THE ILLUSTRIOUS
IMAAM SARAKHSI
(Rahmatullah alayh)

IMAAM MUHAMMAD AHMAD
Bin Abu Sahl Abu Bakr
Shamsul Aimmah As-Sarakhsi
(Rahmatullah alayh) - died 482
Hijri – was imprisoned by the
tyrannical ruler for his (the
Imaam’s) Amr Bil Ma’roof Nahy
Anil Munkar. The illustrious
Imaam was imprisoned in a
depth.

However, students would
assemble at the mouth of the
well, and Imaam Sarakhsi
would conduct his dars (class)
from within the well. His stu-
dents would commit to writing
the discourses on Fiqh deliv-
ered by the great Imaam in
this manner 16 volumes were
compiled. The Imaam did not
learn from kitalbs. Whatever
he imparted was from his mind
and heart. Ilm is a Noor from
Allah. It resides in the purified
heart of the Mu’min.

His Taqwa

Once when the Imaam from
inside the well did not hear the
voice of one student, he en-
quired about his whereabouts.
A student responded saying
that he has gone to make
wudhu. At the same time this
student informed the Imaam
that due to the extreme cold he
had not made wudhu. Imaam
Sarakhsi (Rahmatullah alayh)
reprimandingly commented:

“Do not you have any shame
for not being able to make
wudhu in this degree of cold?
(In other words, the Imaam did
not accept the cold to be a val-
id justification for a student in
dars being without wudhu).
Once during my student days I
was afflicted with a severe fe-
ver which caused me diarrhoea. I
was constrained to re-
rieve myself 40 times. Each
time I would make wudhu at
the water-channel. On reach-
ning home, the ink in the inkpot
had frozen due to the intensity
of the cold. I would clasp the
inkpot to my breast for the ink
to melt with the warmth of my
(feverish) body. When the ink
melted, I would commence
writing.”

His Karaamat

When Imaam Sarakhsi
(Rahmatullah alayh) was ar-
rested, he was transported in
chains to Oozjand for impris-
onment in the well. Along the
journey when it was time for
Salaat, the fetters would mirac-
ulously fall from his hands and
feet. He would make wudhu
or tayyammum, then proclaim
the Atthaan and commence the
Salaat.

When the Salaat commenced,
the dumbfounded guards ob-
 served a Jamaa’t of musallis
dressed in green performing
Salaat behind the Imaam. The-
se were Malaikah. After com-
pletion of the Salaat, he said
to the guards: ‘Now tie me.’ The
guards responded: ‘O Khwajaah! We have seen your
miracle. We cannot fetter you.’
Imaam Sarakhsi said: ‘I am
under the command of Allah’s
laws. I have fulfilled His com-
mand so that I may not be put
to shame on the Day of
Qiyaamaah. On the other hand,
you are the subordinates of the
oppressor. Therefore, obey his order (and tie me) to escape his
oppression.’

His Observance of
the Sunnah

On reaching the city of
Oozjand where he would be
imprisoned in a well, Imaam
Sarakhsi (Rahmatullah alayh)
going into a Musjid for Salaat
(i.e. prior to his confinement
inside the well). The Imaam of

(Continued on page 11)
Q. A man under the influence of cannabis issued three Talawaq to his wife. There were several witnesses present. Is there scope for reconciliation?

A. The Nikah has irrevocably and finally terminated. There is no scope for reconciliation regardless of the husband having been under the influence of cannabis. The woman should fear Allah Ta’ala and accept her fate as decreed by Allah Ta’ala.

Q. A boy and a girl committed fornication, and the girl became pregnant. The parents got them married. The imaam says that the Nikah is not valid. The Nikah has to be performed only after the girl gives birth. What should they do now?

A. The imaam is in error. The Nikah of the boy and girl is valid.

Q. Gold, silver, silk and pictures – are they forbidden according to all Math-habs?

A. According to all Math-habs, even deviate sects of former times, gold, silver and silk are forbidden for men. Gold, silver and silk are permissible for females. Pictures are harama for men and women. Only molvis who have strayed from Siraat Mustaqeem, such as Mufti Taqi of Pakistan and the completely westernized scholars of the Middle East have legalized the major sin of pictures of animate objects.

