

Love for the kuffaar in general is undoubtedly haraam. Such love tolerates the interfaith activities of the NNB Jamiat's molvies. It permits making dua for kuffaar political leaders. It permits praying with kuffaar priests in kuffaar churches under a dozen crosses. It permits performing *janaazah* namaaz for atheists and murtads. Obviously such love is haraam and tantamount to kufr. But the 'love' which a husband has for his *kaafirah* (*Kitaabi*) wife is not haraam despite his hatred for her kufr. In such cases, both hatred and kufr co-exist in the same heart.

Despite Abu Talib's kufr, Rasulullah (sallallahu alayhi wasallam) dearly loved him so much that he cried profusely on the death of Abu Talib who had died without Imaan. Nabi Ibraaheem (alayhis salaam) loved his kaafir father dearly. It was only by the command of Allah Ta'ala that he broke ties. On the Day of Qiyaamah, his father will be portrayed in a hideous form to eliminate the love from Nabi Ibraaheem's heart.

You will not find anyone in this country who criticize the kuffaar so stridently as *The Majlis*. The term kuffaar is a prominent epithet which we use profusely. We condemn those who participate in interfaith movements and we brand as kaafir those who take part in interfaith prayers. Despite there being no hatred for these kuffaar in our hearts, we condemn vehemently their kufr whilst those, like yourself, who propagate hatred for the kuffaar, are silent about their kufr and Muslim participation in kuffaar activities. Hatred for kuffaar must be displayed in practical life for all things and attributes of the kuffaar. But, Muslims love all institutions of the kuffaar whilst talking drivel about hating the kuffaar. Just look at the Madrasah where you are studying. They have a kuffaar sportsfield for which you have no hatred, but you speak of hating the kuffaar. What exactly do you mean by hatred for the kuffaar?

You speak about hating the kuffaar, but will you speak against those carrion ha-

laalizers who promote the business empires of the kuffaar thereby feeding Muslims rotten, diseased, haraam carrion? For the sake of money, they submit to the kuffaar and collude with them against Muslims who uphold the Deen.

The problem with some people and students in this time is that shaitaan has succeeded in detracting them from realities and priorities such as Amr Bil Ma'roof and cast them into futilities such as this futile exercise in which you have wasted your time. Only a *Munaafiq* loves the kuffaar, and this is among the *shi-aar* (*salient features*) of some NNB Jamiat molvies. I think that you should send a copy of your kuffaar-hating article to Reverend Abraham Bham. It will serve a beneficial purpose to him. It may prove salubrious to him.

Love and hatred for kuffaar are from different angles. From the perspective of their kufr, we hate them. From the perspective of them being Allah's Makhloq we love them, hence *Da'wat* is directed to them in the endeavour to save Allah's Makhloq from Jahannum. When we meet them in the battlefield, we shall slay them despite the love perspective which will not prevent the execution of Allah's command.

Regardless of the hatred a Muslim has for the kuffaar, it does not eliminate emotional love such as the love which a Muslim father has for his kaafir child, and the love a Wali has for the Makhloq (creation) of Allah Ta'ala. If

you look intently at a non-Muslim and reflect momentarily on his origin, will you not see the wonderful Hand of Allah Azza Wa Jal? Who created him?

When the punishment overtook the kaafir son of Hadhrat Nooh (alayhis salaam), this great Nabi cried and pleaded with Allah Ta'ala to save his kaafir son. Emotional love had momentarily overshadowed the intelligence. It was only Allah's sharp reprimand which restored the equilibrium of Hadhrat Nooh (alayhis salaam). So, despite the virulent kufr of his, son, Nabi Nooh (alayhis salaam) still cherished love in his heart for him.

Hadhrat Abu Hurairah's mother was an implacable enemy of Islam. She openly and violently insulted Islam and upbraided her son for having accepted Islam. But he dearly loved her and cried much out of concern for her despite her incorrigible kufr. But such love for his kaafirah mother did not constrain an iota of change in his Imaan and Deeni obligations.

Islam's concept of hatred for the kuffaar is an intellectual state which could be manipulated at will by the individual. It is a condition which does not give rise to ill conduct, injustice and brutality. On the contrary, the hatred you are propagating is an emotional state which breeds an evil conduct which turns people away from Islam. It is the type of hatred which the *juhhaal*, *takfeeri* *Salafis* display. It is a type of barbaric hatred which elimi-

nates justice, kindness and good moral conduct which has to be shown to all people, even non-Muslims.

The logical consequence of your kind of hatred is to despise non-Muslims. And this attitude is the effect of *takabbur* (*pride*) which can destroy a man's Imaan. Neither can you claim that a non-Muslim will die with kufr nor can you guarantee that you will die with Imaan. A couple of episodes for your edification appear in these pages. From these episodes you should be able to understand the error of your concept of hatred.

Whilst you have quoted many Qur'aanic aayat pertaining to the topic of hatred for kuffaar, you have failed to understand the purport and objective of Allah's commands. For the meaning of these verses, study the life episodes of the *Sahaabah* and *Auliya*. Do not subject the Qur'aan to your understanding and opinion. The product of such unbridled reasoning is deviation.

