

THE MAILS

"VOICE of ISLAM"



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

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

"Do not incline to the oppressors for then the Fire shall touch you." (Qur'aan)

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WHAT IS YAQEEEN?

**Question: What is Yaqeen?
How is yaqeen acquired?**

Answer

Yaqeen in the Islamic context means firm, unshakeable faith and assurance in the reality of the Beliefs of the Deen.

The foundational pivot for Yaqeen is Imaan. Yaqeen is proportionate with Taqwa, and the absolutely incumbent condition for Taqwa is *Ibaadat and Taa-at* (Worship and Obedience).

There is no limit for Yaqeen. It is a limitless attribute. The Muttaqi's yaqeen progresses higher and higher in proportion to the degree of his Taqwa. The very minimum Waajib degree of yaqeen for every Muslim is

such belief which constrains him to believe in the correctness and truth of every tenet, teaching and belief of Islam. This is intellectual (*Aqli*) yaqeen devoid of the emotional (*Tab'i*) condition which accompanies the Yaqeen of the Auliya.

Yaqeen is a *ghair ikhtiyaari* bestowal of Allah Ta'ala to His bandah. It cannot be willed into oneself. The actual degree of Yaqeen is decided by Allah Ta'ala. We usually hear speakers, especially of the Tablighi Jamaat, blowing much hot air about yaqeen while they do not have the faintest idea of the meaning of Yaqeen and the way of acquiring it.

The bandah's objective must be the *Ridha'* of Allah

Ta'ala, and nothing else. This *Ridha'* is attainable only by means of *Ibaadat and Itaa-at*. *Ibaadat* in the context refers to the ritual acts of worship such as Namaaz and Thikrullah. *Itaa-at* refers to the strict observance of the entire Zaahiri Shariat.

Sometimes Allah Ta'ala bestows implicit Yaqeen to a person whose Nawaafil and Thikr are not at all considerable. Nevertheless, on the basis of the purity of his heart and any other factor pleasing to Allah Ta'ala, He grants Yaqeen. Consider the following episode:

A Buzrug bought a fish in the bazaar. He hired a
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THE REWARD OF MAALIK BIN DINAAR

A Buzrug saw the following dream:

Jannat in all its splendour and beauty was shown to him. Near a tree glittering with Noor was a throne of red ya'qoot (a heavenly precious stone). A young man in a state of indescribable

resplendence was seated on the throne.

A thousand Angels were in attendance. The astonished buzrug asked: 'What is this assembly and who is the young man on the throne, whose face dazzles like the sun?'

The response came: 'The young man is Maalik Bin Dinaar who had devoted himself on earth to the obedience of his Maalik (King - Allah Ta'ala). The Angels are conveying to him glad tidings from Allah Ta'ala.'

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Q. *If there happens to be an eclipse of the sun in some places, but not in one's town/city can we still perform Salaatul Kusooif? New York will not be experiencing the eclipse.*

A. Without the solar eclipse in New York, it will be bid'ah to perform Salaatul Kusooif. It is not permissible.

Q. *When a boy and girl view each other with the intention of marriage, are they allowed to converse?*

A. Speaking is not permissible. Nothing can be achieved by a brief conversation. It is the obligation of parents to make thorough investigation to ascertain the moral character, likes and dislikes of the prospective partners

Q. *My father gifted his house to me, his daughter. I took possession of the house and am currently living there with my husband and children. Now after a few years, he intends to take back the house. Is it permissible for him to do so?*

A. No, it is not permissible. It is haraam for a father to repossess the gift.

Q. *My wife insists to visit her parents at any time she desires and to sleep at their home for even days. Does she have such a right?*

A. A wife may visit her parents once a week. This refers to visiting, not sleeping over at her parents. She has no right to insist on sleeping at her parents home.

Q. *What is the status of a person who makes dua for the safety of temples, churches*

DESECRATING HUMAN BODIES

Q. *Medical students have to experiment with dead human bodies. Is this ever permissible?*

A. It is never permissible. It is haraam. The human body has to be compulsorily buried. Rasulallah (Sallallahu alayhi wasallam) said that breaking the bones of a mayyit is just like breaking the bones of a living person.

Once when Rasulallah (Sallallahu alayhi wasallam) saw a Sahaabi leaning against

a grave, rebuking him, our Nabi (Sallallahu alayhi wasallam) said: "Do not inconvenience the inmate of the Grave."

There are other Ahaadith also which confirm that the 'dead' person has perception and is aware of what is being done to him/her. Whether the person is interred under ground, cremated, drowned or devoured by a lion, he is alive in the state of Barzakh.

and synagogues?

A. Making dua for the safety of temples and churches is to make dua for the safety of idols of shirk and kufr. Such a dua is kufr. It is not permissible to make such a kufr dua. The person loses his Imaan. He has to make Taubah, renew his Imaan and his Nikah.

Q. *I am divorced with two children, a boy and a girl. The boy is 9 years and the girl 10 years. The father wants to take custody. I understand and accept that at these ages of the children, the father has the right of custody. However, I am not giving him custody because:*

(1) He will not be able to take proper care of the children. He works in another town and comes home every second week.

(2) My children will be in the custody of his wife. A step-mother will not be able to look after my children in the way I, their mother can. Will I be

sinful for denying the father custody?

A. If the father fails to make valid arrangements for the care of his children, then you will not be sinful. You can then deny him custody. In the case explained by you, he has not made a proper Shar'i arrangement for the care of the children, hence you may deny him custody.

In this kind of scenario, if the father arranges for the children to be in the care of his mother, paternal aunt or any other pious ladies of his family, then custody may not be denied.

Q. *Is the distance for a musaafir from his home to the home at the destination or from boundary to boundary?*

A. The Safar distance is from boundary to boundary.

Q. *When does a musaafir become a muqem on his journey back home?*

A. The moment the musaafir enters the boundary of his town, he becomes a Muqem.

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HARAAM / BID'AH MAY-YIT CUSTOMS

Questions

My grandmother's sister passed away.

1. While her body was lying in the lounge, some people said that the face must be opened before the Yaaseen recital or before she departs to her grave. Is this permissible? They say that it is the last time in your life you will see her, so those who wish to see, may come see her. Even ghair mahrams are there to see.

A. These people are morons. It was not permissible to have opened the face of the deceased grandmother nor was it permissible to have recited Yaaseen. This practice is bid'ah. The evil was aggravated by allowing even ghair mahrams to be present and to look at the face of the female mayyit.

2. A ghair mahram man came to read Yaaseen by my grandmother before they picked up the body. I was surprised. I thought it is not allowed in the Shariah. please explain.

A. Reciting Yaaseen in the scenario is bid'ah. This bid'ah is aggravated by the jaahil ghair mahram. His presence was haraam. It was despicable and haraam for the ghair mahram to have come to recite Yaaseen by the female mayyit.

3. Before the body arrived, some people were reading Yaaseens. is this permissible as ghusl was not yet done!!! Or can one send isaale sawaab before ghusl if the

body is not there?

A. While Isaal-e-Thawwab is permissible even before ghusl without being present at the mayyit, the practice explained by you is bid'ah and not permissible.

4. Before they picked up the body, a Haafiz Saheb came to read Yaaseen loudly, Is this permissible?

A. The hafiz also committed bid'ah. It was not permissible. He is a jaahil bid'ati.

5. Then after Yaaseen, a big shot (the main guy) came to make a loud Dua before picking up the body. Is this bidah?

A. The dua made by the 'big shot' was also bid'ah. It was not permissible. The bid'ah is aggravated by the pride of the big shot.

6. A woman in Niquaab came to the Janaazah house. She wanted to enter. But, all the men were at the entrance. She never knew how to enter. She just had to file pass the men. Should there be different entrances and separation at Janaazahs? The men are full up at the entrances. How does a purdah woman enter the home in such a case? or must she sit in the car? or the must the men be told to move out of the way? Kindly explain how to go about it in detail for the benefit of the masses. It is obvious that many womenfolk are going to be at janaazahs, especially the close relatives.

A. Firstly it is not permissible for women to be at the janaazah house. Only those

women who are immediate family members may be present. The men blocking the entrance are ignoramuses. They were not supposed to crowd at the entrance. They were not supposed to be there. Their presence would be required only when the janaazah has to be carried.

7. At the graveyard, the Imaam of our Musjid read a loud Faatihah after the grave was filled. He read Surah Fatiha, Aayatul Kursi, etc, loudly without raising his hands. Is this permissible?

A. The practice at the graveyard is a bid'ah custom.

8. After the Faatihah, the Imaam of our Musjid raised his hands and made a loud Dua. It was congregational. Is there any basis in the Hadeeth for a loud congregational Dua after burial?

A. All of these graveyard practices are bid'ah customs.

Q. A father in law calls his daughter-in-law in the evening and speaks for hours on the phone talking nothing of benefit, this after they spent the day having a picnic with his wife and his daughter-in-law whom he has just called. What conclusions can one draw from this?

A. It is Waajib for this daughter-in-law to observe full purdah for her miscreant father-in-law. He is no longer fit to be even a partial mahram for her. Her husband must prohibit her from having any contact with his father. If the matter will be

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left to rot in this manner, the woman will become haraam for her husband (the evil man's son).

Q. Are Jannat and Jahannam states in Barzakh?

A. Just as this world, the sun, the moon and the planets are not in Barzakh, so too are Jannat and Jahannam not in Barzakh. They are real physical entities existing in their own space.

Q. Is it permissible for a Muslim shop to take out deewali specials?

A. It is not permissible for a Muslim trader to take out 'deewali specials'.

Q. A Mufti says that masturaat jamaat is permissible. He bases it on the permissibility for women going for Nafl Umrah and Nafl Hajj. Is this correct?

A. No, it is not correct. The Mufti has erred grievously in claiming that the so-called 'masturaat' jamaats are permissible. In fact, we label them makshufaat jamaats.

