



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

Haqq. Then it crushes the brains of baatil.” (Qur’aan)

“Your tongue should remain ever fresh with the Thikr of Allah.” (Hadith)

SECULAR EDUCATION

Question

There is a growing call among many Indian Ulama (*In India*) to establish and promote Muslim-run schools for Muslim students. The intent behind this is to protect our children from the increasing imposition of kufr practices and saffronized elements within the secular education system. *(The ‘intent’ is hypocritical. It is a cover for emulating the kuffaar. These schools, far from protecting the children from kuffaar practices and attitudes, achieve the same or worse than the kuffaar schools. – The Majlis)*

However, despite the good intentions, these

schools often continue to use the same secular syllabus, including content that goes against our Islamic beliefs. Notably, scholars like Khalid Saifullah Sahib (head of All India Muslim Personal Law Board) have encouraged such schools, and his posters and statements are widely used in promotion.

(The molvies on the Personal Law Board are suffering from some mental inferiority hence they seek to mellow the Islamic abhorrence for western education. They are slaves of the dunya. They portray Islamic hues whilst their hearts and minds have been colonized by the West. –The Majlis)

Moreover, some scholars are now declaring in their Jum'ah khutbahs that schooling is "wajib" in today's times for the sake of survival and fulfilling children's rights. While they conclude their sermons by cautioning against the dangers to Imaan and the need for careful monitoring, the impact of declaring it "wajib" is concerning.

(Their brains have been deranged by shaitaani manipulation. Secular education being ‘waajib’ is an inspiration of Iblees who has gripped these molvis in his tentacles. – The Majlis)

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DEBUNKING INTERFAITH

Allah Ta'ala says in the Qur'aan Majeed that “in Ibraheem there is a beautiful example (to follow)”. When Nabi Ibraaheem (Alayhis salaam) engaged the mushrikeen in dialogue, he vigorously denounced their idols and unequivocally called them to Islam. Explaining his method of interacting with the kuffaar,

the Qur'aan Majeed states:

“(Remember) when he (Ibraaheem) said to his father and his people: ‘What are these idols which you are worshipping?’ They replied: ‘We found our forefathers worshipping them.’”

He (Ibraaheem) said: ‘Verily, you and your forefathers are in manifest deviation. ...He (Ibraaheem)

said: ‘Assuredly I shall devise a plan for your idols.....’ Then he reduced them to fragments (i.e. he smashed the idols to pieces).....”

(Al-Ambiya, Aayaat 52 – 58)

Nabi Ibraaheem (Alayhis salaam) did not strike any balance with the mushrikeen

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Questions and Answers

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Q. *I have some gold and silver jewellery. The gold is less than its Zakaat Nisaab, and so is the silver. Am I liable to pay Zakaat?*

A. If the combined value of the two equals the Nisaab of silver or more, then you have to pay Zakaat on the combined value.

Q. *My uncle deals in some haraam business although the greater part of his income is halaal. Is it permissible to eat the food he offers when inviting us? I have been told that as long as the greater part of the earnings are halaal, it will be permissible. However, I am in doubt.*

A. There exists a popular misconception regarding the issue of earnings consisting of halaal and haraam. The 'greater portion' being the determinant is of technical import. Even a little haraam renders the whole admixture contaminated. A couple of drops of urine in a bucket of water contaminate all the water in the bucket. Similarly, consuming the food of your uncle will contaminate your Imaan.

It is not permissible to consume the food acquired from a mixture of halaal and haraam money. It is a haraam spiritual poison. It is spiritual pollution which harms one's Imaan. In fact, one should not consume the food of even a debtor who procrastinates in paying his debts or is recalcitrant in paying or finds it difficult to pay. Eating the food of debtors is Makrooh.

Q. *The wrong names were*

FAMILY TIES?

Questions

We are having some trouble with my in laws with regards to the family gatherings, weddings, reunions etc. Unfortunately purdah is not observed between ghair mahaarim in these family gatherings. We have therefore decided not to attend any of these family gatherings including our children unless purdah is observed properly. We have informed our family accordingly. We have also tried to advise them with wisdom to observe purdah in line with the commands of Allah Ta'ala. We also do try to keep in contact with them by calling or messaging when possible as we live quite a distance away.

This decision of ours has not been well accepted by them and there has been problems in the family since. They have accused us of breaking family ties and called our decision hypocritical as we go to the shopping centre's and public spaces which are mixed and we lower our gazes, why then can't we attend these gatherings and lower our gaze and our wives keep their purdah on.

Please elaborate on the following.

(1) Are we breaking family ties as they claim?

(2) Are we being hypocritical by not attending the mixed family gatherings despite going out to shopping centers or public spaces. Is such a com-

parison correct?

Answer

NO, you are not breaking family ties. On the contrary, you are maintaining your ties with Allah Ta'ala by upholding His Commands. Your in-laws and others of the same ilk are in fact guilty of breaking family ties. Their attitude is implied KUFR. They are proferring shaitaani arguments to support their aversion for The Purdah law of Allah Ta'ala.

Participating in family gatherings, even if sins are not committed, is not a requisite for the maintenance of family ties. Family ties is to assist family members in time of need; to be polite to them; to tolerate their unkindness, and to make dua for them.

It is haraam to attend such family gatherings where Purdah is violated or where any other sins are being committed. Never please the family on the basis of displeasing Allah Ta'ala.

The analogy with shopping centres, etc. is stupid and baseless. Attending a haraam shopping centre does not justify or make halaal a haraam family gathering. If there is no real, pressing need to go to a shopping centre, then it will not be permissible. Nowadays, the supermarkets deliver at your door within an hour. Nevertheless, a haraam does not become halaal simply because one commits another haraam. Their claim is baseless and devoid of Shar'i substance.

written in the Nikah certificates. The name of the

wakeel of the bride was omitted, and someone else's name

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was written. Is the Nikah valid. The Nikah was performed in the Masjid by the Imaam.

A. The validity of a Nikah is not reliant on what is written in the certificate. Even if all the information written in the certificate is incorrect, the Nikah which was performed by the Maulana is valid.

Q. The Imaam of our Masjid is a tablighi. He said that the tabligh jamaats talk is more important than the Sunnat Salaat of Isha. Is this correct?

A. The imaam who claimed that their tablighi ta'leem is more important than the Sunnat Salaat is a deviate. He is under the influence of Iblees. Do not sit to listen to his talks. He is an agent of Iblees.

Q. NAHA is a meat certifying body in Japan, similar to SANHA and MJC. Justifying its certification of stunned beef, it states: "Optimal Non-Penetrative Captive Bolt Stunning is used." Is such beef halaal? May it be consumed?

A. It is not permissible to consume the meat of the stunned animals. The stunning is haraam. In most cases the animals are killed with the smashing of its brain by the captive bolt. Do not be deceived by these money-hungry certifying cartels who are all the agents of Iblees. Never place any reliance of halaal certificates regardless of who issues these fake certificates.

Q. What should I, an heir, do for the numerous Salaat

THE ERRORS OF THE ULAMA

Ibn Shaaboor (Rahmatullah alayh) said: "I heard Al-Auzaai' (Rahmatullah alayh) saying: 'He who presents as daleel the nawaadir (rare and obscure views) of the Ulama, has exited from Islam.'" (Tazkaratul Huffaaz)

Sulaimaan At-Taimimi (Rahmatullah alayh) said: "If you take (for practicing) the concession of every Aalim, total sharr (evil) will accumulate in you."

(Jaamiu Bayaanil Ilm libni Abdir Barr)

Al-Auzaai (Rahmatullah alayh) used to say: "Destruction for those who acquire Fiqh for purposes other than ibaadat, and wail (destruction) for those who make halaal prohibitions on the basis of mushtaba-haat." (Shu'bul Umaan)

Az-Zahabi (Rahmatullah alayh) said: "He who searches for the concessions of the Math-habs and for the errors of the Mujtahideen, verily, he has emaciated his Deen." (Siyar I'laamin Nubalaa')

Abu Ishaq Al-Maruzi (Rahmatullah alayh) said:

"He who searches for the concessions commits fisq (he becomes a faasiq)."

(Tashneeful Masaami')

Qaadhi Ismaaeel (Rahmatullah alayh) was presented with a kitaab by the Abbaasi Khalifah Al-Mu'tadhid: The Qaadhi said: "I saw that in this kitaab had been compiled concessions from the errors of the Ulama. I said: The author of this kitaab is a zindeeq."

The muredeen should not commit the fatal blunder of circulating the error of their Shaikh. They should not join the ranks of the Rawaafidh in emulating their practices. They should not conduct themselves as did the Bani Israaeel whom Allah Ta'ala criticizes in the following Aayat:

"They took their ahbaar and ruhbaan as gods besides Allah....."

(Qur'aan)

If the sheikh errs, do not obey his error. The criterion of Haqq and baatil is the Shariah. Scale everything on the standard of the Shariah.

which my deceased father had not performed? What is the best way for his forgiveness?

A. If the deceased had not made a wasiyyat (bequest) to pay the kaffarah for his Qadha Salaat, then the only way is to give Sadqah and to

ask Allah Ta'ala to forgive him/her. Any amount of Sadqah may be given - whatever one can afford.

Q. Is it permissible to deal with bitcoin and crypto currency?

A. Bitcoin is a haraam gambling, riba act. It is not per-

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missible.

Q. Is it permissible to trade in bitcoin machinery?

A. Trading in bitcoin machinery is to aid in sin, hence not permissible. It is like trading with gambling machines.

Q. We, here in Karachi, Pakistan, buy our meat and chickens from a Shiah butchery. The Shiah buys his meat stock and chicken stock from Sunni sources. Is it permissible to consume the meat and chickens? There is a fatwa of Jamia Binori Town that if the Shiah does not do the zabeeha, or his aqaaid are not baatil, the meat can be consumed. The same they write for Sunni-Shiah marriage that if the aqaaid of the Shiah are not baatil, it will be legal but take care. How can it ever be possible that a Shiah will not have baatil aqaaid?