Your article is misguided. As your intellect matures with *Taqwa*, you will see and understand things in a different light. May Allah Ta'ala guide you. May He increase you in *baseerat* (*spiritual farsightedness*). Islam spread and was disseminated by the *Sahaabah* and the *Auliya* with their love for Allah's Makhloq and with the display of their sterling attributes of moral excellence which won the hearts of the kuffaar constraining whole nations to happily enter the fold of Islam.

## THE VALUE OF SEEDS

Once during mid-winter Hadhrat Zunnun Misri (rahmatullah alayh) was walking through the wilderness on a journey to Makkah Muazzamah for Hajj. The earth was white with ice and snow. It was bitterly cold.

He soon came upon a *Raahib* (*Christian monk*) who was scattering some seeds on the ice. Hadhrat Zunnun enquired: "O *Raahib*, why are you scattering seeds on the ice?"

*Raahib*: "On this tree there are some birds. There is nothing for them to eat today. There is only ice and snow all around. I am scattering the seeds for these birds."

Zunnun: "Raahib! Allah Ta'ala does not accept the good deeds of an alien (i.e. a kaafir)."

*Raahib*: "That is between Allah and myself. He knows best."

Hadhrat Zunnun continued on his journey. He reached Makkah and when it was time for Hajj, he engaged in its rituals. One day whilst making *Tawaaf*, Hadhrat Zunnun (rahmatullah alayh), to his great surprise, saw the very same *Raahib* making *Tawaaf* of the Ka'bah. As their eyes met, the *Raahib*, smiled and said: "Do you now understand the value of my seeds?"

Allah Ta'ala had accepted his good deed and granted the *Raahib* the treasure of Imaan.

## THE WILES OF WOMEN

"If women adorn themselves with expensive garments and jewels genuinely for the sake of the happiness of their husbands, then this is permissible. However, if the adornment is for ostentation – to show others – then it is sinful. The sign of adornment being sinful is that within the home, her appearance is that of a menial worker. She dresses shabbily without having concern for her husband. But when she has to go out of the home or attend a function, then she adorns and decorates herself like a princess." (*Hadhrat Maulana Ashraf Ali Thanvi*)

## HARAAM WEDDING RECEPTION

**Q. My relative will be having a haraam wedding reception in a hall after the Nikah in the Musjid. I shall not be attending the wedding reception, but my parents want me to be present for the Nikah in the Musjid. What is your naseehat?**

**A.** The un-Islamic, haraam wedding reception is *mal-oon* (accursed). The people who will be attending the haraam function will also become *mal*

*oon*. Satisfying their request is not permissible.

Our practise here in P.E. at our Musjid is that we do not allow a *Nikah* to be performed in the Musjid if that *Nikah* is to be followed by a haraam reception.

It is improper to attend even the *Nikah* in the Musjid when it is known that the people who have gathered for the *Nikah* are contemplating to commit *fiqh* and *fujoor* whilst they are

*ing him is best. And, if he was an evil person, then get rid of him from your shoulders."*

Rasulullah (sallallahu alayhi wasallam) also said: "When the *Janaazah* is ready and the men lift it, then if he (the *mayyit*) was a pious person, he exclaims: 'Quickly send me ahead.' But if he was an evil person, he wails and says to his family: 'Alas! Where are you taking it (the *Janaazah*)?' Everything except man hears its voice (wailing). If man was able to hear, he would fall down unconscious."

sitting even in the Musjid. They are making a mockery of the Deen for having the *Nikah* in the Musjid. They should have their *Nikah* in the accursed hall where they will be having their haraam function. You should never participate in even the *Nikah*. And, make known the reason for your absence. It is not permissible to obey the haraam wishes of parents. Politely refuse.



## AL-ANSAAR RADIO IS ANSAARUSH SHAITAAN

### THE HELPERS OF THE DEVIL

A number of people had written to complain about the haram antics and activities of Ansaarush Shaitaan Radio. Hereunder we reproduce a letter from a justifiably irate Brother.

"As Salaamu Aliakum,

Respected Hounorable Ulama,

You are receiving this email as i feel you are the only credible organisation who can answer. Please assist with this. Yet again I am amazed by the doings of Al Ansaar (*Radio Ansaarush Shaitaan*).

Before Ramadaan I called Mr Joosub and had asked him as to what is going on with al ansaar as there is a lot of fitnah that goes on there in terms of all these shows that are being presented, Fairs that take place from time to time as well the encouragement of illicit relationships at these fairs. He swore me "go do what F#\*K you want" For a Muslim to speak to anyone like that is

disgraceful.

At present they have intermingling of sexes at the station which is forbidden in Islam. They have shows that have a mix of men and women. Is this permissible in Islam?

I need clarity on this neither does the Jamiat Darul Ihsan or Radio Islam have these problems. I am also aware that we have various Moulana's come on from Jamiat and Darul Ihsan etc but what I fail to understand is that with all these haraam activities happening, how is this still possible for the Ulama to participate? Please advise me as I am very disturbed about all of this glaringly haraam activities.. Forgive me for saying but this is like sitting on the fence situation.