The analogy with Nafl Umrah and Nafl Hajj is corrupt and baseless. Furthermore, in today's climate of fitnah and fasaad it is not permissible for women to go for Nafl Umrah and Hajj.

Q. Is it permissible to marry a Christian woman?

A. It is not permissible to marry a Christian woman in this age.

Q. If a person does not believe that Nabi Isaa (Alayhis salaam) is alive, will he remain a Muslim?

A. Rejection of the belief that Nabi Isaa (Alayhis salaam) is

IT IS A ZINA RELATIONSHIP

We require a ruling on the following urgent matter:

Questions:

A Muslim lady in our community is entering into a marriage with a devout Christian man.

1. What is the status of such a marriage?

A. Every Muslim knows or should know that the marriage of a Muslim woman to any kaafir man is not valid. It will be an adulterous relationship.

2. If the lady believes that such a marriage is permissible in terms of Islam, will that be regarded as an act of Kufr?

A. The woman who believes that the zina relationship is permissible loses her Imaan. She becomes a murtaddah.

3. If the officiating Sheik performing the "Nikah" regards the marriage as per-

missible, what is the status of his Imaan in terms of the Shariah?

A. The officiating jaahil 'sheikh' is an agent of Iblees. He too loses his Imaan. He too becomes murtadd.

4. Are we as Muslims allowed to attend such a marriage?

A. Those who attend such a zina relationship presented in the guise of 'marriage' also lose their Imaan.

5. What type of relationship should we maintain with the married couple and the officiating Sheik, bearing in mind that maintaining family ties is an important Islamic value?

A. The couple will not be married. It is haraam to have any relationship with them. Sever all ties. Maintaining ties with a murtad family member is a grievous sin.

alive; that he did not die; that he is in heaven and will return to earth, then die, is kufr. Whoever does not believe in this is a kaafir.

Q. I was the victim of my evil nafs. For years I was caught in the evil of masturbation. Now I am on the verge of impotency. I will not be able to fulfil the conjugal rights of a wife should I get married. Is there any wazifah which could help me in this terrible problem? I have made sincere Taubah.

A. The only wazifah is to

make Taubah. There is no other wazifah for the calamity you have brought on yourself. The evil one does has long term harmful consequences in this world even though Allah Ta'ala forgives the sins. But the effects of the sins sometimes remain.

Q. The Haram Shareef in Makkah Mukarramah and Madinah Munawwarah offer wheelchairs for the pilgrims. On the wheelchair the word 'waqf' is written. Will it be permissible to take the wheelchair to the hotel and later

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return it when leaving for home?

A. It will not be permissible to remove the wheelchair from the boundaries of the Musjid.

Q. How are we supposed to maintain family ties. Must we visit the family, make dua for them? Attend their functions?

A. Family ties are correctly maintained by acting according to the Shariah. Although dua should be made, the requisite is to ensure that your conduct towards family members is kind, forgiving and helpful. But this does not mean pleasing them in their haraam. For example, if they have a haraam wedding function, it will not be permissible to participate even if they become annoyed. Rasulullah (Sallallahu alayhi wasallam) describing maintenance of family ties said: *"It is to be kind to unkind relatives."*

Q. Is it permissible to cut fruit from trees if not yet ripe?

A. What is your doubt? It is permissible to cut fruit while still green.

Q. Is it permissible to purchase the crop of fruit which is still green?

A. The crop may be purchased even before the fruit has ripened. But one has to take possession immediately. The fruit may not be left on the tree until it ripens.

Q. I am able to stand when performing Salaat. However, I am unable to make Sajdah. I sit on a chair. How should I perform Salaat?

A. According to the Hanafi Math-hab, if one is unable to perform Sajdah normally, then the entire Salaat should be per-

KUFFAAR CELEBRATIONS

Q. A molvi says that to join in the cultural celebrations of non-Muslims is permissible as long as there will be no wine and other haraam acts. Their religious celebrations are not permissible. Please comment.

A. Participation in kuffaar celebrations is *per se* Haraam even if we assume that there will be no wine, dancing, music, etc. Rasulullah (Sallallahu alayhi wasallam) said: *"Whoever emulates a nation is of them."*

The fellow who had answered the question is a kuffaar bootlicker. Not only are religious celebrations haraam, even the cultural celebrations of kuffaar are haraam.

When Rasulullah (Sallallahu alayhi wasallam) was in-

formed sitting. It is incorrect to perform part standing and part sitting.

Q. A Madrasah Ustaadh who is a Tablighi says that it is permissible to make ghulu' in a matter of Haqq. Ghulu' in baatil is not permissible. Please comment if he is right?

A. The Tablighi Ustaadh is confused. He has committed a blunder by saying that *ghulu'* for the Haq is permissible. *Ghulu'* itself is haraam. How can pork and wine be halaal for promoting the Haqq? When *ghulu'* is committed, then Haq no longer remains Haq. It is transformed into *baatil*. He had really uttered preposterous nonsense in support of the *ghulu'* of the Tablighi Jamaat.

formed that the Yahood also fasted on 10th Muharram, he ordered Muslims to add one more day in order to avoid *Tashabbuh* of the Yahood. Rasulullah (Sallallahu alayhi wasallam) ordered Muslims who don Amaamah to have topis under their Amaamahs. This was to avoid imitation of the Yahood who wore turbans without topis.

Those who participate in kuffaar functions and celebrations are regarded to be among the kuffaar.

This issue is exceptionally simple to understand. Only a person whose Imaan is corrupted with kufr is dense in the brains to understand an issue which requires no daleel.

All *ghulu'* is transgression of the *hudood* of the Shariah.

Q. A senior Maulana said that it is bid'at to fast on 15th Sha'baan.

A. The Molvi who claims that it is Bid'ah to fast on 15th Sha'baan is in error regardless of his seniority. He has erred.

Q. Is it permissible to be treated by a psychologist?

A. Psychologists are agents of Shaitaan. Psychology is part of satanism. Never visit these followers of Iblees. They will drive you into paranoia.

Q. In some Musjids, on Fridays musallis on entering at the time of the pre-Khutbah talk have to sit down and listen to the lecture. After the talk, five minutes are allowed

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for the four Sunnatul Muak-kadah. Is this arrangement valid and proper?

A. The practice described by you is bid'ah and haraam. It is not permissible to debar people from Tahyatul Musjid and the 4 Sunnats by compelling them to sit and listen to the talk which has no relationship with the Masnoon Jumuah proceedings. It is incumbent to defy the shaitaani ban and to perform Tahyatul Musjid and the Sunnat Salaat. Ignore the talk. Do not observe the haraam bid'ah practice of the morons. If you are unable to defy the morons, then in the circumstances, it is best that you perform the four Sunnats at home.

Q. *Recently a Hindu was allowed to join the Janaazah Salaat. Is this permissible?*

A. It is evil and haraam to have allowed the Hindu to participate in the Janaazah Salaat. Kuffaar are *Mal-oon* and *Mabghoodh*. They should not be allowed near the *mawayit*.

Q. *Can we perform Qadha Salaat after the Fardh of Fajr and Asr?*

A. Qadha may be performed after the Fardh of Fajr and Asr. However, it should not be Makrooh time of Asr, that is, when it is about 20 minutes for Maghrib.

Q. *A woman was separated from her husband for many years. He never gave her Talaq. During his final sickness, relatives persuaded her to return just to nurse him and to take care. She complied. After staying with him for a week, he died. Can she pass her Iddat at her parents*

MAKTAB FOR GIRLS

Q. *I teach in a Maktab where we also have classes for girls aged 5 to 16. We are able to monitor the boys profession and quality of teaching. However, the girls quality of learning and teaching is difficult to manage.*

Would it be permissible for a senior male Qur'an teacher to listen to the girls' Quran behind a Pardah/veil? The senior teacher wants to ascertain the quality of the recitation and assess the girls to ensure that they are learning properly. Advise us on how we can improve the girls Maktab.

A. No, it is not permissible for even a senior Buzrug/Wali to listen to the girls reciting even if there is a separating screen. Listening to girls reciting is

fraught with grave fitnah. An arrangement should be made with some female teacher to teach the girls.

The senior teacher should be more concerned with his own Islaah and the danger of nafsani lust when listening to girls. His priority is to guard his own Imaan and Akhlaaq. There is considerable fitnah in the voices of females. Even a buzrug should not have confidence in his nafs. The 'benefit' of listening to the girls as understood by the senior teacher is a trap of shaitaan.

The solution is for the community to hire female teachers to teach girls in a home environment, not in a Maktab environment as arranged for boys.

in another city?

A. She has to remain at her husband's home during the Iddat. Only if there is a valid reason, may she go to her parents for the Iddat period.

Q. *The will of the deceased is in conflict with the Shariah. According to the law of the land, the estate will be distributed in terms of the will. What should be done?*

A. The distribution according to kuffaar law will be merely on paper. It remains Fardh on the heirs to distribute the assets according to the Shariah.

Q. *A invalid, bed-ridden man has only two sisters, no wife and no children. Who is responsible for caring for this*

man?

A. The responsibility of caring for, devolves on his closest male relatives. If there are none, then on his sisters.

Q. *If one joins the jamaat while the Imaam is in Ruku', will his raka't be valid?*

A. The first raka't will be valid until such time that the late-comer is able to join the Imaam in Ruku'. He first has to stand and recite Takbeer at least once, then go into ruku'. If he manages to get the Imaam in ruku', his raka't will be valid otherwise not.

Q. *My second wife lives in one town and I live in another town. I have arranged accommodation for her in the town*

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where she is living with my permission. I visit her occasionally. When I visit her for less than 15 days, do I perform Qasr Salaat?

A. No, you should not perform Qasr. You have to perform Salaat in full. You are also a muqem in this town.

Q. *What does this statement of Umar radhiyallahu anhu mean:*

“Marriage is slavery, so be careful with regards to whom you give your daughter for enslavement.”