Q. I am a prisoner in the U.S. On my release I intend to go to Pakistan to pursue Islamic studies. To which Madrasah should I go?

A. The corrupt, evil, kufr government of Pakistan does not permit foreigners to study Islam at the Darul Uloms in Pakistan. They allow only kuffaar secular education for foreigners.

Q. A few people asked me to purchase Qur’baani sheep for them. They gave the money and I purchased ten sheep for the ten persons. The sheep were not marked or tagged. No one had made any selection. Before Eid, a few sheep ran off and disappeared. How should the remaining sheep be divided?

A. Whoever comes first should be given a sheep. If all of them come at one time, then lots will have to be drawn. Those who draw the numbers of the sheep present, will be given the sheep. The others without sheep will have to buy other sheep.

Q. I fasted on 10th and 11th Muharram. Can I count these as being my Qadha fasts?

A. If you had made niyyat of Qadha before Subh Saadiq, then your Qadha was valid. If you did not make the niyyat of qadha before Subh Saadiq, then the fast is Nafl.

Q. What is the difference between a donation and Waqf?

A. While every donation is not Waqf, every Waqf is a donation. Donation is a gift. Every gift is not Waqf. When land is made Waqf for a Musjid for example, then such land can never be sold or bartered away or alienated in any way whatsoever. It will remain the institution for which it was dedicated whether a Musjid or a Madrassa or an orphanage or a gurabtana. Ownership of a Waqf land vests in only Allah Ta’ala.

On the other hand, a donation of land may be made to a person who becomes the owner of the land. It will not be Waqf. It will become the property of the person to whom the gift was made.

Q. Can I state in my Will that a certain property belonging to me will be Waqf for the Musjid, but while I am alive, I shall derive the benefit of the house?

A. In this case, if the value of the house does not exceed one third the total value of your estate, the Waqf of the house will be valid. However, if its value is more than one third your estate, then the Waqf will be valid in only one third the value of your estate.

You can however make the house Waqf during your lifetime with the stipulation that whilst you are alive all proceeds and benefits of the land will be for you. You should not suspend the Waqf with your death.

Q. According to some Ulama the Hadith which says that Qiyaamah will be on the 10th Muharram is a fabrication. Please comment.

A. In Beheshti Zewer it is mentioned that Qiyaamah will be on a Friday on 10th Muharram. Insha-Allah, we shall look at this issue and publish our findings.

Q. A girl gave consent for her marriage to be performed. However, just before the Imaam of the Musjid put the question to the bridegroom, someone rushed into the Musjid and reported that the girl has retracted her consent. She rejects the proposal. Is her retraction valid?

A. As long as the Nikah had not yet been performed, the woman can cancel her consent.

Q. The Daarul Uloom debars weak students from joining the Takhashus (Specialized) classes on Tafseer Qur’aan and Taafseer Hadith. Only students with good academic ability are permitted. Is this approach of the Madrasah proper?

A. It is improper. It is haram to debar any person, whether student or outsider, from sitting in any Qur’aan and Hadith lessons. No one has a monopoly over Ilm-e-Deen. The values of the Madanars nowadays are upside down. The weaker students in fact have a greater need to sit in the Takhashus lessons. Those with good issti daad (ability) are capable of understanding the kutub by mutaalaa’ah. Because of this type of attitude, we do not discern barakat in the Taakashus lessons. The Qur’aan and Hadith Takhashus courses are required moreover by the weaker students.

Q. Is it permissible for a Muslim accountant to audit the books for an institution whose objective is to promote Christianity?

A. It is harama for a Muslim accountant to audit for an institution whose objective is to promote Christianity. The salary earned is haram. Never should a Muslim aid the spread of kufr in any way whatsoever.

Q. The Barelwis says that the proof for the permissibility of plastering and building the graves are that even the graves of Ibn Taimiyyah, Mustaqeem, such as Mufti Taqi and others does not constitute daleel in the Shariah. plastering and building the graves are harama.

