

THE MAJLIS

"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 confuse the truth with falsehood when (in fact) you are aware."
(Qur'aan)

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THE CRITERION IS THE SHARIAH

In the process of defending the Deen one should not take into consideration even one's close relatives (parents, children, brothers, etc.) regardless of how much one may love them. The Deen is more beloved than

them. Therefore, have regard for the greater love.

Maulana Naseeruddin (Rahmatullah alayh) differed with his Shaikh, Hadhrat Sultanji (Rahmatullah alayh) on the issue of *sima'*. Although Hadhrat Sultanji would listen to *sima'* without any musical instruments, Maulana Naseeruddin who was his mureed, was opposed to it. When someone said to Maulana Naseeruddin that his Shaikh, Sultanji listened to *sima'*, he (Maulana Naseeruddin) said: "The act of the murshid is not Sunnah."

This comment was narrated to Hadhrat Sultanji who responded: "Naseeruddin has spoken the truth."

Haaji Muhammad Ali Ambhetwi, after returning from Hajj, made it known that Haaji Imdaadullah had permitted him to indulge in *sima'*. On hearing this, Hadhrat Maulana Gangohi (Rahmatullah alayh) said: "What he says is wrong, and if he narrated correctly, then Haaji Sahib has erred. In masaa-il of this nature it devolves on Haaji Sahib to
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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.

(Hadhrat Maulana Ashraf Ali Thanvi)

AN EVIL DEATH

The great and grave danger for those who participate in the kufr of inter-faith programs 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.

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Questions and Answers

THE MAJLIS Q & A
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Q. Is it permissible for a Muslim bookshop to sell books authored by Bid'ati ulama? Can bibles be sold?

A. It is not permissible to sell the books of the people of baatil and bid'ah. Bibles may not be sold. The Qur'aan commentary of Qadianis may not be sold.

Q. Is it permissible to lease premises to a bank?

A. It is not permissible. Aiding in sin is haraam.

Q. I am an architect. Is it permissible to draw plans for a Hindu temple?

A. It is not permissible.

Q. Is it permissible for a man to marry two women at one time in the same Nikah ceremony?

A. Yes, it is permissible.

Q. Is it permissible to print and distribute wedding cards?

A. Wedding cards, Eid cards, Jalsah cards and all cards of similar merrymaking functions are kuffaar cards. This is a kuffaar practice of riya and waste. It is not permissible.

Q. There is a sufi centre called Naqshabandiyya Sufi Centre. What is the Shar'i status of this centre?

A. It is a bogus bid'ati centre. Do not become ensnared by these bid'atis.

Q. Is Namaaz valid behind an Imaam who displays his picture on YouTube and takes selfis?

A. To appoint a faasiq to lead the Salaat is haraam. It is a major sin. This Imaam is a vile faasiq, nevertheless, the Salaat performed behind the faasiq is valid.

POLYGAMOUS?

Question: Is a man naturally polygamous?

Answer

Yes, Allah Ta'ala has created man with a polygamous nature. That is why Allah Ta'ala allows a man to take four wives. Although a man is not satisfied with even four wives, he is required to restrain himself in this worldly life and restrict himself to a maximum of four wives.

This restraint for the sake of Allah Ta'ala, will be rewarded with innumerable Damsels of Jannat (Hooris) in the Hereafter. A man will restrain his inordinate lust and desire only if he has cultivated Taqwa (fear for Allah Ta'ala). Minus taqwa, even the Muslim man will behave like a kaafir atheist, and those of other baatil religions. This in reality is the way of life of almost all Muslims of this age.

When a woman marries,

she should understand that the man who is her husband is not a Buzrug/Wali whose life is governed by Taqwa. She should enter the marriage understanding well that her husband who is in constant contact with females in his work place, in his shop, in his factory, in his office, in his taxi and in whatever may be his occupation, will be smiling, laughing, chatting, dealing, etc. with the females in his workplace. He will thus be a slave of his nafs.

Since he in all probability is not a man of Taqwa, his nafs and shaitaan will have the upper hand. His eyes, mind and heart will become corrupted with zina. Being a molvi nowadays is no assurance for safety from zina. It is precisely for 'zina' reasons that innumerable marriages become miserable and break down.

Just remember and understand well that marriage is not a bed of roses. It is a bed of rocks and thorns.

Q. A gravely sick person refuses medical treatment. If he dies as a result of this sickness will he be sinful?

A. He will not be sinful. Medical treatment is not waajib. It is only permissible.

Q. To become a doctor it is compulsory to experiment and dissect human bodies. Is it permissible.

A. It is haraam. Mutilation of corpses is savagery and

haraam. The Western system is barbaric.

Q. What is the ruling regarding begging? Who is allowed to beg?

A. A person who has food for the day is not allowed to beg.

Q. Who has the right to keep the inheritance money of the minor children: the mother or the paternal grandfather?

A. The guardian of the minor children is their paternal grandfather whose responsibil-

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ity it is to hold their shares in trust. It is not the right of the mother. According to the Shariah, the grandfather is the rightful guardian. However, if the grandfather is incapable or dishonest, then the inheritance of the minors should not be entrusted to him.

Q. My deceased husband had gifted the entire contents of the house (furniture, etc.) to me. After his death my in-laws removed almost all of the contents of the house and sold it. They took the money for themselves. What is the Shariah's law in this regard?

A. If your husband had gifted the household goods to you during his lifetime, then it was haraam for your in-laws to sell the items. They have to pay you for all the items they had sold. Their act was haraam and tantamount to theft.

Q. If ghusl is made without observing the steps, will it be valid?

A. As long as water reaches every part of the body. The Fardh requirement is that the entire body must be thoroughly drenched. Nevertheless, one should endeavour to fulfil the ghusl observing the 'steps', i.e. the Masnoon method.

Q. When a child completes Hifz, what procedure should be followed? What kind of function may be organized?

A. There is really no Masnoon procedure to follow when completing Hifz. Hifz is an ibaadat. It should not be advertised nor should there be any ceremony or function

WALIMAH AND THE HALL

Q. I intend constructing a hall in which Islamic functions such as walimahs, could be conducted strictly according to the Shariah. Full and proper purdah arrangement will be made. Nowadays a big venue is necessary. Families are large and cannot be easily accommodated. Therefore halls are hired where proper purdah is not observed. Is my logic valid for such a hall?

A. For a Masnoon Walimah there is no incumbency to invite every member of the tribe/family. The obligation of the Walimah rests on the groom. He should invite a couple – a handful of people to his home for a simple meal. There is absolutely no need to invite the entire tribe. Sahaabah would also marry. They fulfilled the Walimah obligation without inviting even Rasulullah (Sallallahu alayhi wasallam). In fact, many or most married without even informing our Nabi (Sallallahu alayhi wasallam) of their proposed marriage.

Your idea of constructing a hall for walimah and similar functions is in fact a trick of the nafs. You will be moving into the wrong direction with such a wasteful, anti-Sunnah project. Those who marry should have simple walimahs at their homes in the style of Rasulullah (Sallallahu alayhi wasallam) and the Sahaabah. The arguments you have proffered for the project have no Shar'i validity. Rasulullah (Sallallahu alayhi wasallam) said:

"The Nikah with the most barkat is the one in which the least expense is incurred."

Before embarking on any venture, first understand the requirements of the Sunnah. The Shariah is the Criterion. If anything conflicts with the Shariah, it is shaitaanियat regardless how plausible and rational the logic may appear.

Today's wedding feasts are NOT Walimahs. They are functions of riya and takabbur which are bedeviled with la'nat

accompanying it. Just make dua for the child's akhlaaq and Imaan.

Q. A man who is in debt gives others loans while delaying paying his debt. He says that the one whom he owes is wealthy and can wait for his money. Since the creditor is OK, this debtor

pays whenever he is in the mood. Is this attitude permissible?

A. It is Waajib to first pay debts. It is sinful to delay debt payment when one is by the means. The argument that "the person is ok", is a whisper of shaitaan. In fact it is not permissible to even eat the

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food of a debtor. A debtor is not allowed to invite people for meals. His first obligation is to pay his debts. His attitude is absolutely reprehensible. Rasulullah (Sallallahu alayhi wasallam) had refused performing even the Janaazah Salaat of those who died leaving debt.

Q. Our Musjid is undergoing extensive renovations. A tent has been erected adjacent to the Musjid. Will this tent also be in the category of the Musjid?

A. The temporary Salaat facility is not a Musjid. Nevertheless, performing Salaat with Jamaat remains Waajib. Therefore Jamaat Salaat in the tent is Waajib despite the tent not being a Musjid.

Q. Is a 14 carat gold ring permissible?

A. 14 carat gold is accepted as gold. Anything above 12 ct is gold. The ring is permissible.

Q. If toll fees are to be paid to a private company for travelling on a public road, can the fees be paid with interest money?

A. Roads are for public use. Roads may not be monopolized. Fees may not be charged for transport in public roads. Toll fees are zulm and haraam regardless of the zulm by the government or by private individuals. It is therefore permissible not to pay the zulm fees or to pay with interest when avoiding the fees is not possible.

Q. A husband is a homosexual. He does not sleep with his wife. He indulges in homosexuality with men. The

wife wants Talaq, but he refuses. What should she do? Is her marriage still valid?

A. Despite the evils of the man and living apart from his wife, the marriage remains valid. If he refuses to issue Talaq, she should apply to the Ulama Council for annulment of her marriage.