A. It means that the wife is under the domination and jurisdiction of her husband. It is Waajib for her to obey him in all things which are permissible even if she dislikes it. It is therefore necessary for parents to make elaborate investigation regarding the character and temperament of the boy who proposes for their daughter.

Q. *I also read that Nabi sallallahu alayhi wasallam said that women are prisoners, what does it mean?*

A. It means the same as mentioned above.

Q. *Who should a man obey, his mother or his wife, and how should he keep this balanced?*

A. It is Waajib for everyone, males and females, to obey their parents in all things which are permissible. It is not permissible to obey them if their instructions pertain to haraam. It is not an issue of obeying parents or the wife. It is an issue of obeying the Shariah. The man must submit to the Shariah, not to his parents nor to his wife nor to anyone.

AN AVALANCHE OF POISONS & HARAAM

Q. *I want to use a facial product which contains the ingredients mentioned below.*

Is it permissible to use and will it be pure/impure?

INGREDIENTS

AQUA/WATER/EAU, ALCOHOL DENAT., BISDIGLYCERYL POLYACYLADIPATE-2, SESAMUMINDICUM (SESAME) SEED OIL, GLYCERIN, PANTHENOL, BUTYROSPERMUM PARKII (SHEA) BUTTER, CETEARYL ALCOHOL, COCOGLYCERIDES, GLYCERYL STEARATE SE, POLYGLYCERYL-10 STEARATE, PRUNUSAMYGDALUS DULCIS (SWEET ALMOND) OIL, SORBITOL, MYRTUSCOMMUNIS LEAF EXTRACT, PISTACIALENTISCUS (MASTIC) GUM, FUCUSVESICULOSUS EXTRACT, FUMARIAOFFICINALIS EXTRACT, NASTURTIUM OFFICINALE EXTRACT, PANAX GINSENG ROOT EXTRACT, ROSMARINUSOFFICINALIS

(ROSEMARY) LEAF EXTRACT, SCROPHULARI-ANODOSA EXTRACT, URTICADIOICA (NETTLE) LEAF EXTRACT, AGRI-MONIAEUPATORIA EXTRACT, HELIANTHUS ANNUUS (SUNFLOWER) SEED OIL, TOCOPHEROL, HYDROLYZED LUPINE PROTEIN, SACCHAROMYCES FERMENT LYSATE FILTRATE, SCLEROTIUM GUM, ROSMARINUSOFFICINALIS (ROSEMARY) LEAF OIL, CITRUS AURANTIUM AMARA (BITTER ORANGE) FLOWER OIL, METHYL EUGENOL, ETHYLHEXYLGLYCERIN, CITRIC ACID, PANTOLACTONE, PHENOXYETHANOL, SODIUM BENZOATE, POTASSIUM SORBATE, LIMONENE, LINALOOL, GERANIOL, FARNESOL

Answer

A product laced with innumerable poisonous, mushtabah and haraam substances is never halaal. In the long term, it will ruin your facial appearance and perhaps cause skin cancer. Never use these products of Shaitaan.

Q. *What is the ruling if a mans' mother orders him to divorce his wife?*

A. If the mother has a valid reason – if the wife is evil and ruining her husband - then he should obey his mother.

Q. *Does a woman's husband come before her parents?*

A. Only the Shariah comes first, no one else.

Q. *Why does the husband have to listen to his mother but the wife should listen to her husband not parents?*

A. Because Allah Ta'ala has commanded so. But it should be understood that the husband

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may not obey his parents if their orders or desires are haraam.

Q. Can qadha of Zuhr and Asr, if made during the night, be recited jahran (audibly), and Maghrib, Isha and Fajr during the daytime be recited audibly?

A. During the night time qadha of Zuhr and Asr has to be *sir-ran* (silently). Qadha of Fajr, Maghrib and Isha may be audibly even during the daytime.

Q. I read in the Fiqhī Kutub that it's impermissible to look at images of animate beings with the intention of deriving pleasure.

With this being the case, is it permissible to request a women's photo (passport, etc.) from her Walī in to order to gauge her appearance for marriage purposes? Since said photo is pre-existing, it wouldn't be the same as her

PURDAH AND HAYA

“Nowadays, there is a tempest of *be-pardagi* (abandonment of *pardah*). A lust for liberty has developed in women. Modesty is incrementally being depleted. In former times, females were honourable. Modesty is a special attribute of the female. But today this attribute is being eliminated in vile ways. In fact, modesty which is an attribute of Imaan is nowadays also lacking in Muslim males. They have no *haya* (shame) and no *ghairat* (honour).”

(Hadhrat Maulana Ashraf Ali Thanvi)

providing fresh photos specifically for the suitor's interest. In this way the woman would be also be saved from the embarrassment of being rejected if the suitor finds himself disinclined towards her.

A. No, never is it permissible to look at the photo of a woman even with the intention of marriage. A haraam medium should not be adopted for a halaal objective. Evil molvis are notorious for such discordant interpretations. By means of satanic misinterpretation have they halaalized many explicitly haraam issues.

Furthermore, photos can be very deceptive. We are aware of cases of misery – misery in the wake of marrying on the basis of photos. When the chap went to meet his bride, he was shocked and demoralized by the appearance of his obese wife. Both her facial appearance and fatness constrained him to flee. He fled the country, taking the first available plane. The reasons you have proffered are spurious. A haraam may not be halaalized on the basis of the reasons you have stated.

Q. Is it permissible to greet/congratulate by saying 'merry christmas'? A senior Mufti says that it is permissible because it no longer has any religious significance.

A. All kuffaar ways of greeting and congratulating are haraam regardless of these expressions having no religious significance. The senior mufti has erred. He has not applied his mind constructively, hence he failed to understand such a

simple issue. In such simple issues, always follow the command of Rasulullah (Sallallahu alayhi wasallam) who said: “Seek a fatwa from your heart.” The Imaani conscience will issue the correct fatwa. The vision of muftis, including senior muftis, of these times is clouded by social influences and nafsaniyat, hence their understanding is blurred.

Q. Is it permissible for a person to eat of the meat of a sheep he has slaughtered for Sadqah to the poor?

A. It is not permissible for him to eat anything from the sheep he is slaughtering as Sadqah. It is incumbent to give all the meat to only poor Muslims.

Q. Is it permissible to print posters for the Tabligh Jamaat ijtimaa?

A. The *ijtimas* are functions of waste and merrymaking. These *ijtimas* have degenerated into functions of competition and nafsaniyat. Posters should not be made to promote such functions.

Q. A Tablighi group knocked at my door. I did not open for them. Did I do any thing wrong?

A. You are within your rights not to open the door for the Tablighi Jamaat. By not opening for them, you are not sinning. You have the right to refuse and not to entertain the Tabligh Jamaat groups of both factions. This right of not opening when someone knocks is given by the Qur'aan Majeed. If the door is not opened, people should not take offence.

Q. Is it permissible for a wom-

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an to be in the same car with her brother-in-law if her husband is also in the car, and if she is fully covered with burqah?

A. It is not permissible for a woman to be in the same car as her brother-in-law even if she is correctly dressed with Hijab. Even for a very short distance it is not permissible. Only emergencies are excluded. A woman with her brother-in-law in the same car is like a woman with her brother-in-law in the same room. Regardless of the presence of her husband in the room, it is not permissible. Rasulullah (Sallallahu alayhi wasallam) said that the brother-in-law is her 'Maut' (death).

Q. Relatives are advising that I should put my 4 year old daughter in a play school. Please advise.

A. If you want to ruin the moral character and Imaan of your daughter then put her into the haraam play school. It is HARAAM for parents to abuse the Amaanat of a child entrusted to them by Allah Ta'ala. It is your Waajib obligation to care for your child. Parents who abuse their Amaanat and cast their child into the snare of shaitaan's play school, are vile. Such parents do not deserve children. The reasons

they give you for their shaitaani advice are inspirations of Iblees. Never allow your child to go to the devil's play school. Their brains are corrupted by Iblees. Don't accept the haraam advice being given to you.

Q. My wife's nephews hug and kiss her when they come to visit. Is this proper?

A. Most certainly it is not proper. The nephews should not hug, not kiss, nor embrace their aunt. Nor should they shake hands. Only verbal Salaam suffices. Kissing and embracing is fraught with fitna. No one should have trust on his/her nafs. Your wife and nephews are in error.

Q. A moulana is advertising an Aqsa tour. Is it permissible to tour Palestine in these dangerous times? He advertises his tour from even a Masjid.

A. The moulana is a bogus mercenary chap. It is not permissible to waste money to go on the Aqsa tour he has organized for his pockets. He should not be allowed the Masjid platform to advertise his haraam tour product. In the name of Aqsa this person is fleecing stupid people.

Q. What is the status of the Muslim marriage certificates which the Home Affairs now issues?

A. The marriage certificates issued by the government are scraps of paper in terms of the Shariah. Islamically these scraps of paper have no validity. They are only for government-use.

Q. We went for a holiday. We used our nabaaligh children's

money for their own expenses. Was this permissible?

A. No, it was not permissible. The holiday was not of the necessities of life, hence the parents have to pay for the holiday expenses. The nabaalighs must be reimbursed.

Q. What is the best form of Sadqah?

A. There is no 'best' form of Sadqah. It depends on the need. Sometimes one form of Sadqah will be 'best' and sometimes another form will be 'best'. All forms are best depending on the specific need of a specific time. All forms of Sadqah are rewardable and beneficial.

Q. A Sheikh advised a woman to obey her husband even if his demand is haraam in order to save the marriage. Obeying him is the lesser evil. Is this correct?

A. Rasulullah (Sallallahu alayhi wasallam) said: "There is no obedience to anyone in sin against Allah." The sheikh's answer is pure drivel and haraam. The wife should refuse to commit haraam. Commission of sin to please anyone is not permissible. The sheikh appears to be a jaahil.