Q. The trustees of the Musjid contemplate building an astro turf on the Waqf land of the Musjid. They say that it will keep the youth occupied and attract them to the Musjid.

A. It is imperative. It is haram to debar any person, whether student or outsider, from sitting in any Qur’aan and Hadith lessons. No one has a monopoly over Ilm-e-Deen. The values of the Madanars nowadays are upside down. The weaker students in fact have a greater need to sit in the Takhashus lessons. Those with good issti daad (ability) are capable of understanding the kutub by mutaalaa’ah. Because of this type of attitude, we do not discern barakat in the Taakashus lessons. The Qur’aan and Hadith Takhashus courses are required moreover by the weaker students.

Q. Is it permissible to construct a sports field on the Musjid’s waqf land. In fact it is harama to construct such a harama venture even on non-waqf land.

A. It is never permissible to build the harama astro turf on the Musjid’s waqf property. In fact it is haram to construct such a harama venture even on non-waqf land.

Those who have come up with this satanic idea are influenced by shaitaan. Unity cannot be based on a harama premise. It is a double harama to occupy youth with harama activities.

The youth should be given ta’leem of the Deen, not enticed with harama. Shaitaan has indeed cast his spell on the brains of the people who desire to construct the harama venture.

Q. The Imaam who is a...
Questions and Answers

**JINNAH CAPS?**

Q. I have heard that it is not permissible to wear a Jinnah cap. This headgear is said to be the topi of faasis. However, I have seen Muf提 Ta’qī wearing Jinnah hats. What is the Shawari’s view in this matter?

A. A Jinnah topi is the headgear of fussaqq. It is not permissible to emulate the fussaqq nor to adopt their dress styles. Muf提 Ta’qī’s commission of an act of fissaq does not alter the law of the Shawari. When one mingles with fussaqq and fussaqq, one’s Imaani inhibition to fissaq and fissaq becomes eroded. One then becomes desensitized spiritually paralyzed which renders one incapable of understanding Shawari’s realities.

**Vol. 24 no. 07**

**THE MAJLIS Q & A**

P.O. BOX 3393
PORT ELIZABETH
SOUTH AFRICA 6056

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"Vol. 24 no. 07"
as to the reason/wisdom in following an Imaam?

A. Alarmingly, since you lack adequate knowledge to respond to and demolish the morons who pose moronic questions, your reaction should be silence. This is the command of the Qur’an: Majed. Allah Ta’ala says about the Muttaqeen: “When they hear drivel, they turn away from it, and they say: ‘For us are our deeds, and for you are your deeds.’ Salaam on you. We do not follow the jaahileen (innovators).” Those who pose such stupid questions are just too stupid for intelligent response.

Q. Are the Ash’aris part of the Ahlus Sunnah Wal Jama’ah?

A. The Ash’aris are the followers of Imaam Ash’ari in Aqeedah. They and the Maaturidis are in fact the backbone and the belief of the Ahlus Sunnah Wal Jama’ah.

Q. A Maulana says that since the ‘nike’ logo is no longer associated with the Greek goddess, it no longer has religious significance. It is therefore permissible to wear such garments and shoes. Can I dress my children with such clothes and shoes?

A. It is haraam to clad the children with any garb bearing the Nike sign of kufur and shirk. For pose moronic questions, your Ab is lewd like all modernists. For example: Is he entitled to a Muslim burial? Should Janazaa Saalat be performed for him?

A. Suicide is a heinous sin. However, it is not kufur. Such a person has to be given an Islamic burial and buried in the Muslim cemetery. But if he had claimed that gayism/homosexuality is permissible, then he had lost his Imaan. In that case he was a murtad. A murtad may not be given an Islamic burial.

Q. A child is conceived out of inbreeding. Is he entitled to a Muslim burial?

A. A child conceived out of inbreeding is illegitimate. He/she does not inherit in the estate of the biological father. The line-age is with the mother, never with the father who is not the legal father in terms of the Shariah. Inheritance ties are only with the mother.

Q. In some Musjid the Athaan is called from inside the Musjid, in some from Musjids outside. What is the Sunnah in this regard?

