



"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)



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"To be free from the dunya gives great comfort at the time of Maut."
(Hadhrat Abdullah Khafeef)

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'GRADUATION' PARTIES

Question

Nowadays Muslim parents/grandparents of supposedly Deeni families give a food invitation to people, often in large numbers, when their children/grandchildren graduate as an alim/hafidh.

The justification tendered is that Umar Radhiyallahu Anhu did something similar. Is this analogy correct? If not, would you be able to clarify two points?

First, why is the analogy invalid and second, despite the invalidity of such an analogy, what is the issue with such invitations?

Answer

Hifz/Aalim graduation functions, jalsahs and merry-making parties are not permissible. These are *nafsaani* accretions which have no origin and no basis in the Sunnah and the *Khairul Quroon* era. While some seniors had introduced such jalsahs, they have long ago outlived their utility. In fact, these baseless functions have gone haywire. A number of evils are attendant to these parties and jalsahs.

Insincerity, *riya* (show/ostentation), *takabbur* (pride) and *israaf* (massive waste) are the salient features of these parties. The large amounts of

money squandered to feed fat, wealthy people and people who are not in need of food can be better utilized to feed suffering Muslims who battle to make ends meet and who struggle to provide food for their families.

These functions are hollow with an external appearance of 'deen', while in reality it is to gratify the *nafsaani* dictates of parents and the Madrasah management. The Deen is no longer imparted for the Sake of Allah Ta'ala and for attainment of the objectives of the Aakhirat. We are living in such times about which the Hadith says: "Knowledge will be acquired for purposes other than the

Deen, and the dunya will be pursued with the a'maal of the Aakhirat." This is the condition of the Madaaris and especially of the umrah-holiday-makers. The Deen is dangled to deceive. In fact they perpetrate self-deception to soothe their conscience by convincing themselves that they are engaging in Deeni pursuits with their jalsahs and umrah-holidays.

When parents of the 'graduating' students organize the functions, then generally Hijaab is not observed. The outer facade of hijaab is another act of self-deception. Men and women congregate and pretend to be observing hijaab on the basis of there being

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AFFECTIONATE ADVICE FOR THE CRANK SUFIS

By Allaamah Abdul Wahhaab Sha'raani (rahmatullah alayh)

Presenting his "affectionate naseehat" to the shaikhs of his age (the 10th Islamic century), Allaamah Abdul Wahhaab Sha'raani (Rahmatullah alayh) states: "Verily, affectionate naseehat for a group among the fuqara has constrained me to proffer this advice:

"Beware of your claim of following the Tareeqah of the Fuqara (i.e. Tasawwuf) when you discern within yourself a dislike for those who do not honour you nor address you with the lofty titles of leadership and *masheekhat* (i.e. titles such as Hadhrat, and appellations to your customary accolades such as 'daamat barakatuhum', *madda zilluhu*, and the many other customary superfluities which bloat the nafs of the quack and crank hadhrats and shaikhs of the desolate and spiritually bankrupt *khaanqas*). In fact, even Islam (i.e. you are offended if

someone does not recognize you as a righteous Muslim).

In this age (i.e. the 10th Islamic century), a perfect Muslim is more honourable than rare precious stones. A Muslim will not become *kaamil* (i.e. morally and spiritually perfect) as long as he does not guard his tongue, ears, eyes, heart and his body from all acts which Allah Ta'ala has forbidden, *zaahiran* (external/physical acts) and *baatinan* (moral and spiritual – the evils of the heart). Where are those who can claim to have attained this rank of (a *kaamil* Muslim) whilst they have repeatedly sinned against Allah?

Now when this is the state pertaining to Islam (i.e. one cannot claim to be even a perfect Muslim), then how can it be accepted that he (the one who claims to be a Shaikh) has attained the lofty rank of *Imaan*? Leave alone the stage of *Ihsaan* and *Wilaayat*.....

I take oath and say that Iblees

has more humility than these claimants (i.e. the crank and quack shaikhs who pretend to be sufis). Iblees has more recognition of the Path of Allah than these (false) claimants (of *Tasawwuf*). Verily, I met him (Iblees), and he said to me:

"How can you ever think that you are the *Auliya* of Allah, while you love that you have (in your imagination) perfection such as Allah's perfection? You love that people should honour you and regard you as being holy. Wallaah! I dislike that people honour me in anything or attribute to me any (pious) act or statement. I love that they should attribute to me all defects and sins in existence, and that they should totally despise me so that Haqq could be differentiated with *Kamaal-e-Mutlaq* (total perfection), and so that I could be differentiated (from the Haqq) by means of *Nuqs-e-Mutlaq* (total deficiency/corruption).

This is so because, verily, their deprecation of me is to refer me to my original constitution (of evil). On the contrary, their honouring me is a departure from it (i.e. my evil nature) towards the attributes of my Master (i.e. Allah Azza Wa Jal)."

Now ponder on the *adab* of Iblees. How far are you (O you crank sufi!) from even Iblees? In reality, if the people do not honour you nor have confidence in you, it will appear to you as if the earth has become restricted on you (preventing you from finding any avenue for escaping with your baselessly assumed greatness).

Understand this well, and do not labour in self-deception (about your greatness). Indeed you cannot in reality deceive yourself because (the Qur'aan Majeed states): "Verily, man has insight (and awareness) of his nafs." (i.e. He knows the crookedness of his heart and the fraud that he is with his claims of *masheekhat*).

Questions and Answers

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Q. Some friends go fishing. They hire boys to assist them during the fishing process. These boys prepare the rods for them, they ensure there is enough fishing line on the rod, they put the bait on the rod etc. At times these boys take the rods and fish while the others are taking a break. The fish which they catch is given to those who have hired them. Can the fish be taken?

A. If the boys are hired for the day and they use the equipment to catch fish, then the fish belongs to the employers and being paid for their time. However, if they catch the fish in their own time, then the fish belongs to them. But they need the permission of the employers to use the equipment. It is necessary to understand that catching fish for sport is not permissible. Also, using live bait is haraam.

Q. A shaykh says that it is permissible for a woman to go on a journey without a mahram male.

A. The opinion of the shaykh is shaitaniyat. It is haraam for a woman to undertake any kind of journey without a mahram. Allah's Curse settles on her.

Q. Nowadays in South Africa, UK, etc. Masjid committees are inviting Qaris from Saudi Arabia. The Qaris go around the country and lead Maghrib or Esha Salah. There is a lot of excitement and post Salah analysis of how beautiful their recitation was. In other words Qur'an has become an entertainment package. The listening has therefore become devoid of sincerity, hence the eyes remain dry and there is no action (amal) subsequent to the recitation. The biggest evidence for this is that nearly all the irregulars that come for the Salah when the qaris are present, are absent from the next Salah. Aside from the impermissibility of using the microphone for Salah, are such 'programmes' really permissible?

A. These qira't programmes are not permissible. The qaris themselves are faasiqs. The programmes are merely for entertainment. The Qur'aan is sub-

jected to mockery. Rasulullah (Sallallahu alayhi wasallam) said: *"Most of the munaafiqeen of my Ummah are its qaris."*

Q. A reliable Deeni book has been published by the No Name Brand (NNB) jamiat of Fordsburg. Can I distribute this book?

A. Since the book is published by a baatil entity (NNB jamiat), and it espouses the haraam kuffaar copyright practice, it should not be distributed. Furthermore, we are not aware of the author, his leanings and general Deeni attitude. We do not know if the author is a liberal or if he appears on haraam facebook, or if he condones television, video and digital pictures. It is therefore best not to distribute the book. Even if the book is reliable, the evil moral and spiritual effects of the fisq, fujoor and kufr of the NNB jamiat publishers will exercise a detrimental effect on your heart if you assist in its distribution.

Q. After wudhu I donned khuffain. An hour later while my wudhu was still valid I removed the khuffain. Then after another hour, I again put on the khuffain while I had wudhu. From what time should I count 24 hours for the validity of masah?

A. The masah remains valid on khuffain for 24 hours from the time you break your wudhu. As long as you put on the khuffain (mozas) whilst you are with wudhu, it will be valid to make masah on them for 24 hours from the time your wudhu breaks.

Q. I work in a fish stall. The owner deceives people by telling them that the fish is fresh whereas it is frozen. Is my job halaal?

A. It is permissible to work in the fish stall as long as you, yourself do not deceive the people. You may not deceive them by saying that the frozen fish is 'fresh' fish. If you are required to deceive, then it will not be permissible to work there.

Q. I went from Port Elizabeth to Johannesburg while I was in the state of haidh. In Johannesburg after I became paak (clean/pure) I performed

'HIKMAH' - A SATANIC PLOY

Q. Many Ulama and the people of the Tabligh Jamaat place much emphasis on hikmah. What is this 'hikmah', and how should it be observed?

A. The molvis and the Tabligh Jamaat people have a peculiar, incongruent conception of 'hikmah'. Whilst the meaning of *hikmah* is wisdom, in the conception of the molvis and Jamaatis, it means to compromise the Haqq. Concealing the Haqq of the Shariah, misinterpreting masaa-il to appease people, even abandoning

ahkaam of the Shariah and general bootlicking the people of baatil are the ingredients of their concept of 'hikmah'

Their 'wisdom' is dubious haraam diplomacy – bootlicking diplomacy which compromises the Haqq of Allah Ta'ala. Compromising any aspect of the Deen only leads to a greater drift away from the Deen. This type of 'hikmah' is a ploy of shaitaan. Shaitaan has entangled in his tentacles innumerable molvis and sheikhs with his 'hikmah' trap.

qasar Salaat. I was later told that I was supposed to have performed full Salaat. Do I have to repeat the Salaat?