Q. A person gave \$100 to someone going for Umrah with the condition that he spends it in Makkah. However, the person did not go for Hajj. Can the giver demand the return of the \$100?

A. If the money was a gift, then he may not ask for its return. A *hibah* (gift) is valid and final with *qabdah* (possession). Any condition attached to *hibah* falls away. It

RECITING YAA QAWIYYO

Placing the hand on the head after Fardh Salaat and reciting YAA QAWIYYO is beneficial for memory. (Maulana Ashraf Ali Thanvi)

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has no validity. The person cannot demand return of the \$100 which he had gifted regardless of the unfulfilled condition which in the first place had no validity. However, if the money given was not a gift, but a Sadqah to be distributed in Makkah, then he can demand its return.

Q. Shaami and other kutub mention the validity of the practice of kissing the fingers and rubbing on the eyes when the Muath-thin proclaims 'Muhammadar Rasulullah...'. Is this correct? Why do the Ulama say that it is Bid'ah?

A. The reason for labeling it Bid'ah, is on account of the corrupt belief of the Bid'atis. The Bid'atis have elevated this practice to the pedestal of WujooB (compulsion). According to the Shariah if even a Mustahab act is elevated to the status of compulsion, it should then be abandoned. It will then enter into the domain of Bid'ah.

Q. According to the Shariah, what is the minimum age limit for marriage? The government in Sri Lanka makes the

Durood Shareef

(A person mentioned that he was saddled with much worry. Hadhrat Thanvi said): "Recite Durood Shareef (in abundance). Durood Shareef is a cause for Rahmat which dispels worry." (Maulana Ashraf Ali Thanvi)

18 the minimum age.

A. There is no age limit for marriage. The government is the agent of Shaitaan. The laws of all governments are the laws of Taghoot.

Q. An Imaam here in the U.S. says that there is only one Athaan for Jumuah. Is he right?

A. Perhaps this Imaam is a Shaafi' or a Hambali. Nevertheless for him to state so unequivocally is wrong and smacks of ignorance. According to the Hanafi and Maaliki Math-habs two Athaans are the emphasized practice. Two Athaans are necessary. According to the Shaafi math-hab, while two Athaans are permissible, one Athaan is preferable, and the same applies to the Hambali Math-hab.

Q. In the locality I live there is only a Barelwi Musjid where considerable bid'ah is practiced. The nearest Musjid of the Sunnah is more than 30 minutes by car. What should I do regarding Jamaat Salaat?

A. Attend the Musjid for only the Fardh Salaat. After the Fardh, leave immediately and perform the Sunnat and Nafl at home. Do not remain for their bid'ah dua.

Q. Calamities befall both pious and impious people. How can we know that a calamity is a punishment and not a trial for gaining reward?

A. The sign of a calamity being a punishment is that the person complains, lacks Sabr, and acquits himself ignorantly. With complaint, the difficulties just increase and become

worse. On the other hand, the person of Taqwa adopts Sabr, accepts the decree of Allah Ta'ala and makes dua. He never complains. Furthermore, he attributes the hardship to his own sins and he understands that Allah Ta'ala is purifying him with the difficulties. Rasulullah (Sallallahu alayhi wasallam) said:

"When Allah intends to do good for a person, He hastens with punishment for him in this dunya."

Understand well, that this is the dunya which is the abode of struggle, trial and hardship. It is not Jannat. The Mu'min's way is only Sabr and Dua.

Q. People keep asking: If all four imams are correct, why can we not follow all of them. Why do we have to stick to only one? Can we follow one ruling from one imam and one ruling from the other? How can I answer this dilemma?

A. The 'people' are morons. Due to their crass ignorance do they ask stupid questions, and you too, due to ignorance find yourself in a silly dilemma. Since you lack adequate knowledge of the right kind, tell these 'people': I don't know.

Q. Under what conditions or circumstances can a person appoint himself as an Ameer of a town? What are some qualities that an Ameer should possess or have in himself in today's time and age?

A. Never is it permissible for a person to become a self-appointed ameer. Only a man

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who is intoxicated with pride entertains such a despicable desire. The very first factor to disqualify a person from leadership or any post of Amaanat (Trust) is his desire for the leadership.

Rasulullah (Sallallahu alayhi wasallam) said: *"We do not award (posts) of leadership to a person who hankers after it."* Therefore resort to Taubah for the evil desire of the nafs.

Q. I find it too difficult to fulfil the 60 day Kaffarah fasting for which I am liable. Is there any leeway? Can I pay fidyah?

A. As long as you are able to fast, there is no leeway. There is difficulty in everything. Working, business, cooking food, etc. are all difficult acts. This dunya is the abode of difficulty, hardship and trial. Fast during the short days of winter.

Q. Is it permissible to buy a vehicle via an Islamic bank deal?

A. If the installments are fixed and the total price is known at the time of entering the deal, then it will be permissible.

Q. Today I fasted with the intention of it being my Ramadhan Qadha. However, I decided to fast only after Fajr time. Is my Qadha valid?

A. For the validity of Qadha fast, it is necessary to make the intention during the night time. Since you did not make the intention, the qadha will not be valid.

Q. Is smoking haraam or makrooh?

A. The one who had misled

you with the meaning of 'makrooh' is an ignoramus. The consequence of both Makrooh Tahrimi and Haraam is the Fire of Jahannam. Now whether smoking is makrooh or haraam matters not. The consequence is Jahannam. Smoking is haraam.

Q. I have given some charity with the intention of the thawaab being for my friend. Should I inform him?

A. Why would you want to inform the person? The act of thawaab should be concealed, not advertised.

Q. What should I do? My parents are forcing me to learn to drive. Although I explained that it is not permissible for females to drive, they persist and say that for times of emergency driving is necessary.

A. Your parents are astray. There is no such thing as parents 'forcing' their daughter to drive. Simply refuse and let them shout and revile you. But be firm in following the Shariah. The issue of 'emergency' is a shaitaani stunt and trap.

Q. My son has completed his Qaaidah. May I organize a feast for relatives and close friends?

A. The feast you wish to organize is bid'ah and israaf. It is not permissible. Give the money silently to some poor person.

Q. My husband gave me three Talaqs while I was in hospital. How should I observe Iddat?

A. Iddat commences immedi-

HIFZ IN THE GRAVE

Rasulullah (Sallallahu alayhi wasallam) said that for a person who engages in memorizing the Qur'aan Majeed (becoming a Haafiz), but dies before having completed, an Angel will be appointed in Barzakh (in the Grave) to be his Ustaadh. Thus, the mayyit will complete the Hifz and on the Day of Qiyaamah will rise as a Haafiz of the Qur'aan.

ately from the time the Talaaq is given regardless of one's condition. The Iddat will be three haidh (menses) cycles. Your ex-husband is a cruel jaahil. Although his act is haraam, the Talaqs are valid and after three full haidh cycles your Iddat will end regardless of the circumstances which have compelled you to be outside the marital home where it is Waajib to observe the Iddat.

The meaning of three full haidh cycles is that the cycle in which the Talaaq may have been given is not included in the three.

Q. My mehr was one krugerrand stipulated at the time of the Nikah 12 years ago. I have asked my husband to pay my Mehr. What value should be considered – the value of the coin 12 years ago or today's value?

A. It is Waajib for your husband to give you one krugerrand. Forget about the value. Ask for the coin. After he has

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WHAT IS YAQEEEN?

(Continued from page 1)

street urchin for a dirham to carry the fish. As they were walking, the Zuhr Athaan was being proclaimed at the Musjid they were about to pass. The lad, leaving the fish on the ground outside, proceeded to enter the Musjid. The Buzrug remonstrated that this was improper. The lad responded: "You may guard your fish. I have been summoned to go to the Musjid for Salaat."

Embarrassed and criticizing himself for lack of yaqeen, the Buzrug too left the fish and went into the Musjid to perform Salaat. After they had

completed the Salaat, they found the fish intact. No one and no animal had even touched it. This was the *athr* of the Yaqeen of the boy, not of the Buzrug. For this Buzrug the *Zaahir* of the Hadith applied: "Tie your camel..." But the one of implicit yaqeen has no need to tie his camel.

While it is necessary for a person of deficient Yaqeen to make the necessary *asbaabi* (material) arrangements, it does not apply to one who has perfect Yaqeen. The idea of consequences does not even occur to him.

Hadhrat Maulana Qasim Nanotwi mentioned to Haaji Imdaadullah (Rahmatullah alayh) his intention to abandon taking a wage for teaching Hadith. He sought the advice of Haaji Sahib who responded: "Your asking me regarding this issue is the evidence for the deficiency of your *Tawakkul*. The day you overcome this deficiency, you will not ask."

Yaqeen is a state/condition of the heart. It is not *kasbi* (volitionally acquired). It is a bestowal which Allah Ta'ala grants the bandah in proportion to his Taqwa which is *kasbi*, and sometimes He bestows this wonderful Ni'mat without *kasb*.

ISLAH AND TARBIYAT

"Hardly any importance is accorded to Islaah and Tarbiyat. The emphasis is only in Nawafil, Tahajjud, to sit with the neck drooped, to spin the Tasbeeh of big beads, to have the trousers above the ankles, the kurtah below the knees and lengthening the beard until the chest. These are regarded to be the signs of wilaayat (sainthood) and buzrugi (being a dervish who has renounced the world). But, the *Baatin* is completely ignored. Nowadays, most Mashaa-ikh

and Ulama suffer from the malady of *hubbud dunya* (love of the world). Alhamdulillah, this malady was not in our Seniors." (Hadhrat Maulana Ashraf Ali Thanvi)

While all these acts are of importance and emphasized by the Shariat, they are not the signs of Wilaayat. Restricting tarbiyat and islaah to these external acts and ignoring the islaah of the baatin –moral reformation – is the great deficiency of the so-called Mashaa-ikh of this age. These

acts are Waajib for all Muslims, for even scoundrels. Those who do not observe these external acts of the Sunnah and Shariat may not be even Muslims. Just as a robber performs the five daily Salaat, so too does he adhere to the other external a'maal (acts/deeds) of the Shariah. However, if he has extinguished his Imaan, then obviously he will no longer be a Muslim, hence will have no care for the acts mentioned in this Malfooth.