A. The Sunnah is to recite the Athaan outside the Musjid on a raised place.

Q. Is stem cell treatment permissible?

A. Stem cell treatment is not permissible.
Zam Zam water to dogs and other animals?

A. When other water is available, Zam Zam should not be given to an animal.

Q. Please comment on the numerous beggars who congregate on the Musjid on Fridays. Should this be allowed?

A. The begging issue is indeed problematic. It is necessary for responsible Muslims to investigate the beggars in the community to ascertain if they are really in need or not. But since we are totally unorganized and uncaretting for the plight of the poor, they are saddled with such problems.

If they are chased away, perhaps those who are genuinely in need will be put to more suffering. This will invite the Wrath of Allah Ta’ala. The community should set up a committee to investigate the beggars who congregate at the Musjid, and if found to be genuine, they should arrange to see to their needs.

Q. A Maulana says that it is permissible to give a copy of the Qur’aan Shareef to a non-Muslim, and that the rule of Tahaarat applies to only Muslims. Is this true?

A. The Maulana speaks nonsense. One does not require much brains to understand that protecting the Qur’aan Majeeed from defilement will apply greater if the handler is a kaafir. The Maulana has no valid Shar’i argument for his baseless opinion.

Q. If I forget to sit in Tashahhud in the second raka’t of a 4 raka’t Namaz, what should I do?

A. If you forget to sit in Tashahhud in the second raka’t, do not return from the third raka’t to Tashahhud. Sayyid Sahw has to be made to compensate for this error.

Q. If one opens a business with only haraam money, will the profit be halaal for him?

A. Encaging a rabbit is not permissible. It is zulm (cruelty). The curse and cry of the mazloom penetrates the Heavens to reach Allah Azza Wa Jal.

Q. Mr. A and Mr. B entered into a partnership. Mr. B, the investor gave Mr. A the sum of R100,000 to trade on condition that he (Mr. A) pays him R50,000 profit after a year. Also Mr. A has to guarantee the security of the invested amount. After a year Mr. A suffered a huge loss. Mr. B now demands his capital plus the R50,000 ‘profit’ agreed on. Is Mr. A liable for the loss of the capital and the ‘profit’ which was not yielded by the business?

A. This corrupt deal was haraam from the very inception. The stipulation of R50,000 ‘profit’ was actually a riba condition. Thus the deal was not a partnership of any Sharia’s kind.

The money advanced by Mr. B is in the category of a loan. He is entitled to the initial sum of R100,000 only. It is not permissible for him to demand anything more than this loan amount, nor is it permissible for Mr. A to pay him any excess, for it will be riba.

Q. Are whatsapp ifta groups permissible?

A. The ifta whatsapp groups are shaitaani groups. They are in shaitaani’s traps. A mockery of the Deen is being made on these haraam media.

Q. If one’s Jumuah Salaat is invalid, what should one do?

A. This was discovered on another day.

Q. If one’s Jumuah Salaat is invalid, then qadha of Zuhr Salaat will remain in Iddat until delivery. The women who do not know that they are indeed pregnant and some of them are aware.

The women who do know, have a difficult time getting confirmation of the pregnancy due to negative, hCG tests including home pregnancy tests and hCG blood tests. Characteristics of a cryptic pregnancy are; negative urine and blood pregnancy test, continued periods, typical pregnancy symptoms, and at times, negative ultrasounds. Even with these issues, the woman continues to experience pregnancy symptoms including the sensation of foetal movement.

Cryptic pregnancies are typically carried between 2 and 5 years due to slow growth of the foetus. The woman will remain in Iddat until delivery. If she is unaware and even if medical tests cannot determine pregnancy, then obviously she will not be regarded to be pregnant. Only if there are signs and symptoms of pregnancy will the hukum apply.

Q. If a person sits in the first raka’t, but before reciting Tashahhud he realizes the error and goes into the second raka’t, what should he do?

A. If the sitting was the duration of three Subhanallah utterances, he should perform Sahw.

Q. Is it permissible to invest in the Islamic financial institution called IMAIP Bullion & Trading, which is an institution in India?