A. Yes, you have to make qadha of the Salaat which you had made qasar in Johannesburg.

Q. What are the reasons for the prohibition of driving for women? Does the prohibition refer to only horses as mentioned in the Hadith?

A. Whatever the reasons may be for the prohibition, it is not permissible for a female to drive. We have to obey the commands of the Shariah even if we do not know or do not understand the reasons underlying the commands. The Hadith applies to a greater degree to women driving. They are involved in greater fitnah driving cars, and the reasons of fitnah, immorality and zina are too conspicuous to need elaboration.

Q. Is it permissible for women to do their shopping in malls?

A. In view of the total evil environment of malls, it is not permissible for females to go do their shopping. In fact, men may go only as a last resort.

Q. A person bought stolen property from a thief. What is the fatwa?

A. If the purchaser of stolen property is aware that the item is stolen, then it is obviously not permissible for him to buy it. If he does, he becomes a partner in the sin. If the purchaser buys the stolen item without being aware of the stolen status, he will not

be sinful.

However, in all cases, whether he is aware or not, but when he becomes aware, he has to compulsorily return the item to the rightful owner if this is possible. If the item cannot be returned for whatever reason, he has to pay the value of the item to the owner. He may then claim this amount from the thief or from whomever he had purchased the item.

Q. In which context does the Hadith prohibiting imitating the kuffaar apply?

A. The Hadith which prohibits emulation of the kuffaar refers to all things of the kuffaar from which avoidance is possible. It refers in particular to dress, manner of eating, functions, etc.

Q. Should a Muslim woman cover her hair in the presence of her non-Muslim sisters?

A. Yes, the Muslim woman has to cover her hair and arms in front of her non-Muslim sister.

Q. Does breast-feeding break wudhu?

A. Breast-feeding a child does not break wudhu.

Q. What is the status of a person who says that homosexuality is permissible?

A. One who claims that homosexuality is permissible becomes a murtad. He loses his Imaan.

Q. Is it true that a man of illegitimate birth cannot be an Imaam to lead the Salaat?

A. If the illegitimate child is qualified, he may become

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Imaam. However, in a place where his illegitimacy is known it will be advisable that he should not be appointed the Imaam. People will view his appointment with detestation and begin gossiping. Nevertheless, it is permissible for him to be an Imaam.

Q. Some people do not believe that Gulam Mirza was a Nabi. But they accept him as a mujaddid. What is their status?

A. Whoever regards an impostor – one who claims to be a nabi – as a mujaddid, he becomes murtad. Even if one does not accept him as a nabi, the fact remains that he claimed to be a nabi, hence it is kufr to accept such a person as a mujaddid.

Q. In my mind I said that if I am successful in a certain contract, I shall give R1000 every month to the poor. I did not verbally make this vow. I have been successful in obtaining the contract. Is this vow binding on me?

A. Although technically in terms of the dry legal law of the Shariah, the vow has not been enacted, morally you are obliged to fulfil your pledge despite not having made it verbally. In your mind you spoke with Allah Ta'ala. Do not allow bu-khl (stinginess) to eliminate the barkat from your contract. It is improper to renege on even an intention without valid reason.

Q. What is the punishment for homosexuality?

A. Persons found guilty in an Islamic court of the filth of homosexuality can be sentenced to death. The punishment is left to the discretion of the Qaadhi. It could be lashing, imprisonment or execution.

Q. An intoxicated man uttered Talaq to his wife. Is the Talaq valid?

A. Talaq issued in the state of intoxication is valid. The man is not rewarded for being in the state of intoxication. On the contrary, he is punished. He has therefore to bear the punishment of the divorce being effective. It is the same if he kills a person during the state of intoxication. He will be held liable for his crime.

Q. Is it also haraam to look at haraam pictures?

A. Just as it is haraam to make pictures of animate objects, so too is it haraam to look with pleasure at such pictures. Looking with pleasure at even haraam inanimate objects, e.g. a bottle of wine, is haraam.

Q. Sometimes my mother insists that I should eat at the table, not on the floor. Is it permissible?

A. Even if your mother asks you to eat at the table, it will not be permissible.

Q. Can the baby be named before the seventh day?

A. The baby must be named on the 7th day, not before.

Q. If the baby was born on Wednesday night, when is the seventh day?

A. The seventh day will be on Tuesday.

Q. What basis is there for the function called egyaarwi shareef?

A. The basis is satanism. The function called egyaarwi shareef is a baseless, bid'ah haraam practice of the grave-worshippers. It is not permissible to participate in this haraam innovation.

Q. I am an inmate in a U.S. prison. Halaal food is not available in this prison. Is it permissible to eat kosher food?

A. If in prison there is no halaal food available, then the inmate may consume 'kosher' products. However, we still advise that he should abstain from meat products even if marked 'kosher' or even if certified 'halaal' by a Muslim organization. All these halaal certifiers of meat products are bogus and frauds. They certify even haraam meat in exchange for monetary payment.

Q. Is a Madrasah Musjid considered a private khaanqah Musjid?

A. A Musjid which is waqf for the Muslimeen, is not a private khaanqah Musjid. A private khaanqah musjid which is not waqf is like a private jamaat khaanah or a Namaaz room in someone's house. If the khaanqah Musjid is waqf, then

it is a universal (aam) Musjid, not a private jamaat khaanah.

Q. After Fajr the Students and the Asaatizah engage in loud thikr in the Musjid, not congregationally. Everyone recites his own thikr. Is this permissible?

A. The students and the Asaatizah are indulging in bid'ah with their loud thikr in the Musjid. Surely they should know that Imaam Abu Hanifah (Rahmatullah alayh) stated categorically that to recite the Qur'aan Shareef aloud inside the Musjid is *haraam*. The practices of buzrugs cannot override the explicit rulings of the Fuqaha.

Q. A person donated a vehicle for the use of the Musjid. The trustees now have decided to sell the vehicle and use the proceeds for the Musjid. Is this permissible?

A. For disposing the car, the permission of the donor is required.

Q. I am a supporter of The Majlis. A person posed several questions to me regarding the article on the Raiwand Ijtima'. (The questions have been deleted – The Majlis). How should I answer these questions?

A. Do inform the person that you are not the editor of the Majlis, and that you do not write articles for the Majlis, hence you are unable to answer on behalf of the Majlis. Brother, do not disturb the peace of your mind by attempting to defend us in any way. Simply tell the person that you cannot answer on behalf of the Majlis.

Q. In our dining area in our house, my father has hung some haraam paintings of animate objects. Is it permissible to hang frames of Allah's Names and Qur'aanic verses in the same room? Is it permissible to make Tilaawat of the Qur'aan in this room?

A. Explain to your father that on account of the haraam pictures, the Malaikah of Rahmat will not visit the home. On the contrary, the house will become a haunt for the shayaateen.

It is not permissible to hang

ADOPTION

Q. Is adoption permissible in Islam?

A. While it is permissible to adopt children, it entails considerable responsibility and brings in its wake practical difficulties. If the child is a girl, then even before she becomes a *baalighah*, she will have to adopt purdah for the foster father. The same will apply to a boy and his foster mother.

A great problem will be if the couple have children of their own. There will be purdah between the adopted boy and the daughter of the adoptive parents. With them all living in the same house, this will be extremely difficult.

Allah's glorious Name in the same room which is adorned with the vile, abhorrent pictures. It is not permissible to engage in Tilaawat of the Qur'aan Majeed in the evil room which becomes the abode of the shayaateen. Do understand well that it is *haraam* to enter a room wherein haraam pictures are on open display.

Q. A person arranged to occupy a house on 1 November. The landlord kept the house for him. However, just one day before taking occupation, the person informed the landlord that he will not be taking the house. Is the landlord entitled to demand rent for one month?

A. Since the person did not take possession of the house on 1st November, he is not obliged to pay the rent. It is not permissible for the landlord to demand payment of a month's rent. It is just unfortunate that he did not take occupation. Assuming that he had paid in advance, then a refund would have been Waajib.

Q. A man donated and made Waqf some land for a Musjid and Madrasah. After some years, he demands the return of the land. The Musjid and Madrasah have not yet been built. Is it permissible to reclaim Waqf land?

A. Once land has been consecrated as Waqf, it can never ever

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be transformed into non-waqf land. You have not explained why the man is reclaiming the land, and what does he actually mean by reclaiming it. There could be two scenarios here:

(1) He is dissatisfied with the administrators of the Waqf land for valid reasons, hence he wants to be the trustee and administrator of the land which he has made waqf.

(2) He has become avaricious and greed constrains him to reclaim the land for personal use/benefit.

If No.2 is applicable, then it is absolutely haraam. Never ever will the Waqf status of the land be cancelled, and it will be haraam for him to repossess the land.

However, if No.1 applies, and he has valid reasons, his demand to become the trustee and administrate the land will be valid and permissible. Whether he is justified in demanding the land as explained in No.1, we cannot comment since you have not explained the circumstances and reasons for his action.

But do remember that once land has been made Waqf it cannot be de-waqfed or transformed into land of any other status.

Q. A worker was hired to transport some goods. Along the way some goods were stolen. Can the owner hold him liable and deduct from his wages/fees?

A. Only if the transporter / carrier was negligent may the owner of the stolen / lost goods hold him liable. The goods in the custody of the transporter is Amaanat. He cannot be held liable for any loss of the goods if he was not negligent.