ALLAH TA'ALA CONTROLS EVERYTHING

Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) narrated:

"The means of protection will protect only if willed by Allah

Ta'ala. If He wills to the contrary, then the very means arranged for protection will cause destruction. When it is His decree, intelligence and

everything else are rendered futile. In this regard Hadhrat Maulana Ya'qoob (Rahmatullah alayh) narrated an episode.

A woman who had one
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THE ULAMA AND ISTIGHNA'

“The Ulama of former times had the attribute of *Is-tighna'* (independence). Nowadays almost all are seen at the doors of the wealthy. In former days, the Ulama would regard poverty as their jewel. They had an aversion for the dunya, love for the Deen and were engrossed in the Deen. Thus they enjoyed its barkat. Their respect was the effect of the

Deen. Now since they have abandoned the *Maslak (Path)* of our Buzrugs, they are disgraced.

Even prominent *mutakabbireen* (proud and arrogant persons) come to the doors of the genuine *faqeer* while a genuine *faqeer* will not be seen at the doors of the *mutakabbireen*.

There is a great need for the Ulama to cultivate *Is-*

tighna'. Never should they go to the doors of the wealthy. They should totally refrain from it. In their subservience to the wealthy there is much disgrace for the Deen and the people of the Deen. I have a great aversion for this attitude. This type of subservience is in total conflict with the status (*shaan*) of the Ulama.”

(*Hadhrat Maulana Ashraf Ali Thanvi*)

ALLAH TA'ALA CONTROLS EVERYTHING

(Continued from page 12)

small child was living in a building which was described as a fort. It had high surrounding walls for protection. In the vicinity roamed a man-eating wolf. During the night, the woman would sleep with her child in a well fortified room. It was a secure place from all angles.

One night some robbers broke through the wall of the room. When they saw only the woman and child in deep

slumber, they hurriedly left. Meanwhile the wolf entered through the hole. It snatched the child and fled.

The woman, the robbers and the wolf acted according to what they had been inspired with. Intelligence and everything else fail when it is His decree.” (End of *Hadhrat's* narration)

There are numerous examples of the means becoming the cause for ruin and destruction. A modernist Muslim *nafs* is blurted out as fatwa.

The entire world of scholars cannot measure up to the dust under the shoes of the Fuqaha. It is extremely unintelligent to criticize the illustrious Fuqaha.” (*Hadhrat Maulana Ashraf Ali Thanvi*)

In fact the Fuqaha-e-Mutaqaddimeen were a special noble Breed of Souls created by Allah Ta'ala to codify the Shariah which springs from the Qur'aan and Hadith.

woman, like all of these modernist, westernized women, deemed it necessary to learn driving. Their self-deceptive argument is usually the issue of emergency. If an emergency develops, they will be able to attend to it.

One day, whilst having meals food stuck in the throat of her little child. It constrained her to rush the child to the hospital. She hurriedly jumped into her car in the garage with her child. This was the emergency on which she had based permissibility to drive. As she reversed out of the garage, she felt the wheels going over an obstacle. Nevertheless, in her frantic rush, she did not stop to investigate. By the time she reached the hospital, the child had died.

When the grief-stricken lady returned to her home, what did she discover in the garage? What was the obstacle she had reversed over? It was her other toddler. She had killed him. The decree of Allah Ta'ala cannot be thwarted.

FIQAH & THE FUQAHA

“Fiqah is an extremely difficult, intricate and delicate domain. There is great need for caution. But people are generally careless in this regard, especially *ghair muqalideen* (Salafis). They are extremely audacious in Fiqhi matters. Alhamdulillah, our Math-hab has already been formulated and codified while these *ghair muqalideen* have neither head nor legs. Whatever comes to their

THE BRUTALITY OF STUNNING AND ELECTROCUTING

It is electrified water which shocks the daylight out the chicken and which horrifically pains them, shocking them into immobilization while their senses remain intact. The chickens are waterboarded in the same way as abducted and rendered detainees are waterboarded during the torture process at Guantanamo Bay and other U.S.A. black torture centres. The entire heads of the chickens are submerged in the electrified water to ensure that the current horribly shocks (not stuns) the chickens into immobilization, not unconsciousness.

The experts and the experienced, who have a thorough knowledge of this brutal haraam process proffer the following description of the electrical shocking method:

“There are three main methods for immobilizing birds to prepare them for slaughter..... (3) Electrical, in which a live current is shot through the bird by means of an electric knife, plate or electrified water to which sodium chloride (salt) has been added to improve the conductivity of the charge.

The electrified brine-water bath is the method that is used in the large commercial slaughter plants. After the birds have been manually jammed into a movable metal rack that clamps them upside down by their feet, known as “live hang”, about

*thirty seconds later their heads and necks are dragged through a 12-foot brine-bath trough called a stun cabinet for approximately seven seconds. Between 20 and 24 birds occupy this cabinet at a time. **180 birds pass through the trough every minute.***

*The purpose of this method of stunning broiler chickens is to relax neck muscles and contract wing muscles for proper positioning of the head for the automatic killers (or for the human killers), prevent excessive struggling of the birds as the blood drains from their necks, promote rapid bleeding (under 90 seconds), and loosen feathers. During electrical water-bath stunning, currents shoot through the birds’ skin, skeletal breast muscle, cardiac muscle, and leg muscles causing spasms and tremors, reducing heart-beat and breathing, and increasing the blood pressure. The birds exit the stunner with **arched necks, open, fixed eyes, tucked wings, extended rigid legs, shuddering, turned up tail feathers, and varying amounts of defecation.***

Problems identified with this method include birds missing the stun bath by raising their heads to avoid it, and shocking of birds splashed by water overflowing at the entrance end of the stun cabinet. Electrical resistance of the circuits can vary between and within a

*single slaughter plant reflecting differences in stunners and circuits, and a wide range of other variables including the birds’ own bodies, like the amount of fat and skull density.....This means that they are **being painfully shocked and paralyzed, the opposite of being rendered insensible to pain and suffering.***

According to researchers, a major problem with electrical stunning, even under “ideal” conditions, is that birds who are stunned (rendered unconscious) and birds who are merely paralyzed look the same.

A bird or a mammal may be unable to move, struggle, or cry out, while experiencing intense pain and other forms of suffering including the inability to express outwardly a response to pain perception.

(At this juncture it will be salubrious to remind the muftis and others of like-thinking that about 90 years ago, long before the researchers and experts had published their findings, Hakimul Ummat Hadhrat Maulana Ashraf Ali Thanvi – rahmatullah alayh – expressed the very same concept which is presented in the highlighted words above. The Darul Uloom should refer to ImdaadulFataawa.)

*“No one really knows the
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THE BRUTALITY OF STUNNING AND ELECTROCUTING

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kind of pain and overall suffering involved. Various indicators have their proponents: visual, auditory, evoked versus spontaneous somatosensory, physical activity, brain waves, breathing, etc.....One slaughter operator notes: "It is possible that the electric shock, even as it renders the bird unconscious, is an intensely painful experience."

(Prisoned Chickens, Poisoned Eggs by Karen Davis PhD)

A slaughterer who was employed by Rainbow Chickens of Hammarsdale in a sworn and signed affidavit states:

"The chickens are shackled by the feet and hung upside down in a conveyor line. In this position the chickens become excited and fearful. They wildly flap their wings. As a result of this agitation some chickens are caught on the conveyor contraption, and this causes their wings to break and skin to tear. This mutilation happens prior to the birds being electrically stunned."

"When chickens arrive at the stunner there are already 37 to 40 chickens whose heads are fully immersed in the electrified water which results in some chickens dying in the shocking process. When these electrically stunned chickens reach the slaughterman, he is not always able to detect whether

the birds on the line are dead or alive. The mask which fully covers his face and eyes blurs his vision. The dead bird is slaughtered and continues on the line."

"In a situation whereby there is a power failure or a stoppage due to mechanical failure, etc., the line comes to a standstill. This results in the drowning of the chickens whose heads are submerged in the electrified water in the stunner."

We quote verbatim from a written statement of another Rainbow ex-slaughterer:

"In Rainbow Chickens, the bird is being tortured before getting to the slaughterer. Being hung on shackles upside down, blood rushing to its head instantly, swinging along the line at ridiculous speed causing the skin to tear, going into the stunner which is a container with filthy water, built to electrocute the chicken. After between 26 to 38 seconds in the electrical water container, the chickens come to the slaughterers. They slaughter the chickens irrespective of the condition, even if dead.....If dead, it makes no difference. Even if it was dead before being slaughtered. It goes all the way into the blood tunnel filled with blood that is washed away after every 2 to 3 hours.

It takes the bird two minutes to enter the scalding tank which is filled with boiling water, filthy, dirty

and smelling.....

Chickens have also fallen from the shackles into the scalding tank. Some are thrown in by workers on duty. These chickens cook in that tank.....

There are bins that are for dead birds. Birds that are thrown into these bins take a few hours to start rotting – worms even coming out. The chickens start turning green.Because these birds are injected, some of them come with extra legs. Instead of two, three or four. Some come with broken or stiff necks, the neck being stuck on one side... The same applies in Rustenburg. I've been there as well. These are some of the reasons why I lost my job – asking too many questions."