A. It is not permissible. All these banks and financial institutions operate in conflict with the Shariah. Do not accept their claims of compliance with the Shariah.

Q. An Alim said that once Rasulullah (Sallallahu alayhi wasallam) attended a wedding where the women were singing and a musical instrument (a calabash) was also used. According to this Alim, some kind of music on a wedding occasion is permissible.

A. The person whom you called an ‘alim’, is actually a JAAHIL. That is why he digests out narrations to mislead people and to cast them into the fitnah.

(Turn to page 12)
DESTROYING THE MUSJID’S TRANQUILLITY

"There are so many new innovations in the Masjid – it is becoming shockingly deplorable. In the old days one would find peace in the Masjid – silence, respect and honour of the Masjid.

Today, sadly the Masjid is no longer a place of peace and tranquillity. Even to read Qur’an the Masjid is no longer an option as there are so many programs and talks that one doesn’t know which way to turn.

The speakers are set to full blast so that the Qiraat and Jumma prayers programs could be heard outside on the road. The speakers send vibrations through the ground and even through one’s chest. The Imams mouth is almost kissing the microphone.

Monday night’s the Jamaat has their programs. Wednesday night the zikr is on, Thursday the Imams have their programs, after Maghrib is some kitaab-reading and the list goes on.

The point is there is no more peace in The Masjid. Please comment.”

COMMENT

In fact, many Musjids have become venues for merrymaking. This becomes more disturbing during Ramadhaan when the merrymaking kind of Ilta’kaaf is observed. Ill-behaved children contribute to the disturbance and the destruction of the Musjid’s sanctity. Loud conversation in the wudhu khaanaah and even in the Musjid is another haram evil which has become common nowadays.

People are more concerned with their pet-programmes than the purpose for which the Musjid has been built. The primary purpose is Salaat and silent individual ibadat. The introduction of the haraam speaker-system thoroughly ruins the peace and tranquillity of not only the Musjid, but of the Salaat itself. Using loudspeakers for Salaat is not permissible. Using it in the manner explained is a double and an aggravated haram act.

The concern for pet-programmes has caused the perpetrators to interfere directly with the Shariah. Whereas it is imperative to perform the Sunnatul Muakkadah Salaat immediately after the Fardh Salaat without engagement in any other activity, the kitaab-reading at this juncture is a flagrant violation of the order of the Shariah. Greater importance is ascribed to the kitaab-reading than to the Salaat which Allah Ta’ala has ordained Fardh. This evil trend is set to deteriorate further. As we move closer to Qiyaamah, the evil will become more pronounced. The Deen is no longer of primary importance.

THE CRANK ‘SUFIS’

ALLAAAMAH ABDUL WAHHAAB Sha’raani (Rahmatullah alayh), of the 10th Islamic century, says:

“A group (i.e. a fake group) among the Fuqara have predicat- ed themselves with Sufeyat (i.e. that they are Sufis/ Auliaa). They have claimed the stage of Wilaayat-e-Kubra, whilst in reality they are more astray than cattle. Thus it is seen that every one who has been given permission by his crank sheikh (shaikhul qasair) will initiate thikr in group form (such as the prevalent halagh thikr sessions in our age).

Any one of them (i.e. from the masses) who is granted permission (by the sheikh-e-qasair) will begin to instruct people in (forms of) thikr. Sometimes the one who has been predicat ed with masheek-hat may hear in his place of solitude a voice from a jinn or a shaitaan.

He thus considers himself to be a wali of Allah Ta’ala. Then he assembles around him workers / labourers from the masses (i.e. juhhaal). Sometimes he conducts majlis in his city, and sometimes he trots from city to city imposing on the people of this evil and immoral age. Despite this (i.e. his fraud and deception) he claims that he is the representative of the Nabi (Sallallahu alayhi wasallam). This claim is adequate for kufr, jahl and gross disrespect (for Rasulullah – Sallallahu alayhi wasallam).