Q. The company pays me commission of 1% of the total sale. I have agreed with the company if someone (call him the referee) refers me a client who buys the company's products I can give the referee commission of 0.5%. This 0.5 % I can claim from the company to pay the referee. Thus the company pays me 1.5% for a referral sale and I

then pay the 0.5% to the referee. Please comment. Is this arrangement permissible?

A. Payment for a mere referral is not permissible. Neither is tangible commodity nor valid work / services given in exchange for the money, hence this type of payment is not permissible. A referral is an act of *Ihsaan (favour)*, the reward of which is in the Akhirat.

You may ask the company to pay you any sum for your services. But you may not make an arrangement with others to pay them a fee for referrals.

Q. A large sum was fixed for the Mehr. The arrangement was to pay cash. After the Nikah, the bridegroom refuses to pay. He says that he will pay when he can afford. What is the right of the bride in this case?

A. If the bridegroom refuses to pay the Mehr, the bride has the right of refusing to live with him until he pays.

Q. After Fajr and Asr, to which direction should the Imaam turn?

A. After Fajr and Asr Fardh Salaat, the Imaam should turn to the right or the left or face the musallis.

Q. A company that auctions its vehicles has a representative who bids in order to increase the prices of the vehicle. Is this permissible?

A. The type of bidding to increase the price is old hat. It was known in the time of the Sahaabah. The Shariah strictly forbids bidding if the intention is not to buy. If the intention is only to boost the price, it is forbidden and haraam. There is no scope for this type of deception. Rasulullah (Sallallahu alayhi wasallam) said: *"He who deceives, is not of us."*

Q. When my friend visits me, we perform Salaat in jamaat at home. Can my sister join the jamaat? She will stand at the back.

A. Your Sister must perform Salaat alone in another room. It is not permissible for her to be in the same room where the ghair mahram is.

Q. I have been told that one

FORKED TONGUE VAGUENESS

Q. I find most Ulama are vague when responding to questions. The answers do not clarify the issues. Due to such vagueness, laymen find much scope for committing sins. Also, the teachings of the Deen are watered down by the vagueness of the responses. Is this proper? Please comment.

A. The 'vagueness' of the answers of the molvis/muftis is due to their forked-tongues which they employ to promote their nafsaniyat and baatil. Some are complete supporters of baatil while others are fence-sitters who do not want to annoy donors. But all are promoters of baatil and concealers of the Haqq. That is why they speak dubiously. In the words of the Qur'aan Majeed: *"They*

are neither here nor there. They vacillate between this (with doubt and uncertainty between truth and falsehood)."

In fact the vagueness is understood to mean "perfect permissibility" and that there is nothing wrong with indulgence in the act.

With dubious statements of this nature, the molvis create the evil condition of *Istikhfaaf* in the minds of laymen. The ahkaam, are viewed with insignificance and regarded unimportant because of the dubious 'hikmah' (misplaced and stupid 'wisdom').

The forked-tongue answers of most muftis of this era are nafsani motivation. Since they themselves indulge in such practices or they do not want to annoy donors, they issue dubious and vague fatwas.

should not stand or walk under trees after Maghrib because of the presence of jinns on the trees. Is this correct?

A. It is not a teaching of the Shariah that one may not walk under trees after Maghrib. Jinn are all over the place, not only on trees. Jinn are in desolate places. If someone had an encounter with a jinn under a tree, it does not follow that there is a jinn on or under every tree just as it is not necessary for a jinn to be in every house because in some houses jinn were found. After Maghrib there is a preponderance of evil forces – shayaa-teen, evil jinn and perhaps other ghoulish creations of Allah Ta'ala. Therefore the Hadith orders us, especially children and even domesticated animals, to be indoors during this time. But this is the 'best' time for fussaag and fujjaar for indulgence in filth and immorality (fisq and fujoor), and satanic merrymaking.

Q. Nowadays vehicles are fitted with cameras for seeing the rear instead of rear-view mirrors. Is it permissible to look at the pictures of people depicted on these screens?

A. Generally there is no need

for the camera contraption in vehicles for seeing the rear. However, if the only way of seeing the rear is via the camera pictures, then this will be permissible due to the real need.

Q. A wealthy man who has more than sufficient wealth wishes to invest in another business. However, the investment requires that he submits his photograph with the application form. Will it be permissible?

A. For unnecessary expansion and ramification in the dunya merely to earn extra money, committing a haraam act is not permissible. There is no need whatsoever for the person mentioned in your question to invest in another business if he has to commit a Shar'i violation. It is not permissible for him to invest if the investment is reliant of him committing a sin, and that too a major sin.

Q. Is an all-women's whatsapp chat-group permissible? The discussions pertain to Deeni matters.

A. Even the all-women's whatsapp groups are haraam. All of these whatsapp groups are haraam groups. They are entrapped in shaitaan's snare.

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Shaitaan appears to them in deeni guise and leads them to Jahannam with 'deeni' talk.

Q. A Christian woman embraced Islam. Her husband refuses to accept Islam. Is their marriage still valid?

A. The marriage is no longer valid. Living with the Christian 'husband' after she had embraced Islam, is living in zina.

Q. A tenant constructed built-in cupboards in the hired house. The landlord granted permission on condition that the cupboards should remain when the tenant vacates the premises. Is this agreement valid?

A. The built-in cupboards installed by the tenant always belong to the tenant. When he vacates the premises, he has all the right to remove the cupboards. However, any damage to the walls has to be repaired by the tenant.

Q. Even if one does a correspondence course, exams have to be written in a hall where there will be females in the mix. Will it then not be permissible to do the correspondence course to acquire a degree?

A. Most certainly it will be haraam to pursue secular studies even by correspondence if it involves contravention of the Shariah. Pursuing the correspondence course is permissible, but being in the hall with women is haraam. This is the test for our Imaan. The dunya is the abode of trials.

Q. What is the criterion for knowing that an Aalim is of the Haqq? How should one recognize such an Aalim?

A. The criterion for recognizing an Aalim-e-Haqq is that he is a strict observer of the Shariah and Sunnah; he does not compromise with baatil. He does not have a forked-tongue. He does not halaalize pictures, carrion and riba. He does not condone intermingling of sexes. He does not appear on television, facebook and the like of satanic media. He is a man of Taqwa. He is constant in Amr Bil Ma'roof Nahy Anil Munkar.

Q. Are the two raka'ts Sun-

nats after the Jumuah fardh Muakkadah?

A. The two raka'ts after the Jumuah Fardh are Sunnatul Muakkadah.

Q. A man gifted all his assets – his house, furniture and whatever is in the house to his wife during his lifetime. Is the gift valid? What about the requirement of 'possession'? The husband continued living with his wife in the same house.

A. The wife in terms of the ruling of the Fuqaha is the custodian of her husband's assets. As such she has valid *qabdhah* (possession). Thus, when the husband makes a gift of his assets which are already in her possession, then her *qabdhah* will be valid. However, if the husband prevents her from using and disposing of the gifted assets, then her *qabdhah* will not be valid.

Q. Is it permissible to include a portion of the wudhu khana into the Masjid?

A. It is permissible to include a portion of the wudhu khana into the Masjid. It will then become part of the Masjid. Wudhu may then not be made in that portion.

Q. A person donated a land-made it Waqf – for a Madrasah. Now the trustees of the land want to build a Masjid, not a Madrasah. The donor therefore is demanding the return of the land. What is the Shariah's ruling in this dispute?

A. Waqf land cannot be alienated. Its Waqf status cannot be cancelled. If the Waaqif has valid reasons, he can reclaim trusteeship of the land without cancelling the Waqf status.

The land has to be used for the purpose for which the person had made it Waqf. If the Waaqif's intention was a Madrasah, then a Masjid cannot be built on the land.

Q. Is hemp oil permissible?

A. Hemp oil is plant oil. It is permissible to use it. It is not an intoxicant, hence it is permissible.

Q. I am a prisoner of many years sentence. From a bitter letter my wife wrote to me I

understood that she wanted divorce. I therefore wrote to her: "I am divorcing you." She wrote back saying that she never intended divorce. Many years have passed since this incident. What is the status of our marriage?

A. You wrote to your wife: "I am divorcing you." Regardless of the misunderstanding, this statement is ONE TALAAQ RAJI. To be husband and wife again, only renewal of Nikah is necessary. Her Iddat has ended long ago, hence the Talaq cannot be retracted. A new Nikah is necessary if both wish to reconcile.

Q. I received the below notification. Kindly advise if this is allowed and if we should use this offer.

"For any of you who would like duah or Ghatam to be recited for ur loved ones who hv passed on or for whatever reason. Contact JEQ on any Thursday morning before 8am and ask them to recite a Ghatam for and on behalf of whoever you want to. The contact is Sh. Shamiel. It is a ghafith school. You may share this information with anybody you wish. They start the Ghatam at 8.30am and is done by 12 Noon. Please make use of them insha Allah. Dua is powerful."

A. Do not become entrapped in the offer of the bogus sheikhs and cranks. They are making a mockery of the Qur'aan Shareef and Ibaadat with their bid'ah practices.

Q. If Salaat facilities are not available on the plane, what should one do at Salaat times?

A. If truly there are no facilities, then perform Salaat sitting in your seat. Bend the body for ruku and sajda. On landing, repeat the Salaat.

Q. For Aqeeqah and naming the child, how is the seventh day determined. Is it 7X24 hours from the time of the birth? If the child was born on Friday at 2 pm, when will be the 7th day?