Q. My sister was given Talaq multiple times. But they are still living together as wife and husband. I have warned her of the zina relationship, but she ignores me. Will it be permissible to sever ties with her?

A. Your sister is living in zina. Her attitude is evil. Dissociate from her. Do not maintain ties with her.

Q. Will my wife's son by a previous marriage inherit in my estate?

A. The son of your wife does not inherit in your estate. He will inherit in his mother's estate.

Q. I am paying R2000 monthly rent for a premises. Can I hire it out for R2,500? The lease contract allows it.

A. It is not permissible to sub-let a hired premises for more than the rental amount even if the contract allows it. Even if a contract allows riba, it is not permissible. Only the owner who provides a service is entitled to charge a fee. The one who is not the owner, may not make a profit out of nothing given in exchange for the extra money.

Q. My father is a homosexual. He indulges in this evil. Must I cut ties with him?

THE EFFECT OF MAUT

Once at the grave of Saam, the son of Nabi Nooh (alayhis salaam), Nabi Isaa (alayhis salaam) said to Saam, "Stand up with the permission of Allah!" Out of the grave emerged Saam. He greeted Nabi Isaa (alayhis salaam) who asked him: "How many years have passed since you have died?" Saam said: "Five thousand years". When Isaa (alayhis salaam) asked about his condition, Saam said that to this day he still feels the severity of Maut.

Nabi Isaa (alayhis salaam) said: "Why are your hairs white? In your age no one had white hairs." Saam said: "When I heard your proclamation, I woke up thinking it is Qiyaamah. The shock and fear of Qiyaamah instantaneously changed my black hair into white." Thereafter Saam returned to the grave.

A. Regardless of the evil of parents, ties should not be broken with them. Yes, generally dissociate from them without being insolent and disrespectful. If they are in need, render service to them. Make dua for their guidance. Also offer them good advice from time to time.

Q. A massage oil has alcohol as an ingredient. Can this oil be used?

A. Oil with an alcohol ingredient is not permissible for massaging. There are other oils without alcohol available.

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Q. Since our childhood there were always mehfil (gatherings) of Milad un Nabi in nearly all homes, with ladies gathering and some Naats were recited. This was understood to be bidat. Those who did not attend were called be-adab (disrespectful). This went on for years and years. But now since the last few years this Milad has turned into an extravagant occasion and is termed Seerat Jalsa. So much so that it is now held in conference halls followed by a lavish dinner. Even deobandi ulama and their followers attend it. They must be having dalaail (proofs) as they have for every question put to them. It is really a wonder from where do they dig up these dalaail. Yet it were the senior Ulama and Mashaaikh of Deoband who were the first to say that Milad is bidat. Please comment.

A. Yes, even so-called 'deobandi' ulama in this era have adopted the Barelwi bid'ah of milaad. They are experts in digging up facile, foolish and utterly baseless arguments to justify their indulgence in their merrymaking functions, all executed in the name of the Deen, and this is a sign of Qiyaamah. The new brand of 'deobandis' are also bid'atis. They grossly misuse the smattering of knowledge they have acquired.

Rasulullah (Sallallahu alayhi wasallam) mentioning the signs of the approaching Hour said that "Ilm will be

MARRIAGE – THE CRITERION IS ONLY THE SHARIAH

Q. An Aalim who is very wealthy is interested in marrying me. However, before he has even seen me he asks for my picture, and he wants to speak with me on the phone. I am confused. Being an Aalim he is supposed to know better and understand that both his requests are not permissible. What is your advice?

A. Just as Rizq, Maut, etc. are decreed, so too is marriage. If Allah Ta'ala has put marriage in your Taqdeer, you will get married regardless of what happens or does not happen. If marriage is not in your Taqdeer, it will not happen regardless of the efforts of the whole world to get you married.

The criterion is always the Law of Allah Ta'ala – the Shariah. To achieve an objective, never flout the commands of Allah Ta'ala. The chap's insistence on first speaking to you despite being aware that it is haraam, and despite not having even seen you is evidence for the deficiency of his Imaan and disregard for the Shariah. Nowadays, being an 'aalim' is no longer a recommendation. Most of the molvis of today

are scoundrels. Don't look at his wealth and his profession. The dunya is carrion. A poor man of the Deen is infinitely better than a wealthy scoundrel. As far as we are concerned the chap is a scoundrel because of his haraam demands.

If after viewing you, he inclines to marriage, then it will be acceptable if he communicates with you by e-mail for ascertaining issues pertaining to character and marriage. But speaking and wanting haraam pictures is indicative of the future failure of the marriage. The lawful way is for him to view you. Then if he is satisfied, the next step can commence. Our advice is that you should be firm: No pictures and no phone chats of any kind. His requests are indeed reprehensible and haraam. Have no fear about not getting married. That is not in your power. Only Allah Ta'ala will decide the issue, and you should be satisfied with the decree of Allah Ta'ala. This miserable worldly life is short. True happiness and pleasure are only in Jannat. May Allah Ta'ala always guide and protect you.

acquired for purposes other than the Deen." This aptly applies to the molvis of our age.

Q. Is it permissible to buy property and vehicles repossessed by banks?

A. Property and vehicles re-

possessed by banks may be purchased. It is permissible.

Q. I live in Australia where I intend getting married. My father who is in America cannot afford coming to Australia. How should my

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nikah be performed?

A. There is no need for your father to travel to Australia. Any responsible Muslim male in Australia should be appointed to represent you at the Nikah ceremony.

Q. I have some doubtful money in my possession. What should I do with it?

A. Give the doubtful money to the poor.

Q. Someone says that he has the gift of kashf and he is able to communicate with the dead. Is this possible?

A. The 'gift' of kashf is of no significance. Even kuffaar and even animals acquire such 'gifts'. It is not something wonderful. Just ignore what the person said. Pay no heed to it.

Q. Jumuah Salaat was performed in a shop. Was the Salaat valid?

A. The Jumuah Salaat in the shop is not valid. They should now make qadha of Zuhr.

Q. Is it permissible to use lipstick which is not waterproof?

A. Lipstick is not at all permissible. It contains haraam ingredients, and it is not easy to remove. A bit will remain and wudhu will not be valid.

Q. Is it permissible for a female to remove the hairs from her arms?

A. Yes, it is permissible to remove the hairs on the arms.

Q. I sold a phone for R4500. The arrangement was to pay me in two monthly instalments. The buyer did not make the necessary payments. After several months,

THE TRAIN STOPS AT MAKKAH

What about Ihraam?

Q. I shall, Insha-Alah, be performing Umrah soon. After Umrah, I shall proceed to Madinah, then to Jeddah. I intend to go by train from Madinah to Jeddah. However, the train will stop at Makkah. It is not possible to perform Umrah during this brief stop. It will not be allowed.

I have been informed that according to the fatwa of Darul Uloom Deoband, I should make niyyat of Umrah then make qadha of the Umrah at any time when I am able to go to

Saudi Arabia. Please advise.

A. Since your intention on the journey from Madinah to Jeddah is not to enter Makkah to perform Umrah, there is no need to make niyyat of Umrah when the train stops at Makkah. Your intended destination is Jeddah which is in the Ha'il region, hence there is no need for Umrah niyyat. You may even go to Makkah without ihraam, assuming that the train stops so long and alighting from it is allowed. The fatwa of Deoband is incorrect.

a payment of R1500 was made. Thereafter, the buyer wants to give back the phone and demands a full refund of the R1500. He had used the phone for four months. What is the Shari'ah's ruling?

A. He has absolutely no right to return the item and demand full refund. The buyer still owes you R3,000. Should you decide to take back the phone, it will constitute a new sale in terms of the Shariah. You will be buying it from him. You may then offer whatever you deem is suitable. You are entitled to demand payment of the R3,000 outstanding.

Q. Recently there was an eclipse of the moon. Is there any special Sunnah act for this occasion?

A. When there is an eclipse of the moon, two raka'ts Salaat should be performed. It is pref-

erable for the Qiraa't to be as long as possible. Unlike Salaat on the occasion of the eclipse of the sun, the Salaat on the occasion of the eclipse of the moon is not performed in Jamaa't.

Q. During tilaawat of the Qur'aan if one makes the Sajdah Tilaawat immediately on reciting the Aayat, should one begin the tilaawat with Authu-billaah....?

A. If one begins the tilaawat immediately after the Sajdah without engaging in any other act, then Tasmiyah (Bismillaah...) suffices.

Q. I am a girl. My parents insist that I should go to university but I am refusing. They accuse me of disobedience to parents and mention about the punishment I will get for being disobedient. What am I supposed to do?

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A. On the contrary, Allah Ta'ala will reward you abundantly for this 'disobedience' which is for the sake of His Obedience. Do not obey your parents in their haraam instruction. Their ignorance and their love for the dunya will ruin your Imaan if you obey them in this act of disobedience to Allah Ta'ala. Obedience to parents is not permissible in any of their haraam demands and instructions.

Q. What should be recited as protection against nathr (evil eyes)?

A. Recite Aayatul Kursi and the last two Aayats of Surah Qalam in the 29th Juz.

Q. What is the meaning of taufeeq? The Ulama use this term much.

A. Taufeeq is a spiritual ability which is a bounty bestowed by Allah Ta'ala. It is spiritual enthusiasm to engage in ibaadat and virtue. It makes ibaadat pleasurable. A kind of buoyancy is created in the heart. At times taufeeq is without the extra ni'mat of pleasure. Nevertheless, it instils in one an intellectual determination which vigorously subdues the nafs and enables one to act for the Sake of Allah Ta'ala.