How is it possible (for the crank) to have any rank among the lofty stages (of Wilaayat), and how is it possible for there to be Ma-laikah among the shayateen? I take oath and say that the peasants and labourers have a better stage of divine prox- imity than these (fraudulent) claimants because they have devoted their entire lives in strenuous mundane occupations for the benefit of mankind. On the contrary, these (false) claimants (of Tasawwuf) spend their entire lives in harming creation because they intend with their seclusion, penances and occasional thikr to deceive the people and to prepare the ground for them to be attracted to their path (i.e. the path of the fake sufis).”

A KUFFAAR TEMPLE

Question: In Cape Town there is a mosque called the ‘open mosque’. Recently a Christian priest delivered the jummaah khutbah at this mosque where all sexes of all religions gather. What is the status of this whole set up in terms of the Shariah?

Answer: There is not much to comment on this kuffaar temple. The terms, ‘mosque’ and ‘jummaah khutbah’ are deceptively used. Those connected with this kuffaar temple are all kuffaar. There are other groups elsewhere in the world who also employ Islamic terminology to deceive ignorant Muslims. This is a satanic trick of kuffaar missionaries to undermine Islam and Muslims.

However, the deception of this particular kuffaar temple is so conspicuous and so stupi-d, that it cannot deceive any Muslim in whose heart there is a grain of Imaan. The de-ception is so stupid that it cannot succeed in attracting converts.

Those who may have earlier masqueraded as Muslims were in reality born kuffaar. Whilst they will technically be branded mutaadd, they were in reality kuffaar from the inception of their appearance on earth. Allah Ta’ala had ordained them to be among the eternal inmates of Hell.

THE WIFE’S RIGHT

In some Muslim societies, it is an incumbent tradition to reduce the daughter-in-law into serfdom. The in-laws regard it as their right to be served on by the daughter-in-law. They deprive her of privacy. In some communities this evil is so degenerate that she is compelled to serve even her brothers-in-law. This set-up is not permissible in terms of the Shariah.

It should also be well remembered that the Shariah has given the wife the right to ask for a separate home where she can live and enjoy her privacy without the interference of her in-laws.

In some societies this is unthinkable. The woman is never allowed this right. Due to age-old customs, unjust and baseless traditions, it is believed that women have no such right and that they should live together with and serve their in-laws. But this is definitely against Islamic and a gross violation of the Waaqij right of the woman.

FEAR FOR ALLAH

“There the thunder recites the Tasbeeh of Allah, and the Malaikah (recites His Tasbeeh) because of fear. He (Allah) sends the lightning which strikes whomsoever (and whatever) He wills. And they (people) dispute (in the laws) of Allah whilst He is Most Powerful.”

(Qur’aan)

Allah sent Waah Walaal to the Sea that it should obey Musa (Alayhis salamah) when he will be striking it with his staff. Thereupon the Sea quivered the entire night because of fear. (Hadith)
Q. I am saddened by the ways our own Ulama of Deoband are participating in activities which even laymen understand are not permissible. These Ulama whom I believe to be Ulama of the Haqq also appear on haram radio stations such as Al-Ansaar, Cii, etc. Although they do say that video and photography are haram, they nevertheless allow themselves to be videoed and photographed, and this they do consciously. They even give Hajj talks to mixed gatherings of males and females without any Purdah. Then there are many other Ulama who are completely silent although they believe that what these Ulama are doing is haram. What is happening to those who are supposed to be our guides?

A. Satanism is happening to them. You are labouring in deception for believing that they are Ulama of Deoband. One does not become a member of the Fraternity of Deobandi Ulama merely by doing a stint of study at a Deobandi affiliated Madrasah. One is a Deobandi only if one walks along the Path established by the Akhbar Ulama of Deoband.

Those whom you have mentioned are not Ulama-e-Haqq. They are ulama-e-soo’. They are the agents of Iblees, and the silent ones are ‘Dumb Devils’.

There is an avalanche of baatil let loose by the ulama-e-soo’. It is at least some consolation that some of them are at least saying that videos and pictures, etc. are haram although they do not practise what they preach.

Soon will they become so desensitized that they will no longer say that these evils are haram. They will justify videos, television, etc. as Mufti Taqi is presently doing.