A. The seventh day for Aqeeqah purposes is always the day before, in this case it is Thursday. For Aqeeqah purposes, do not

THE SATANISM OF SOLOGAMY

Self-marriage or sologamy is marriage by a person to oneself. It is known as a commitment that values self-love, and self-compassion. Supporters of the practice argue that it leads to a happier life. It can also refer to a self-uniting marriage, that is a marriage without an officiant. Self-marriage is not the usual form of union between individuals, but a number of people have put it into practice, particularly women.

Q. If a Muslim believes in this type of 'marriage', does he remain a Muslim?

A. This type of pervert Satanist can never be a Muslim. He is a kaafir of the worst order.

count the hours. Just regard the day before to be the 7th day. If the child is born on a Wednesday at any time, the 7th day will be Tuesday. If born on a Monday, the 7th day will be Sunday.

Q. How many kinds and methods are there for the Thikr of Khatm-e-Khwaajgaan?

A. We are not aware of the types of khatame khwaajgaan. This is not in our Tareeqah. We do not practise it. In fact, nowadays, it has become bid'ah. The best form of Thikr is Tilaawat of the Qur'aan Majeed, and reciting *Laa ilaha il lallaah* whilst walking, sitting, working and in all conditions of life.

Q. Is Masjid insurance a necessity? It seems alien to think that Allah Ta'ala Na'oodhoobillah, can't look after His own House.

A. Masjid insurance and all kinds of insurance are haraam. This is never a necessity. Shaitaan has indeed despoiled the brains of the molvis who believe that insuring a Masjid is necessary.

Q. Is shaking a non Muslim female's hand at a job interview or at a meeting necessary if she puts her hand out? People argue that it's the times

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THE TALABA, FISQ AND FUJOOR

Q. I am a student at a Darul Uloom. Many of us, although aware that the Madrasah does not allow cell phones, do have smart phones. The students view haraam programmes on their phones. The Madrasah recently raided the rooms and confiscated the phones. Now they said that the phones will be sold and the money used to pay the Madrasah's fees. However, the fees are not compulsory. If students do not pay, the fees are not regarded as a debt. Is it permissible for the Madrasah to keep the money?

A. It is not permissible for the Madrasah to take the money of the phones as payment for fees which are not compulsory. The Madrasah may not keep the money. The money has to be given to the students whose phones have been sold.

It should also be understood that the Madrasah authorities are fully entitled to raid the rooms of the Talaba. In fact, in the scenario prevailing nowadays, it is waajib to regularly raid the rooms and even expel the offenders.

The Talaba who keep phones should feel ashamed of themselves. They desire to become molvis, yet they indulge in the filth of pornography, etc. That is why there is such a glut of ulama-e-soo' nowadays. The minds of these evil talaba are contaminated with filth and immorality. That is why the molvis of today display their ugly snouts on television and believe videos and digital pictography to be halaal.

Such molvis who had ruined the purity of their hearts, filthied their eyes and brains with the fisq and fujoor of pornography, movies and the like

were never Students of the Deen. They are of the progeny of Iblees. It is indeed obnoxious for the Talaba to be affronted by the confiscation of the phone proceeds. They are quick to seek a fatwa on the issue of the money, but they are not at all concerned with the fisq and fujoor they indulge in whilst studying Qur'aan Tafseer and holding in their hands the noble Kutub such as Bukhaari, Tirmizi, Muslim, Hidaayah, etc., etc. Never ever is it possible for such fakes and frauds to acquire true Ilm of the Deen.

Ilm is a *Noor* from Allah which settles in the heart of the Taalib. If the heart of the student is impure – filthied with fisq and fujoor – never will that *Noor* settle in the filthy heart. *Ilm* is not textual knowledge. There are many kuffaar experts of

Arabic, experts of Hadith and experts of Fiqh. They have translated almost all the Kutub of the Fuqaha and Muhadditheen. They fluently read the texts, correctly translate into English and even surpass innumerable molvis in textual ability. But they remain kuffaar. That is because they are deprived of *Ilm* – the *Noor of Allah Ta'ala*.

Talaba who indulge in fisq, fujoor, sport and futility are also deprived of the *Noor of Ilm*.

Also, the managements of the Madaaris should hang their heads in shame for ruining the *akhlaaq* of the Talaba and destroying the *roohaaniyat* which Talaba should acquire from the Kutub. The Madaaris aid the shaitaani process of preparing ulama-e-soo' with the haraam sports fields they have established on Madrasah premises. They further have given the Talaba the idea

of *Taqwa* being an alien concept or that it is a concept for relegation into antiquity. Tomorrow on the Day of Qiyaamah the Madrasah authorities will be hauled into the Divine Court to answer for the destruction they have caused to Ilm-e-Deen, the Deen and the Talaba under their wings.

When Imaam Shaafi' (Rahmatullah alayh) complained to his Ustaad, Hadhrat Wakee' (Rahmatullah alayh) about his memory, the noble Ustaad responded: "*Ilm is a Noor from Allah, and this Noor is not awarded to a sinner.*" Therefore, O Talaba! Be alert and search deep into your hearts and souls to understand the villainy and *khiyaanat* you are committing. About such evil Talaba the Qur'aan Majeed says: "*Ruined are they in the dunya and in the Akhirah. Verily, that is a great ruin.*"

THE CONSEQUENCES OF KUFR INTER-FAITH

THE ROAD TO JAHANNAM

The following letter from a Brother in the U.K. reveals the extent of shaitaani kufr interfaith movement has descended. Whilst 'muslim' agents of Iblees support the vile interfaith movement, the kuffaar missionaries have made inroads into the Musajid with the active connivance of the rotten, munaafiq, murtad 'maulanas and sheikhs' who are embracing with open arms kufr propagation by the kuffaar priests right inside the Musjid. Now read about all the kufr the Brother writes about:

"In the name of interfaith dialogue, our Imaam Saheb turned the House of Allah into the House of Kufr. An internationally renowned Moulana who

greatest Ulama of our time, he invited a Christian delegation to our mosque in London.

The Christians distributed in the House of Allah leaflets in English and booklets in Somali. This literature – containing phrases such as Jesus is our Lord – was placed on the shelves on top of the Quraan. Astaghfirullah. The word of Allah was desecrated in the House of Allah in the presence of a Moulana in whose heart Allah had placed the Quran so that he would be among its custodians. As if this was not enough a representative of the Christian community was given an opportunity to address the mixed gathering of Muslims and Christians, men and women, boys and girls.

He said, in the House of Allah, that Jesus is our Lord, that Jesus is our

abba, our father, that Allah does not demonstrate love, that God loves us and he loves us so much that he came down in the form of Jesus and he died for our sins on the cross. I could not believe what I was hearing in the mosque but the speech of kufr upon kufr continued. He also said that the Quran is mixed up and the Quran is historical, unlike the bible. At one point he called on us to join him in reciting verses of the bible. Fortunately, none of us – the Muslim brothers, sisters and children who were present – joined in.

What I have written is just some of the kufr that the Christian representative engaged in. In fact he spoke kufr upon kufr for more than 20 minutes. He also said we should read the bible and we will learn that Jesus died on the cross for us, that Jesus is our salvation. He

also spoke of the gospel accounts and referred to Matthew, Paul and Isiah. All in all, a Christian sermon was given in the House of Allah. As church congregations drop, our Imaam, wittingly or unwittingly, gave him an opportunity to do his missionary work in the mosque.

After the Christian spoke, our Moulana stood up to give the rebuttal and to explain Islam. What disappointed me was that while the Christian stuck to the language of the bible (except when he told us that Jesus is our abba) our Imaam Saheb did not stick to the language of the Quraan Majid. He often referred to Allah as God, and spoke of Jesus, Moses and Noah, rather than of Hazrat Isa alaihis salaam, Hazrat Moosa alaihis salaam and Hazrat Nooh alaihis salaam. Finally, I told a few brothers and pious elders who

were present that we cannot allow such kufr to take place in the House of Allah. One brother told me that I must change, and that I must stop being militant. An elder said he could not understand what I was objecting to because the event did not take place within the mosque boundary. I told him that's being technical and it is irrelevant. In the final analysis, kufr upon kufr took place in an area that we regard on a day to day basis as being part of the mosque.

The Christian representative uttered his kufr on a musallah, in an area where farz salaah, sunnah salaah, nafil salaah and tilawat of the Quraan is made five times a day. Sadly, the House of Allah was turned into an interfaith religious centre where the Bible was read

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SICKNESS – THE PRIMARY CAUSE

Allah is the Creator of sickness and of its cure.

(Hadith)

The First and Primary Cause of all things and occurrences is Allah Ta'ala. The intervening ways, means and media are the creations to which the effects are attributed. Sickness too is created by Allah Ta'ala.

For the vast majority of people, the sickness is a mild form of punishment (mild in relation to the punishment in the Aakhirat) for the numerous sins which are flagrantly, persistently and recklessly perpetrated. However, at the same time Allah Ta'ala creates

an intermediary to which the sickness is attributed. For example, when Allah Ta'ala wills to punish a person for his wanton acts of transgression, He induces in the sinner the desire to consume carrion, e.g. SANHA and MJC certified carrion and rotten filth, processed foods laced with a myriad of poisons, the poisonous soft drinks and the plethora of other junk so-called 'food' which people gluttonously devour. This person then eats thrice a day like a pig and becomes stagnated in a sedentary lifestyle of indolence and inactivity. Obesity becomes an outstanding feature, and in

this process he ruins his health.

His health collapses and he is further destroyed with the poisonous drugs prescribed by the western medical establishment. His health deteriorates from bad to worse with no prospects of improvement.

On the other hand, when a man realizes his evil life style, and repents before his health crumbles in, then this will be a sign of Allah's mercy on him.