Another serious problem is that while the chickens' heads are submerged in the filthy electrical water, they inhale the filth. In this regard, the researchers, Gregory & Whittington said:

"(After conducting an experiment they concluded): 'Chickens can and do inhale water during the electrical stunning in a waterbath. The scientists explain that, "some birds defecate during stunning and hence foul the water of waterbath stunners". So, at stunning, the birds inhale faeces when they are dipped into the electric waterbath. This is perceived as

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SHARIAT AND TAREEQAT

Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) said:

“The *Shariat* and *Tareeqat* are not two opposites. Both are one (i.e. branches of the *Deen*). For better understanding, *A'maal-e-Zaahirah* are termed *Shariat* and *A'maal-e-Baatinah* are called *Tareeqat*. This is the terminology of the *Sufiya*. This categorization is merely for ease of understanding. It is pure ignorance to understand that these two are opposites. This is the understanding of these *juhala* (ignorant peers and *bid'atis*).

Nowadays even *Ulama* have erred in understanding the meaning of *Tareeqat*. They have understood *auraad* and *wazaaf* to be *Tareeqat* and *kaifiyaat* to be the objective. This is grossly erroneous. Neither are the *auraad* and

wazaaf the *Tareeqat* nor are *kaifiyaat* the objective. The *Tareeqat* is the *A'maal* of the *Shariah* and the objective is the *Ridha* (Pleasure) of Allah *Ta'ala*. Whatever else is professed is a fabrication and baseless, hence people have been cast into many doubts regard-

ing *Tareeqat*.”

A'maal-e-Zaahirah: The ritual/physical acts and deeds such as *Salaat*, *Saum*, *Hajj*, *Zakaat*, *Masaa-il* pertaining to trade, *Inheritance*, etc., etc.

A'maal-e-Baatini: The moral attributes *Auraad* and *Wazaaf*: *Litanies*, *incantations*, *making thikr* and the like *Kaifiyaat*: *Spiritual states and experiences*.

THREE REGRETS

“O People! At the time of death, man will depart with three regrets: (1) Unaccomplished hopes regarding accumulation of wealth. (2) Unfulfilled dreams and desires. (3) Preparations for the life beyond the grave had not been made.”

This will be the lamentable state of those who regard this worldly life as the objective of creation. They remain forgetful and indifferent of the true goal of life – the

Aakhirah.” (Hadhrat Hasan Basri)

Rasulullah (Sallallahu alayhi wasallam) said: “The world has been created for you while you have been created for the *Aakhirat*.” Take from this world only what suffices for the journey into the *Aakhirat*. Rasulullah (Sallallahu alayhi wasallam) said that this world is “carrion”. A starving man is allowed to eat from carrion only the bare necessary amount to avert death.

THE BRUTALITY OF STUNNING AND ELECTROCUTING

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a particular problem from the meat hygiene perspective because fluids can leak out of the lungs and cause contamination.”

As far as non-Muslims are concerned, electrical stunning should kill the chickens by cardiac arrest so that they are dead by the time they reach the slaughterer. However, although this ‘ideal’ has not been achieved, innumerable birds die as a consequence of the electrical shocking. They continue on

the line to be slaughtered.

“The aim of modern water-bath systems is supposedly to induce a cardiac arrest in birds so that they die and have no chance of regaining consciousness.”

However, not all birds have a cardiac arrest and the *RSPCA* say that: “Many birds are improperly stunned and recover consciousness before slaughter.”

Thus, innumerable chickens die in consequence of the shocking, and are slaughtered. Despite these revela-

tions of slaughterers and the elaboration of non-Muslim researchers and experts, the mercenary muftis and the *Darul Uloom* cling to their absolutely baseless idea of ‘hillet’. Let them all hang their heads in shame. Let them engage in some *mu-raaqabah* of *Maut* and *Qabr*, for then perhaps their blind spiritual eyes and fossilized brains will open up. Allah *Ta'ala* says about such villains:

“The (physical) eyes are not blind. But, the hearts within the breasts are blind.”

A FAR-SIGHTED PRECAUTION

Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) narrated:

“A man together with a group of his relatives came to Hadhrat Maulana Shah Abdul Azeed (Rahmatullah alayh) for a fatwa. The man had consumed the tea left in a cup by an Englishman. His relatives and friends said that he had become a Christian. Perturbed and fearful he came to Shah Sahib.

When the group came, there were Ulama and Talaba in the majlis. After explaining the episode, Hadhrat Shah Sahib said: “*Brother, the deed committed is of utmost gravity. I shall have to search the kutub to gain the fatwa. Come tomorrow.*” Meanwhile his wife and children were instructed to separate themselves from him.

The next day he was advised to come on the following day. After a few days

Shah Sahib said: “*Indeed a great misdeed was committed. Feed so many (?) masaakeen. Make ghusl. Perform so many (?) raka'ts Nafl.*” He prescribed a whole list of acts as penances to be observed.

After the group left, the Ulama expressed their surprise. The prescription was beyond their comprehension. Hadhrat Shah Sahib said that if such precaution and arrangement are not made, people will become Christians. Shah Sahib was extremely far-sighted and wise.”

THE EVIL OF LIBERALISM

There are different kinds of *ahkaam* (laws/rules of the Shariah). There are the *ahkaam* pertaining to *Diyaa-naat* such as Salaat, Fasting, Hajj and Zakaat. The other kind pertains to *Muaamalaat* such as trade and commerce transactions. All of these laws are the *Ahkaam* of Allah

Ta'ala. However, people have excised *Muaamalaat* from the Deen. They have no concern whatsoever for these *ahkaam*. The Deen for them is confined to a few issues. This is indeed great oppression. They have commenced to mutilate the Shariah. This is the effect of liberalism/modernism. May Allah Ta'ala eliminate this attitude.

(Hadhrat Maulana Ashraf Ali Thanvi)

A sign of acceptance of one's Taubah

“If when a past sin is recalled one views it with abhorrence, then it is a sign of one's Taubah having been accepted. On the contrary if one derives pleasure when a past sin is remembered, it indicates that the Taubah has not been accepted. Thus, the need is to renew Taubah with sincerity.” (Hadhrat Maulana Ashraf Ali Thanvi)

VAIN HOPE

Someone asked Hadhrat Basri (rahmatullah alayh) about a man who is engrossed in vice and transgression, yet he hopes that Allah Ta'ala will grant him salvation. Hadhrat Hasan said: “His hope is vain. His baseless hope will not be fulfilled.” Hadhrat Hasan then recited the following aayat of the Qur'aan to substantiate what he had said: “What, is a man who stands up (in Salaat) during the moments of the night, prostrating fearing the

Aakhirah and hoping for the mercy of his Rabb, equal to a disobedient one?”

Minus effort and struggle, hopes for Allah's mercy and for salvation are vain. While Allah Ta'ala is Most Merciful and Oft-Forgiving, the requisite for attaining His Mercy and Forgiveness is to sincerely repent and to pledge never to return to the evil of sin. Sinning on the basis of the idea that Allah Ta'ala ‘will forgive’ is a vain hope inspired by shaitaan.

DEPRESSION AND WORRY

“The cause for depression and worry is sin. It is the effect of disobedience to Allah Ta'ala. Effort should be made to gain the Pleasure of Allah Ta'ala. Depression will then dissipate. There is no other remedy for this.”

(Hadhrat Maulana Ashraf Ali Thanvi)

In addition to Taubah, recite Durood Shareef and Istighfaar in abundance. Insha-Allah, the depression will disappear.

THE FITNAH OF NAFSAANI DISPUTES

Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) said:

It is an attribute of people to despise others. The focus is not on one's own defects. People do not reflect on their own faults. Therefore, they generally falter in their opinions and are not prepared to accept the opinion of others.

In a certain Madrasah where great fitnah had developed (between the community and the Madrasah authorities), I advised the staff to immediately resign enmasse and

abandon the Madrasah. If they had accepted this advice, the fitnah would have immediately subsided. The opponents would then have begged for the Madrasah to resume. Since they did not accept this advice, the obstinacy of both sides increased. Thus they are unable to differentiate between Haqq and Baatil.

I always advise my friends to stay aloof from controversies. If a dispute develops, immediately withdraw from the activity. The nafs generally reigns. The objective is the

Ridha (Pleasure) of Allah Ta'ala. If it cannot be achieved from the Madrasah, stay at home and teach one or two students, and the Pleasure of Allah Ta'ala is assured.

(The attitude of many molvis of this era has deteriorated to the rotten level of even seeking the aid of kuffaar courts in money disputes with the Madrasah authorities. Some asaaticah are bent on fitnah. They even enlist Talaba support for their nafsaani agenda. In this shaitaani process they ruin their dunya and their Aakhirat.)

Excessive Indulgence in Mubaahaat (permissibilities)

“Excessive indulgence in *Mubaahaat* creates darkness in the heart, e.g. much laughter kills the heart. On the contrary, Thikrullah creates *noor* in the heart. A person who has devoted some time in seclusion (in Thikr) immediately experiences the spiritual darkness (*of much indulgence in permissibilities*), and such darkness dissipates only by means of Istighfaar.”

(Hadhrat Maulana Ashraf Ali Thanvi)

Rasulullah (Sallallahu alayhi wasallam) said:

* “The Mu'min will not attain

THE EVIL EFFECTS OF SIN

“Sin is extremely vile and destructive. It is imperative to always abstain from sin. Sin is most abhorrent. The sinner is disobedient to his Creator. If a person has Imaani perception he will immediately experience the darkness of sin on his heart. The effect of some sins is that *taufeeq* for righteous deeds in the future is snatched away. It is indeed most fearful. Another evil consequence of sin is that one's underlings

the status of the Muttaqeen as long as he does not abstain from permissibilities for the fear of committing impermissibilities.”

and juniors (children, students, subjects, etc.) become rebellious.

Another extremely dangerous effect of sin is the development of neglect. One becomes unconcerned. One gravitates from minor sins to major sins and this becomes a cause for kufr. Therefore, one should never become neglectful of Taubah. Immediately hasten to Taubah and Istighfaar.”