There is music that is being played daily and al ansaar says thats ok. It doesnt have, but if you really think about it, artists like Milad Raza Qadri use musical instruments when sing-

ing. In the morning and evening is Hafiz Wadi whose doing the 'halaal' segments. He plays only Qiraat and speaks to Moulanas. Then comes the breakfast show with a male and female both ghair mahrams sitting in 1 studio laughing and flirting like over the air of al ansaar which is un-Islamic with all those music items.

Is this station really portraying Islam as it should be? Is it because there are wealthy business people supporting this station therefore one cannot turn away from this? Please help me and the rest of the community understand what is this all about. The station does not respond to any queries. They say they will get back to you. Islamically they do not follow the fardz or the sunnah way of doing things.

When there was the problem about music and they had a meeting they called a Mufti, and they lashed him about his comments.

They are promoting their "wonderful" Souk yet again. This is a money making scheme, promoting haraam activities illicit relationships and intermingling of sexes and scantily dressed women with no modesty whatsoever.

Someone please help me understand this. I'm not here to make a problem but when issue's need to be addressed one should be able to get answers. Jazakallaah!" (*End of letter*)

There is no conundrum in the issue which has you apparently flummoxed. The reality is that these radio stations masquerading as 'Islamic' media are appendages of Iblees. Shaitaan has harnessed these vile radio stations to promote zina, fisq, fujoor, bid'ah and kufr in the name of 'Islam'.

It is indeed most lamentable that the Ulama who make themselves available to these evil radio stations are shortsighted. They fail to discern the greater harm to the community and Islam which their participation spawns. By participating with the radios of the Devil, the Ulama are actually

aiding and abetting in sin and transgression. They confer respectability and acceptability to a thoroughly vile, evil, corrupt and immoral medium. They wash garments with urine and believe that the clothes have become taahir/paak.

Whilst these evil radio stations are obscene and immoral, the destruction to Islamic morals, Imaan and the Deen of the masses caused by Ulama participation is worse. On the Day of Qiyaamah, the Ulama who associate with these filthy media will have to answer in the Divine Court. When Ulama consider it valid to utilize a zina medium for propagating Islam, they may just as well make tilaawat of the Qur'aan Majeed sitting and relieving themselves in the toilet. There is no difference. The insult to the Deen by the Ulama of these radios of Iblees is worse than the insult by satanic media themselves.

Brother, we are moving swiftly in the direction of Qiyaamah. You will still see worse. May Allah Ta'ala have mercy on us. May He save us from His Chastisement which is overhanging this community.

## IMMORAL FITNAH AT THE MUSAAJID

(Continued from page 1)

will overtake the vile, immoral transgressors with devastating swiftness and effect.

Furthermore, the universal punishment of Allah Azza Wa Jal will not be restricted to the perpetrators of transgression. Those men of supposed piety and knowledge will also be overwhelmed by the raging tide of Divine Chastisement. Confirming this fact, the Qur'aan Majeed stated: "Beware of such a punishment

which will not be restricted to only the transgressors among you." That is because the holy men and the ulama had acted like "Dumb Devils" (Rasulullah's dscription). Nabi-e-Kareem (sallallahu alayhi wasallam) said: "The one who maintains silence regarding the Haqq is a dumb devil." Rasulallah (sallallahu alayhi wasallam) did not say that he is 'like' a dumb devil. He said that such a person is in fact a dumb devil (*Shaitaan*

*Akhras*). This is the condition of most Ulama today. Even the sincere ones who understand and acknowledge the haraam perpetrations of the community, are sealing their lips because they do not want to ruffle feathers because ruffling feathers terminates smiles and dries up donations for pet projects. The Deen is being sold down the sewerage drain by all of these Dumb Devils. May Allah Ta'ala have mercy on us.

## INFERIOR ANIMAL FOR QUR'BAANI

Some people offer for Qur'baani very inferior animals. This is a sign of defective love. Deficiency in Ikhlās (sincerity) is proportionate to deficiency in love (for Allah Ta'ala).

(*Maulana Ashraf Ali Thanvi*)

## PERFECT FASTING

"Perfect observance of the month of Ramadhaan is possible only by abandoning the evil attributes of the nafs and adorning it with the attributes of moral excellence. Fasting is not difficult. However, sin makes it difficult. Before Ramadhaan clear the hearts of malice and live together peacefully.

The virtues and reward of fasting increase correspondingly with the improvement in

moral conduct. Some people while fasting do not fulfil the rights of the fast. (*Rasulullah – sallallahu alayhi wasallam – said: 'Many are the fasting persons in whose fast is nothing but hunger.'*) It is indeed a colossal deprivation not to endeavour to obtain forgiveness during the month of Ramadhaan."

(*Maulana Ashraf Ali Thanvi*)

This advice applies to even Nafl fasting.

## ASHGHAAL OF THE SUFIS

"The purpose of the *ashghaal* (spiritual exercises) of the Sufiya is only to generate concentration and peace of mind to banish wasaawis from the heart. The particular exercises of these ashghaal are not based in the Sunnah. However, the principle underlying these ashghaal is substantiated by the Sunnah. The sutrah which a musalli places in front of him serves the purpose of achieving peace of mind and concentration. If these ashghaal are believed to be commanded acts of ibaadat, then it will be bid'ah." (*Maulana Ashraf Ali Thanvi*)

## THIS WORLD AND THE AAKHIRAT

"The similitude of this world with the Aakhirat is like a bird. The Aakhirat is the bird, and this world is its shadow. If you catch the bird, you will have the shadow as well. If you pursue the shadow, you will not succeed."