They always use such a language in their fatwas that a layman like me is puzzled. Anyway I was very worried.

A. The meat obtained from the Shiah is haraam regardless of the halaal source it is being acquired. It is really surprising that in a huge city such as Karachi you are unable to find a Muslim butchery.

Do not trust the fatwas of the Molvis of today. Even Jamiah Binnori Town has strayed from the Straight Path. The dunya is their objective. *Ilm* is nowadays taught for worldly and nafsaani objectives. That is why their fatwas are puzzling and confusing. They are no longer Ulama-e-Haqq. They speak with forked

DEBUNKING INTERFAITH

(Continued from page 1)

for co-operation and for enticing them to Islam. He vociferously and vigorously declared the falsehood of their religion, then physically destroyed their idols.

In contrast, the so-called Muslims who have joined the ranks of the kufr interfaith scheme, sit with the priests and pundits of the false religions in merrymaking 'brotherly' sessions. They join them in their interfaith kufr prayers. They ostensibly subscribe to the tenets of the interfaith ideology among

which are the following blatantly kufr fundamentals:

- No religion is the absolute truth. All religions, including Islam, are manmade.
- All religions and ideologies are on an equal footing.

An interfaither is not allowed to denounce the false gods and idols of the false religions. Thus, all interfaithers who claim to be Muslims are in fact kuffaar. They have renounced their Imaan by subscribing to the blatantly kufr precepts of the satanic interfaith plot.

and twisted tongues as did the munaafiqeen. Their fatwas are based on bunkum. They misguide the unwary and the ignorant.

Q. What does Islam say about the shape of the earth? Is the earth round or flat? What should our belief be?

A. The shape of the earth has absolutely no relevance to Aqeedah. The Qur'aan and Hadith are silent on this. It forms no part of our belief. Don't waste your brains with futility.

Q. Some employees habitually arrive late daily. However, they also leave late. For example, he arrives 10 minutes late daily. But also leaves 20 minutes late daily.

Other employees arrive late daily, then work extra hours on another day, far beyond their time late coming.

Although their time is made up, it is inconvenient as they not available for meetings, etc. in the morning and people call for them and they are not here. Furthermore, they have NOT discussed this with their manager where they will work late to compensate for late coming.

Is it permissible to deduct late-coming time based on the wage amount even if they are making up the time later unilaterally without company permission?

A. Deductions may be paid for late-coming. However, it is incumbent to pay them for overtime.

Q. It is not permissible for an employer to force an employee to work beyond his working hours unless there is a mutual agreement. Does the same apply to a lunchbreak times stip-

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ulated in an employee contract? For example, will an employer be sinful if he gives employees work to do just before they leave for lunch? Or he tells them to come off lunch break to do some work?

A. It is not permissible for an employer to unilaterally encroach on the worker's lunch-break.

Q. *I have a question about something you answered about riba.*

The question was: "An airline company had a sale of tickets for R11. I purchased one. Can I sell them for R500." You answered: "No. This is a Riba." it is riba?

I have completed 7 years of aalim class and graduated last year. I've never heard of this type of maslah being riba.

A. You not having heard of this mas'alah in seven years does not mean that the answer is incorrect. Despite having studied 7 years, there are thousands of masaa-il which you have not heard and of which you are unaware. The excess, that is the amount more than R11, is riba. The excess has no tangible commodity to offset it, hence the element of riba.

Q. *While the estate of the deceased has not been finalized, is it permissible to use the estate's finances to support the minor heirs?*

A. The expenses required for the minors has to be taken from their shares of inheritance. It may not be taken from the whole estate as kuffaar law dictates.

Q. *The Tablighi Jamaat Ijti-*

"SPIRITUAL" DACOITS

Husn-e-zann means to think good of others; to interpret their faults and to refrain from criticizing. *Iqtidaa* means to follow another.

In *Husn-e-zann* there is considerable latitude in me. However in the matter of *Iqtidaa* I am extremely rigid. In fact, it should be so. It is highly dangerous to exercise latitude in this respect (i.e. one should not easily become the mureed of someone). The road (of *tasawwuf*) is nowadays cluttered with (spiritual) bandits and dacoits. May Allah save us! The essential need is to institute proper inquiry and investigation (to establish the authenticity and ability of a prospective shaikh—spiritual guide). As long as one is not fully satisfied, never become a man's mureed no matter how well-known and famous a shaikh may be. Complete confidence is necessary.

If after having become a mureed a man discovers that he is trapped in the company

of an unreliable shaikh (or he lacks confidence in his shaikh), the mureed should refrain from acquiring ta'leem from the shaikh even if the latter takes offence. In this instance the displeasure of the shaikh is baseless, hence not harmful. However, the mureed should not oppose the shaikh nor be disrespectful towards him. (He should honourably sever his ties with the shaikh).

It is futile to acquire ta'leem from a man on whom the mureed has no confidence. Confidence is conditional for gaining benefit from the shaikh. If one lacks confidence in the shaikh, his ta'leem will not have a beneficial effect on the heart. It is for this reason that I refer mureeds to other Mashaaikh. When I observe that they lack confidence in me, I send them to others (i.e. to other Mashaaikh).

(Hadhrat Maulana Ashraf Ali Thanvi)

ma is held on a sportsground. Is it proper to have Jumuah Salaat on the ground when there are nearby Musjids?

A. In fact, it is not permissible to perform Jumuah Salaat on the sportsground if there are Musjids nearby to accommodate the musallis. It is highly improper.

Q. *What is the status of a man who rejects Hadith? He says that he believes in only the Qur'aan.*

A. He is a confirmed *kaafir*. His claim of believing in the Qur'aan is blatantly *baatil* (false). The one who rejects the Hadith of Rasulullah (Sallallahu alayhi wasallam) is a *kaafir*, *munaafiq* and *murtad*. In reality he rejects Allah Ta'ala and the Qur'aan.

Q. *Can a 14 year old boy be the mahram for his sister/mother on a journey? How old should the mahram be? Will it suffice if he is baaligh?*

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A. For being a valid *mahram* of a female on a journey, the requirement is not restricted to age. Even if the boy becomes *baaligh*, it does not mean that he automatically qualifies to be a valid *mahram* for a journey.

The *mahram* must be able to assert control over the female whom he accompanies on the journey. She will be totally in the background, and he must be able to attend to everything along the journey. She must not instruct him in the manner he should act on the journey. On the contrary, he must have sufficient ability and authority to issue instructions and to veto any of her whims and fancies.

Q. If one has not performed Asr Salaat, may it be performed immediately after the Maghrib Athaan?

A. Yes, the Asr has to be performed. You may not join the Maghrib Jamaat before having performed Asr.

Q. A nikah was performed with only one witness. Is the nikah valid?

A. The nikah with one witness is not valid.

Q. Is it permissible to pay the creditors of the deceased in instalments to enable one to invest the money inherited from the estate?

A. You may do so only with the consent of the creditors. If they demand immediate payment, then you will have no option but to comply. The creditors have a prior claim over the heirs.

Q. A wife, during her Maradhul Maut (Last Illness of

THE 6 FASTS OF SHAWWAAL

According to *Durr-e-Mukhtaar* the six fasts of Shawwaal may be incorporated with Qadhaa fasts (to acquire their *thawaab* as well). But this is incorrect. *Tadaakhul* (or incorporation of two different acts of *ibaadat*) will be proper if the purpose of both could be achieved by the incorporation, e.g. *Tahayatul Musjid*. Its object is to discharge the right (*haqq*) of the Musjid by performing Salaat immediately on entering. Hence if a person engages in Sunnat Salaat on entering, the objective of *Tahayatul Musjid* will also be simultaneously acquired. Thus, *tadaakhul* will be correct in this case.

On the contrary, *tadaakhul* will not serve to

attain the purpose of the six fasts of Shawwaal. Explaining the objective of these six fasts, the Hadith Shareef says: "The fasting of the month (of Ramadhaan) equals ten months (of fasting), and the six days (of Shawwaal) equals two months. Thus, this is the full year (12 months)." (Narrated by Daarami)

Another Hadith states: "Whoever renders a good act, for him will be (*thawaab* equal) to ten times the act." (Ibn Maaj'ah)

This full year of fasting (i.e. its *thawaab*) is possible only if in addition to Ramadhaan, six days are fasted in Shawwaal.

(*Hadhrat Maulana Ashraf Ali Thanvi*)

Death), waived the Mehr debt of her husband. The Mehr is a huge amount. Is the waiver valid?

A. No, it is not valid. The husband is liable to pay the full Mehr. All heirs have their shares in the Mehr amount.

Q. Is it permissible to eat a vegetarian diet at a non-Muslim's restaurant?

A. It is not permissible to eat even a vegetarian diet at a *kuffaar* restaurant even if the SANHA KAAFIR has *hallaal*ized it.

Q. When divorce takes place, whose right is it to have custody of the minor children?

A. In a separation (divorce, etc.) the mother has custody of the minor children. The father

remains the guardian. He has to be given access to the children. But the children remains with the mother.

Q. I said to my wife in anger: 'Get out! Go to your parents! A friend said that these statements represent Talaaq. My intention was not Talaaq. Is my nikah valid?

A. The words you had uttered would have been Talaaq Baa-in if you had the intention of divorce. Since Talaaq was not your intention, divorce did not occur.

Statements such as: 'Get out! Take your clothes and go!, Go to your parents, etc., etc. Will be Talaaq Baa-in only if there is the intention of Talaaq. Talaaq Baa-in im-

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mediately terminates the nikah. However, the Nikah may be renewed if the woman consents.

Q. I bought a car with the intention of selling it. However, I am also using it for my own purposes. Do I have to pay Zakaat on the car?