(Hadhrat Maulana Ashraf Ali Thanvi)

* “Verily laughter kills the heart.”

* “Everything has a polish. The polish of the hearts is Thikrullah.”

MERRYMAKING & LAUGHTER

Only those who are *ghaafilee* (totally oblivious) of *Maut* and the *Qabar* have the *nafsaani* audacity of indulging in merrymaking and rau-

cous laughter. Once when Rasulullah (Sallallahu alayhi wasallam) saw some people indulging in laughter, he commented:

“Remember Maut always and abundantly. It dampens the desire for everything. Had you been doing so (i.e. remembering Maut), then I would not have seen you in
(Continued on page 19)

THE HARAAM PADDLE SPORT

Question

A few days ago my uncle's went out for paddle tennis after Esha. However I did not join them in this haraam activity. A few of my household people inquired as to why did I not join them in this activity.

I responded by saying it is a haraam and a stupid waste of time and money. They responded by justifying it and saying that it is not haraam. Rather it a way of keeping fit and maintaining family ties. I patiently listen to all this rubbish. I responded by saying I am looking at this haraam sport on a whole scale, not stereotyping a certain group and making exceptions.

I asked what about when women play. They said that women will not go close to such a sport. I said are you lying to me or to yourself? I then gave an example of women driving. Initially it was unthinkable for Muslim women to drive. Gradually their modesty and inhibition faded and vanished. Today most of the women of the Ummah are driving. I then said that men play paddle today, tomorrow it will

also be women to play.

I also added that Soo much gambling take place when there is a paddle tournament and Americano Rubbish. They were speechless and had no answer to my response. But they still wanted me to retract my statement which I made in the beginning, namely, "Paddle is haraam". Please advise me on the above. Did I say anything wrong?

Answer

Paddle tennis is haraam just as all kuffaar sports are haraam. Rasulullah (Sallallahu alayhi wasallam) said: *"Every sport of the Mu'min is haraam."*

Aggravating and compounding the haraam paddle tennis is indulgence in the haraam act after Isha'. Rasulullah (Sallallahu alayhi wasallam) prohibited even idle conversation after Isha' even if the talk is of a permissible kind.

Your response was entirely correct. Keeping fit in haraam ways is a shaitaani deception.

Maintaining family ties in haraam ways is also haraam. In fact it is Waajib to be aloof from such relatives who flagrantly indulge in haraam under the pretext of 'family ties', and then further compound their evil with the kufir of justifying what Allah Ta'ala has made haraam. They need to renew their Imaan. They dwell in self-deception if they really believe that it is permissible to eat pork to stay healthy assuming the atheist doctors say so.

The evil is aggravated manifold for women who indulge in this haraam act. The gambling is another satanic dimension. In fact, it is a stepping stone to zina. Men and women will mix late at night after their evil, filthy paddle tennis.

Far from retracting your valid objections, it is necessary to sever ties from such vile fussaag, fujjaar relatives. Your relatives are dangling on the precipice of kufir for justifying an evil which Allah Ta'ala has made Haraam.

MERRYMAKING & LAUGHTER

(Continued from page 18)
this condition (of merrymaking and laughter). Not a day passes, but the Qabar proclaims: *'I am an alien abode; I am an abode of loneliness; I am an abode of worms; I am an abode of darkness; I am an abode of torment.'*

In another narration, Rasulullah (Sallallahu alayhi wasallam) said: *"If you knew what I know (of Maut, the Qa-*

bar and Qiyaamah), you will laugh little and cry much, and you will not derive any pleasure from your wives....."

Only those who are completely *ghaafilee* of the dangers and fears from the time of Maut onwards, are able to indulge in merrymaking and derive enjoyment from their futile activities. But in this age even acts of Ibaadat have

been transformed into merrymaking functions. All such fun, merrymaking and enjoyment are the evidence for either extreme deficiency of Imaan or lack of Imaan.

To eliminate such haraam *ghaflat* (obliviousness) which converts people to atheism, Rasulullah (Sallallahu alayhi wasallam) commanded *Muraaqabah Maut*:

"Remember much the Entity which will sever all delights, that is Maut."

SUGAR IS POISON - TOXIC EFFECTS OF SUGAR

- Speeds aging process
- Suppresses immunity
- Disturbs mineral balance
- Raises cholesterol & triglycerides
- Increased risk of Alzheimer's
- Diabetes & hyperglycemia
- Tooth decay / periodontal disease
- Weight gain & obesity
- Candidiasis – yeast infections
- Kidney disease
- Hyperactivity
- Depression & anxiety
- Several types of cancer
- Weakened eyesight
- Osteoporosis
- Coronary heart disease
- Crohn's disease and ulcerative colitis
- Asthma
- Arthritis
- Gallstones and kidney stones
- Hormonal imbalances
- Appendicitis
- Multiple sclerosis exacerbation
- Decreased growth hormone
- Emphysema
- Fatty liver
- Constipation
- Fluid retention
- Headaches & migraines

Source: edibleharmony.com

UNITY OF MUSLIMS

The unity of Muslims is not attainable merely by planning. Allah Ta'ala says: *"It is He Who aids you (O Muhammad!) with His help and with the Mu'mineen, and He instills love in their hearts (for one*

another). If you had to spend (all the wealth) of the earth, you will not be able to create love in their hearts, but Allah has created love among them."

Even if Rasulullah (Sallallahu alayhi wasallam) had planned unity and if he had all the wealth at his disposal, the result would have

been: *"You will not be able to create love in their hearts."* Unity is not the effect of planning. The actual basis for unity is A'maal-e-Saalihah (Virtuous deeds). If Muslims adopt this method, unity will be an automatic acquisition. *(Hadhrat Maulana Ashraf Ali Thanvi)*

THE ACTUAL MATH-HAB

"The actual Math-hab of a Muslim is the Relationship with Allah Ta'ala. The Muslim's trust on Allah Ta'ala is based on this *Ta-alluq (Relationship)*, and this is the root of success (in the dunya

and in the Aakhirat)."
(Hadhrat Maulana Ashraf Ali Thanvi)

This Relationship with Allah Ta'ala is achieved by means of the Taqleed of the Math-habs of the Sunnah. Without adherence to the authentic

Math-habs of the Sunnah, proper observance of the Sunnah is not possible.

THE DUNYA

"The *dunya (world)* is a transitory abode of grief. There is no peace for the Mu'min in this dunya. His peace is in the everlasting Abode of the Aakhirat. Life on earth for the Mu'min will be strewn with grief and worry. However, people seek to make this dunya their jannat."

(Hadhrat Maulana Ashraf Ali Thanvi)

Rasulullah (Sallallahu alayhi wasallam) said: *"This world is a prison for the Mu'min and a paradise for the kaafir."*

IT IS HIS DECREE

"Say: never shall befall us anything except that which Allah has decreed for us. He is our Friend (and Protector), and on Allah should the Mu'mineen have trust."

(At-Taubah, Aayat 51)

Whatever calamity befalls us is from Allah Ta'ala. Not an iota can stir without His command. There is wisdom – Allah's Wisdom – underlying developments, calamities and upheavals. Whenever calamity strikes, hasten with Taubah, Istighfaar and make Sabr and Dua.

THE DECEPTION OF THE MODERNISTS

Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) said:

“A certain person who has deceptively designated himself ‘No’maani’ to convey the idea that he is from the progeny of Imaam Abu Hanifah is also a camp follower of Sir Sayyid Ahmed Khan. He follows in the footsteps of Sir Sayyid Ahmed Khan. He has authored a Seerat of Nabi (Sallallahu alayhi wasallam) with which the modernists are vastly impressed.

There are two dimensions

of Rasulullah (Sallallahu alayhi wasallam): Nubuwwat and Sultanate. These people have selected only the dimension of Sultanate. Shibli (i.e. No’maan Shibli) has also adopted this dimension while largely discarding the other dimension. While the modernists regard only the political dimension to be of excellence, the reality is that the actual *Shaan* of the Nabi (Sallallahu alayhi wasallam) is Nubuwwat. Sultanate is subservient to Nubuwwat. This attitude is the effect of modernism.

The hearts of these people are bereft of honour for the Deen and for Deeni personnel. In fact, they lack honour for even the Ambiya (Alayhimus salaam), leave alone the Auliya (*which they view with contempt*). Whatever comes into their nafs, they blurt out and write. They have neither *usool* (principles) nor *nuqool* (narrational evidence). They only resort to their deficient intelligence. These people with their corrupt intelligence lack understanding.”

“DO NOT BE DECEIVED”

“Do not allow their wealth and their children to surprise you. Verily, Allah intends to punish them with it (their worldly prosperity) in this world and their souls will emerge whilst they are kaafiroon.”

(At-Taubah, Aayat 55)

The Qur’aan Majeed warns Muslims not to be impressed by the worldly prosperity of the kuffaar. Their scientific and technological strides and progress are of the paraphernalia of this transitory worldly abode. Everything is short-lived here. They will rot in Jahannam. It is most unintelligent for those who believe in the eternal life of happiness of Jannat to be impressed with the *jeefah* (carrion) of this dunya to which the *Kilaab* (dogs) of the world cling.

REASON FOR CORRUPT MORALS

Nowadays the reason for moral corruption is that the Mashaaikh do not engage in teaching Akhlaaq (Moral character). They restrict themselves to *auraad* and *wazaaiif*. This is what they regard as the Deen. They have excised all other activities from the Deen. Therefore, the Mashaaikh do not focus on Akhlaaq.

Furthermore, the people are generally pleased with such shaikhs who do not reprimand and rebuke. They only accept gifts. Acceptance of gifts by such shaikhs who do not reprimand and rebuke (i.e. they do not concern themselves with the morality of the mureeds) is like bribery.