Q. Some Muslims frown on marriage between cousins. What is the position of cousins marrying in Islam?

A. Defective Imaan causes such misgivings. They are influenced by the immoral western culture, hence they frown on Islamic practices which are not palatable to the western kuffaar. In Aayat 50

JAAHIL NNB MOLVIS

Question: There is a certain Moulana Bouja from the Jamiat, in Pretoria who handled my wife's application for fasakh. I have problems with a few matters:

1. She played her version of events, including a few recordings of my swearing, to the fasakh committee.
2. This Moulana Bouja told her he will grant her a fasakh in two days.
3. He said that she is entitled to 50 % of my assets.
4. He did not invite me to any discussions.
5. He was about to call me about the assets division when I gave talaq-e-raj'i

I find it contemptible that such aalims are creating this type of fitnah. I believe his encouragement and

of Surah Al-Ahzaab the permission to marry cousins is explicitly stated. In fact, even Rasulullah (Sallallahu alayhi wasallam) had married his cousin, and so did the Sahaa-bah.

Q. I have two wives. What is the meaning of observing equality? If I spend some time during the day with one wife, do I have to do the same for the other wife? If I take one wife with on a journey, must I also take the other wife on a journey at some other time?

A. Equality between wives

promise of a quick turnaround and usurpation of my assets being Ja'iz, spurred her decision to dissolve the marriage. Please give me your thoughts.

Answer: A faskh cannot be granted on the mere basis of the recordings which were heard. A faskh will not be valid without the husband attending the hearing and stating his version.

The molvi uttered bunkum by claiming that the wife is entitled to 50% of the husband's assets. He has merely vomited kuffaar law.

If what you have said is true, then the molvi is a total jaahil who has no ability and no qualification to decide any Shar'i issue. It is lamentable and shocking that such an ignoramus is entrusted with such fragile issues as Nikah annulments. (NNB refers to the bogus JUSA clique. NNB means NO NAME BRAND MOLVI CLIQUE).

means equality of night time, not day time. The husband has the right to spend more day time with one wife than with the other. The husband may take with him any wife on his journey. Equality in this respect is not incumbent. The other wife does not have the right to demand that she also be taken on a journey.

Q. I was on a journey with one wife for two weeks. The other wife says that I have to spend the nights of two weeks with her. Is she right?

A. No, she is not right. It is not

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incumbent to spend two weeks with the wife who had not accompanied you on the journey. The rule of equality of nights is restricted to the hometown.

Q. If a man buys a gift for one wife, does he have to buy a gift for the other wife as well?

A. Yes, it is waajib to buy a gift for the other wife as well or give her the value in cash if she so desires.

Q. If for some reason one is unable to purify one's napaak (impure) clothes nor is one able to change the clothing, should one forego Salaat and make qadha?

A. If for a valid Shar'i reason it is impossible to clean the clothing and if there is no way of acquiring clean clothing, then regardless of the impure clothes, Salaat should be performed on its time. The Salaat will be valid.

Q. Salafis say that 20 raka'ts Taraaweeh was not the practice of Rasulallah (Sallallahu alayhi wasallam). Is this correct?

A. Assuming that Rasulallah (Sallallahu alayhi wasallam) did not perform 20 raka'ts Taraaweeh, then too 20 raka'ts remain Sunnatul Muakkadah. This has been the practice from the time of the Sahaabah who had greater knowledge of the practice of our Nabi (Sallallahu alayhi wasallam) than all of the Salafis and their Imaams lumped together. Rasulallah (Sallallahu alayhi wasallam) had equated the Sunnah of his Khulafa-e-Raashideen to his own Sunnah.

THE SIGNS OF SALAFIS

Q. Even some Deobandi ulama appear to be inclining to Salafi'ism. They condone and even argue in favour of Salafi practices although they claim that they are not Salafis nor are the practices they support necessarily teachings of Salafi'ism. Ordinary people are being confused by this attitude of some Deobandi ulama. How will one recognize Salafis?

A. Numerous molvis who claim to be Deobandi are in reality not true followers of the Akaabir of Deoband. Some of the signs of Salafis are:

- * They perform 8 raka'ts Taraaweeh
- * They abstain from Dua

after Fardh Salaat

- * They make masah on ordinary socks
- * They consume the slaughtered meat of the Yahood and Nasaara
- * Their feet are wide apart in Salaat
- * They are comfortable with western kuffaar dress
- * They do not assign importance to Sunnah dress
- * They do not follow any one of the Four Math-habs of Islam.

The so-called 'deobandi' molvis who incline to Salafi'ism or who are under-cover Salafis are worse than the declared Salafis. The fake deobandis display nifaaq (hypocrisy) by claiming to be Deobandis. They are not.

Obedience to the Sahaabah is thus Waajib. The Ijma' of the Ummah from the era of the Sahaabah is on 20 raka'ts.

Hadhrat Ibn Abbaas (Radhiyallahu anhu) has explicitly narrated that Rasulallah (Sallallahu alayhi wasallam) had performed 20 raka'ts. So confound the stupidity disgorged by the deviate Salafis.

Q. At home my parents eat from tables while I eat from the floor according to the Sunnah. This annoys them. They say that I am being disrespectful and disobedient. What should I do?

A. In fact your parents are disrespectful and disobedient to Allah Ta'ala for abandon-

ing the Sunnah and for their haraam attitude towards the Sunnah of Rasulallah (Sallallahu alayhi wasallam). Continue eating in the Sunnat way on the floor. Ignore the criticism of the family.

Q. I am a teacher in a Maktab inside a Musjid. I am being paid a salary. Someone told me that my salary is haraam. Is this so?

A. Yes, it is so. If the place is a proper Musjid, not a Jamaat Khaanah, then accepting a wage for teaching inside the Musjid is not permissible.

Q. The wealth of a deceased consists of only haraam/stolen money. Do his heirs inherit it?

A. The haraam wealth should

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be given as Sadqah to the poor. It cannot be inherited. However, if the owners of the wealth could be traced, it should be returned to them.

Q. I made a vow that if a certain need is fulfilled, I shall slaughter a sheep. The need has been fulfilled, is it permissible to use part of the meat for a walimah and for myself?

A. All the meat must be given to the poor. It is Sadqah. You may not consume anything of the meat. It may not be used for your own Walimah.

Q. May Zakaat funds be used to purchase Qur'aan copies for distribution to the poor and for Muslim prisoners?

A. Since you will be giving the Qur'aan copies to poor Muslims, you may purchase the copies with Zakaat. Regarding Qur'aans in prisons, do understand that the Qur'aan Majeed is desecrated in prisons. The necessary honour for the Qur'aan cannot be observed in these kuffaar prisons. It is therefore best to distribute only Islamic literature in prisons.

Q. With reference to the incident of Hadhrat Aishah (Radhiyallahu anha) watching the Ethiopians playing

with spears from behind Rasulullah (Sallallahu alayhi wasallam), some people cite this as an example of permissible entertainment, especially that which does not involve anything indecent. Is this argument valid?

A. It is a grave error and a threat to Imaan for people, even Ulama, in this age to deduct masaa-il directly from Hadith and Qur'aan. Shaitaan has indeed misguided and trapped even ignorant people to make analogies and to substantiate the opinions of their crass nafs on the basis of their understanding of Hadith. The Hadith pertaining to Hadhrat Aishah (Radhiyallahu anha) may not be presented to substantiate 'entertainment'. The function of masaa-il deduction from Qur'aan and Hadith was exclusive with the Aimmah Mujtahideen of the Khairul Quroon era.

'Entertainment' as known today is Satanism and haraam. Rasulullah (Sallallahu alayhi wasallam) said: "Every sport of the Mu'min is haraam." This explicit prohibition overrides every argument presented stupidly for permissibility of sport and 'entertainment'.

Q. If a person wanders from one town to another - from place to place for many months, should he perform Qasr Salaat?

A. If the person's intention is not to stay 15 days or more at one place, then he has to perform Qasr Salaat, and he has to continue with Qasr regardless of his wanderings even if

he travels around the whole world and for his entire lifetime.

Q. About 15 years ago, in a fit of rage I issued three Talaqs to my wife. She never married again. Now we want to perform Nikah. Is it permissible.

A. Marriage with your former wife is no longer permissible. It will not be valid. In view of the three Talaqs, marriage with her is not possible.

Q. I am told that it is not permissible to pay an Ustaadh a salary if he is teaching Hifz inside the Musjid? Is this true?

A. It is not permissible to pay an Ustaadh for teaching inside the Musjid. Business dealings and earning are not permissible inside a Musjid.

Q. Is it permissible to purchase a church and to convert it into a Musjid?

A. Yes, churches may be purchased and converted into Musjids.

Q. Is it necessary for a woman to have her hair covered when sleeping?

A. It is not necessary for women to keep their hair covered whilst sleeping.

Q. A Moulana says that women should keep their hair covered even inside the home. Is this correct?

A. Yes, it is correct. Haya (modesty) and concern for the Malaaikah of Rahmat constrain females to always keep their hair covered even inside the home. The Malaaikah do not visit a home where the females keep their hair exposed.

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 23)

Questions and Answers

THE MAJLIS Q & A
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Q. A divorced woman has 2 sons, 2 daughters and 3 brothers. Besides these, she has no other relatives. When she dies, how will her estate be distributed?