A. If the asset was initially acquired with the intention of selling it, then Zakaat has to be paid on its value. If you have cancelled your intention and are now using it for your own purposes, then Zakaat is not payable.

Q. In a partnership business, how should Zakaat be paid on the shares?

A. Each partner is liable for his own Zakaat. They have to pay their Zakaat separately.

Q. A divorced woman was provided with full expenses during her Iddat. After the Iddat she is claiming alimony from her ex-husband and 50% of his assets. She intends going to court to gain her demands. Is there any scope in the Shariah for such action? What is her status?

A. She will become a murtadd if she proceeds to the kuffaar court to usurp the assets of her ex-husband. The invocation of kuffaar law by the ex-wife to usurp the wealth of her ex-husband is palpable kufr. She has absolutely no right to demand from her ex-husband alimony and 50% or even 1% of any of his assets.

The ex-husband may utilize any aspect of the land's laws to protect himself

against the haraam demands of his evil ex-wife.

Q. When I was a child, my granny and others gave gifts which consist of gold coins and money. My father has possession of the gifts. Since he has divorced my mother, he refuses to give the gifts to me nor am I aware of the amount. How should I pay Zakaat on this wealth?

A. Your father has usurped your wealth. It is incumbent that he hands over to you whatever belongs to you. Since you never had possession nor are you even aware of the value of the gifts, you are not liable for Zakaat. Zakaat will have to be paid from the time you gain possession.

Q. A close relative is in charge of our inheritance. He has been collecting our inheritance for many years. He refuses to give us our money. He is a senior. If the issue is broached, he becomes extremely annoyed. Does his seniority entitle him to refuse giving us our inheritance?

A. On the Day of Qiyaamah a man who usurps the inheritance of people will be enclosed in a steel coffin and flung into Jahannam. Your senior relative is indeed a fraud – a thug who has no fear for Allah Ta'ala. But he will gain fear when it is too late to make amends. Maut is stalking everyone, every minute of the day.

Q. The trustees are buying new clocks for the Musjid. Can they give the old clocks to another Musjid?

A. Someone should buy the clocks, then donate it to another Musjid. However, if the clocks are functioning correctly, then it is not permissible to utilize the Waqf funds of the Musjid to unnecessarily buy new clocks for gratifying whim and fancy. The trustees will have to pay back the Musjid's money if they unnecessarily purchase clocks.

Q. My mother says that there are various views on hijab. It is therefore not compulsory. Is she correct?

A. Your mother speaks nonsense. She is ignorant and she dithers on the verge of kufr. In fact, she plunges into kufr by denying the compulsion of Hijab. Hijab is compulsory. There are no various opinions on this issue. A woman's entire body, including the face, must compulsorily be concealed in public.

Q. In Salaat, if one recited from the middle of some Surah after Surah Faatihah, should one begin with Bismillaah?

A. No it is not necessary to recite Bismillaah when starting qiraa't in the middle of a Surah during Salaat.

Q. Is it permissible to commemorate the martyrdom of Hadhrat Husain (Radhiyallahu anhu) on 10th Muharram every year?

A. The Sunnah offers absolutely no accommodation for commemoration and anniversary functions. These are practices of the kuffaar. Karbalaah is commemorated and celebrated by Shiahs and Barelwi Qabar Pujaari

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bid'atis. Not a single Sahaabi had commemorated. It is bid'ah. It is not permissible.

Q. Is it permissible for a woman to go anywhere within a radius of 78 kilometres without a mahram?

A. In these times of fitnah and danger it is not permissible for a woman to venture alone in even the street in which she lives.

Q. How should the estate of the deceased be distributed if his widow is pregnant?

A. When the wife of the may-yit is pregnant, it is advisable to postpone distribution of the estate until the birth of the child so as to ascertain its sex. The child may also be still-born, hence it will not be an heir.

Sometimes twins, triplets or quadruplets may be born.

If the estate is divided prior to the birth of the unborn child/children, the division will not be valid. A redistribution will have to be effected. It is, therefore, best to delay the distribution until the child/children have been born. However, if the heirs decide on immediate distribution, the unborn should be assumed a male and the share of one male should be held in trust.

When the child is born a male, the distribution already effected will remain valid. If the child is a female, the distribution will have to be correctly re-arranged.

Q. On what value of the merchandise should Zakaat be paid? On the cost price or selling price?

A. Zakaat should be paid on

MARRIAGE FROM A HARAAM BASIS

Question- Seeking advice My daughter has struck up a telephonic relationship with a boy. Both are eager to perform Nikah. We (myself and the boy's father) believe that it is best to have them married to prevent them committing zina. However, neither the boy nor his father is by the financial means to provide a home at this stage. We have agreed that after the Nikah, the boy will remain at his home and my daughter will remain with us until he is able to provide a home. Meanwhile the marriage will not be consummated. They may continue their chats on the phone. **What is your advice?**

Answer

In the circumstances explained by you, Nikah is best. However, do advise your daughter that marriage is NOT a bed of roses. It is a bed of rocks and thorns, and it is worse when it takes off from a haraam stage.

Her stage is haraam, and

she must expect later problems. She should enter the marriage understanding well that there will be problems. Then she should not run to you. When she encounters problems in the marriage, she should bear everything with Sabr. Marriages of this kind usually flounder and end with much acrimony and misery.

Furthermore, you do not have the right to prevent conjugal relations nor the right to prevent the husband from taking his wife. Once the Nikah is performed, the husband has the right to take away his wife regardless of whatever was agreed to.

Just understand that the Nikah in this scenario is a short-term solution to prevent zina. The long term problems should be expected and taken within stride when they do develop although we should make dua that everything goes smoothly and the envisaged problems will not crop up.

the current wholesale price of the stock-in-trade. In one of his Malfoothaat, Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) confirms this view. Thus he said:

For paying Zakaat on merchandise (stock-in-trade), the current value will be taken. If the prices for the stock vary, the average will be taken into account. A good method is to

pay Zakaat with the stock. One fortieth of the stock should be given. (Current price refers to the price one has to pay to acquire the stock, i.e. the current wholesale price.)

Paying one fortieth of the stock, i.e. the physical stock and not its value, is possible only if the stock is of the same kind, e.g. sugar, rice, flour, etc., etc. (End of Malfooz)

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(If the stock consists of a variety of products, the total value will have to be calculated. Then Zakaat could be paid in either cash or kind. If in kind, then one fortieth (2½ %) in value of the stock should be given. —Translator)

Q. I have completed the Madrasah Aalim-Faadhiel course. Which kitaab should I study to answer the many doubts and claims of the Salafis against the Hanafi Math-hab?

A. I'laaus Sunan is a wonderful kitaab. It answers and neutralizes all the nonsense which Salafis direct to the Hanafi Math-hab. It silences all the bogus 'experts' of Salafi'ism.

Q. I heard that if someone makes Salaam from behind, one should not respond. Is this correct?

A. Yes, it is correct. Imaam Abu Hanifah (Rahmatullah alayh) said to Imaam Abu Yusuf (Rahmatullah alayh): "If someone calls you from behind, do not answer him. Animals are driven with calls from behind."

Q. Is there reality in subjugating a jinn?

A. Yes, there is reality in it. A jinn can be captured and subjugated by some kinds of amal. However, it is haraam to

subjugate a jinn in the same way as it is haraam to enslave a free person.

Q. I had acquired an interest-bearing loan. I have repaid the capital amount. Only the interest amount is outstanding. Will it be wrong not to pay the interest amount?

A. In fact whatever has been paid is deductible from the capital amount. You should not pay the interest.

Q. What should one do if the Janaazah Salaat is being performed inside the Musjid, not in the sehn of the Musjid?

A. Do not join the Janaazah Salaat if it is conducted inside the Musjid. It is not permissible for Hanafis.

Q. Is it necessary to make a verbal niyyat for wudhu?

A. Niyyat (intention) is an act of the mind. Expressing it verbally is not a condition for its validity. Nevertheless, making the niyyat verbally is permissible, but not Sunnah.

Q. I made ghusl without wudhu. Then I performed Salaat. Was this right?

A. While making wudhu separately was the right procedure, your Salaat is valid. Ghusl covers for wudhu as well.

Q. What is the status of making khilaal of the fingers during wudhu?

A. Khilaal of the fingers during wudhu is Sunnatul Muakkadah. Abandoning Sunnatul Muakkadah without valid reason is Makrooh Tahreemi, hence it is a kabeerah sin.

Q. When making a ghusl of janaabat, should wudhu be made before the ghusl or after the ghusl?

A. The ghusl should be made normally just as one would make even if the ghusl is not of janaabat. Wudhu should still be made first.

Q. Can a ma'zoor perform Chaasht Salaat with the wudhu he made for Ishraaq?

A. Yes, he may perform Chaasht (Dhuha) with the same wudhu and even Zuhr with the same wudhu.

Q. A dog was soaked in a tub of clean water. When it emerged, it shook its body. Splashes of the water fell on my clothes. Do the clothes become napaak (impure)?

A. The clothes remain paak (pure). However, if the dog's saliva became mixed with the water, then the clothes will be napaak.

Q. A dog urinated on a concrete floor. The ground was thoroughly dried by the sun. What is the state of the ground?

A. The ground becomes paak (pure) when it has become dry by means of the sun.

Q. Is it permissible to kiss the grave of a Buzrug?

A. It is haraam. It is shirk.

Q. I attended a burial where the Athaan was recited. Is this Sunnat?

A. Reciting the Athaan at the time of burial is bid'ah and haraam.

Q. A modernist criticizes Purdah. What is his status?

A. Criticizing Purdah is kufr. He lost his Imaan. He is a murtad.

Q. Is it permissible to make Salaam to a senior who shaves his beard?

A. It is not permissible.

FOR THE MUTTAQEEEN

"All of it (worldly wealth and luxuries) are the Provisions of this worldly life while the Akhirat By Allah is for the Muttaqeen."
(Az-Zukhruf, Aayat 35)

Questions and Answers

THE MAJLIS Q & A
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PORT ELIZABETH
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Q. What does Islam say about the shape of the earth? Is it round or flat?