(Hadhrat Maulana Ashraf Ali Thanvi)

‘IN HARDSHIP’

“Verily, We have created man in hardship”
(Al-Balad, Aayat 4)

In this worldly life, has Allah Ta’ala despatched man with travail upon travail. Hardship and difficulties of numerous kinds are necessary requisites of this ephemeral worldly life. This dunya is the abode of trial and labour – labour to gain the Pleasure of Allah Ta’ala via *Taa-at* (Obedience) and *Ibaadat*.

Muslims who hanker after worldly perfection and happiness dwell in deception. Accept worldly travails with *Istighfaar*, *Sabr* and *Dua*. Then all difficulties will become purifiers and rewardable acts of virtue.

BEREFT OF IMAAN

Why does a person who professes to be a Muslim, crawl behind and bootlick the kuffaar? Answering this question, the Qur'aan Majeed says:

"If indeed they believed in Allah, the Nabi and that

(Qur'aan) which has been revealed to him, they would not take them (the kuffaar) as friends. But (in reality) numerous of them are Faasiqoon."
(Al-Maa-idah, Aayat 81)

Thus, the likes of Reverend Abraham Bham, MJC carrion sheikhs and many others of

similar ilk who are prominent bootlickers of the kuffaar, especially of the politicians are bereft of Imaan. They are Munaafiqeen of the first order.

OUR MISERY

Our misery is the consequence of having abandoned obedience to Allah Ta'ala and His Rasool (Sallallahu alayhi wasallam). Nevertheless, even now if our niyyat is sincere, the aid of Allah will be forthcoming.

(Hadhrat Maulana Ashraf Ali Thanvi)

Sincerity of niyyat results in Taubah and renewal of the pledge of obedience, which are the essential requisites for the aid of Allah Ta'ala.

FILTH & INTERFAITH

For the munaafiqeen such as Reverend Bham & the NNB Clique of Juhhaal molvis, who promote the kufr of interfaith, the Qur'aan Majeed states:

"Verily, RIJS (FILTH) and Ghadhb (Wrath) from your Rabb has been cast on them."

In addition, Iblees has urinated

into their brains, hence they gravitate to the kufr interfaith ideology of the Yahoood and Nasaara whom they obsequiously bootlick for monetary gains and stupid recognition. They are the ones about whom the Qur'aan states are 'Hasabu Jahannam (fuel for Hell-Fire),' and whom have 'been created specifically for Jahannam'.

A TAAGHOOT

Taghoot means shaitaan. (The reference in this Malfooth is to Ghandhi).

Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayhi) said:

"A man dwelling in confusion said that the *Taghoot (Ghandhi)* subscribes to Tau-

heed and that he said that he knows that Muhammad is the Messenger of Allah. I said to him: there is a difference between knowing and believing. Mere awareness is of no avail. The requisite is to believe. If he subscribes to Tauheed and knows that Muhammad (Sallallahu alayhi wasallam) is the Rasool of Al-

lah, then why does he not make a declaration of Islam? Why does he not perform Namaaz? Why does he not perform Hajj? Why does he not pay Zakaat? Why does he forbid Qur'baani of cows? Why does he not fast during Rama-dhaan? His averment is plain nonsensical."

Tashabbuh Bil Kuffaar (emulating the kuffaar)

"Abstention from *Tashabbuh* is possible only if one adopts the Aayat: *"They do not fear the insults of those who insult."* Without this adoption one will certainly become involved in emulating the kuffaar. Everything can be achieved by means of *Muhabbat (Love for Allah Ta'ala and His Rasool)*. Without *Muhabbat* salvation from emulating the kuffaar is extremely diffi-

cult. The need is to cultivate love for Allah Ta'ala and His Rasool (Sallallahu alayhi wasallam)."

(Hadhrat Maulana Ashraf Ali Thanvi)

The way of cultivating love for Allah Ta'ala is to strictly follow the Shariah and to adopt the Sunnah, every aspect of it to the best of one's ability. Then the love for Allah Ta'ala will be bestowed as a gift by Him.

A BUZRUG'S KARAAMAT

A Buzrug in his conversation with a king was somewhat harsh. The king taking offence called on the guards to apprehend the Buzrug. In anger the Buzrug also made a proclamation. Suddenly there appeared a huge roaring lion. The terrified king fled from his court, and so did the Buzrug. The Buzrug himself did not expect a roaring lion to come to his aid.

ILM-E-DEEN & SECULAR EDUCATION

Question

In former times, during the period of Imaam Ghazali (Rahmatullah alayh), scholars such as Imaam Ghazali himself, as well as others the likes of Ibn Rushd and so forth, were well versed not only in Islamic studies, but understood concepts found in medicine, mathematics and so forth.

Our Akaabir have, however, expressed their dislike at the idea of introducing "secular education" within the Darse-Nizami system.

My question is, however, forgetting things such as accounting or history- and keeping it strictly on subjects such as mathematics, biology, etc. - - what harm would this cause to educate the youth?

For Meerath (inheritance)-one needs to know maths.

Answer

Our Akaabir were never averse to valid and necessary mundane/worldly education. How could they ever have been averse to valid, beneficial worldly education when they were fully aware that Allah Ta'ala sent Jibraeel (Alayhis salaam) to teach Nabi Dawood (Alayhis salaam) the technology of making armour? Nabi Idrees (Alayhis salaam) was a tailor, and some other Ambiya (Alayhimus salaam) also had worldly professions.

Our Akaabir never criti-

cized making wagons, farm implements, cutlery, crockery, building material and the myriad of other things so necessary for worldly life. They did not criticize the manufacture of swords, bows, arrows, shields, armour and other implements of Jihad which are reliant on secular/worldly knowledge.

Our Akaabir severely condemned *western immoral, kufr education*, so do we today. The consequence of western kufr, immoral secular education is the elimination of Imaan or the severe scathing and adulterating of Imaan and the ruin of moral character.

Our Akaabir do not say that making military equipment which requires advanced technology to be haraam. This is a misconception. But pursuing such mundane education at institutions which erode and even eliminate Imaan is never permissible, and this is what the Ulama of all times have prohibited.

Dars-e-Nizaami is a syllabus consisting of Kutub of the Deen. It is not a secular syllabus. This syllabus may not be diluted and corrupted with secular subjects. It will surely be incongruent to even suggest that Dars-e-Nizaami should be introduced in the medical syllabus taught at universities. A person who pursues a worldly branch of stud-

ies is not in need of Dars-e-Nizaami. In fact, it will be an onerous imposition on him. Similarly, a person whose objective is the Aakhirat and who desires to devote himself to the Ilm of the Deen may not be compelled to become an engineer. Secular subjects may not be imposed on him.

Those pursuing Darse Nizaami should be only a few who are of such lofty moral character who are prepared to devote (make Waqf) their lives for the Deen and Aakhirat and who are prepared to withstand the rigours of poverty and the hardship ensuing in the wake of poverty. They must be such Ulama who will have no mercenary/monetary objectives.

Among the disasters which have befallen the Ummah is the mass churning out of molvis. Nowadays fellows of rotten moral character pursue a corrupted form of Darse Nizaami without understanding and without imbuing the attributes which develop from this Study.

If our Akaabir were opposed to arithmetic, how did they calculate Meerath issues? No one opposes mathematics, biology and technology in general. We oppose western educational institutions which we describe as educational brothels.

A QUR'AANIC MESSAGE

For the interfaith Munaafiqeen masquerading as Muslims, the Qur'aan Majeed says:

"What! Is the one who walks

upside down on his face more rightly guided than the one who walks upright on Si-raatul Mustaqeem?"

(Al-Mulk, Aayat 22)

Reverend Abraham Bham and his moron clique of molvis are walking upside down on their faces licking the boots of their Yahood and Nasaara paymasters.

Questions and Answers

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

(Continued from page 11)

paid the Mehr with the coin, then you may decide to sell it or keep it. Comparatively speaking, the value 12 years ago was peanuts. Today the value of a Kruger rand is more than R50,000.

Q. If I receive my Mehr today, that is 12 years after the Nikah, do I have to pay Zakaat for the past years?

A. No, there is no Zakaat for the past years for unpaid Mehr.

Q. The estate of our marhoom father was finalized only 8 years after his demise. We received our shares only this year. Do we have to pay Zakaat for the past years?

A. No, Zakaat is not paid for the past years on inheritance.

Q. In Jamaat Salaat should the muqtadis also recite the Takbeer?

A. Yes, they should recite the Takbeer and everything except Qira't.

Q. A latecomer (masbooq) joined the jamaat after the Imaam made Sajdah Sahw. Is his Salaat valid?

A. His Salaat is valid.

Q. Is it permissible to give Zakaat and Fidyah to a Shi-ah?

A. It is not permissible. The obligation will not be discharged.

Q. If the wudhu of a musalli in the first saff breaks, what should he do in a large Musjid when there are many rows behind him?

A. He should leave the saff. It is permissible to cut through the saffs behind him.

Q. A man wants to cut off the water and electricity supply of his ex-wife. According to him she is not paying for the water and electricity she is using. Is it proper for him to do so. They were married for many years and have a few children.

A. Cutting off her water and electricity supply will be of the worst kind of **zulm**. Rasulullah (Sallallahu alayhi wasallam) said:

"Whoever gives someone water to drink in a place where water is available plentiful, his reward is like emancipating a Muslim slave. And, if he gives someone water to drink where water is not freely available, then it is as if he has brought to life a dead Muslim."

It is absolutely intolerable and unacceptable that a man threatens his children's mother with deprivation of water. All his ibaadat, if he has any, will go to waste. This will be **zulm** of the worst kind. A prostitute was forgiven and granted Jannat for having given a dog some water to drink. But here a man threatens to deprive the mother of his children from water. Indeed he is a stone-hearted, cruel brute.

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**Jumadal-Ukhra 1446
December 2024**

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