(*Maulana Ashraf Ali Thanvi*)

## WESTERN EDUCATION

Nowadays, Muslims are so much enamoured by western education that even a Molvi sends his children for such education. It comes in the Hadith: "The love of the world is the root of every evil." This love has corrupted both the jaahil and the aalim. Whoever suffers from the love of the world is corrupted.

(*Maulana Ashraf Ali Thanvi*)

## OPPRESSORS

The road is not the property of any person. Oppressors block off the road to prevent others whilst they are passing through. This does not benefit Muslims. (*The reference is to dignitaries and government officials for whom the roads are sometimes cordoned off to allow their convoys to pass through. This is oppression.*) -- Maulana Ashraf Ali Thanvi --

## TODAY'S ALLAAMAHS

Most of the Allaamahs of this age have very little compatibility with Ilm (Knowledge of the Deen). They are considered to be reliable Allaamahs on the basis of their ramshackle lecturing. Language is not knowledge. If expertise in language is Ilm, then the bedouins will be great Aalims.

(*Maulana Ashraf Ali Thanvi*)

## THE FALSE NARRATIVE OF THE VACCINE FRAUDS

"There is a dark, deadly about the vaccine industry, the CDC and vaccine scientists everywhere.

The truth is that vaccines are the vector by which cancer and other diseases are spread through the human population.

The rise of many diseases - such as cancer - correlates

very strongly with the rise of mandatory vaccinations around the world.

There is a critically important book that shatters the vaccine myths we are still being told by the medical establishment. That book is called *Dissolving Illusions: Disease, Vaccines, and The Forgotten History* by Dr. Suzanne Hum-

phries.

Get this book and be blown away by what you find inside. The data presented in the multitude of charts destroy the false narrative of modern-day vaccine pushers.

Also check out the related website, which includes many of the charts and graphs from the book."



# THE BENEFITS OF IBAADAT

*"Huqooq (the rights of Allah and the rights of all and everything else) should be correctly fulfilled. When Huqooq are discharged, then Insha-Allah, the wisdom and benefits for which the acts of Ibaadaat have been ordained will become manifest. If Huqooq are not fulfilled, the ibaadat will be without their effects."* (Hadhrat Maulana Ashraf Ali Thanvi)

Allah Ta'ala has designed the acts of ibaadat (worship) for our benefit. This benefit is not restricted to the Akhirah. The benefits are also realized in this world. Salaat, Saum, Zakaat, Thikr, etc.- all acts of ritual ibaadat – have extremely beneficial consequences even

in this world. The attainment of the benefits of ibaadat is dependent on two factors: (1) Correct performance of the ibaadat in accordance with the Sunnah, and (2) abstention from the poisons of sins and disobedience.

Mentioning a worldly achievement of A'maal-e-Saalihah (righteous deeds), the Qur'aan Majeed states: "Allah has promised the Believers among you who practise virtuous deeds that He will install you on earth as rulers....." This was the secret of the worldly success and victories of the Sahaabah. Both requisites necessary for the manifestation of the effects of Ibaadat were fulfilled by the

Sahaabah, hence their phenomenal successes wherever they went despite their numerical and material inferiority.

Ibaadat is the medicine for our physical and spiritual health and strength. However, the medicine will be efficacious only if Muslims observe the prescription provided by Allah Ta'ala. A vital ingredient of this prescription is the spiritual diet, viz., abstention from sin, futility and all haraam. Non-observance of the spiritual diet renders the medicine ineffective. Regardless of strict adherence to the doses of the medicine, the benefits will not be achieved minus observance of the diet.

## Acquisition of True Knowledge

Understanding (*Tafaqquh*) in the Deen is acquired by one who has pursued Knowledge (of the Deen) with attention, and who had honoured his Asaatizah (Teachers). The student who displeases his Asaatizah will never gain true *Ilm* regardless of his efforts. Experience has confirmed this. (Hadhrat Maulana Ashraf Ali Thanvi)

The Qur'aan Majeed says: "Verily, the Mu'minoon have achieved success. (They are those) who in their Salaat are fearful (and humble), and they are those who turn away from *laghw* (futility)." For the ibaadat of Salaat to exercise its effects, abstention from *laghw* is essential.

Further mentioning the attributes of the successful Mu'minoon, the Qur'aan states: "They are those who observe their trusts and their promises." Thus, for achieve-

ment of the beneficial effects of ibaadat, it is vital to observe every aspect of the Shariah. The Muslim's lifestyle has to be in strict conformity with the Sunnah of Rasulullah (sallallahu alayhi wasallam).

Our Salaat, Saum and all acts of ibaadat are for us spiritless and lifeless ritual acts devoid of *roohaaniyat* (spiritual power) due to indulgence in sin and transgression. We should therefore not even imagine of attaining any of the successes of the Sahaabah.