A. Islam is silent in this regard. The shape of the earth has no significance in relation to Islamic belief.

Q. A person mocks at the beard. He does not accept a beard being part of the Sunnah.

A. He loses his Imaan. Mocking the beard is kufr.

Q. It is said that it is not permissible to make takfeer of the Ahl-e-Qiblah. Whoever faces the Ka'bah in Salaat is a Muslim. Is this correct?

A. No, it is not correct. It is deceptively being used by murtaddeen and zanaadaqah. Qadianis, Shiahs and many others who subscribe to kufr also face the Qiblah of Muslims. Qadianis are not Muslims merely because they face the Qiblah. Denial of any of the fundamentals of Islam or of any established tenet/practice of Islam is kufr which expels the person from Islam regardless of him performing Salaat facing the Qiblah.

Q. Can the dead hear our Salaam and Tilaawat at the graveside?

A. Answering this question Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh)

said:

Most of the *Ahl-e-Kashf* (People of Inspiration) are unanimous in claiming that the dead do hear the Salaam, etc. (which those who visit the graves offer). This issue refers to *kashf* and it is in the category of *zann* (i.e. there is no absolute *Shar'i daleel* to substantiate it).

Allamah Suyuti (rahmatullah alayh) narrated a very interesting episode in this regard. There was a man whose practice it was to visit his mother's grave to recite Qur'aan Shareef. Once his mother appeared to him in a dream and requested that whenever he visited her grave he should first sit at her graveside for some time before commencing his *tilaawat*. She explained when he began his *tilaawat* his face would be densely enveloped in a halo of *anwaar*. This prevented her from seeing him. Thereafter he would sit for a while before commencing *tilaawat* to enable her to see his face.

Reciting the Qur'aan Shareef at the graveside produces spiritual contentment and peace for the mayyit.

Q. Should a beardless man be greeted with the Masnoon Salaam?

A. The faasiq should not be greeted. However at the same time one should not regard oneself as pious and better than the faasiq. Answering this question, Hadhrat Thanvi (Rahmatullah alayh) said:

“A beardless man should not be offered Salaam. However, if one gains the idea of su-

periority, then to remedy one's pride, the person should be greeted.”

Q. The Hadith mentions special significance and virtues for performing 40 Salaat in Masjid Nabawi. Does this apply to females as well?

A. It is not permissible for females to go to the Masjid. Females will gain the same virtues by performing Salaat wherever they are staying.

Q. If I miss the Jamaat Salaat in the Masjid, should I return home for performing the Salaat, or perform it alone in the Masjid?

A. Return home. Perform alone at home

Q. My father had missed numerous Salaat. He has died without making wasiyyat to pay fidyah for his missed Salaat. May I pay the fidyah on his behalf?

A. Since he did not make a wasiyyat, paying fidyah is not obligatory on you. Nevertheless, you may pay the fidyah and make Dua of Maghfirah for him.

Q. My mehr was one krugerrand which my husband had not paid. Nine years have passed and we are now divorced. At the time of our marriage the value of a krugerrand was R20,000. Today the value is R64,000 (Sep 2025). He claims that he has to pay the value which the coin had at the time of the Nikah. Is it right?

A. No it is not right. He has to pay you one krugerrand or its current value.

Q. The stipulated mehr at the time of the Nikah was Mehr-e

DEAFNESS

Sleeping on a full stomach can lead to deafness. Never sleep before at least two hours after a meal.

(Hadhrat Maulana Ashraf Ali Thanvi)

Questions and Answers

THE MAJLIS Q & A
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-Faatimi which the husband had not paid. Now after 18 years, how much does he have to pay? Is it the Mehr Faatimi value of 18 years ago or today's value?

A. He has to pay today's value. 18 years ago the value was R6,000. Today the value is R35,000 (Sep 2025)

Q. When going to Sajdah from Qiyaam, where should the hands be placed, and when rising from Sajdah towards Qiyaam where should the hands be? Generally we place the hands on the knees on both occasions.

A. When descending to Sajdah, the hands should not be on the knees. However, when rising from Sajdah towards Qiyaam, then the hands should be placed on the knees.

Q. Should males fold their hands above the navel or below the navel during Salaat?

A. It is Sunnat to fold the hands below the navel.

Q. If Surah Faatihah is not recited in the two last raka'ts of Fardh, will the Salaat be

valid?

A. Surah Faatihah in the two last raka'ts of Fardh is Mustahab. If it is not recited, the Salaat will be valid. However, the Mustahab act should not be unnecessarily omitted.

Q. I recite the same Surah in both raka'ts of Fardh. What is the ruling?

A. While one should not intentionally recite the same Surah in both raka'ts, nevertheless the Salaat is valid.

Q. I live at a distance from the Masjid. It is a walking distance of 15 minutes. May I perform Salaat at home? I do not have a car.

A. Yes, you may perform Salaat at home.

Q. On Fridays I arrive at the Masjid while the English talk is in progress. The rule in this Masjid is to sit down and listen to the talk. After the talk, a few minutes are given for the Sunnat Salaat. Is this proper? What happens to Tahyatul Masjid?

A. In fact, the rule at the Masjid is shaitaaniyat. It is an inspiration of Iblees. Shaitaaniyat displaces the Sunnah. Sitting down without performing Tahyatul Masjid to be followed by the 4 raka'ts Sunnatul Muakkadah is bid'ah. It is not permissible to abandon the Sunnah Salaat for the sake of listening to the talk. This practice in some Musjids is evil, bid'ah and shaitaaniyat.

Q. In some Islamic schools even Darwin's theory of man's evolution from monkeys is being taught. Is this

not kufr?

A. Most assuredly it is among the worst acts of kufr. The teacher who teaches such rubbish kufr loses his/her Imaan, and the baaligh students also become kuffaar. It is indeed lamentable and shocking that such kufr is being taught in schools dubbed 'islamic'. Parents are 100% liable for the kufr acquired by their children attending these schools of Iblees.

Q. The Maulana who is the Imaam in our Masjid has a television in his house. Is Salaat behind him valid?

A. While Salaat behind this faasiq imaam is valid, those who appointed the faasiq are guilty of a kabeerah (major) sin. It is haraam to appoint a faasiq to lead the Salaat.

Q. If the Imaam rises to Qiyaam while the Muqtadi has not completed Tashahhud, what should he (the Muqtadi) do?

A. The Muqtadi should complete Tashahhud then join the Imaam.

Q. My Asr Namaaz became qadha. I have no other qadha Namaaz. Before performing Asr, I joined the Jamaat. What is the ruling for me?

A. You have to make Qadha of Asr, then repeat the Maghrib Fardh.

Q. Is it correct to reserve a space behind the Imaam for the Muath-thin who gives the Iqaamah?

A. It is not permissible to reserve a place for anyone in a Masjid. Iqaamah may be recit-

A REBUFFING ANSWER

A man asked Hadhrat Shah Abdul Azeez (Rahmatullah alayh): "Is it permissible to perform Janaazah Salaat for a prostitute?" Hadhrat Shah responded: "How do you consider it permissible to perform Janaazah Salaat for those who had prostituted her?" It was an answer to silence the moron.

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SECULAR EDUCATION

(Continued from page 1)

Answer

While secular education is necessary, it is satanic and preposterous to elevate the worldly *jeefah* (carrion) to the pedestal of wujoob. Never is it waajib. All evil and detrimental factors attached to the secular system of education must necessarily be expunged. Minus this overhaul, it will not be permissible to pursue secular education. The safety of Imaan and Akhlaaq is of pre-dominating importance.

Western attitudes should be eliminated. Kuffaar university methodology and harmful topics which contaminate and erode Imaan have to be eliminated from secular education which Muslims have to pursue.

There is absolutely no need

for the plethora of fisq, fujoor and kufr paraphernalia to be attached to the study of technology nor do Muslims have to hanker after the donkey degrees and certificates issued by universities.

Technology existed since the very inception of mankind on earth. Wagons, wagon wheels, weapons, farm implements, knives, spoons, cups, dishes and a variety of needs were manufactured from the very beginning of man's settlement on earth. With the passage of time, the methods changed and advanced. Just as planes and vehicles of today are the effects of technology so too were primitive wagons, ships, weapons, etc., the products of technology.

While primitive technology did not breed atheism, the secular education of the western kuffaar (Yahood and Nasaara)

transforms humans into sub-satan beings. Shaitaan, despite his rebellion, believed in all the Aqaaid (Beliefs) of Islam. But western secular education produce such brains which create atheists whose evil surpasses the evil of Iblees.

Islam does not prohibit technology – the advanced state of technology which produces planes and rockets. Islam prohibits the Satanism of western education. Genuine technology does not breed atheists and devils. It is the western cult of immorality and atheism which deracinates the Imaan of Muslims who suffer the colossal misfortune of entering the educational brothels of the west. Universities colonizes the brains of Muslims. Their brains are welded in the straitjacket of western superiority, hence Muslims emerging from the hell portals of universities are generally boot-lickers.

THE CALAMITY OF UJUB

(VANITY/SELF-ESTEEM)

Ujub is self-esteem and vanity – to think highly of oneself on account of some excellence.

A man in his old age became a Haafiz of the Qur'aan by virtue of the duas of several Buzrugs. The duas of the Buzrugs was a sign of *maqbooliyat* (acceptance by Allah Ta'ala). After having accomplished the khatam, he saw in a dream two Buzrugs congratulating him on his accomplishment of having made Hifz of the Qur'aan Majeed. This further substantiated his

maqbooliyat.