During any illness, even if it is a headache, increase Istighfaar and the Kalimah. The slight sickness may be the prelude for Maut.

A JUMUAH BID'AH

In many Musajaajid there is an entrenched bid'ah practice of preventing musallis from performing Tahyatul Musjid and the Sunnatul Muakkadah Salaat before the Jumuah Khutbah. Priority is accorded to the bayaan/lecture. For the sake of accommodating the bayaan, the major sin of discarding the Sunnat Muakkadah Ibaadat is committed. This practice is a confirmed bid'ah for the following reasons:

- It totally eliminates Tahyatul Musjid.
- It interferes with the performance of the four raka'ts Sunnatul Muakkadah, either by constraining abstinence from performance or unnecessarily delaying it.
- Allowing a couple of minutes specifically set aside for the four raka'ts after the bayaan. In other words, a new

'mas'alah' is created, namely, the time for the four raka'ts is the specified five minutes after the bayaan.

- Most musallis have to rush with the four raka'ts to coincide with the khatib's mounting of the mimbar.
- In some Musajaajid it is specifically dictated that musallis should not perform any Salaat during the duration of the bayaan while in other Musajids, this same stipulation is understood even if not announced.

This new bid'ah is haraam. Musallis should ignore the bid'ah bayaan rule of the Musjid and engage in Tahyatul Musjid immediately on entering regardless of the bayaan. Thereafter, they should perform the four raka'ts Sunnatul Muakkadah. It is vital to understand that of prior and primary importance is the Salaat, not the bayaan.

RIZQ IS SEALED

Q. We are a cellphone store that belongs to a major service provider. They want us to sell insurance to customers for the devices we sell. We have refused. They are insisting that we should do it. They have given us two options

1]consultant sells it in store to the customer. We get commission on that. We can open a separate bank account and put the funds in there.

We can then give it to the poor

2]Customer is told about it. If he wants it he is given a method on his phone to do it on his own. There is no commission paid on this. Is any of these options permissible?

A. Both options are haraam. The first is the greater haraam. It is necessary to abstain from both options even if you have to abandon selling

the cellphones.

Remember that Rizq is from only Allah Ta'ala. Rizq is fixed. When a worldly opportunity has to be abandoned for the sake of Allah Ta'ala it is merely a trial to test our Imaan and to prepare us for Allah's Meeting. Repose full trust (tawakkul) on Allah's Promise. He has undertaken the responsibility of providing our Rizq. That is why the Auliya say: "Upon us is to worship Him as He has commanded us, and on

Him is to provide for us as He has promised us." Rasulullah (Sallallahu alayhi wasallam) said: *Rizq is sealed (fixed and will not fluctuate), and the avaricious one is deprived (of getting more).* Neither will rizq increase nor de-

crease. Its amount will remain fixed. Yes, barkat will increase if it is acquired in the halaal way, and along with it thawaab in the Aakhirat. But if it is acquired in a haraam manner, the barkat is eliminated and punishment awaits one.

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'separate' eating facilities. But in all other respects Purdah is not observed.

THE CONSEQUENCES OF KUFR INTER-FAITH

(Continued from page 6)

and taught.

Our Imaam said the next inter-faith session will be hosted by the Christians at their place. The Christian representative thanked him for allowing them to attend the sacred place of Islam and said he looked forward to hosting us. May Allah guide us all."

'GRADUATION' PARTIES

When the Fuqaha have prohibited even walimahs for females despite the walimah being Masnoon, then how can it ever be permissible for females to attend these bid'ah, wasteful, nafsani merry-making parties organized falsely in the name of the Deen?

The justification on the basis of the *amal* of Hadhrat Umar (Radhiyallahu anhu) is putrid and utterly fallacious. There is absolutely no justification in Hadhrat Umar's *amal* for the haraam, bid'ah, wasteful, nafsani parties of this age. There is no similarity

between Hadhrat Umar's *amal* and the *khuraafaat* (nonsense and stupidities) of which these merry-making parties constitute. Only morons proffer Hadhrat Umar's *amal* as an analogy for their parties and jalsahs.

There is absolutely not the remotest resemblance between the two widely different acts. What was Hadhrat Umar's *amal*? After he had made Hifz of Surah Baqarah, not of the Qur'aan Majeed, he made Sadqah of a camel. What resemblance is there between the merry-making functions and the Sadqah of a camel? If these pre-

tenders are so keen to follow this example of Hadhrat Umar (Radhiyallahu anhu), then they should make Sadqah of a camel or of a bull or of some sheep or of money, etc. to the poor. Why organize a party to feed affluent obese people who have no value for the luxury foods?

Hadhrat Umar (Radhiyallahu anhu) did not organize a function. There was no merry-making. Men and women did not come for a feast. Furthermore, his *amal* was when he completed Surah Baqarah. He did not repeat his *amal* after he

completed Hifz. No graduating ceremony was organized for him. Thus there is no basis for 'graduation ceremonies' when completing Hifz or the Molvi course.

His *amal* was not a general Sunnah for practical adoption by all and sundry. Not a single Sahaabi emulated Hadhrat Umar (radhiyallahu anhu) in his act of Sadqah when they had completed hifz of Surah Baqarah or of the whole Qur'aan Majeed. There were numerous Huffaaz among the Sahaabah and during the Khairul Quroon era. But no one forged a jal-

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MISUSE OF THE PRINCIPLE OF NECESSITY

“Would you please clarify whether any of the following situations constitutes necessity in Shari’ah as everyone in my family seems to “justify” breaking the Law of Allah on the basis that living in the West entails compromise in the following situations:”

Q. I understand that the Islamic position is that women must not emerge from their homes. How about mothers dropping the children to and from school as the husband is obliged to be at work for a certain number of hours? Would this come within the Shar’iee ambit of necessity?

A This is not within the scope of the principle of *Dhuroorat* (Necessity). It is haraam for the females to drive and do what the males have to do. Muslims have adopted western culture, hence such worldly needs which are not Shar’i needs are given priority over the commands of Allah Ta’ala. It is not the obligation of the woman to engage in duties which are the obligation of the man. Her domain is the home.

Q. How about men

working in an environment where there are females? People argue that in this respect that it’s not possible for everybody to do their own business or to find a job in an exclusively male environment.

The contrary argument to that is if a person has strong Imaan and Yaqeen in Allah, then if he takes the necessary steps, Allah will most certainly assist him.

Which is the correct argument?

A. Whilst the principle of necessity does not apply, however due to the abject Imaani deficiency of people, the impermissibility cannot be stringently propagated. The contrary argument is valid and the right course to adopt. Most people including the Ulama of today, lack the ability to understand the Shariah’s principle of “Necessity legalizes prohibitions.”

They therefore apply it to anything they believe is necessary.

Q. Males argue that modern day wives have to be taken on holidays at regular intervals, oth-

erwise they feel trapped in the home all the time. In some instances this has led to breakdown of marriages. In order to save a marriage, can a man take his wife on holiday to foreign countries, bearing in mind Nabi Sallallahu Alayhi Wasallam considered that the only viable tourism was striving in the Path of Allah?

A. Holidaying in foreign countries even for men is not permissible. To a greater degree is the impermissibility for women emphasized. Too many sins have to be committed when undertaking such holidays. There is absolutely no Shar’i necessity here for applying the principle of *Dhuroorat*. Husbands may take their wives for outings locally to such places where they will not be exposed, neither the women to males, nor vice versa. If a woman is prepared to break-up her home for the sake of haraam holidaying, let her go to the devil. Grant her Talaq and end the marriage with dignity. Sins never become permissible for the sake of gratifying the haraam whims of the

wife.

Q. Another argument is that in this day and age women should be permitted to attend segregated lectures and Islamic courses in the Masjid on the basis that the male folk of the house are too busy and redundant in terms of Islamic knowledge and spirituality. Is this a case of necessity?

A. The argument is absolutely baatil. They must remain at home. Their husbands should arrange for their ta’leem. Either he should teach them or some mahram male. Books nowadays are available abundantly. The Shariah may not be cast aside to satisfy every stupid argument. If they do not arrange for the requisite Ta’leem of the womenfolk, then both the men and women will be answerable to Allah Ta’ala on the Day of Qiyaamah. The women of today have no valid argument for claiming that the necessary amount of Deeni Knowledge is not available at home or within the precincts of the neighbourhood. The women and even 6 year old chil-

dren nowadays are extremely advanced in all the sciences of filth and immorality via the internet. Their claim for going to public lectures is satanically inspired.

Q. Is attendance at secular school a necessity where it is the law of the country, yet impressionable children’s Imaan is most definitely at stake?

A. If there is a real danger of the parents being arrested for not sending their children to secular school, then *Hijrat* (Migration) becomes Waajib. If for some reason this is not possible, and if being arrested by the kuffaar authorities is a real danger, and if home-schooling is not allowed, and there is no escape route then they may comply with the haraam law of the kuffaar. However, as long as the option of home-schooling is available, it will not be permissible to send the children to public schools, even to these so-called ‘Islamic’ schools. In fact, the lesser of the evils between kuffaar secular schools and these shaitaani ‘Islamic’ schools, is the former.

‘SEERAH JALSAHS’ – SHAITAANI LOGIC

Q. Is the following argument in favour of seerah jalsahs in Rabiul Awwal correct?

“There are two aspects to mawlid. One is discussing the various aspects of the life of Rasulallah (sallallahu alayhi wasallam) and the other is to specify a day, as ardent lovers of Rasulallah (sallallahu alayhi wasallam).