## SIN REMAINS HARAAM

"Do not consider sin to be insignificant, neither in belief nor in action. Sin is in conflict with Deen and intelligence. Virtue and vice should not be considered insignificant even if it is quantitatively little. (Hadhrat Aishah –radhiyallahu anha–narrating a Hadith said: 'Beware of regarding sins insignificant.')

Even if there appears to be some benefit in a sin it never becomes permissible. It will remain haraam. The barkat (blessing) of ibaadat is reduced by sins. It is haraam to feed

impure and haraam substances to even animals.

Sins are actually without pleasure. Sins are the effects of the demands of the nafs. The demands of the nafs are because the issues which are able to neutralize such demands are abstract and hidden from sight, e.g. Allah's Remembrance, Jannat, Jahannum remembrance of Allah's bounties and remembrance of the *Huqooq* (Rights). Therefore consciously reflect on these issues. Such reflection will overwhelm the demands of the nafs and you will be saved from sin. En-

grossment in the dunya is the root of every sin.

Most calamities are the consequences of sins. When afflicted with calamity, repent and recite Istighfaar. Be concerned with the reformation of your deeds. Calamities are not the consequences of natural causes. They are the effects of sins. Derive lesson from the episodes of bygone nations (who were destroyed by Allah's *athaab*). Take lesson from the dead. Take lesson from the hardships of others, and abstain from the sins which had invited Allah's punishment."

(Hadhrat Maulana Ashraf Ali Thanvi)

## BETWEEN FEAR AND HOPE

There are numerous similar episodes (as the two on these pages) in the history of Islam, which provide *ibrat* (*sombre lesson*) for us. Many non-Muslims had entered the fold of Islam, and conversely many born Muslims and some saints (*walis*) had abandoned the Deen and left Islam for eternal damnation. They became *murtadd*s. No one has the guarantee of the safety of his Imaan. What the morrow holds is known to only Allah Ta'ala.

Similarly, no non-Muslim may be despised because the one who despises has no guar-

antee that the non-Muslim will depart from this world with *kufur*. Guidance arrives from only Allah Ta'ala, and He also snatches away the wealth of Imaan from any proud and arrogant person He wills. Rasulullah (sallallahu alayhi wasallam) said: "Imaan is suspended between fear and hope."

When we are subsisting in such a dangerous scenario, there can be neither space in the heart nor time for hating any person, be he/she a non-Muslim. Despise no one. Always supplicate for the safety of Imaan – that Allah Ta'ala takes us from this dunya with Imaan intact.

## VACCINES - A MEDICAL HOLOCAUST

(Continued from page 1)

against polio and other diseases is a pure fabrication. This is discussed and exposed in great detail in the powerful new book, "Dissolving illusions" by Dr. Suzanne Humphries.

**FACT #7)** The vaccine industry refuses to conduct scientific tests on the health outcomes of vaccinated children vs. unvaccinated children. Why? Because these test would no doubt show unvaccinated children to be healthier, smarter and far better off than vaccinated children in terms of behavioural disorders, allergies and even autoimmune disorders. Check the people you know: Don't you routinely find that the most heavily-vaccinated Kids are the ones

who get sick all the time? Meanwhile, groups like the Amish who largely refuse to vaccinate their children have near-zero rates of autism.

**FACT #8)** The U.S. Supreme Court has already declared that the secret 'vaccine court' is a higher power than the Supreme Court. The so-called "vaccine court" is granted extraordinary powers to operate utterly outside the Constitution, the Bill of Rights and completely outside the rules of due process and law. The court itself – which isn't even a court of law – is a violation of law and a violation of basic human rights. **It must be abolished** like Apartheid.

**FACT #9)** The mainstream media receives a significant

portion of its revenues from the very same drug companies selling vaccines. This financial influence results in the media refusing to cover stories about vaccine-damaged children for fear of losing advertising revenues. This is why the mainstream media frequently features guests and authors who ridiculously claim that all the vaccine damaged children across America do not exist or are 'mere delusions' of their parents. These despicable vaccine apologists are **intellectual bullies** who, like Hitler's minions, relish in aiding and abetting a real-life holocaust that's harming millions of children around the globe.

**FACT #10)** The CDC openly admits that vaccines contain additives which are known to be potent neurotoxic chemicals. Those additives include:

- \* Mercury (still used as a preservative)
- \* Aluminum (used as an inflammatory adjuvant)
- \* Formaldehyde (used to "deactivate live viruses")
- \* MSG / Monosodium Glutamate (used to cause immune system inflammation)

**All of these substances are toxic to human biology** when injected. All of them are still listed on the CDC website as vaccine additives. There is no rational doctor or scientist in the world who can say they believe injecting infants and children with mercury, formaldehyde, MSG and aluminum is somehow "safe," yet doctors inject children with these substances every single day in the form of vaccines. Doctors who inject children with vaccines

## MOM'S MILK STUFF OF YOUNG BOFFINS

CHILDREN who are breastfed for more of their infancy score higher on language and intelligence tests at three and seven years old, according to a new study.