Thereafter, he went to another city where the people requested him to perform Taraaweeh in their Musjid. He considered this invitation as a call from the Ghaib (i.e. from Allah Ta'ala). He mentioned to one Buzrug that he would this year be performing Taraaweeh making khatam of the Qur'aan Shareef in a certain Musjid. The Buzrug said: "Your Qur'aan is Maqbool. Wherever you go, people will clamour to listen to you." This comment was extremely pleasing to the

Haafiz Sahib.

However, the very first night when Taraaweeh began, a controversy developed between him and the people of the neighbourhood. The dispute turned violent. He then recalled the naseehat of his Ustaadh who had said that one should not pay attention to *waaridaat*, *kashf* and *karaamat*. The people of the Musjid humiliated and expelled him. He now understood that this was the punishment for having become enamoured

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BANI ISRAAEEL CROSSING THE RED SEA

Question

Someone said that the episode of Bani Israaeel crossing the Red Sea was not a miraculous event. He says that they passed through the sea when it was low tide. Please comment on this claim. What is the status of his Imaan for denying what the Qur'aan states?

Answer

The Qur'aan Majeed states:

“Verily, We revealed to Musa: ‘Leave by night with My Servants (Bani Israaeel), then strike for them a DRY PATH in the sea. Fear not being pursued nor have any other fear.’”

“Then Fir'oun with his army pursued them and they were covered (drowned) by the sea...”

(Taa-Haa, 77 & 78)

In this Aayat Allah Ta'ala explicitly commanded Hadhrat Musaa (Alayhis salaam) to 'strike a path in the sea'. Mu-

saa (Alahis salaam) struck the sea with his staff, and by the command of Allah Ta'ala 12 **dry** pathways miraculously opened up for the twelve tribes. The Aayat explicitly mentions '**dry pathways**'.

The moron who denies this Qur'aanic fact has displayed his gross stupidity. If it was indeed low tide as the Stupid suggests, then why did Fir'oun and his army drown whereas Bani Israaeel crossed over safely without a single one drowning?

The Stupid has disgorged arrant nonsense regarding his low tide theory. The depth of the Red Sea is 2,200 metres (7,250 feet). At low tide the depth-change is small. The experts say:

“What is the depth of the Red Sea?”

The Red Sea has a maximum depth of about 2,211 meters (7,254 feet). Its average depth is around 490 meters (1,608

feet).

At low tide what are the depths?

The depth of the Red Sea at low tide doesn't change significantly in deeper areas, as tidal variations mainly affect coastal and shallow regions.

The tidal range in the Red Sea is relatively small, typically between **0.5 to 1 meter (1.6 to 3.3 feet)** in most areas. However, in some locations, like the Gulf of Suez, tides can reach up to **2 meters (6.6 feet)**.

In deeper parts of the Red Sea, such as its maximum depth of **2,211 meters (7,254 feet)**, a 1–2 meter tidal change is negligible. But in shallow coastal regions, low tide can expose reefs, sandbanks, and intertidal zones.”

Thus, even at low tide the depth of the water is more than 2000 metres. The moron is a *murtad* for denying the explicit Qur'aanic version.

MATH-HAB? NOT TO BE TRIFLED WITH

The Fuqaha have said that a person who changes his Math-hab for a worldly reason should be subjected to Ta'zeer (i.e. punishment by whipping). In Taartakhaaniyah is mentioned:

“A man from the companions of Abu Hanifah proposed marriage for the daughter of a man who was of the Ahl-e-Hadith. He rejected the proposal (but agreed) on condition he abandons his (Hanafi) Math-hab. Then he accepted the proposal and married his daughter to the man.

The Shaikh who was asked about this, lowering his head, said: “Although Nikah is valid, I fear that he will lose his Imaan at the time of Maut... because he changed his Math-hab which was the Haqq according to him, for *jeefah* (carrion, i.e. for the woman).”

HEARTS OF WOLVES

People are under the impression that a man is perfectly pious when he fulfills the ritual obligations of Salaat, Saum, Hajj, Zakaat and dealings. This idea is incorrect. A man of perfect piety is one whose Zaahir and Baatin are reformed and adorned.

There are many so-called deendaar (religious) persons whose moral state comes within the scope of the Hadith:

“Their tongues are sweeter than sugar whilst their hearts are the hearts of wolves.”

Their external appearance conforms to the Shariah, but morally they are bankrupt. They are plagued by the calamities of pride, malice, envy, greed, etc.

MOTIVATIONAL METHODS

Question

I am in need of your valuable guidance on matters that I have come across recently. I firmly believe in the guidance of Sharia and wish to remain steadfast on it, but certain situations have left me confused and I seek the correct interpretation from Hazrat.

Clarification on Hadith Referenced in a School Event

We recently invited a doctor as a chief guest. He is someone who follows the sunnah in appearance and is closely connected to Ulama-e-Haq. He was called to speak to the higher-grade students on adolescent awareness and covered several academic and lifestyle issues.

During his speech, he mentioned a hadith in which Nabi (Sallallahu alayhi wasallam) was pleased with the voice of Sayyiduna Abu Mahzura رضي الله عنه, taught him the adhan, and gave him silver (dirhams) as a gift. The speaker used this hadith to encourage rewarding students as a motivational tool.

However, I recall a Majlis article stating that reward systems for students (as practiced in modern schools) are a Western concept, not in line with the principles of Tarbiyah as taught by our Akaabir. Since I firmly believe the Maj-

lis article is correct, I wish to understand the correct context of the hadith mentioned and whether it can be used to justify giving rewards in school settings.

Answer

The gift made by Rasulullah (Sallallahu alayhi wasallam) was not a 'motivational tool'. The Sahaabi was a senior and an adult who did not require any motivation. The gift was an expression of happiness and pleasure which the doctor interpreted as 'motivational'.

The motivational practices, gifts and prizes precede the deeds. The intention of the students is corrupted. The deed is rendered for the gift/prize, not for the pleasure of Allah Ta'ala.

Since the doctor after all, is a product of western education, western practices exercise an adverse effect on the mind. Almost everyone, if not everyone, emerges from universities scathed and contaminated to some degree. Even after linking up with Ulama, the stench of westernism lingers. The mental disequilibrium damage remains.

Instead of remembering and understanding the 'motivational' methods ordered by Rasulullah (Sallallahu alayhi wasallam), Muslims nowadays plunge

headlong in emulating the western kuffaar. What was the motivational advice and command of Rasulullah (Sallallahu alayhi wasallam)? He said that when the child reaches 7 years, he/she must be ordered to perform Salaat. If by the age of ten the child is not regular with Salaat, he/she should be beaten to compel compliance.

Furthermore, Rasulullah (Sallallahu alayhi wasallam) advised that the whip should always be displayed as a deterrent, not as an instrument of assault. These are the methods of the Sunnah which have no affinity with the kuffaar motivational tools and projects. There is no need for alien culture to motivate students. Motivate them with Jannat, Jahannam and the episodes of the Sahaabah and Auliya and emit in their hearts that Deen is for the Pleasure of Allah Ta'ala and for salvation and happiness in the Aakhirat.

Rasulullah (Sallallahu alayhi wasallam) said: "A'maal (good deeds) are according to intentions." A good deed rendered on the basis of motivation exercised by the money, gifts and prizes contaminates the niyyat. The deed then is not solely for Allah Ta'ala.

THE JALSAH DISASTERS

"I designate the jalsah's of today as jhulsah. The objective is generally pride and name (aggrandizement)."

(Hadhrat Maulana Ashraf Ali Thanvi)

DISEASED DISPOSITION

Hadhrat Ar-Roodbari said: "Disposition (Tabiyat) becomes dis-

eased with haraam and mushtabah food, gazing at haraam, indulging in and listening to gheebat, evil company, and submission to nafsaani lusts."



RESERVING SPACE IN A MUSJID

which they had performed while sitting on chairs.

Question

We have 3 people who feel it is their haqq (right) to keep a spot in the 1st saff behind the imaam at a musjid here in Australia. Please assist and clarify.

The muaddhin keeps a chair for an uncle who is regular and around 85 years old. Then he leaves 2 spaces open between him and that chair for another 2 healthy able adults. He says that he keeps the chair for the 85 year old out of respect and the other 2 he keeps it because if he doesn't then they scream at him.

The problem is that no other musalees can take these spots because if they do then these guys criticise and tell them to move. So nobody is allowed to go there and people wait till the iqamah is called and if they (i.e. those for whom the spots are reserved) don't make it for that Salaah, then only can someone else take that spot.

I went in that spot a few times and they started calling me an invader. Sometimes they come early before Magrib and pull a chair to recite Qur'an and push anyone else away that went to sit

there after asr.

Can you please advise what to do? Should we keep quiet? Is there some proof that what they are doing is wrong? Can you send me something which i can forward to the Trustees and even the muaddhin and those 3 people to show them what they doing is wrong?

Answer

The three persons have absolutely no Haqq to reserve any spot in the Musjid. Whoever arrives first has the Shar'i right to occupy the vacant spot. It is not permissible to cordon off or reserve any spot with a chair or with a musalla, etc. for the person. The old person should sit at the end of the saff on the chair. The first right of occupation applies to all public places, not only to Musjids. The three musallis and the muath-thin are in grievous error for their haraam commission.

The Salaat of the able-bodied persons is not even valid on chairs. If they are able to perform the Acts of Salaat normally, then their Salaat on chairs is not valid. They should make qadha of all the Fardh and Witr Salaat

It is also an inconvenience and a disturbance to have the chairs in the middle of the saff. Respect for the musalli does not justify a corrupt practice and violation of the Shariah. The muath-thin should be advised to ignore the screams of the morons. They will soon calm down and forget about screaming when they realize that they are being ignored.