The second issue is specifying a month for example, Rabiul Awwal to highlight different aspects of the life of Rasulallah (sallallahu alayhi wasallam). In this era of retrogression, the Ummah is far away from

the sunnah and ignorant of the life of Rasulallah (sallallahu alayhi wasallam). The month of Rabiul Awwal is used to remind and highlight the different aspects of the life of Rasulallah (sallallahu alayhi wasallam) to inculcate in the people the value of the sunnah. If these education programmes are conducted purely as an opportunity to highlight the seerah and sunnah of Rasulallah (sallallahu alayhi wasallam) as people generally frequent the masjid in Rabiul Awwal with the anticipation of learning the seerah of Rasulallah (sallallahu alayhi wasallam), then it

is regarded as capitalising on an opportunity.

Such programs could be used to remove misconceptions around mawlid on condition there is nothing unislamic in these programs for example intermingling of sexes, photography, singing and music, etc. If one regards the mawlid on a particular day as compulsory or there are any unislamic activities in the mawlid then it will be impermissible.”

ANSWER

Shaitaan is a cunning teacher and expert in the production of Bid’ah which is his extremely potent weapon to ruin the Imaan of people. He pre-

sents arguments in deeni guise to entrap simpletons and to provide tools for the ulama-e-soo’ who are the fathers of Bid’ah. The aforementioned argument in favour of Rabiul Awwal ‘seerah’ jalsahs is satanic deception – *Talbeesul Iblees*.

The so-called ‘capitalising on opportunity’ is a shaitaani-inspired trick to introduce and entrench bid’ah. The argument is palpably baseless. If the molvi who propounds this moronic view is sincere, then he is extremely short-sighted. But generally these Rabiul Awwal molvis are not sincere. They introduce new acts of bid’ah in ‘deeni’ guise to bamboozle the unwary and igno-

rant. The ‘seerah’ jalsahs which these so-called deobandi molvies have innovated of recent are Bid’ah.

The underlying motive is to gain a following, to gain pocket-money, to gain donations for pet projects, to fulfil the dictates of the nafs by exhibiting riya, and similar other despicable motives of the nafs. These chaps clamour for public acclaim.

The argument which they proffer for the new ‘seerah jalsah’ bid’ah is an extremely subtle trap spun by Shaitaan. In general, even sincere and well-grounded Ulama are deceived and misled by such shaitaani subtleties.

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HADHRAT THANVI'S VIEWS - SOME ISHKAALS

(Ishkaal is a doubt/uncertainty)

A Brother with some *Ishkaals* pertaining to the Malfoothaat of Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh), poses the following queries

I have some queries regarding an article that was written by a Maulana of the UK. In the article, which I have attached to this email, he quotes miscellaneous Malfoozaat of Hadhrat Thanvi (Rahmatullah alayh). What we have read in these Malfoozaat seems very different to the version of Hadhrat Thanvi as we learnt about him.

I will give a summary of some of the things mentioned in the article which has caused some ishkhaal (uncertainty).

IJTIHAAD

Q. Hadhrat Thanvi said that the doors of ijtihaad are only closed with regards to matters of usool and not when it comes to matters of furoo'.

A. The Furoo' in the context refers to new developing issues, e.g.

blood donation, surrogacy, transplanting organs, machine-slaughtering, insurance and numerous other issues which always develop with the progress of time. On such issues on which the Fuqaha are silent, then obviously the well-grounded Ulama of the age will be constrained to acquire rulings on the basis of the Usool as well as similar Furoo' formulated by the Aimmah Mujtahideen of the Salafus Saaliheen era. Furoo' in the context does not refer to such Furoo' on which there is Ijmaa' of the Fuqaha of the Math-hab, e.g. Wudhu has four Faraaidh, a quarter of the head is Fardh for masah, Qur'baani is Waajib on every adult who has the means, and the thousands of other Furoo' pertaining to all acts of Ibaadat.

However, regarding such Furoo' on which there exists difference of opinion among our own Fuqaha and Aimmah Mujtahideen, there is scope for Ijtihaad, e.g. Is Isha' Salaat Fardh in an abnormal time zone region where there is no Isha'

time? According to some Fuqaha, there is no Isha' Salaat there. This is also Hadhrat Gangohi's view. However, according to other Fuqaha, Isha' remains Fardh even in such a region. In an ikhtilaaf of this nature, we shall apply our minds and issue a Fatwa which our hearts believe is the best, and in this particular case, we say that Isha' remains Fardh.

There are numerous Furoo' of this nature of Ikhtilaaf. Ijtihaad in them will be permissible. Nevertheless, even if there is some Ikhtilaaf, it remains incumbent to adopt the view of the Jamhoor-Fuqaha of the Math-hab, and to adopt Ihtiyaat. If there is no incumbent need, it will not be permissible to depart from the Mufta Bihi version of the Jamhoor Fuqaha of the Math-hab.

It should be well understood that there is no scope for latitude based on nafsaniyat. Flitting from Math-hab to Math-hab, and from one view to another for the sake of pleasing people, is haraam. Liberals and de-

viates do so at the peril of the destruction of their Imaan.

It has also been observed that some Akaabir have their own tafarrudaat -views in which they are solitary perpetrators in stark opposition of the Mufta Bihi version of the Jamhoor Fuqaha of their own Math-hab, e.g. Hadhrat Madani (Rahmatullah alayh) performing Tahajjud in Jamaat. Such tafarrudaat should be compulsorily buried, not advertised. There is no daleel in such a misaligned view of a senior. A tafarrud may not be tolerated. It is never a basis for diversion from the Math-hab's official Ruling.

ANOTHER MATH-HAB

Q. Hadhrat Thanvi said that when it comes to matters of mu'aamalaat, he will give a Fatwaa on another Madh-hab if it is a case of dhuroorat. He asked permission for this from Hadhrat Maulana Rashid Ahmad Gangohi. Permission was granted.

A. We are in agreement with this. We too adopt this for practical purposes when there is a Shar'i Dhuroorat. In fact this is a principle of our Math-hab. Thus, what Hadhrat Thanvi did was to act within the confines of the Math-hab by acting in terms of the principle which allows for such diversion from the Math-hab and incorporation into the Math-hab of a mas'alah from another Math-hab. The mas'alah of four years waiting period for a woman whose

husband has disappeared has been acquired from the Maaliki Math-hab. This procedure is entirely correct and within the confines of the Math-hab.

But this is subject to a valid Shar'i Dhuroorat. It is not based on whim and fancy to dance to the tune of an ignorant modernist public. Nowadays, just any whimsical need of morons is accepted by the maajin moron 'muftis' for issuing stupid and corrupt fatwas of jawaaz. This trifling with the Deen is fraught with calamitous consequences.

SURAH FAATIHAH

Q. Hadhrat Thanvi used to recite Soorah al-Faatihah behind the Imaam, but later on left off this practice. When he began doing it, he mentioned it to Maulana Rashid Ahmad Gangohi, but Hadhrat Gangohi maintained silence (didn't object to it). Later on when he left it off, he again mentioned this to Hadhrat Gangohi, and again Hadhrat Gangohi maintained silence.

A. This act of Hadhrat Thanvi (Rahmatullah alayh) was his tafarrud, which was erroneous, and must be set aside. He himself dithered on its validity, hence he later abandoned it. Hadhrat Gangohi's silence is not a determinant or a criterion for accepting tafarrudaat. On the contrary, Hadhrat's silence was a silent disapproval for the tafarrud of Hadhrat Thanvi. According to the Jamhoor Hanafi Fuqaha reciting Surah Fatihah behind the Imaam is HARAAM. Thus, Ha-

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CELLPHONES

Q. The view regarding women going to the masjid, masturaat jamaats, women driving, are CLEAR according to the Ulama-e-Haqq, that it is Haraam (not permissible). My query is: Does cellphones (smart phones) not fall in the same category as the above mentioned? I caught my niece who is only 10 years old, watching pornography on her mother's cellphone in the sitting room of the house. Also easy access to internet facebook is achieved via allowance of these gadgets of moral destruction. When clearly this is a means to zina and fitnah, why haven't the Ulama passed a fatwa

that these phones are not permissible. In my estimate, it is far worse than television.

A. You are quite right that the cellphone is worse than television. We have always stated that facebook and similar other social media are haraam. It is not permissible to make use of these media. However, whilst a blanket haraam fatwa is issued for television, this is not possible for cellphones. The difference is that the very existence of television is reliant on pictography of animate objects. Since this is haraam, there is no halaal option available for issuing a fatwa of permissibility for television.

On the other hand, a

cellphone, like all other instruments and devices, is an item of use. It has considerable beneficial uses, and in fact has become an essential means of communication in our age. Nevertheless, it is haraam to make cellphones available for children and for any person who misuses it. It is not permissible for parents to give their children cellphones. Madrasahs have banned cellphones for the students.

A cellphone is like a gun or a knife. If it is used for murder or haraam, it will be haraam for such a person. It is haraam for parents to have cellphones if they grant their children access. It is haraam for any adult as well, if he/she used it for haraam.

WHATSAPP CHAT GROUPS

All whatsapp chat groups are haraam even if it is a women's only group, and even if only Deeni issues are the subject matter. All of these whatsapp groups are fitnah ploys of shaitaan. He adorns the fitnah with 'deeni' hues to entrap people into his tentacles.

HADHRAT THANVI'S VIEWS - SOME ISHKAALS

(Continued from page 9)

Hadhrat Thanvi (Rahmatullah alayh) had erred in this respect, and his abandonment of the practice signifies his Rujoo'.