May Allah Ta’ala guide us and save us from the evil of our own nafs and from the snares of shaitaan. We do not know what will be our own condition tomorrow. ‘Imaan is between fear and hope.”

BITCOINS

Q. What is the Shari’ah ruling on bitcoins? Is this a valid form of currency in the Shari’ah?

A. After reading dozens of pages of explanation on bitcoins, the only three things that we have to purchase with rands/dollars, etc. Then via a meandering rigmarole process it manages to squeak like a hatching chick.

What has been hitherto understood from this nonsense is that it is presently only somewhat like a cheque book, serving the same function.

It is not as yet valid currency such as currency notes which although intrinsically worthless are real currency.

For further Shar’i notes which although in-depth. They are greatly lack of foresight and lack discern their inability, ‘muftis’ of today clearly indicate that they are Ulama merely by doing a stint of study at a Deoband affiliated Madrasah. They are the agents of Iblees, and the silent ones are ‘Dumb Devils’.

They will be found to be exceedingly far from the Sunnah and negligent in observance of ‘Shar’i masaa’il. They resort to corrupt interpretations to soothe the palpates of the masses with the objective of expanding their circle of followers.

The more mureeds they are able to lure, the greater will be the fulfilment of their nafsani and mundane objectives of wealth, name and fame. They are the very antithesis of Tasawwuf.

They will justify videos, television, etc. as Mufti Taqi is presently doing. “Imaan is between fear and hope.”

THE CRANKS OF OUR AGE

The description of the fraud, con and quack sufis presented by Al-Lamaah Sha’raani (Rahmatullah alayh) adequately depicts the so-called ‘sufi’ scenarios, bogus peers and spiritually and morally barren and bankrupt ‘khaanqas’ of our present age. The shaikhs of so-called ta-sawwuf of this age ruin the morality and extinguish the Imaani spirituality of those whom they succeed to rope in as mureeden.

As cover for their gross jahaalat of Ta-sawwuf, the cranks shaikhs of our time initiate congregational forms of thikr in the Musaajid and in their ‘khaanqas’ which in reality are not even shadows of genuine khaanqas. It is essential to beware of them. The safest for one’s Imaan is to stay far – very far – from these cranks and quacks. They are bogus ‘sufis’. Examine their life-style.

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The description of the fraud, con and quack sufis presented by Al-Lamaah Sha’raani (Rahmatullah alayh) adequately depicts the so-called ‘sufi’ scenarios, bogus peers and spiritually and morally barren and bankrupt ‘khaanqas’ of our present age. The shaikhs of so-called ta-sawwuf of this age ruin the morality and extinguish the Imaani spirituality of those whom they succeed to rope in as mureeden.

As cover for their gross jahaalat of Ta-sawwuf, the cranks shaikhs of our time initiate congregational forms of thikr in the Musaajid and in their ‘khaanqas’ which in reality are not even shadows of genuine khaanqas. It is essential to beware of them. The safest for one’s Imaan is to stay far – very far – from these cranks and quacks. They are bogus ‘sufis’. Examine their life-style.

Q. What is the Shari’ah ruling on bitcoins? Is this a valid form of currency in the Shari’ah?

A. After reading dozens of pages of explanation on bitcoins, the only three things that we have to purchase with rands/dollars, etc. Then via a meandering rigmarole process it manages to squeak like a hatching chick.

What has been hitherto understood from this nonsense is that it is presently only somewhat like a cheque book, serving the same function.

It is not as yet valid currency such as currency notes which although intrinsically worthless are real currency.

For further Shar’i notes which although in-depth. They are greatly lack of foresight and lack discern their inability, ‘muftis’ of today clearly indicate that they are Ulama merely by doing a stint of study at a Deoband affiliated Madrasah. They are the agents of Iblees, and the silent ones are ‘Dumb Devils’.

They will be found to be exceedingly far from the Sunnah and negligent in observance of ‘Shar’i masaa’il. They resort to corrupt interpretations to soothe the palpates of the masses with the objective of expanding their circle of followers.