Regardless of the criticism of the ignoramuses, the Shariah should not be violated for submitting to the evil conduct of miscreants. The Musjid is Waqf. Every Muslim has the right to occupy any spot he finds and wishes to occupy. Space may not be reserved for even the Imaam nor for any Buzrug even if he is a Qutub nor for the Sultan. The three usurpers and their supporters are guilty of fisq and zulm.

The Kutub of the Shariah, explicitly state the ruling: *"The first one who reaches the spot in the Musjid, has greater entitlement to it, and no one has the right to remove him from that spot."* This ruling may be found in Hadith and Fiqh Kutub.



MUSHTABAH FOOD

Once Hadhrat Abu Ali Daqqaaq (Rahmatullah alayh) was lost in a wilderness. He wandered aimlessly for 15 days in the desert. Ultimately

when he found the road, he met a soldier who gave him some juice. After he drank the juice, he experienced immense spiritual darkness. He said: "I suffered spiritual darkness for 30 years after having consumed the juice."

COMPANIONS OF THE FIRE

“It is not permissible for the Nabi and those who have Imaan, to seek forgiveness for the mushrikeen, even though they are close relatives, after it has become clear that they are the companions of the Fire.” (At-Taubah, Aayat 113)

No one can claim with certitude that a particular kaafir will die with kufr and that prior to his death he will not be blessed with the treasure of Imaan. Only Allah Ta’ala is aware of the final end of a person, whether he should departed with Imaan or Kufr.

Nevertheless, The Qur’aan commands that a Muslim should not supplicate for the forgiveness of even his kuffaar parents. This presupposes the confirmation of the kufr of the parents, etc. Such a presupposition is being judgemental. On the basis of the current lifestyle and beliefs of a person, he will be judged and his status declared. This is being judgemental. But this is the command of Allah Ta’ala. Being judgemental is Waajib.

Addressing the Ulama, Hadhrat Maulana Rashid Ah-

mad Gangohi (Rahmatullah alayh) said: *“You will see that on the Day of Qiyaamah, many of those whom you had branded kaafir, will be entering Jannat. However, for the safety of the Deen do not abstain from issuing the fatwa of kufr (that is when there is the need to guard the Deen and save the Imaan of the masses).”*

The need is to be judgemental in order to issue the requisite fatwa in defense of the Deen and for the guidance of the masses.

THE CALAMITY OF UJUB

(Continued from page 12)

with his accomplishment.

Many learned persons (molvis and sheikhs) err in this matter. On discernment of any good (spiritual) sign, they deem themselves to be among

the *khawaas* (Allah’s special servants – the *Auliya*). This malady (of ujub) gradually becomes incremental and culminates in two diseases: (1) Self-esteem, and (2) Despising others. If they do not observe

such signs in others, they begin to despise them.

Regard the good sign (and accomplishment) as the bounty of Allah Ta’ala and do not forget about *uboodiyat* (that you are a slave of Allah).

BEING JUDGEMENTAL?

Question: *When criticizing someone even validly, one is accused of being ‘judge-*

mental’. Does this mean that one should not criticize those who indulge openly in

haraam?

Answer

The ‘judgemental’ stupidity advanced to promote abstention from valid Shar’i criticism is a ploy of Iblees to close the avenue of *Amr Bil Ma’roof Nahy Anil Munkar*. In fact, being ‘judgemental’ is Waajib for upholding the Haqq and defending the Deen. Allah Ta’ala states in the Qur’aan Majeed:

“O People of Imaan! If a faasiq comes to you with any news, then verify it lest you harm people ignorantly, then you will regret what you have done.” (Al-Hujuraat, Aayat 6)

(Continued on page 17)

PURDAH FOR OLD MEN

There is a greater need to observe purdah for old men. An old man also desires and inclines towards females. Since the sensation of carnal lust has decreased in an old man, he does not consider his inclination towards females to be the product of lust. However, if he reflects a bit on feminine beauty, his carnal passion is

stirred although he is unable to attain gratification. Hence, his inclination always remains strong and unfulfilled. He simply derives pleasure by contemplating on feminine beauty, and this is the *zina* of the heart.

(Hadhrat Maulana Ashraf Ali Thanvi)

BEING JUDGEMENTAL?

(Continued from page 16)

In this Aayat, Allah Ta'ala explicitly instructs being judgemental. If the informed is a faasiq, his information/report should not be accepted without

verification. The process of verification presupposes the *fisq* of the person, namely, that he is a *faasiq*. Such a presupposition is being judgemental. If the person is an *aadil* (*pious/virtuous*)

then verification is not incumbent.

The testimony of a faasiq is not accepted for confirming even the sighting of the moon. Rejection of his testimony presupposes his *fisq*, and this is being judgemental. A determination has to be made regarding his status. But this is the command of the Shariah.

Similarly, the Qaadhi has to be judgemental regarding the witnesses. If they are fussaah, their testimony will be rejected. Thus, being judgemental is an order of the Shariah.

Rasulullah (Sallallahu alayhi wasallam) mentioned some signs of a munaafiq. If these signs are discernable in a person, it will be valid and permissible to label him a munaafiq in such scenarios where he constitutes a danger for the Imaan of others.

GHEEBAT

Hadhrat Maulana Ashraf Ali (Rahmatullah alayh) narrated the following incident: "Munshir Akbar said: "A man in my presence cast an aspersion against the character of a woman. I said to him: 'You did not see her committing it. You, therefore, have no certitude in this matter to claim knowledge of her sin. If you narrate it, you will be transmitting a doubtful story. I shall apprise you of something which has certitude (i.e. in

which there is no doubt). Instead of narrating the doubtful report pertaining to the woman, narrate that which is absolute in truth. The fact of certitude is your awareness of your own faults. You must have committed some evil deeds of which you are sure. Now please narrate some episodes from your stock of evil deeds.' " (This anecdote has been mentioned here because Hadhrat Thanvi — rahmatullah alayh — was highly pleased with this answer).

HIFZ PARTIES FOR DAUGHTERS

Recently, there has developed a splurge in the bid'ah jalsah practice. A new dimension has been added to the wasteful jalsah practice of *riya* and *takabbur*. Jalsahs are now being organized by parents in their homes or elsewhere for their daughters who have ostensibly qualified in Hifz.

What is the motivation for this function? What is the need for it? What is the basis for it? Its motivation is nothing besides *riya* (show) and *takabbur* (pride). Regardless of the deceptive arguments presented to justify these bid'ah practices, the parents are well aware of their *nafsaani* motives. Despite

their attempt to deceive themselves with holy-sounding reasons for the impermissible bid'ah merrymaking function, they are cognizant of the falsehood within themselves. Allah Ta'ala says in the Qur'aan Majeed:

"In fact, a person has awareness of his nafs even though he puts forth excuses."

Thus, no matter what excuse is proffered to justify the merrymaking bid'ah of a jalsah for your daughter, you have become a sign of Qiyaamah. Rasulullah (Sallallahu alayhi wasallam) mentioned that among the signs of Qiyaamah is that the

"dunya will be pursued with the amal of the Aakhirah."

Everything which is in conflict with the Shariah is the 'dunya'. Hifz of the Qur'aan Majeed is a wonderful Treasure of Ibaadat. This Ibaadat is supposed to be for the acquisition of the Pleasure of Allah Ta'ala and for Thawaab in the Aakhirah. But Hifz is now being utilized for despicable *nafsaani* pleasure - for *riya* and *takabbur*, and in the process shaitaan is befriended.

The Qur'aan Majeed states that those who waste are the "brothers of the shayaateen." The parents squander a considerable amount of money during these times of suffering

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PROMISES

Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) explaining the issue of promises said:

The Qur'an-e-Kareem mentions the episode of Hadhrat Musa (alayhis salaam) and Hadhrat Khidhr (alayhis salaam) to whom Musa (alayhis salaam) was sent by Allah Ta'ala for the acquisition of a certain type of knowledge. Before accepting Musa (alayhis salaam) into his association, Khidhr (alayhis salaam) took a pledge from Musa (alayhis salaam) that he would refrain from raising any objection against any act (of Khidhr — alayhis salaam). However, Hadhrat Musa (alayhis salaam)

was unable to honour his pledge. He repeatedly raised objections against the activities of Khidhr (alayhis salaam). Why was this so?

Fulfilment of a promise is waajib only if there is no violation of the Shariah. It is incumbent to dishonour a promise enacted for or which culminates in any contravention of the Shariah. Similarly, it is not waajib to fulfil a promise if the other party will not suffer any harm or loss. (While permissible to honour the promise in this case, it is not obligatory).

In this episode, there were three incidents in which Musa (alayhis salaam) reprimanded Khidhr (alayhis salaam). One incident was in flagrant viola-

tion of the Shariah (of its textual law). In this incident Khidhr (alayhis salaam) had killed a young boy.

The second incident involved the scuttling of a boat. Although the third incident of straightening the wall (which was about to collapse) was not in violation of the Shariah, but due to the circumstances which had transpired, it was not preferable. Nabi Musa (alayhis salaam) could not tolerate these things — in fact, they should not be tolerated — hence he reprimanded Khidhr (alayhis salaam). Musa (alayhis salaam) also was aware that Khidhr (alayhis salaam) would not suffer any harm or loss by the reprimands.

HIFZ PARTIES FOR DAUGHTERS

(Continued from page 17)

and starvation of large segments of the Ummah in different parts of the world. Yet, they remain blind and heartless.

The Qur'aan Majeed is being used and misused for base, despicable motives, for *nafsaani* gratification. The Qur'aan is being used like a toy. Thus, the wonderful spiritual benefits and rewards of Hifz are negated by means of these merrymaking bid'ah jasahs.