Every good horse also slips. We follow the Haqq they present, not their errors. We are on solid grounds when we follow the Aimmah and Fuqaha of our Math-hab. There are numerous Rujoo-aat of Hadhrat Thanvi (Rahmatullah alayh). At one stage he was not aware of the fact that to fast only on 10th Muharram is Makrooh, and that another day should be added. There are many such errors even among the Fuqaha, hence the preponderance of two or three views on almost every mas'alah among the Shaafi' Fuqaha. They have too many qadeem and jadeed views on almost every mas'alah.

The senior who pulls to the side with his tafarrud is on delicate ground. Allah save him from such errors which become blurred to even illustrious personalities. The safest course is to remain firm on the version of the Jamhoor. This is in fact Si-raatul Mustaqeem whilst

the tafarrud is deviation. Never shall anyone be questioned on the Day of Qiyaamah for having resolutely adhered to the Jamhoor's fatwa. But there is the very real possibility of the Mutafarrid Buzrug having to stand in the Divine Court to account for his tafarrud, especially if he had no imperative need for his departure from the Straight Road of the Math-hab.

IBN TAIMIYYAH

Q. Hadhrat Thanvi praised Imaam ibn Taymiyyah and Imaam ibn al-Qayyim, saying they were 'Aarifeen, and he referred to Imaam ibn Taymiyyah with the title of Allaamah.

A. In India there was at that time a great dearth of the kutub of Ibn Taimiyyah and Ibn Qayyim, hence most of our Akaabir of that era were unaware of the views of Ibn Taimiyyah. They were therefore justified to speak highly of Ibn Taimiyyah on the basis of the paucity of their awareness of his deviation. If you read some of our own publication of 40 years ago, you will find praise for Ibn Taimiyyah. That was due to our ignorance of his views.

It was years lat-

er when Hadhrat Husain Ahmad Madani (Rahmatullah alayh) came from Madinah to teach Hadith in Deoband, that he began to apprise our Ulama of the reality of Ibn Taimiyyah. We are under no obligation to follow Hadhrat Thanvi's view on this issue - a view based on insufficient information.

Such 'taqleed' is in fact jumood (fossilization of the brains) which is condemned by the Fuqaha.

Consider the example of stock market shares. Since our Akaabir were unaware of the true meaning of this concept, and since it was erroneously explained to them by some traders and by the one who posed the question, they understood that it was a valid shirkat, hence they issued their fatwa of permissibility. However, those who are aware of this concept, understand its *hurmat* to be clearer than the sun's light at midday. Now making 'taqleed' of such an error of the Akaabir is *satanic jumood* (intellectual fossilization).

THE TURBAN

Q. Once, after performing Tawaaf, someone asked him why he does not wear the turban, so Hadhrat Thanvi asked him, "Is it fardh or waajib?" The man replied that it is Sunnah. He then asked, "Is it an emphasised Sunnah or mustahabb?"

A. Wearing the turban is Mustahab. This is the Fiqhi category of the Turban. Our Akaabir generally do not don Amaamah. However, they are not in denial of the Sunnah status of the Turban. When a Mustahab is elevated to the status of Wujoob, then in terms of the Shar'i principle, the Mustahab shall be set aside to avoid resemblance with the Ahl-e-

Bid'ah. The Qabar Pujaari (Grave-Worshipping) sect believe that wearing the turban, especially for Jumuah is Waajib. In our day too, the Tablighis entertain such a belief. They in fact scorn and despise those Ulama such as Hadhrat Thanvi, who do not wear Amaamah. On account of such ghulu' it is our understanding that our Akaabir had abstained from Amaamah. The Tablighis profess taqleed to Mufti Mahmoodul Hasan (Rahmatullah alayh). They should check Hadhrat's Fataawa Mahmoodiyyah for the status of the Amaamah.

It must also be remembered that whilst even a Mustahab act is of great importance and significance, the one who does not meticulously observe it may not be despised, scorned or castigated. Ghulu' is the disease of the juhala.

Hadhrat Thanvi had also mentioned that his head would feel hot with an amaamah. Furthermore, those who place so much emphasis on the Amaamah, do not place any emphasis whatsoever on wearing the lungi which was the permanent garb of Rasulullah (Sallallahu alayhi wasallam) and of all the Ambiya (Alayhimus salaam). Why this discrepancy in attitude? Is the lungi not Sunnah? Undoubtedly, it is. However, it is of the Mustahab category.

Q. Hadhrat Thanvi said that closing the eyes in Salaah is against the Sunnah but permissible without karaahah.

A. We differ with Hadhrat Thanvi on this issue. If it is Sunnah to perform Salaat with open eyes, then it will most certainly be Makrooh Tahrimi to perform Salaat with closed eyes without valid reason.

Adopting closed eyes as a permanent practice is not permissible because it is in violation of the Sunnah. It is not permissible to abandon a Sunnah without valid reason.

An Aalim mureed of Haaji Imdaadullah (Rahmatullah alayh), narrated that once he had performed two raka'ts Nafl with deep concentration and considerable care. During the night, in a dream, his Salaat was shown to him as a damsel of Jannat of stunning beauty. When he looked carefully at her, he observed that she was blind. Haaji Imdaadullah spontaneously informed him that she was blind because he had performed the Salaat with closed eyes.

THE SUNNAH

Q. A Salafi once requested to take bay't with Haji Imdadullah on condition he remains a Salafi. Hadhrat agreed. Hadhrat was later on informed that this person (Salafi) has left off loud Aameen and raising the hands. Hadhrat asked him if this is the case, and he said yes. Hadhrat said to him, "If your view and research has changed then I shall not prevent you because not saying Aameen loudly and not raising the hands is also Sunnah. However, if you have abandoned because of your relation with me, and you regard your past practice as Sunnah, then I shall not take the responsibility of abandoning a Sunnah on myself."

A. We too will adopt the method of Haji Imdaadullah if we are placed in a similar situation. A Shaafi may not abandon what he believes to be Sunnah merely for the sake of his Hanafi sheikh. A lackadaisical attitude towards the Math-hab's practices is to trifle with the Deen. It is haraam to abandon a practice one

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'SEERAH JALSAHS' - SHAITAANI LOGIC

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Even a great Aalim such as Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) was initially misled by this shaitaani subtlety. It required a Giant of Uloom, a Muhaqqiqi Mudaqqiq Aalim of the calibre of Hadhrat Maulana Rashid Ahmad Gangohi (Rahmatullah alayh) to unravel this shaitaani plot and to convince Hadhrat Thanvi of his error of giving seerah bayaans in Rabiyyul Awwal.

In lengthy correspondences between these two

illustrious Akaabir Ulama, Hadhrat Thanvi finally understood his error and retracted his former stance, and abandoned Rabiyyul Awwal participation. In effect Hadhrat Gangohi had pointed out to Hadhrat Thanvi that his argument in justification was 'nonsense'. It was 'nonsense' of the *zulkhruful qawl* type which shaitaan whispers to his league of agents. And, sometimes the sincere Ulama are also entrapped. Only Allah Ta'ala can save us from such subtle evil snares of Iblees.

HADHRAT THANVI'S VIEWS - SOME ISHKAALS

(Continued from page 10)

believes to be Sunnah merely to appease one's sheikh or ustaadh. The muqallid has no daleel for abandoning what his Math-hab teaches to be Sunnah.

TAQLEED

Q. When some Ghayr Muqallideen would request to take bay't with Hadhrat Thanvi, he would ask them their opinion on Taqleed. If they said that Taqleed is permissible but not necessary, he would accept them as his Mureeds.

A. The purpose of Bay't is Islaah of the Nafs. If a ghair muqallid becomes bay't to a Muqallid Shaikh, then Insha-Allah, he will see the light and abandon his adamant taqleed. Anyhow, accepting ghair muqallideen as mureeds was Hadhrat Thanvi's method. It is not a method which can be imposed on another Shaikh who refuses to initiate ghair muqallideen as mureeds. This is not a Shar'i ikhtilaaf. It is a personal issue.

BARAELVIS

Q. Hadhrat Thanvi once defended the Barelvis and the Salafis. One Barelvi remarked that, "Who says Ashraf Ali is from the Deobandis? De-

obandis just attribute him to them for the sake of it. He is from our group."

A. On which issue did Hadhrat Thanvi defend the Barelwis? He has written copiously against the bid'aat of the Barelwis. Defending a Barelwi on any specific issue would have been on an issue which was not in conflict with the Shariah. Again, the Mashaaikh have their own different ways of tarbiyat. While their methods will be respected if not in conflict with the Shariah, there is no imperative need to adopt anyone's method. Thus, some of the methods of Islaah of Hadhrat Masihullah (Rahmatullah alayh) were in complete contrast to the methods of his Shaikh, Hadhrat Thanvi (Rahmatullah alayh). Methodology is largely formed in terms of personal disposition (tabiyat).

RIGIDITY

Q. Hadhrat Thanvi said: "Some extreme people are so rigid in following their Imaams that they openly reject non-conflicted Saheeh Hadiths because of their Imaam's statement. May Allaah protect us from such rigidity. It appears from the actions of such

people that they regard Imaam Abu Haneefah as maqsood bidh-dhaat. Now, if someone declares this as Shirk in Nubuwwat, what is his mistake?"

A. We are in agreement with Hadhrat Thanvi's comments. Ghulu' is haraam. If, for example, Imaam Abu Hanifah's view is in conflict with the Hadith, then it will be ghulu' to doggedly adhere to it. But of absolute importance on this issue is that we are not in position to decide if Imaam Abu Hanifah's view has to be set aside. This decision is made for us by the illustrious Fuqaha who were Mujtahids in their own right. Thus, we set aside Imaam Abu Hanifah's view of the abrogation of Aqeeqah, not because we found it to be against the Hadith, but because all of the Hanafi Fuqaha have set his view aside.