Researchers found that for each extra month women reported breastfeeding, their children performed slightly better on those exams — though not on tests of motor skills and memory. — Reuters  
*The Herald 2/Sep/2013*

are delusional. They are practicing a **medical holocaust** against humanity while fraudulently calling it "immunization." For the record, vaccination does not equal immunization..

## 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* exhibi-

tion 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

(Continued on page 12)



# ADVICE BY UUCSA

The United Ulama Council of South Africa (UUCSA) offers on this page some advice to the Muslim community.

## THE DANGER OF INTERFAITH

*“Verily the Deen by Allah is only Islam.”*

*(Qur’aan)*

Deen for Muslims is the be all of life on earth. Allah Ta’ala created mankind for only submission to His Deen, namely, Islam. Besides Islam all other religions and ideologies are concepts of falsehood. Islam came as Allah’s final Code of Life for mankind. It abrogated every other religion and way of life. Islam is the absolute Truth from Allah Ta’ala.

In this era has developed the interfaith movement which poses one of the gravest threats to Islam. Many Muslims, including scholars, due to short-sightedness, have fallen into the web of the interfaith movement which propagates the unity of all religions whilst denying the existence of any absolute Truth. This fundamental article of faith of the interfaith movement thus is a clear denial of the absolute Truth of Islam.

The interfaith movement further requires that all religions be placed on the same pedestal and that no religion should assert or propagate its superiority over another religion. The articles of the interfaith movement are in diametric opposition to Islam’s insti-

tution of Da’wat and Tablegh which requires Muslims to state the Truth and to unambiguously proclaim that all religions are kufr and shirk which lead to everlasting perdition in Jahannum. Muslims are not permitted to cloud the issue of Tauheed and the Haqq by elevating kufr and shirk to the pedestal of Islam. The demand of Allah Ta’ala is to unambiguously proclaim the Haqq and to lay bare baatil. In this regard, the Qur’aan states:

“And, remember when Ibraaheem said to his father and nation: ‘What are these idols you are worshipping? They said: ‘We found our fathers worshipping them.’ He (Ibraaheem) said: ‘Most certainly, you and your fathers are in clear deviation.’ .....In fact, your Rabb is the Rabb of the heavens and the earth which He has created, and I am to that a witness. ...What, do you worship besides Allah something which neither can benefit you nor harm you? Woe on you and on that (the idols) which you worship besides Allah. What! Have you no sense?’” *(Surah Al-Ambiya)*

The Qur’aan is replete with verses which exhort and command Muslims to state unambiguously the Truth of Islam and the falsehood of all other religions. On this issue Muslims are not allowed to cooperate. Muslims should un-

## THE MUSLIM MARRIAGES BILL (MMB)

The MMB is in stark conflict with the Shariah. The Bill is rejected by the vast majority of the Muslim community. Almost all the clauses in the Bill violate the Shariah. Acceptance of the MMB is tantamount to subjecting the Shariah to the interpretation of the secular courts. MMB is a sinister plot to displace the Shariah and to substitute in its place an alien system in the name of Islam.

The Muslim community should not become a party to a measure which seeks to compromise the purity of the Shariah. There is absolutely no need for secular courts to interfere with the Shariah. According to the Shariah, a secular court has no jurisdiction for issuing decrees on matters which are purely Islamic. Nikah, Talaq, Hadhaanh, Nafqah and related issues cannot be decided by secular courts. The decrees of a secular court on these issues will be Islamically invalid.

It is our earnest appeal to the small minority of MMB

supporters to apply their minds and to reflect. While they may be sincere in their desire for MMB, they fail to understand the danger that the Bill poses for the Muslim community.

It is also essential to rectify an erroneous perception which the minority has created in governmental circles regarding MMB. The idea had been peddled that the majority of the Muslim community supports MMB. This is furthest from the truth. The vast majority of the Muslim community, including the majority of the Ulama, are implacably in opposition to MMB.

## THE CHICKEN CONTROVERSY

The chicken issue is a controversy which has been raging in the Muslim community for decades. Halaal and Tayyib food is vital for the life of the Muslim. Haraam and Mushtabah food ruins both the physical health and the spiritual health of the Muslim.

Numerous inspections and other evidences confirm the following malpractices surrounding commercial chicken slaughtering:

1. The very first fundamental requisite of the Tasmiyah is practically abandoned. Millions of chickens are daily slaughtered without Tasmiyah being recited.
2. The neck vessels are incorrectly cut or some are not at all cut. The system of slaughtering chickens hanging upside and in fast motion does not allow proper severance of the requisite neck vessels.
3. Innumerable dead chickens on the line are also ‘slaughtered’.
4. There is a total lack of Muslim supervision at every point in the chain from the point of slaughtering to the point of delivery into Muslim custody.

The above four malpractices are merely the bottom line prevailing in commercial poultry slaughtering. The whole industry is corrupt and contaminated with many other un-Islamic and cruel practices which many Ulama have already explained. It is therefore essential for Muslims to abstain from all commercially slaughtered chickens. All such chickens are HARAAM.

derstand that participation with the interfaith movement can lead to the effacement of Imaan. Islam is the sole re-

pository of salvation in the Hereafter.