Another evil dimension of these jalsahs are the projection of females in stark conflict of the Shariah's concept of Hi-

CORRUPT SHAIKHS

Those who hanker after *jaah* (i.e. name and fame) are perpetually imprisoned by fears of the opinions others have of them. They are always concerned about losing any of their followers. They fear criticism. They fear doing something which will displease others. This applies especially to the *mashaaikh* (spiritual mentors) of the present age. They do not want any of their

jaab. Hijaab is not restricted to the *jilbaab* and *nikaab*. Everything of a female is '*Aurah*' for concealment. Even her name may not be unnecessarily projected. But the parents project and advertise their daughters for *nafsaani* gratification - for fulfilment of the dictates of *riya* and *takabbur*.

mu'taqideen (followers / mureeds or those who have confidence in them) to become the *mu'taqid* (follower) of someone else.

(That is, they are offended if any of their mureeds initiate an *islaahi* relationship with another shaikh. A true shaikh will not take offence if any of his mureeds terminate his relationship and accepts another shaikh as his guide).

(Hadhrat Maulana Ashraf Ali Thanvi)

The *jalsah* is not permissible. Search the heart and you will understand that it is the projection of *riya* and *takabbur*.

Some even publish cards and posters to advertise the *haraam* function. It advertises *ibaadat* (Hifz); it advertises females, and all of this is *haraam*.

PURDAH- A NATURAL IMPERATIVE

Even if the Shariah had not ordered purdah (hijaab), then too, honour demands that others do not see a woman. Money is an inferior commodity. However, it is concealed from others and well-guarded. Women deserves greater care and protection than money.

The Fuqaha are the wise-men of the Ummah. They have prohibited even salaam for young women, (i.e. a ghair mahram male should not even say 'Assala-mu-Alaikum' to young women). Even this act

will incline a man towards her.

Male-female attraction is natural. It is, therefore, necessary to exercise extreme care in this matter. Some women are so audacious as to publish their names and even addresses with articles written by them. Observance of this caution is so necessary that some Fuqaha have ruled that a niece should remain aloof and far from her uncle. Although the uncle is her mahram, nevertheless, in order to choose a

wife for his sons he will cast gazes at her (and in this is fitnah).

By the same token it is not permissible for a woman to eat the food or drink the water left over by a ghair mahram male (even if the male happens to be her shaikh). In fact, the Fuqaha say that it is not permissible to look even at the *chaadar* (outer-garments / jilbaab / burqah) of a ghair mahram female.

(*Hadhrat Maulana Ashraf Ali Thanvi*)

WASWASAH

The aim of shaitaan with his *waswasah* is to cause grief to the musalli. If the musalli is not grieved by shaitaani wasaawis (i.e. stray thoughts),

shaitaan will refrain from casting such thoughts in the musalli's mind. Indifference to the stray thoughts will cure this problem.

(*Hadhrat Maulana Ashraf Ali Thanvi*)

PREPARE FOR THE AAKHIRAH

Offering advice to his son, Hadhrat Luqmaan (alayhis salaam) said:

"O my son! This world is a deep ocean in which numerous people have drowned. In this ocean of the world make Taqwa your ship; fill it with Imaan and let its sail be Tawakkul (Trust) on Allah. Then, perhaps you may be saved from the disasters of the world. Without this, salvation is not possible."

Allah Ta'ala has made this world a trial and a temptation, and He has commanded us to purify ourselves here in preparation for meeting Him on the Day of Qiyaamah. The one

whose ship of life is not strong and sturdy will be buffeted in the stormy waves of this deep ocean of the world. His ship will toss violently and rudderless in the stormy waters and the depth of the ocean will ultimately claim him.

We are required to purify ourselves with Istighfaar and A'maal-e-Saalihah. The only way of achieving purification after departing from this world contaminated with earthly pollution is the Fire of Jahannum. Thus, Rasulullah (sallallahu alayhi wasallam) said that the most intelligent person is the one who makes preparation for the sojourn after Maut.

SHUKR & SABR

Giving naseehat to a bed-ridden person in severe pain, who could perform Salaat only lying in bed, Hadhrat said: "This is sufficient (i.e. laying in bed and performing Salaat by signs of the head). Continue reciting 'Allahu, Allahu' with the tongue. If this too is difficult, then engage in thikr with the heart. Allah Ta'ala is the One who cures. Do not panic. Sins are being expiated. These conditions will come to an end. Presently difficulty is being experienced, but its value will be appreciated when the reward will be given (for Sabr and acceptance of Allah's decree). Not a single state of the Mu'min is evil.

In prosperity the Mu'min makes shukr (i.e. is grateful). The thawaab of shukr is acquired. In difficulty and pain the thawaab of sabr is achieved. Do not become despondent."

(*Hadhrat Maulana Ashraf Ali Thanvi*)

THE EVIL OF ADM-E-TAQLEED

Abstention from Taqleed of the Math-habs and abandonment of Taqleed are fraught with grave evils. Deviance from Siraatul Mustaqeem is confirmed by Adm-e-Taqleed. Ulama of profound Knowledge had also strayed and became trapped in confusion and deception in consequence of Adm-e-Taqleed.

Commenting on this issue, Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) said:

“Maulana Abdul Hay Lucknowi Saheb (rahmatullahi

alayh) was somewhat lax regarding his academic investigation of the question of Taqleed. He stopped short of saying that Taqleed is waajib. Nevertheless, in practice he never abandoned the Hanafi Math-hab.

A great calamity of popularity and leadership is the generation of the idea of one's own independence and ability. It would not have been surprising if Maulana Saheb had claimed for himself the ability of Ijtihaad and had abandoned Taqleed. However, the fadhl of Allah on him was that he

came into contact with Molvi Siddique Hasan Sahib who convinced him of the evils of ghair muqallidi (abandonment of Taqleed). If it was not for this fadhl, Maulana Sahib would have slipped out of the Path of Taqleed.

I had seen the Maulana. He was very pious and abstemious. While his research was extensive, he lacked somewhat in depth although he was not totally devoid of this quality. His greatest excellence was his *Lillaahiyat* (acting for Allah's sake). May Allah Ta'ala forgive him.”

A CONTAGIOUS EVIL

To lack awareness of our own ignorance is also ignorance. Sometimes the Ustaadh (teacher) is aware of his ignorance (on a particular issue). He is cognizant of the fact that he does not understand a certain issue (in the text book) and that his explanation is incorrect. However, people have

developed the habit of projection and silencing others. The aim is to silence the students. But all students are not alike. Some are extremely intelligent and discerning. They understand that now the Ustaadh is simply displaying eloquence of words. As a result of this attitude, the lofty rank of the Ustaadh is diminished. This attitude (adopted by some Ustaadhs) is considered proper

irrespective of the problem remaining unsolved.

This attitude of the Ustaadh is contagious. The students too acquire it. They too react similarly with their students throughout their lives. Alas! What a grave sin! The Qur'aan which contains prohibitions also contains the aayat: “I am not among the pretenders”.

(Hadhrat Maulana Ashraf Ali Thanvi)

IMAAM GHAZAALI'S NASEEHAT

Imaam Ghazaali (rahmatullah alayh) said:

“Listen attentively! Allah has concealed His pleasure in His obedience. Therefore, regardless of how insignificant an act of obedience and ibaadat may appear, never view it with disdain. Perhaps His Pleasure is concealed in it.

He has concealed His Wrath in sin. Therefore re-

gardless of how small the sin may appear, never consider it insignificant. Perhaps His Wrath is concealed in that sin.

He has concealed His Friendship and Proximity in His servants. Therefore, never despise any one regardless of him being a sinner. Perhaps Allah's Pleasure is concealed in some excellence of the sinner, and it (His Pleasure) may suddenly become manifest at the time of the person's death.

FOUR POISONS

1. The world is a fatal poison. Its antidote is Zuhd (abstinence from its adornments).
2. Wealth is a fatal poison. Its antidote is Sadqah.
3. Speech in abundance is a fatal poison. Its antidote is Thikrullaah.
4. Kingdom (political power) is a fatal poison. Its antidote is justice.

THE FILTH OF SATANIC 'LOVE'

On the issue of haraam relationships with boys, Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) said:

"This 'love' is never pure. Death is better for such persons. Relationship with lads occurs to those whose

nafs is excessively degenerate and evil. Such immorality has been dubbed 'love'.

Some 'sufis' (deviated slaves of the nafs) consider lads to be the manifestation of divine beauty. This accursed idea is indeed shocking. Shaitaan has really destroyed

them. Where Allah Ta'ala explains the manifestation of his Qudrat (in the Qur'aan), He chose the camel from the animals, and in other aspects the heavens, the mountains and the earth. According to the baseless idea of these (ignorant) sufis, it should have been: "What! Do they not look towards the lads?"

DISGRACE?

Rasulullah (Sallallahu alayhi wasallam) said: *"To ask (to beg) is disgraceful."* Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh), com-

mented: *"The reality of disgrace is to ask others for one's needs. Menial labour, lifting loads. Working with mud, wearing cheap clothes, etc. are not disgraceful. These are acts of humility."*

SHAITAAN IS THEIR COMPANION

"He who turns a blind eye (abstains) from the Thikr of Ar-Rahmaan, We appoint for him a shaitaan who becomes his constant companion.

Verily, they prevent people from the Path (of Allah), while they think that they are rightly guided."
(Az-Zukhruf, 36 & 37)

The condition of the miscreant molvis, muftis and sheikhs of our era is depicted in these Qur'aanic Verses. Their hearts are bereft of Thikrullah. With their misinterpretations of the Qur'aan and Hadith, they deceive and mislead Muslims whilst they labour under the impression of being 'rightly guided'. In reality they are under the spell of shaitaan who has become their 'constant companion'.

EVIL GAZE

Rasulullah (Sallallahu alayhi wasallam) said: *"Hot rods will be inserted into the eyes of the one who gazes with lust at the beauty of a strange (ghair mahram) woman on the Day of Qiyaamah."* When the nafs desires to cast zina gazes then immediately reflect on the punishment mentioned in this Hadith. Also, reflect on the Presence of Allah Ta'ala. The Qur'aan Majeed says: *"He is aware of the surreptitious gazes of the eyes and of that which the breasts (hearts) conceal."*

The excuse of looking without lust to justify staring at the opposite sex is a nafsani and shaitani deception. Staring at the opposite sex is not without lust. The excuse is self-deception, and the punishment for such baseless excuses is grave and severe.