A. A person's heirs can be established only when he/she dies. No one knows who will die first. Assuming that when she dies, she is survived by only her 2 sons, 2 daughters and 3 brothers, then her estate will be divided into six shares. Each son receives two shares and each daughter one share. In this case her brothers do not inherit.

Q. From when does nafqah (maintenance) for the wife become compulsory? After the nikah, if the parents do not allow her to live with her husband until she has not completed her education, is nafqah still Waajib?

A. Nafqah becomes Waajib once the Nikah has been performed. However, if the wife refuses to go to her husband, then she will not be entitled to maintenance. In the case mentioned, nafqah is not waajib since the wife refuses to live with her husband.

Q. Is it permissible to allow non-Muslims to join in the Janaazah Salaat of their Muslim relative?

A. It is not permissible. An-

swering this question, Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) said: "It is waajib to prevent a Hindu (or any non-Muslim) from joining the Janaazah." That means, they should not be allowed to even join in the Janaazah procession nor at the burial. They are spectacles of Allah's ghadhab. But today we find munaafiq molvis such as Reverend Abraham Bham and his like inviting kuffaar politicians into the Musjid and then ushering them into the first Saff.

Q. Qur'baani is permissible only after the Eid Salaat has been performed. In most places Eid Salaat is performed in several Musjids, and the times differ. Which Eid Salaat will be the deciding factor for permissibility?

A. Qur'baani will be permissible after the Eid Salaat performed in any of the Musajjid.

Q. Seventeen years ago while being drunk, I gave my wife three Talaqs. We continued living normally thereafter. Now someone informed me that our relationship is haraam. What is the state of my nikah?

A. You have been living in the state of zina (adultery) since 17 years. Regardless of having uttered Talaq three times in the state of drunkenness, all three Talaqs are valid. You should repent (make Taubah) and immediately separate yourself from her. Your nikah ended 17 years ago.

Q. A medicine has sea shells

as an ingredient. Is the medicine halaal?

A. Yes, it is halaal.

Only if the shells are an ingredient in a medicine will it be permissible. Besides medicine, it may not be consumed.

Q. Is transplanting hair permissible?

A. Hair transplant is not permissible.

Q. Is it permissible to perform Nafl after the Fardh of Asr?

A. Nafl after the Fardh of Asr is not permissible.

Q. Is it permissible to sell malt? It is also used to brew beer.

A. Grapes and other fruit are also used to make wine. Malt is per se Halaal. However, if it is sold to such people who primarily use it to brew alcohol, then selling it will not be permissible.

Q. Will Zakaat be discharged by donating shares?

A. Zakaat will not be discharged by donating shares. The shares are haraam riba artefacts.

Q. Whose right is it to fix the Salaat times in the Musjid? Is it the right of the trustees or of the Imaam?

A. It is not an issue of rights. It is an issue of convenience. The trustees should take into account the convenience of the musallis and arrange the times accordingly.

Q. In our musjid our imaam recited quraan from start to end in fardh salaah in jama'ah over a period of plus minus 2 years. A special program or jalsah of khatam ul quraan took place

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

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after the sunnats with a talk and dua.

After the khatam a braai was given. Your advice regarding the above practice of our imaam taking into consideration the sunnats of Qiraat were totally disregarded. I am not sure if I can call it a personal recitation in Fardh salaah or of having a feeling of the imaam satisfying his personal ego.

A. The Imaam appears to be a deviate suffering from riya and kibr. His peculiar form of qiraa't is his personal act. It is not an act for display and advertising. The jalsah is evil and not permissible. The jalsah is the proof for his corrupt intention. His Salaat was not for Allah Ta'ala. It was for name and fame, hence he committed a kind of shirk. From whence did this jaahil acquire this haraam practice of a jalsah for advertising his personal Salaat and qiraa't. This jaahil is among the Signs of Qiyaamah.

Among the signs of Qiyaamah stated by Rasulullah (Sallallahu alayhi wasallam) is that the amal of the Aakhirat will be used to acquire the objectives of the dunya/nafs. Salaat and qiraa't are deeds of the Aakhirat. But the bloated nafs of this jaahil justifies the haraam advertising of his 'ibaadat'.

Q. My wife is pregnant with our 5th kid now. I don't want any kids more. Can I force my wife to abort this child? My wife is not agreeing on aborting the child.

A. To say: 'I don't want any kids more', is akin to kufr. The Khaaliq (Creator) is Allah Ta'ala. You cannot decide whether Allah Ta'ala should create or not. Long before the appearance of Hadhrat Aadam (Alayhis salaam) on earth, Allah Ta'ala had already decreed the number of people to be created. The type of kufr attitude you have, is entertained by innumerable Muslims without them even realizing that they eliminate their Imaan with their implied dissatisfaction with the Decree of Allah Ta'ala.

The abortion you are contemplating is HARAAM. You have no right to compel your wife to abort the life which Allah Ta'ala has entrusted her with. Resort to Istighfaar and Taubah for the evil idea which you are entertaining.

Q. For the past many years the self acclaimed Mufassirs like Noman Ali Khan, Omer Suleman, Dr Farhat Hashmi, Yasir Qadhi, to name a few repeatedly say, 'do tadabbur' on each ayat of the Quran Shareef, 'reflect and think on the verses', whereas their views, their Aqaaid, their life styles are in gross conflict with, and against the Sunnah and the teachings of the Quran Shareef.

But I fail to understand 'what is tadabbur, about which they talk so much. Why are their views, life-styles and Aqaaid so much in conflict with the Shariat, when they are teaching tafseer and doing tadabbur.

A. The 'tadabbur' (reflection) of these liberal, modernist quack 'mufassirs' is to submit the Qur'aan to their nafsaani dictates, hence they base all their deviations on Qur'aanic aayaat which they mangle and distort on the basis of their nafsaani concept of 'tadabbur'. They are zindeeqs. In reality they are not Mu'min. An interpretation of the Qur'aan Majeed which conflicts with the Ahkaam of the Shariah is kufr.

Q. An Islamic society has rented out a place to an insurance company. Will the rent received by this organization be halal and permissible for it? If there is a problem in evicting this company (since the society also helps people who are eligible for Zakat), can the rent received from the insurance company be used to help those people who are eligible for Zakat?

Similarly, a place has been rented to a bank where only its ATM machine is available, will the rent received in this regard be halal and permissible?

A. The rent from the haraam insurance company is not permissible. If the insurance facility cannot be evicted, then the rent should be given as Sadqah to the poor.

The rent for the ATM machine is permissible.

Q. A long time ago, a company had shares in a sugar mill. At that time, this mill was only for sugar. For some time now, this mill has been making alcoholic beverages

(Continued on page 24)

“GARLANDING KHANAAZEER”

Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) said:

“The Madaaris should understand that it is incumbent to impart the full Arabic syllabus (Dars-e-Nizaami) to every student. All the kitaabs should be taught to those who have a compatibility (with Ilm) and whose understanding is excellent.

Those who lack such a munaasabat (compatibility) or they lack fahm-e-saleem, should be taught the basic essentials, then they should be advised to branch off into some worldly occupation such as trade or commerce.

Every person is not qualified to be a leader. Some are completely unfit (naa-laayaq). It is khiyaanat (abuse of trust) to allow such incompetent ones to become muqtada (leaders).

Nowadays, the principles and teachers totally ignore this fact. Do all the students in their Madaaris have a munaasabat with Ilm? Do all of them have fahm-e-saleem? Never! Why do they not select from the students?

For such students (who lack munaasabat and fahm-e-saleem) a shorter course should be arranged. They should not be taught beyond its limit. The shorter course should be adequate for understanding the necessary masaa'il of the Deen.” (End of Hadhrat Thanvi’s naseehat)

The naseehat of Hadhrat Thanvi (Rahmatullah alayh) is based on the Hadith of Rasulullah (Sallallahu alayhi wasallam):

“He who imparts Ilm (i.e. higher Ilm) to the unfit one, is like one who garlands

khanaazeer (pigs) with pearls, diamonds and gold.” This warning and naseehat are completely ignored by all the Madaaris. The emphasis is on bulk production of molvis to enhance the worldly status of the institution. Ilm is no longer imparted for the Pleasure of Allah Ta’ala. The motivation is the dunya and nafsaaniyat. These unqualified molvis then abuse Ilm to gain fulfilment for their nafsaaniyat of hubb-e-maal (love of money) and *hubb-e-jah* (love for name and fame). This method of the Madaaris has created the Carriion Cartels and the Riba Ha-laalizers (the so-called ‘shariah’ boards of the riba banks), and the interfaith gang of murtaddeen. These are the Menks, Reverend Bhams, swamis and pundits masquerading as ulama. They become agents of Iblees.

THE MASNOON WALIMAH

Rasulullah (Sallallahu alayhi wasallam) said: “Evil is the food of a walimah to which have been invited only the wealthy while the poor have been left out.” Nabi (Sallallahu alayhi wasallam) also said:

“The Nikah with the most barkat is the one in which the least expense is incurred.”

Today, nothing – absolutely nothing – of the Sunnah Walimah remains. The wedding reception – the function after the nikah – is not a Walimah in the meaning of the Sunnah.

On the contrary, it is a function of israaf (waste), riya (show) and kibr (pride).

The Sunnah Walimah is the obligation of the groom. He should invite a few relatives, friends and poor persons to a simple meal at his home. There is no need for another venue and no need to invite the whole family/tribe.