# JUHALA POSING AS SHAAFIS

**Q.** Commenting on the Mujlisul Ulama’s book, *The SUNNAH BEARD*, which is in refutation of Maulana Taha Karaan’s view of the permissibility of shaving off the beard according to the Shaafi’ Math-hab, one brother commented as follows:

\* *The Hanafi Ulama are not allowed to give fatwa on the Shaafi’ Math-hab. They (i.e. the Shaafi’ Ulama) are the Ulama of the Shaafi’ Math-hab, so they know better what are the official and mufti biha views of the Shaafi’ Math-habs.*

\* *There is no such thing as Makrooh Tanzih and Makrooh Takreemi in the Shaafi’ Math-hab.*

**What is the response for this?**

**A.** In a nut shell, whatever the brother said is bunkum. Morons acquit themselves moronically, hence the disgorgement of bunkum. If any Shaafi’ Molvi/Shaiikh has any issue of contention with any fact stated

by the Mujlisul Ulama in their book, let him acquit himself academically and refute what has been said with solid Shar’i dalaa-il. It is puerile to attempt a stupid ‘refutation’ with stupid comments. The stupid statements made by the brother portrays his academic bankruptcy which has rendered him impotent in the sphere of rational refutation.

The bother or any other Shaafi’ Molvi/Shaiikh or molvi-cum-shaiikh should cite valid Shar’i arguments to refute what the Mujlisul Ulama has stated in its refutation of Molvi Taha Karaan’s corrupt, haraam view of the permissibility of shaving the beard *clean off* to give the face the resemblance of a skinned pig.

For the edification of the conglomerate of half-baked Shaafi’ molvis-cum-sheikhs in this country we say that here in this country and in this age, we the Ulama of the Hanafi Math-hab are vastly more qualified to speak and issue Fatwa on issues of the Shaafi’ Math-hab.

The present crop of molvis/sheikhs who pretend to be Shaafis, are impostors. Their Shaafi’ism is restricted basically to rafa’ yadain, qiraat khal-fal imaam and a couple of other ostentatious practices. They are freelancers like India’s holy cows roaming the streets devouring fodder from wherever they are able to scrounge, and taking whacks from this one and that one.

These freelancing so-called ‘Shaafi’ ulama are ignorant of the Math-hab they profess to be following. Consider the issue of Talaq. The morons are issuing the stupid fatwa that trinity is unity, i.e. three talaqs equal one Talaq in diametric contradiction of the Shaafi’ Math-hab. The morons performed a mock ‘janaazah’ salaah for a professed atheist simply because they wanted to appease the political rulers of the country. Yes, they are adept in the trick of transforming haraam into ‘halaal’. Thus, according to these deviates it is permissible to shave the beard.

It is permissible for women to cut their hair and become like prostitutes.

Let them remove the plugs from their ears and listen clearly that the Hanafi Ulama here are more equipped to issue fatwa in terms of the Shaafi’ Math-hab than the deviates who perpetrate deception with the monstrous lie of them being Shaafi’ Ulama. The day we see genuine Shaafi’ Ulama, it will then devolve on us to refer all Shaafi’ searchers of the Haqq to such Ulama. But right now, there is a colossal dearth of genuine Shaafi’ Ulama in this country. Therefore, it is not lawful for the Hanafi Ulama to refer followers of the Shaafi’ Math-hab to morons who are the marauders and debauchers in the pastures of Imaan and Akhlaaq. It is haraam to direct unwary and ignorant laymen into the wolf’s den.

It has devolved on the Hanafi Ulama-e-Haqq as an obligation to research the Shaafi’ kutub thoroughly to

## UNITY AND DISUNITY

“Nowadays, wheedling/flattery is called unity. Unity at any cost is not praiseworthy nor is it the objective. In fact, sometimes disunity is the objective when unity is detrimental to the Deen. Unity is valid in obedience to the Shariah. Disunity is the consequence of acting in contravention of the Shariah.”

*(Maulana Ashraf Ali Thanvi)*

enable them to guide the followers of Imaam Shaafi’ (rahmatullah alayh) in the raging ocean of jahaalah. Pirates are destroying the Imaan and Akhlaaq of the Ummah, hence the Hanafi Ulama have to come to the rescue.

The contention about Makrooh is a glaring testimony for the gross ignorance of the miscreants. This issue has been adequately dealt with in the Mujlisul Ulama’s kitaab on the beard. The stupid claim displays their degree of ignorance. Let them return to Madrasah and start the learning process all over.



# Questions and Answers

THE MAJLIS Q & A  
P.O. BOX 3393  
PORT ELIZABETH  
SOUTH AFRICA 6056

(Continued from page 5)

certificates. If they don't, Sanha, tries to harm their business by issuing a variety of statements to create doubt in their products. Thus, the fees are imposed and usurped.

**Q. What is the status of a son who hit his 70 year old mother?**

**A.** What can we comment on the appalling state of degeneration of Muslims in this era which is close to Qiyaamah? This type of evil insolence, disrespect and satanic zulm will be on the increase as we move closer to Qiyaamah. Rasulallah (sallallahu alayhi wasallam) enumerating some of the Signs of Qiyaamah, said: "A man will be insolently disobedient to his mother." The rubbish who had hit his 70 year old mother is a veritable shaitaan in human form. In all probability he has no Imaan despite being born to Muslim parents. Such persons usually die without Imaan. May Allah Ta'ala save us from such disaster.