THE EVIL OF SECULARISM

Nowadays the influence of secularism is so strong that even a Molvi prefers secular studies for his children. It comes in the hadith: *"The love of the world is the root of all evil"*. This *hubb* (love) has corrupted all people whether Aalim or Jaahil. In whomsoever exists this malady, he will be corrupt. The worldly man who is devoid of this ailment will be saved from its evil and corruption. *(But the Aalim suffering from this malady will be ruined).*

(Hadhrat Maulana Ashraf Ali Thanvi)

LAUGHING!

"Say: The Fire of Jahannam is hotter if only you can understand. Therefore they should laugh little and cry much."

(At-Taubah, Aayat 82)

Rasulullah (Sallallahu alayhi wasallam) said:

"If you knew what I know (of Maut, Qabr and Akhirat) you will laugh little, cry much, and you will not derive any

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LAUGHING!

(Continued from page 21)

pleasure from your wives in bed..."

Merrymaking and crass worldly indulgence are not for Muslims. The time will come soon with the advent of Maut for every person to understand the reality of these warnings

and instructions of the Qur'aan and Hadith.

Rasulullah (Sallallahu alayhi wasallam) said: "The inmates of Jahannam will shed so much tears that ships will be able to sail therein. When their tears dry, they will shed tears of blood."

"The Fire of Jahannam will not touch two eyes: the eyes

which cried because of fear for Allah and the eyes which remained awake while guarding the Muslims in the Path of Allah."

Muslims are required to meditate on Maut, Qabr and Jahannam. Then they will understand the evil and danger of their merrymaking functions and gatherings.

NADWATUL ULAMA

Nadwah is the name of the Ulama group in Lucknow, India. Commenting on this designation, Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) said:

"Nowadays, there exists an intense state of mental imbalance in people who embark

on new (Deeni) projects. Their desire is for some new and unique name for designating the project. By virtue of this state of mental imbalance, an association of Ulama has named their organization *Nadwah*.

However, this was the name of the council established by

Ra'sul Juhhaal (the leader of the ignoramuses), *Aduwwullah* (the enemy of Allah), Abu Jahl. The fundamental basis of *Nadwah* (the council of Abu Jahl) was to harm Rasulullah (Sallallahu alayhi wasallam) and to plot schemes for the destruction of the Deen."

AN EVIL DEATH

The great and grave danger for those who participate in the kufr of interfaith programmes is *maut* (death) without Imaan. Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) narrated the following episode:

A prominent wealthy man (a Muslim) had sided with the

Hindus in the town of Jalalabad when they were about to construct a temple. Afterwards, this prominent personality was overtaken by sickness. Molvi Ghulaam Husain who was a pious hakeem went to Jalalabad to attend to a patient. The relatives of the prominent personality requested the hakeem to attend to their patient. After the hakeem conducted his diagnosis, he mentioned that there was no hope for the patient.

As the hakeem was about to depart, the wealthy man held on to his hand and implored the hakeem not to leave. The man said: "Two men appeared to me holding a cage of fire and saying that they would soon be imprisoning me in the cage. On seeing you, they moved back, but said that they would soon take me in the

cage." The hakeem could not remain for long. Soon after his departure, the wealthy man died.

Several persons saw in their dreams someone warning them: "Do not perform any deeds of Isaal-e-Thawaab for him. Nothing will benefit him. He died a kaafir."

(Those who participate in interfaith exercises should take note. Beware and fear!)

THE MU'MIN...

Rasulullah (Sallallahu alayhi wasallam) said: "*The Mu'min is wonderful. During prosperity he praises Allah and expresses shukr (gratitude). When adversity befalls him, he (also) praises Allah and adopts Sabr (patience). Thus, the Mu'min is rewarded for his every (good) deed even for raising a morsel of food to the mouth of his wife.*"

YAA SALAAMO! A REMEDY

A Remedy for sickness, even if incurable, is to fix a time daily and to recite:

Durood 11 times, then YAA SALAAMO 111 times, then again Durood 11 times.

Stand close to the patient, recite this Remedy and blow on him. In fact the patient too should recite it.

AN EPISODE OF GHEEBAT

Shaikh Ahmed, the brother of Imaam Ghazaali (rahmatullah alayh) would not follow him in Salaat. Once Imaam Ghazaali complained about this to his mother. The saintly lady reprimanded her son. He then complied with his mother's instruction.

When it was time for Salaat, he joined Imaam Ghazali. During those days Imaam Ghazaali was writing a kitaab. On that particular day he was writing Kitabul Haidh (the chapter on menses).

During the salaat, some mas'alah (rule) pertaining to haidh entered his mind. Imaam

Ghazaali's condition of mind became revealed (*makshoof*) to his brother (He was a *Saa-hib-e-Kashf*). Shaikh Ahmed disassociated himself from the Salaat led by his brother.

He went to his mother and asked: "If the garments are soiled with the blood of haidh, will Salaat be valid?" His mother replied: "No, the Salaat will not be valid." Shaikh Ahmed said: "When Salaat is not valid with clothes soiled in the blood of haidh, how can it be valid when the heart is contaminated with the blood of haidh?"

The saintly and intelligent mother said: "Haidh is a *Najaasat-e-Zaahiri* (an external / physical impurity). When Salaat is not valid on account of this impurity, how can it be valid with *Najaasat-e-Baatini* (internal / spiritual / pertaining to the heart), i.e. sin? (Sin causes spiritual contamination of the heart). His (i.e. Imaam Ghazaali's) mind was on the blood of haidh while you were involved in the sin of *tajassus* (searching for or prying into the faults) of others. You criticize someone else's Salaat while being oblivious of your own Salaat which is worse than his".

EATING FROM TABLES

"Irrespective of whatever interpretation or argument is presented to justify eating from tables, the actual reason for this (style of eating) is *tashabbuh* (i.e. imitating the kuffaar). While the conscience of people (i.e. of those who have not lost their souls to modernity and kufr culture) bothers them, they nevertheless, onerously endeavour to make this practice lawful."

(*Hadhrat Maulana Ashraf Ali Thanvi*)

The Mujlisul Ulama has published two booklets on this topic. All the spurious and superfluous arguments to justify this emulation of the kuffaar have been discussed and debunked. The booklets: [Eating From Tables](#) and [Tables And Chairs A Corrupt Fatwa](#) are available on our website.

FRATERNIZING WITH KUFFAAR

Commenting on the deplorable moral degeneration of Muslims, Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) said:

"In Jiddah, Muslims, Christians and Jews congregate at the same venues. They gather in the same tea-houses to sip tea and discuss. In all such places mixed groups gather and indulge in light-talk and drinking tea. It does not matter to them if the tea-house belongs to a Muslim, Christian or Jew. They eat and drink together in the same place without hesitation. Furthermore, they attend the funerals of one another. Indeed this is most lamentable."

Hadhrat commented on the situation of irreligiousness prevailing among the Muslims

of Arabia about 60 to 70 years ago. What would be his comments if he had to observe the rampant immorality and kufr prevailing nowadays in those places?

Dining and indulging in gluttony in kuffaar eating establishments are now the norm. The Imaan of Muslims is totally desensitized. Almost all inhibition to haraam, fisq, fujoor and kufr has evaporated. Dining and making merry in kuffaar restaurants, SANHA KAAFIR style, do not provoke any pang of conscience in Muslims whose Imaan has become putrid in consequence of the disease of carrion addiction acquired from the SANHA KAAFIR's certification of rotten, diseased carrion meat and chickens of the kuffaar establishments.

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Questions and Answers

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

(Continued from page 11)

ed from any position, not necessarily behind the Imaam or in the first saff.

Q. What is the position of the Salaat of a man whose trousers is below his ankles?

A. Wearing the trousers on or below the ankles is haraam whether in or out of Salaat. The sin is of an aggravated kind if committed in Salaat. It is Waajib to repeat the Salaat.

Q. During Taraaweeh the Imaam mistakenly went into the third raka't without sitting in Tashahhud. He completed four raka'ts and made Sajdah Sahw. Are the four raka'ts regarded as Taraaweeh?

A. No, the four raka'ts are not Taraaweeh. In this case, the last two raka'ts are Taraaweeh. The first two are Nafl. The Qiraa't recited in the first two raka'ts should be repeated.

FRATERNIZING WITH KUFFAAR

(Continued from page 23)

Due to the putrefaction of their Imaan, the Aql (intelligence) of Muslims has been cast into disequilibrium, hence they are no longer able to spiritually differentiate between mutton and pork, haraam and halaal. They devour the filth of diseased

carrion in the same way as do the kuffaar.

Understand well, that everything has an *athr* (effect) which exercises either benefit or harm on the *rooh* (soul) and the physical body. Dining at kuffaar eating places, even if the food is halaal, has a detrimental effect of both the *Rooh* and the body. Eating even the so-called vegetarian diet on planes, darkens, weakens and emaciates Imaan.

A SUFI

Hadhrat Ar-Roodbari (Rahmatullah alayh) said: "A Sufi is one who bears calamities, casts the world behind his back and fully follows the Sunnah of Rasulullah (Sallallahu alayhi wasallam)."

(That is, he is contented even when calamities befall him; he extinguishes every vestige of worldly love and desire in his heart, and his every act and word conform with the Sunnah. He does not diverge from the Shariah by an iota).

Hadhrat Ar-Roodbari (Rahmatullah alayh) said: "The Sufi is perpetually in the state of I'tikaaf at the Door of the Friend (Allah Ta'ala). He never moves away from his Nest (at the Door step of his Friend) even if he is expelled a hundred times."

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