Another way of fulfilling the Walimah obligation is to prepare food and send it to the poor. There is great barkat in the simple ways of the Sunnah. The ostentatious feasts and functions of these times are the effects of the nafs and the inspirations of shaitaan.

THE EFFECT OF HUMILITY

When friends, relatives and neighbours annoy or offend you, then you are required to restrain yourself. Keep back your anger. By constant struggle and restraining the nafs, it will become your natural disposition (tabiyet), which further develops. Then when people vex you, you will not become annoyed. You will not take offence. This is humility. Humility is not a mere external façade of smiles, greeting and niceties.

THE DRIVEL OF TITLES

Nowadays there has spread the calamity (balaa) of futile titles. These titles did not exist in former days. No one was in former days called Shaikhut Tafseer and Shaikhul Hadith. In fact, most Akaabir (senior Ulama) were not even called 'Maulana'. They were only referred to as 'Molvi Saheb'. But nowadays, you have Shaikhut Tafseer, Shaikhul Hadith, Imaamush Shariat, Imaamul Hind and Shaikhul Hind. This title of Shaikhul Hind was adopted for Hadhrat Maulana Mahmud Deobandi

(rahmatullah alayh). In fact he was Shaikhul Aalam (i.e. Shaikh of the world). But, those who professed love for him awarded him the deficient title of Shaikhul Hind. All this is the influence of liberalism.

Now, a novel kind of title has been lately introduced. In this regard I usually say, that inspite of a man being a human being, the names of animals have been chosen. Someone is called 'Bulbul-e-Hind' (The Nightingale of Hind); someone is titled 'Tauta-e-Hind' (The Parrot of

Hind). Now, the next step will be 'Gung-e-Hind' (The Wolf of Hind); 'Isp-e-Hind' (The Stallion of Hind); 'Feel-e-Hind' (The Elephant of Hind) and 'Khar-e-Hind' (The Donkey of Hind). What drivel is all this? People have completely abandoned the simple ways of our seniors.

Similarly has developed the futile custom of kissing the hands (of a buzrug).

(Hadhrat Maulana Ashraf Ali Thanvi)

Comment: A new addition to this drivel is the title Qutbul Irshaad.

HIDAAAYAT

"He (Allah) guides whomever He wills to Siraatul Mustaqeem."

(Al-Baqarah, Aayat 142)

TAWAADHU' (HUMILITY)

Tawaadhu (humility) is to regard yourself as the most despicable person, the most despicable of Allah Ta'ala's Creation - even lower than an animal - even lower than a dog.

One is unaware of one's future and what will happen to him at the time of maut (death) or in the Aakhirah (Hereafter). No one has a guarantee that he will leave this dunya with his Imaan intact. In relation to the Aakhirah, one does not know. Therefore, one has to develop the feeling - the emotion - the consciousness that 'I am the lowest and most contemptible of creation.'

In many Aayaat of the Qur'aan it is stated that hidaayat (guidance) is the prerogative of Allah Ta'ala. Only He guides. No one's effort - no one's tableegh, not even the tableegh of a Nabi can

guide people to the Deen. Therefore, the one who offers naseehat and engages in tableegh should not become disappointed if he sees that his efforts are not yielding benefit.

While the reward for naseehat and tableegh is assured, hidaayat is not. Allah Ta'ala guides only those whom He wills to be guided.

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 kufri culture) bothers them, they nevertheless, onerously endeavour to make this practice lawful.

(Hadhrat Maulana Ashraf Ali Thanvi)

THE MAUT OF THE THAAKIR

Whether the heart derives pleasure or not, continue with Thikrullah. Thikrullah is wonderful. Its value and benefit will be understood at the time of death. A person in whose heart thikr has become engrained, his death is very pure and holy.

(Hadhrat Maulana Ashraf Ali Thanvi)

THE KUFR OF THE INTERFAITH MOLVIS

Question: A molvi says that there is a need to participate in the interfaith movement because it accommodates Islam and propagates against extremism. He says that those who oppose the interfaith movement are in error. Is his argument valid?

ANSWER

The interfaith shayaateen such as Reverend Abraham Bham, Menk, Mr. Allie of the MJC Carrion Cartel and others of similar ilk are like the Yahood of the era of Rasulullah (Sallallahu alayhi wasallam). Once some scholars of the Yahood came to Makkah.

The Quraish mushrikeen believing the Yahood scholars to be men of knowledge asked whether their (i.e. the mushrikeen's) religion was better or the Deen of Muhammad (Sallallahu alayhi

wasallam). Despite the Yahood being fully aware of the idolatry of the Quraish, they said that the mushrikeen were rightly guided and better than Rasulullah (Sallallahu alayhi wasallam) and his followers. In refutation of this corrupt answer, Allah Ta'ala revealed:

“Have you not seen those (referring to the Yahood) who have been given a portion of the Kitaab (but) they believe in idols and in shaitaan, saying to those who disbelieve (i.e. to the mushrikeen of Quraish) that they are better guided than the People of Imaan.

They are those whom Allah has cursed. Never shall you find a helper for those whom Allah has cursed.”
(An-Nisaa, 51 and 52)

The Kitaab mentioned in the Aayat refers to the Tauraah.

In spite of the Yahood being from the Ahl-e-Kitaab, Allah Ta'ala states that they too believe in idols and in shaitaan, hence they so brazenly elevated the shirk of the Quraish and said that the shirk of the Quraish was better and superior than the Tauheed which Rasulullah (Sallallahu alayhi wasallam) propagated.

In exact emulation of the Yahood, do the shaitaani molvis of the interfaith kufr ideology claim that this religion of shirk, kufr and atheism (viz. Interfaith) is better than the Deen of Islam which the entire Ummah subscribes to. The interfaith molvis and so-called Muslims renounce their Imaan by way of participating in the evil kufr/shirk ideology of interfaith which is the plot of shaitaan to dismantle the Shariah and destroy Islam.

Exalted Guidance -- Tasawwuf

by Hazrat Maulana Muhammad Masiullah Khan Sahib (rahmatullah alayh).

It is necessary for every Muslim in general, and for students of knowledge in particular, and especially for those who study *Sahih al-Bukhari*, that they devote themselves to purification of the soul (*tazkiyah al-naafs*), cleansing of the heart

(*tasfiyah al-qalb*), and self-reformation (*islah*). In every action they must continuously check their sincerity (*ikhlas*) with every breath they take.

This is a most important duty—indeed, all other obligations depend upon it. This very process of self-purification and rectification of the heart is what is called *tasawwuf*, *suluk*, and *tariqah* (the spiritual path). It is the essence and spirit of the entire Shari'ah. Without attaining *tasawwuf*, there is no real life in Islam

and iman; all deeds remain dead and lifeless, and true faith does not firmly take root in the heart. And when something does not become firmly established, there is always the danger of it being lost.

For this reason, Imam Ghazali (rahmatullah alayh) said that the one who does not acquire *tasawwuf* is in danger of an evil end (*su' al-khatimah*). Indeed, he spoke beautifully and truly.

(*Fadl al-Bari*,
Part One, p. 131)

TECHNOLOGY

*"It is your Rabb who causes the ships to sail with you to enable you to seek His bounty."
(Al-Isra', Aayat 66)*

It is only Allah Ta'ala Who inspires the kuffaar with the ways and methods of technological progress. Whatever achievement is made in the sphere of technology is the effect of inspiration from Allah Ta'ala. Nothing can be achieved without the decree of Allah Ta'ala, but the ego of the atheist is bloated with the technological strides which he attributes solely to his copro-brains.

The kuffaar have no share of the benefits and pleasures of the Aakhirah. Therefore, Allah Ta'ala grants them the benefits and the material progress of this material transitory world. They have no vision whatsoever of the life Hereafter. Everlasting perdition awaits them in the Aakhirah. Muslims should not be surprised at the technological strides and so-called mind-boggling scientific inventions of the atheists. In this regard the Qur'aan states:

"Never cast your eyes longingly at the (worldly) provisions We have granted to the different (kuffaar)

*nations nor grieve over them."
(Al-Hijr, Aayat 88)*

"Never cast your eyes longingly at the glitter of this worldly Life We have granted to the different (kuffaar) nations to test them.

The Provision (Rizq) of your Rabb is best and more enduring."

(Taa Haa, Aayat 131)

This dunya will soon perish and the Aakhirah will endure forever. Thus the paucity or lack of worldly glitter and possessions should not grieve Muslims.

BROTHER & SISTER IN ZINA

(A lesson for stupid molvis)

Q. I do not know if I am still a Muslim. I have lost all hope. My life has been extremely ugly and filthy. Today I am a young baalighah girl. Since early childhood my brother and I were indulging in sexual misdemeanours. Even while close to buloogh we have had sexual relations. Now that I have realized the extreme Satanism and filth of our misdeeds, I have made Taubah. However, I doubt that my taubah will be accepted. What should I do in this evil dilemma? Will I ever be forgiven?

A. Allah Ta'ala says in the Qur'aan Majeed:

"Say (O Muhammad!) to My

servants who have oppressed themselves (with the filth of sins): 'Do not lose hope in the Mercy of Allah, for verily, He forgives all sins.'

Even if one's sins are as huge as the mountains and as numerous as the bubbles on the ocean, a sincere Taubah effaces all sins. There is no need to lose hope.

In addition to Taubah, remember that your brother is no longer a brother in the truest sense of the term. Stay far from him. Should you cross paths, ensure that you are in full hijaab including the Niqaab. Do not even offer Salaams. May Allah Ta'ala guide and save you from the vile dictates of the nafs and the snares of shaitaan.