**Q. Should Hanafis lift their hands with each Takbeer in Janaazah Salaat? At what point should the hands be lowered?**

**A.** Hanafis should lift their hands only with the first Takbeer of Janaazah Salaat, not with the other Takbirs. However, Shaafis are required to lift their hands. After the 4<sup>th</sup> Takbeer and before the Salaam, the hands should be lowered and left at the sides.

**Q. Please comment on the Qur'aan Hifz competitions organized on radio stations.**

**A.** Hifz competitions on radios are not permissible. It is making a mockery of the Qur'aan Majeed. Such competition are full of riya. They are making the Qur'aan Majeed an object of sport and amusement.

**Q. Is it permissible to recite the Qur'aan Shareef aloud when there are people performing Salaat?**

**A.** It is not permissible to recite the Qur'aan Majeed loudly in the Musjid when there are people present. Some are engaged in Salaat, some in Dua, some in silent Thikr. Loud recitation disturbs and distracts them. It is therefore not permissible to recite aloud in the Musjid.

**Q. Some musallis after the Fardh Salaat immediately get up and**

**walk out of the saff. They don't wait until the Imaam has completed the Dua. Is this not disrespectful?**

**A.** It is not disrespectful for anyone to walk out of the Saff whilst the Imaam is making Dua. After the Imaam's Salaam, everyone is free to move away. In fact, the musallis engaging in long duas after the Fardh Salaat are inconveniencing those who wish to move to the back to perform their Sunnat and Nafl Salaat. Whilst Salafis do not make dua at all, we make a short Dua after the Fardh of Zuhr, Maghrib and Isha. After the Fardh Salaat, the musallis should remain seated for the duration of the short *Allaahumma antas salaam* dua. Thereafter they are free to leave the saff.

**Q. Some musallis of the Lakefield Musjid are now in a quandary regarding their Salaat. The Majlis has branded the Imaam of the Musjid a Salafi. Is our Salaat behind him valid?**

**A.** Salaat behind Salafis is valid. However, in this particular case, the musallis should ascertain if he makes

masah on ordinary socks. If he makes masah on ordinary socks, then Salaat behind him will not be valid. But if he assures the musallis that he does not make masah on ordinary socks, then Salaat behind him will be valid despite him being a Salafi.

## SEARCHING FOR EASE

"Nowadays the people of Sulook (the shaikhs and the mureeds) are in search of ease. Therefore, they do not employ their volitional willpower. Thus they destroy this divine trust. Do not search for ease. Utilize your volitional ability. (Moral reformation, spiritual elevation and Divine Proximity are acquired by mujaahadah against the nafs and complete submission to the Shari'ah and adoption of the Sunnah.) - Maulana Ashraf Ali Thanvi

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## PLEASURE AND DISPLEASURE OF PARENTS

It is mentioned in the Hadith that if in the morning both parents are pleased with their son (or daughter), then two portals of Jannat open up for him (her). If only the mother or the father is alive, then one portal of Jannat opens up.

On the contrary, if in the morning both parents are displeased, then two gates of Jahannum open up for the child. If only one parents is alive, then one gate of Jahannum opens up.

(Maulana Ashraf Ali Thanvi)

## THE BOUNTY OF EYES

"The eyes are a special ni'mat (bounty) of Allah Ta'ala. The eyes which hope to see the Divine Vision should never view prohibitions (such as ghair mahaareem) A true blind person is he who does not correctly utilize the ni'mat of the eyes. Those who have eyes should be grateful to Allah Ta'ala." (Maulana Ashraf Ali Thanvi)

One of the ways of making shukr for the eyes, is to restrain the eyes from looking at haraam.

## TASAWWUF - A SUMMARY

"The objective (Maqsood) of Sulook (Tasawwuf) is the Ridha (Pleasure) of Allah Ta'ala. Knowledge of the Tareeq and practical implementation are essential. The Tareeq (Path) is only one, namely, constancy in the Ahkaam Zaahirah and Ahkaam Baatinah. (Ahkaam Zaahirah refer to the laws of the Shariah which govern all actions pertaining to Ibaadat, Mu-

aamalaat (dealings) and, Mu-aasharaat (social relations). Ahkaam Baatinah relate to moral and spiritual reformation of the nafs and soul).

Two acts aid this Tareeq: permanent Thikr and the *subhat* (companionship) of the Ahlullaah. If this *subhat* is not available, then study the life episodes and advices of the Auliya. It will be the substitute in the circumstances.

Two acts are impediments in the Tareeq: Sin and futility.

(Hadhrat Maulana Ashraf Ali Thanvi)

## THE HARAAM

### PRESENCE OF WOMEN

(Continued from page 10)

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. Rasulallah (sallallahu alayhi wasallam) had specifically prohibited women from congregating at the home of the mayyit. In fact, he had chased them away.

Once when Rasulallah (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 mayyit 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.)

Rasulallah (sallallahu alayhi wasallam) ordered the

women to leave and begone. Once Hadhrat 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 Am-waat (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.

Zul-Qadh 1434  
September 2013

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