We set aside Imaam Abu Hanifah's view of the 6 Shawwaal fasts being bid'ah on the basis of what our own Fuqaha, the Students of Imaam Abu Hanifah, had ruled. We do not put ourselves against Imaam A'zam (Rahmatullah alayh) on the basis of our absolutely deficient and weak re-

search. It would be shaitaaniiyat if we have to adopt such a route of contumacy.

Another example, is Imaam Abu Hanifah's view on alcohol which almost all of these modern day stupid muftis adopt despite the fact that for the past almost 14 centuries the Fatwa of the Jamhoor Fuqaha and of all the Fuqaha of the other Math-hab is on the view of Imaam Muhammad (Rahmatullah alayh), which is the view of the prohibition of all forms of alcohol. And this is based on the Hadith. Now these maajin muftis of our present era come within the scope of Hadhrat Thanvi's criticism on this issue of ghulu'. Their nafs constrain them to accept the liberal view which is in conflict with the Fatwa of all Math-habs, not only the Hanafi Math-hab. They want to devour chocolates, sweets, processed junk food, harmful soft drinks, artificial juices, etc., hence they perpetrate ghulu' by abandoning what the Shariah has propounded for almost 14 centuries. And, for this nafsaniyat, they have no valid Shar'i daleel. There is no Dhuroorat for devouring poison, liquor and carrion.

BIGOTRY

Q. Hadhrat Thanvi said, "Nowadays this illness is widespread amongst the people of the truth that they compare the Madhaahib of the Mujtahids in such a way that it gives the impression that the other Madhaahib are invalid. For example, they will give preference to the Hanafi position on an issue in such a way that it gives the impression of the Shaafi'ee position being invalid....In differed upon issues, one should not regard one side as definitively right and the other side as definitively wrong, because sometimes the reality is disclosed at the time of death."

A. We are in full agreement with what Hadhrat Thanvi said on bigoted preference to one's Math-hab. However, that attitude applied to his time in India and perhaps elsewhere. It does not apply to us. We show utmost respect to all Four Math-habs, and we propagate that followers must strictly follow their respective Math-habs and not be like chameleons such as the MJC sheikhs and even the pseudo deobandi molvis of today. They do not know whether they are moving forward or backwards. They are the muqallids of their nafs, not of the Deen.

'GRADUATION' PARTIES

(Continued from page 7)

sah on the basis of Hadhrat Umar's amal. But in this belated era in close proximity to Qiyaamah, shaitaan has adorned merrymaking parties with an outer 'deeni' veneer to entrap people into his snare.

The factor of *Iltizaam* (compulsion) by itself renders these jalsahs impermissible. The merrymaking 'graduating' parties in emulation of the practices of kuffaar educational institutions, are

regarded as compulsory. It is almost unthinkable for a Madrasah to refrain from organizing a graduating jalsah. The gatherings organized by families to 'honour' and advertise their children are recent developments. Only ujub, riya and takabbur are the motivation for these functions of *israaf*.

The Qur'aan Majeed was the subject of Hifz from the time of Rasulullah (Sallallahu alayhi wasallam). Ulama existed from the age of the Sahaabah. But never

did they indulge in these frivolities in which Muslims today wallow whilst the Ummah at large is suffering in grinding poverty and jahaalat. Those who lack genuine feeling and concern for the suffering Ummah of Rasulullah (Sallallahu alayhi wasallam) are so insensitive as to indulge in merrymaking, frivolity and massive waste. This is a deplorable satanic feature in all our educational and deeni institutions. Even the so-called khaanqahs which are sup-

posed to impart lessons of austerity, simplicity and humility are entangled in this satanic mess of *israaf* and *nafsaniyat*.

The consumption of carrion and haraam processed foods has blighted the intelligence and stunted, in fact, obliterated roohaaniyat from the hearts of Muslims. That is why they are totally oblivious of the Hadith: "The Muslimoon are like a single man. If the eye pains, the entire body is distressed. If the head pains, the entire body is distressed."

The hearts have be-

come harder than rock. That is why Muslims are so impervious regarding the suffering of the Ummah whilst they are in the forefront of shaitaani waste on themselves. They come within the purview of the Qur'aanic Aayat:

"Then your hearts became hard as stones or even harder, for verily from even rocks gush forth rivers, and even rocks split and water flows therefrom. And, verily, some stones roll (from heights) out of fear for Allah. Allah is not unaware of what you are doing."

Questions and Answers

THE MAJLIS Q & A
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(Continued from page 5)

we live in, and if we don't, it will create a bad impression of Islam?

A. Shaking the hand of a female, even if she is a Muslim, at a job interview or even when being interviewed by a female is not permissible. The argument of necessity is baatil. It is not permissible to attend such an interview. Almost every belief and tenet of Islam is ridiculed and rejected by the kuffaar. To appease the stupidities of the western kuffaar, it is never permissible to violate the Shariah. On this convoluted idea, the Islamic belief of Tauheed, Risaalat, the practices of Salaat, Hajj, etc. will all have to be abandoned to bootlick the kuffaar. The effect of appeasing the kuffaar is abandonment of Islam.

Q. My family argue that it is necessary to vote in elections to prevent a more evil leader coming in to power and harassing the Muslims?

A. If it is possible for a government favourable to Muslims coming to power by Muslim votes, especially in an evil country such as UK, then it will be permissible and necessary to vote for that party. This becomes a 'necessity' due to the gross deficiency of Imaan and the corrupt state of the Muslim community. If the Muslim community is truly Islamic, then there will be no need for this stratagem. Allah Ta'ala is a Sufficient Protector. But since Muslims have made the kuffaar their leaders, Allah Ta'ala has made them our rulers.

Q. My family and even Ulama say that it's permissible to

perform congregational Salah at work or even individually and there is no sin because in the west we are contracted to work certain number of hours per week?

A. If there is a nearby Musjid, then Jamaat Salaat must be performed in the Musjid. But because of Imaani deficiency, this is not upheld. People are not prepared for little trials. While the Salaat will be valid, it is a violation of the Shariah, to abstain from the nearby Musjid because of employment and business. All Shar'i violations are sins.

Q. Many Muslims argue that we live in an age where the cost of living and bills are high. Therefore it is necessary for both husband and wife to work. Would this fall within the ambit of need?

A. This argument is absolutely fallacious. It is haraam for the wife to leave the home precincts to earn. Due to the wasteful kuffaar lifestyle, women also crave to work. There is no necessity here. Spending should be within the bounds of income. Extra money is required for waste, luxury and haraam expenditure.

Q. My family argues that it's impossible to find toys for toddlers which do not have pictures. Hence they buy toys for their children which have animate pictures on the basis of necessity. They then perform Salah in that house. It is my understanding that the angels do not enter such a house. It is also my understanding that though it is very difficult to find toys for children which do not have ani-

mate objects on them, it is not impossible. Would the purchasing of toys or books for children containing animate objects fall within the ambit of Shar'i necessity?

A. Only morons will understand this silly requirement to come within the scope of the principle of *Necessity*. If toys without pictures are not available, then toys should not be bought. It is haraam. Vermiculated brains see this as a necessity. Purchasing such toys/books will never fall within the ambit of Shar'i Necessity.

Q. What is 'necessity' in terms of the Shariah? Please explain the concept of necessity in Islam as everybody seems to have their own definition, which they apply to each of the scenarios above and many more?

A. Briefly the principle of *Dhuroorat* applies to situations of real hardship. Life, limb and health are threatened. Arrest and being jailed is a valid threat. Starvation is valid for the principle. Dire sickness and the like are valid for invoking the principle. The many little trials we are confronted with in our life of today are not within the scope of *Necessity*. These are part of worldly life and are trials imposed on us by Allah Ta'ala to test our Imaan.

The Qur'aan Majeed states: *"Most certainly, We shall try you with something of fear, hunger, reduction (loss) of wealth, (loss) of life and fruits (agricultural products). Give glad tidings to the Saabireen."*

Q. Please comment on the claims made by certain bodies that intermingling of sexes is

permissible. What is the Shariah's view on this issue?

A. There is no scope for mixing between men and women. If one is cast into such a situation, one has to incumbently endeavour to avoid the opposite sex, and not freely engage with them. At airports and offices where one has to go due to necessity, intermingling becomes unavoidable. Recite Istighfaar, lower the gaze and try your utmost to avoid the opposite sex.

The Mujlisul Ulama has published a detailed article on intermingling of the sexes in refutation of a moron zindeeq in the UK. The article appears on the website. The world is full of jaahils, moron zindeeqs and munaafiqeen masquerading as Muslims, hence the deluge of kufr and baatil being circulated in the name of Islam. All of these trash characters who seek to undermine the fourteen century Shariah of Islam are the agents of Iblees.

Q. Is it permissible to be a member of the Automobile Association to gain the benefit of being towed in the event of a breakdown on the highway?

A. It is not permissible to be a member of the AA. The monthly fee renders the deal an insurance contract.

Q. Should a woman in her state of menses perform Sajdah Tilaawat if she hears someone reciting the aayat? Should she make the Sajdah the same time or after she has become paak (pure)?

A. The Sajdah aayat is not incumbent for a woman in her haidh. Even after her period has ended, making the Sajdah is not incumbent on her. Just as Salaat is waived, so too is the Sajdah.

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