LESSON FOR THE MOLVIS

This episode is the tip of the iceberg. The community is rotten with incest of a variety of kinds. Brothers and sisters, fathers and daughters, grandfathers and granddaughters, stepfathers and stepdaughters, fathers-in-law and daughters-in-law, and mothers-in-law and sons-in-law become enmeshed in the tentacles of shaitaan and the evil of the nafs when they become careless and overstep the boundaries of the Shariah. We are aware. Our fingers are on the pulse of the community. We receive innumerable letters of such vile sexual misdemeanours from all parts of the world.

(Continued on page 16)

TAKING A SECOND WIFE

Undoubtedly, a second, third and fourth wife are all perfectly permissible. Anyone who has any misgivings regarding this permissibility granted by Allah Ta'ala, explicitly stated in the Qur'aan Majeed, and practically implemented by Rasulullah (Sallallahu alayhi wasallam) and the Sahaabah, should renew his Imaan. Denying this injunction or doubting it or frowning on it is kufr.

While taking a second wife is permissible and is a right given to the man by Allah Ta'ala, the method of acquisition is of utmost importance. Almost all men who take second wives are bereft of Taqwa. Their first step is zina. They first strike up a haraam zina alliance with a woman. After sustaining the haraam zina relationship, they progress to the second error, and that is a clandestine Ni-

kah.

Zina is a secret affair. Nikah is a public institution. It is not to be concealed, and in fact, it does not remain hidden for too long. The first wife soon gains the knowledge, then hell breaks out in the home. In the process of creating hell in the home, most wives lose their Imaan over the issue.

Furthermore, a marriage structured on the foundations of zina is bedevilled with misery. Generally there is no peace and no barkat in a marriage which is preceded by zina. The first marriage also flounders and many a time ends in divorce with all its disastrous consequences for the couple and their children.

When a man is determined to take a second wife, he should proceed in a halaal manner. He should not strike

up a miserable haraam cellphone zina relationship. He should be a man who will be able to fulfil the huqooq (rights) of both wives. While the permission of the first wife is not a requisite for the validity of the second marriage, nevertheless, the man should inform his wife, and not keep the second Nikah a secret.

The stupid reason underlying the secrecy of the second Nikah is to avoid an explosion in the home. If he is unable to manage the 'explosion' in the wake of the first wife being informed of the impending second wife, then in the same way he will not be able to manage the explosion when the first wife learns of the second wife. There is just no sense in the stupid reasoning for a clandestine Nikah which is reduced to the level of a 'zina' relationship.

BROTHER & SISTER IN ZINA

(Continued from page 15)

The stupid molvis who stupidly promote laxity of hijaab for close relatives are indeed promoters of zina of the worst kind. Those molvis who cling to Fiqhi technicalities to argue the permissibility of one's mother, daughter, aunt, sister, etc. exposing their breasts and legs in the home, should reflect on the aforementioned episode and understand the

dangerous stupidity of promoting immorality/incest on the basis of Fiqhi technicalities.

The episode cited above is not an isolated one. The molvis should fear Allah Ta'ala, try to understand the diseases of the community and to beware of disgorging rubbish fatwas which open wide avenues for zina of the worst kind, that is, zina of mahrams.

THE MAJORITY WILL BE KUFFAAR

“Even if you (O Muhammad!) desire (them to be Mu'mineen), the majority of mankind will not be Mu'mineen.”

(Yoosuf, Aayat 103)

Despite the heartfelt desire and supplications of Rasulullah (Sallallahu alayhi wasallam), the Wisdom of Allah Ta'ala dictates that the majority of mankind remain kaafir. The guidance of Imaan is completely reliant on the Will of Allah Ta'ala.

“If He wills then all of you (mankind) would be guided.”

(An-Nahal, Aayat 9)

This theme is the message in many Aayaat of the Qur'aan Majeed.

THE LOVE OF TUHFAH

A salubrious lesson for us all. Hadhrat Sirri Saqati (Rahmatullah Alayh) narrated this touching and wonderful story of a woman who was truly 'Al-Mar'atus Salihah' (Pious Woman).

Hadhrat Sirri Saqati, the renowned saint, narrates: "I once visited the hospital. To my surprise, I saw a young girl fettered in chains. Sobbing, she recited in grief verses of love. I enquired about her condition from the Superintendent of the hospital. He announced: "She is insane". Hearing this, the girl shed more tears and said: "I am not insane. I am in love".

I asked: 'With whom are you in love?'

She replied: 'With the One who bestowed so much bounties on us and Who is at all times near to us (viz. Allah Ta'ala).

Suddenly her master appeared. (Tuhfah was a slave girl), and enquired from the superintendent of the whereabouts of Tuhfah. He directed the master to Tuhfah. Seeing me, the master showed respect. He honoured me. I said to Tuhfah's master: "She deserves more respect than myself. Why have you made her condition like this?"

Tuhfah's master said: "I have expended all my wealth on her. I had purchased her for 20,000 dirhams (silver coins). I had hoped to derive much profit by selling her, but she neither eats nor drinks. Night

and day she sheds tears".

I said: "Sell her to me". Tuhfah's master: 'Hadhrat, you are a pauper. How will you raise so considerable a sum?'

I returned home and supplicated with great fervour and humility to Allah Ta'ala. Suddenly, someone knocked at the door. On opening the door I saw standing there a man with a bag of dirhams. I asked: 'Who are you?'

He replied: 'Ahmad Bin Al-Muthanna. I was commanded in a dream to bring this money to you'.

In the morning I happily hastened to the hospital with the money. At the same time Tuhfah's master appeared, sobbing profusely. I said to him: 'Do not worry. I have brought the money. I am prepared to pay you twice the price'.

Tuhfah's master said: 'Even if I am given the entire world, I shall not sell her. I set her free for the sake of Allah Ta'ala'.

I asked: 'What has transpired?'

He replied: 'I was reprimanded in a dream. You be witness that I have given all my wealth in the Path of Allah'.

Suddenly I saw Ahmad Bin Al-Muthanna appearing, he too was sobbing profusely.

I asked: 'What has happened to you?'

He said: 'I gave all my wealth in the Path of Allah'.

I said: 'Subhanallah! All this is because of the barkat of Lady Tuhfah. These men have

acquired hidayat (to become pious) as a result of her virtue'.

Meanwhile, the emancipated Tuhfah arose and left the hospital crying. The three of us (Hadhrat Saqati, Tuhfah's ex-master and Ahmad Bin Al-Muthanna) also followed her direction. Within a short while, we lost trace of her. Allah Alone knows where she disappeared. The three of us set off to Makkah.

Along the journey to Makkah, Ahmad Bin Al-Muthanna died. Tuhfah's ex-master and I reached Makkah. While making Tawaaf we heard a heart-breaking sigh of grief. I went near to the sighing person. Subhanallah! I beheld that it was Tuhfah.

I asked her: "What have you acquired (i.e. in the spiritual realm)?"

She replied: "He (Allah) has joined my heart with Him and has effaced others from my heart".

I said: 'Ahmad Bin Al-Muthanna has passed away'.

Tuhfah said: 'He has acquired lofty ranks'.

I said: 'Your master too is here'.

I then heard her mumbling something and when I looked again, what did I see? She had died.

When Tuhfah's master beheld her in death, he was beyond himself with grief. I saw him collapse. When I felt him, he too had passed beyond the

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OBITUARIES

Celebrating the death of a prominent personality and lauding accolades on him are the ingredients of these functions of riya and kibr. Commenting on these haraam functions, Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) said:

Nowadays when some prominent person dies, the process of perpetuating his memory is initiated. Functions are organized. His death anniversary is celebrated, and resolutions are passed. All of this is advertised in newspapers. Of what benefit is all of this to the mayyit?

Instead of benefitting the mayyit, he will be asked (by the Malaaikeh): “Were you indeed so?” These obituaries brings

grief to the mayyit, and this is the consequence of the ‘muhabbat’ (*fraudulent love – Mujlisul Ulama*) of the ‘muhibbeen’ (*fake lovers – Mujlisul Ulama*). Instead of benefitting the mayyit they subject him to interrogation by the Malaaikeh. Regardless of the mayyit not committing any crime, the fact remains that he is being subjected to questioning on account of the eulogies sung for him.

Although Hadhrat Nabi Isaa (Alayhis salaam) is entirely innocent of the *shirk* committed by his people, on the Day of Qiyaamah, Allah Ta’ala will interrogate him: “O Isaa, Son of Maryam! Did you tell the people to take yourself and your mother as gods besides Allah?”

Despite Nabi Isaa (Alayhis

salaam) being completely innocent, nevertheless, he will be embarrassed by this questioning. (End of Malfooz) (*This evil is widespread nowadays. Prominent Ulama organize and participate in such nonsensical and harmful functions which bring grief to the mayyit. In fact, according to the Hadith when the praises of a deceased ‘hadhrat’ are sung by his followers, the Malaaikeh sarcastically taunt him: ‘Were you indeed as they are saying?’ The mayyit becomes embarrassed and grieved by obituaries and eulogies sung for him. But people are the slaves of their nafs. In the name of the dead and the Deen they revel in their merrymaking functions. – The Majlis*)

THE LOVE OF TUHFAH

(Continued from page 17)

confined of this earthly realm’.

This is the episode of the life and death of a lady who was truly ‘Al-Mar’atus Salihah’. While others cannot emulate Tuhfah’s high degree of piety and divine love, all women can at least walk in her Shadow, striving to practice the essentialities of the Deen.

May Allah Ta’ala guide you and grant you the taufeeq to make this Naseehat your guide in daily life so that you too will qualify for the lofty title of ‘Al-Mar’atus Salihah – The Pious Woman. **Ameen.**

THE STEALTH OF THE EYES

Among the worst acts which debilitates Imaan and ruins roohaaniyat (spirituality) is the casting of evil surreptitious glances at those whom Allah Ta’ala has prohibited, viz. ghair mahram females and lads.

Since the focus is not on Allah Ta’ala, people are utterly reckless with their eyes believing that no one is aware of their evil gazes. Even ostensibly ‘pious’ – deendaar – persons, molvis and sheikhs are trapped in the malady of evil gazes. When the evil nafs demands evil glances, then immediately reflect on the following Qur’aanic Aayat:

“Allah is aware of the fraud of the eyes and what the hearts conceal.”

(Al-Mu’min, Aayat 19).

You are never alone. Allah Ta’ala is looking at you, and the two Recording Angels are at your side.

ALLAH’S PATH

“Follow the Path of those who turn unto Me.”
(Luqmaan, Aayat 15)

The Path leading to Allah

Ta’ala is only the Sunnah of Rasulullah (Sallallahu alayhi wasallam) and the Sahaabah. All other paths and ideologies are the pathways of Iblees leading to Jahannam.

AN EVIL DEATH THE CRITERION IS THE SHARIAH

(Continued from page 1)

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.

(Continued from page 1)
consult us and to act accordingly. However, in the sphere of Islaah of the nafs, we follow Haaji Sahib."

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!)

A great uproar followed this comment of Hadhrat Gangohi (Rahmatullah alayh) who was criticized much. However, in defending the Deen, he paid no attention to the criticism.

IMAAM SHAAFI'S ADVICE

Imaam Shaafi' (Rahmatullah alayh) said:

Imaam Shaafi' (Rahmatullah alayh) said that the eyesight improves by facing the Ka'bah, and it decreases by sitting with the back towards the Ka'bah. Imaam Shaafi' (Rahmatullah alayh) also said that four acts increase intelligence: Less speaking, using Miswaak, sitting with old people, and in the company of the Ulama.

THE ASAA

Question

There appears to be some confusion regarding the Asaa (Staff/Stick). In all Barelwi Musjids it is considered compulsory for the Imaam to hold the Asaa whilst delivering the Jumuah Khutbah. A non-Barelwi mufti says that holding the Asaa on the mimbar is Sunnat. He insists that it should be held and he criticizes those who do not hold the Asaa on the mimbar. What is the Shari'ah's ruling?

Answer

There are two kinds of asaas (staves/sticks). The one kind is a normal walking stick or a staff which all the Ambiya and Sahaabah would keep with them. The other kind is a Hindu-looking ornamental stupidity, adorned and decorated to soothe the

bid'ati palates of the Hindu-inclining Ahl-e-Bid'ah.

This second kind of stick is a nonsensical innovation of morons. It is not permissible to hold this hindu-looking decorated stick when reciting the Jumuah Khutbah.

Furthermore, the hindu-stick has a bid'ah practice accompanying it. The hindu-stick usually is at the side of the mimbars in Bid'ati and semi-Bid'ati Musjids. On Fridays when it is time for the commencement of the Khutbah, the Muazzin gets up, takes the hindu-stick, stands with it facing the musallis and after reciting an Aayat of the Qur'aan Majeed, ceremoniously, ritually and stupidly hands it to the moron imaam who also ritually takes it and mounts the mimbar. This entire stupid clownish exhibition is a haraam bid'ah.

If the imaam is someone who usually walks with a stick, then there is no problem if he takes support of the stick on the mimbar. Sahaabah occasionally held their normal staves whilst giving the Khutbah. Holding the asaa has absolutely no relevance to the Khutbah. It is not an element related to the Khutbah.

Holding the asaa is not among the Sunnats of the Jumuah Khutbah. There is considerable difference of opinion regarding holding a stick (asaa) whilst delivering the khutbah.

The asaa which is permissible is a normal stick or the

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THE MASSIVE SIZE OF JANNAT

Question

It is mentioned in the Hadith that the size of the Jannat of the very last man to emerge from Jahannam will be ten times the size of our earth. Can you please explain or give some idea of the size of the whole of Jannat which will be occupied by billions and billions of people?

Answer

There is absolutely no conundrum underlying the massive size of Jannat. Jannat despite its mind-boggling massive size will be an infinitesimal speck in the 'boundless' space created by Allah Azza Wa Jal. All of creation with its innumerable universes, is a speck in the vast 'limitless' spans of created-space.

The size of space can never be measured nor ever be imagined by even Jibraeel (Alayhis salaam). Even the moron atheist scientists present mind-boggling sizes of stars which all are mere specks. Consider the size of the sun. They say that the sun is 1.3 million times the size of the earth. The largest star hitherto discovered is called Stephenson 2-18. This star of mind-boggling size is about **10 billion** times the volume of the sun.

10 billion multiplied by 1.3 million equals about 20 quadrillion earths. There are billions of stars of such magnitude as this Stephenson star. The mind cannot imagine how huge is even this star which is a speck in space. They say

that the two closest stars are separated by a distance of 25 million miles. When a person of Imaani intelligence looks at the sky and observes the stars, he is compelled to say as the Qur'aan mentions:

"O our Rabb! Indeed You have not created all of this in vain."

This furthest known star from the earth is at a distance of 19,000 **light** years. That is: the distance light travels in 19,000 years. The speed of light is **300,000 kilometres per second. In one minute, light travels 18 million kilometres.** Thus the distance of the furthest star from the earth is absolutely mind-boggling. It defies imagination. In fact, in
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THE ASAA

(Continued from page 19)

staff with which people walk. It is not an adorned, ornamentally decorated staff such as the Bid'atis keep in the Musaaqid. For them, the ornamental staff is compulsory.

The emphasis accorded to this practice renders it Bid'ah. Even a Mustahab act becomes bid'ah and prohibited when it is emphasised and when those who abstain are criticized. Emphasising on the asaa is ghulu' (haraam extremism). The Akaabir Ulama of Deoband do not hold the asaa for the Jumuah Khutbah. All the molvis who had

studied at Darul Uloom Deoband and at all the Madaaris associated with Deoband never held an asaa for the Khutbah. But some of them here in South Africa succumbing to the pressure of ignoramuses, fabricate stupid arguments for promoting this bid'ah.

Many decades ago Hadhrat Qaari Tayyib (Rahmatullah alayh), the Muhtamim of Darul Uloom Deoband, had visited South Africa. He delivered the Jumuah Khutbah in one of the Musjids in Johannesburg. In keeping with the then bid'ah practice, the Muazzin handed the orna-

mental hindu-asaa' to Hadhrat Qaari Taayib as he was about to mount the mimbar. Hadhrat Qaari Tayyib took the asaa and placed it alongside the mimbar. Then instead of commencing the Khutbah, he gave a lengthy bayaan on the innovation of the Asaa'. After completing his talk on the bid'ah of the Asaa', he commenced the Khutbah.

In view of the ghulu' and emphasis being accorded to the asaa which is unrelated to the Jumuah Khutbah, it remains a bid'ah on the basis of which all our Akaabir have shunned its use on the mimbar on the occasion of the Jumuah Khutbah.

THE MASSIVE SIZE OF JANNAT

(Continued from page 20)

relation to this reality, even fiction ceases to be fiction and the reality of the distance seems 'fictitious' when in fact it is the truth testifying to the Qudrat of Allah Azza Wa Jal.

And above all, this furthest star of such vast dimensions is no where near to even the first Sama' (sky).

The stupendous size of these massive stars more than adequately answers the question on the size of Jannat. Beyond the furthest star visible in the most powerful telescope is only darkness. All and everything which the most powerful telescope makes visible are mere specks in the vast spanseless space created by

Allah Azza Wa Jal. And, all of these mind-boggling specimens of creation have been created by a simple pronouncement of "KUN!" (Be!) The Qur'aan Majeed states: "When Allah intends to create anything, He only says: 'Kun!', and it comes into existence (instantaneously)."

THE SALE OF RIGHTS

Huqooq (rights) are not commodities which could be bought and sold. Copyrights, patency rights, etc., are not saleable commodities in terms of the Shariah. In this regard, Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) said:

"The sale of *Huqooq* (rights) is meaningless (baseless – baatil). It is devoid of reality. *Huqooq* are not saleable commodities. *Huqooq* have no price. All of this (i.e. the arguments to substantiate the validity of the baseless sale of rights) is due to ignorance.

When ignorant people engage in such (baseless) exercises, it is not surprising. But when those who are supposedly learned indulge in such exercise, then it is truly surprising."

DEFECTIVE BIOGRAPHIES

Nowadays most biographies are corrupt. After the era of the Salaf considerable natural frailties have surfaced in all (*the ulama and buzrugs whose biographies are written*). Hon-

esty demands that even their frailties be recorded in their biographies. However, this is not done. Even the deficiencies are elevated to virtues by means of interpretations. They (the biographers) believe that if the deficiencies (of their

Buzrugs) are also mentioned, it will detract from their status. Therefore, they conceal these deficiencies.

In addition to this attitude being improper from the historical perspective, it is also false from the Deeni perspective. It is blatant deception. There is no need to conceal such facts (*the deficiencies*). Even if it is mentioned that on the basis of such deficiencies the buzrug is not qualified for being followed, then there is nothing improper in this. The deeds of the Ambiya (Alayhimus salaam) are emulated. The actions of the Ummati is not proof. Only Fatwa is *hujjat* (i.e. Fatwa based on the principles of the Shariah has the force of the Shariah). I detest such concealment.

THE LAA WAARITH

La-waarith is a person who dies leaving no heirs whatsoever. The estate of the La-waarith has to be distributed among the Fuqara. If the La-waarith has such poor relatives who are not heirs, then they enjoy a prior right. By virtue of their family links with the mayyit, the estate should be distributed among them. This distribution is not by way of inheritance, hence they cannot claim the estate although they enjoy a prior

right. They too are Fuqara. It is therefore, improper to distribute the estate to other Fuqara when the mayyit's own non-inheriting relatives are poor and destitute.

Among the non-inheriting relatives are step-mothers, Ridhai brothers and sisters (Ridhai brothers and sisters: The children of a woman who had breastfed another child. The ties of milk give rise to milk-brothers and sisters.), step-children, adopted children, the wife's relatives, etc.

MALFOOTHAAT OF MAULANA MASIHULLAH (RAHMATULLAHI ALAYH)

1. O wonderful, Taalib-e-Islaah, Taalib-e-Ilm, you are still not yet eager to offer five times Salaat with Jamaat and Takbeer-e-Ula!!!
2. You have read that, "Everyone will attain ranks in proportion to his actions". Then you studied Mishkaat Shareef, and the ten Hadeeth Kitaabs in Dorah Shareef (the final year in the Aalim Course) yet you are still not prompt with five times Salaat with consideration for Takbeer-e-Ula!!!
3. When certainty of something is known or its benefit is certain, or it is known to block harm then the question of not doing it does not arise.
4. There is certainty that passing a finger over a sharp instrument will cut the finger, whereas there is also the possibility of it not cutting. But the certitude of it cutting is so overwhelming that the thought does not arise of it not cutting.
5. All prohibitions of the Shariah – big or small – are because they are harmful, irrespective of being very harmful or less harmful. Abstention from all is necessary.
6. A slight danger left unattended grows to become a monster.
7. All Commandments of the Shariah are beneficial according to their respective stages. Thus, what is the meaning of discarding them?
8. The five daily Salaats in their respective times are commanded with utmost emphasis. Thus, what degree of care and importance should be attached to them!?

VILIFYING THE AIMMAH/FUQAHA

Molvi Abdullah Sahib informed me that Hadhrat

KASHF-E-QUBOOR

(Revelation of the Graves)

Someone asked about *kashf-e-quboor*. (This is an experience in which the conditions of the dead are seen. It is a doubtful experience).

Hadhrat said: "It is the effect of the power of the mind. This power could be used wherever one wishes. It is a futile exercise. There is no benefit in it, but people consider it a wonderful accomplishment while it is absolutely nothing. Sometimes the revelation is correct".

(Hadhrat Maulana Ashraf Ali Thanvi)

Gangohi stated: "Whoever wishes, should open the grave (a certain) of Molvi, and he will find his (the Molvi's) face turned away from the Qiblah." (Molvi Abul Hasan who was present on this occasion said): "I had personally heard Hadhrat Gangohi saying: 'Whoever criticizes the Aimmah, his face is turned

away from the Qiblah. I am seeing that his face has been turned away from the Qiblah."

Hadhrat Gangohi (rahmatullah alayh) had made these comments when news of the Molvi's death reached him.

(Hadhrat Maulana Ashraf Ali Thanvi)

THE DARKNESS OF SIN

The darkness which develops on the heart as a consequence of sin is a special type of spiritual *zulmat* (darkness). Its effect is the creation of a disinclination for obedience. In contrast, the effect of *A'maal-e-Saalihah* is *Noor* (spiritual light). This is not a visible physical light. There is a variety of such *anwaar*. A particular kind of *noor* which is the product of *ibaadat* creates magnitude (*inshiraah*) and enthusiasm in the heart. The darkness and *raa'n* (corrosion) of sin develops on the spiritual heart.

(Hadhrat Maulana Ashraf Ali Thanvi)

THE ATTRIBUTES OF THE INTELLIGENT

“Only the people of intelligence derive lesson (and take heed).

They (the people of intelligence) are those who fulfil the Pledge of Allah and they do not violate the Pledge.

They are those who join that which Allah commanded to be joined (i.e. they maintain family ties); they fear their Rabb And they fear a dreadful reckoning.

They are those who have Sabr (patience) seeking

the Pleasure of their Rabb; they establish Salaat and they spend (in His Path) secretly and publicly from that which We have provided for them, and they ward off evil with good. Indeed for them will be the successful outcome of the Hereafter.”
(Ar-Ra'd 20, 21, 22)

DEEDS MINUS IMAAN

Minus the Pivot of Imaan, deeds of virtue regardless of their worldly benefit, such as the relief and humanitarian projects of the kuffaar benefiting the suffering people, will have absolutely no value in the Akhirah.

Allah Ta'ala rewards them

in this world for their virtuous deeds. But in the Akhirah there will be nothing for them.

“Say (O Muhammad!): ‘Should we inform you of those whose (good) deeds are utterly destroyed?’

They are those whose efforts are destroyed in this worldly life whilst they think that they are

Practicing virtuous deeds.

They are those (i.e. the kuffaar) who deny the Aayaat of their Rabb and in meeting Him. Thus, their deeds (good acts, humanitarian projects) are destroyed. Therefore no weight will be attached to them on the Day of Qiyaamah.”
(Al Kahaf, 103, 104, 105, 106)

PROBABILITIES OF KUFR AND IMAAN

People have misconstrued this ruling of the Fuqaha. It is highly erroneous to understand that if a person believes in only one aspect (belief/tenet) of Islam while also believing in 99 aspects of kufr, his Imaan is valid, and that despite the 99 beliefs of kufr his Imaan is not eliminated.

The meaning of the ruling of the Fuqaha is that if in an ambiguous statement there is a probability of Imaan although 99 aspects of this statement may be kufr, the ruling of kufr will not be given. *Takfeer* of the person will thus not be made. However, if the person makes a statement which is

categorically kufr, it shall not be interpreted otherwise. *Takfeer* will be the hukm.

(As an example of this hukm of one probability of Imaan, is a man's statement: ‘I don't know Allah Ta'ala. I know only my own nafs.’ While ostensibly this is a statement of kufr, it could be interpreted to mean otherwise, hence takfeer will not be made. However, if a man believes in all the fundamental articles of Imaan and practices all the A'maal of the Shariah, but at the same time he does not believe in the Finality of the Nubuwwat of (Rasulullah – sallallahu alayhi wasallam), such a person will be a confirmed kaafir. Takfeer of him is Waajib.)

THE LIMBS WILL TESTIFY

“The day when their tongues, hands and legs will testify against them regarding the actions they had perpetrated.”
(An-Noor, Aayat 24)

When the desire to sin develops, reflect on this Aayat as well as on the Presence of Allah Ta'ala. You are never alone. Your own limbs will testify against you. The evils committed with the eyes, hands, legs, heart, etc. will be proven by the evidence of your limbs. Therefore, before sinning, look at your hands, legs, tongue, etc. and reflect. You are never alone in the darkness where you sin.

Questions and Answers

THE MAJLIS Q & A
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(Continued from page 11)

along with other things. Is it permissible for us to use the money we get from it for our own use? Should we sell our shares and use that money or should we give it to the deserving of Zakaat?

A. The income should be given to the poor. One should not remain a shareholder in the sugar/alcohol company. In fact, the shares in a donkey entity such as are all these companies are not permissible. The dividends they pay are riba which should be given to the poor.

Q. Regarding Fasting on Monday and Thursday in these two days, the committee of the mosque decided to delay the Maghrib Salaat after the Athaan, as is done in Ramadan. Is this correct?

A. Even in Ramadhaan, the delay in the Maghrib Salaat is excessive and not permissible.

The time allocated for feasting at the time of Iftaar is inordinate even during Ramadhaan. For the Monday and Thursday fasting there should be no delay. Those fasting are able to make iftaar with some dates while the Athaan is being called. The Maghrib Salaat should not be delayed to bloat the nafs of those engaging in the Masnoon fasts.

Q. Is it permissible to charge fees for visitors for sightseeing in a game reserve?

A. Fees may not be charged for merely visiting and sightseeing the game reserve. Fees for lahw / la'b (nonsense and futility) are haraam.

Q. Is it permissible to wear stitched sandals in Ihraam?

A. Are there sandals which are not stitched? All sandals are stitched. It is permissible to wear such sandals during Ihraam.

Q. A man gave his wife one

Talaaq Baa-in. After her Id-dat expired, they again married. If he again issues Talaaq, will the first Talaaq be taken into account?

A. Yes, the first Talaaq remains valid. Should he ever issue another two Talaaqs, then all three will become effective.

Q. Will Zakaat be discharged with fruit trees given to a Madrasah. The trees will be planted and the poor students will have the benefit of the fruit yield?

A. Zakaat will not be discharged by means of fruit trees if the trees will be planted in a Madrasah. If the plants are given to a poor person, then the Zakaat will be discharged.

Q. There are two Tabligh Jamaat groups. Which one should I join?

A. Do not join any one of the two opposing factions who have daggers in their hearts for each other.

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