The more mureeds they are able to lure, the greater will be the fulfilment of their nafsani and mundane objectives of wealth, name and fame. They are the very antithesis of Tasawwuf.

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COMPELLING A GIRL INTO MARRIAGE

In some segments of Muslim society, girls are compelled to marry against their wishes. The consent acquired from her is superficial and extracted under duress of parental pressure. In this regard, the following Sharî’s facts should be noted:

1) It is not permissible to compel a baalighah (adult girl) to marry against her wishes even if the man proposing is a Wali (saint). The episode of the Sahabiyah Hadhrat Bareerah (Radhiyallahu anha) will be a salubrious reminder for errant parents. She was a slave woman who was given in marriage by her master to Hadhrat Mughheeth (Radhiyallahu anha). On being set free, she immediately invoked her right to opt out of this marriage which had been arranged against her wishes. Her husband who was deeply in love with her was shattered by her decision. He pleaded and begged her to remain as his wife. But she refused. He was so heart-broken that he wandered in the streets of Madinah sobbing. Taking pity on him, Rasullullah (Sallallahu alayhi wasallam) called Hadhrat Bareerah (Radhiyallahu anha) and advised her to marry Hadhrat Mughheeth (Radhiyallahu anha).

In response, she asked: "O Rasullullah! Are you instructing me to get married or are you advising me (i.e. giving me mashwarah)?"

When Nabi-e-Kareem (Sallallahu alayhi wasallam) told her that he was giving her mashwarah, she promptly said that in that case she opts not to marry Mughheeth.

Rasullullah (Sallallahu alayhi wasallam) upheld her right, and no one criticized her for not accepting the mashwarah of even Rasullullah (Sallallahu alayhi wasallam). In fact, her attitude constitutes a daeeel for a senior’s mashwarah not being incumbent. It is the right of the baalighah to refuse a proposal regardless of the goodness which others discern in the proposal.

2) Another important issue to understand is that Rasullullah (Sallallahu alayhi wasallam) had advised the prospective couple to view one another before getting married. This viewing is extremely brief, perhaps a minute or two. Now what is the purpose for the permissibility of mutual viewing? It is quite obvious that the moral character and disposition of the couple cannot be ascertained from such a fleeting view.

The objective of viewing is not to ascertain the person’s character, for this is impossible from a look of a minute or two. The moral condition has to be established by investigation.

The purpose of the brief viewing is to ascertain if the couple is attracted to one another physically/emotionally. If there is no physical/emotional attraction at first sight, then the marriage will head for serious problems. Therefore, if the girl does not feel inclined to the boy, it will be a grievous error to compel her to marry the person.

(3) The very fact that the Shariah stipulates that the marriage can be performed only with the free and happy consent of the girl, is ample evidence for the fact that Allah Ta’ala has given her the final say. This right is not given to the father in relation to the baalighah. If the father’s right had to supersede the right of his baalighah daughter, Allah Ta’ala would not have vested her with the final say nor would He have ordained the validity of the Nikah on her free, happy and wholehearted consent.

It is therefore unwise and not permissible to compel the baalighah into a marriage against her wishes. Allah Ta’ala, The Creator, knows best the wisdom underlying His commands. It is haram to seek to supersede Allah’s orders with traditions of a people.

There is no reason for the parents to become distressed and depressed on account of their daughter’s refusal to accept a proposal. It is her right, and there is profound wisdom in the commands of the Shariah, and whatever happens is Taqdeer.

SHAITAANI INSANITY

When molvis and sheikhs incline towards modernism and resort to convoluted interpretation of the Qur’aanic Aayaat and Hadith, then understand that they are under the influence and spell of Iblee. Prime examples of such molvis are those who flirt with the kuffaar capitalist riba banks. They halaalize the products of the kuffaar institutions, they acquit themselves disgracefully, for not accepting the mashwarah of permissibility done out to them by the Shariah, and whatever they had mockingly termed as “The Companions of Aikah”, for they knew as “The Companions of Aikah”, for they

THE PUNISHMENT OF THE DAY OF THE CANOPY

“Thus, they falsified (belied and rejected) him. Then they were apprehended by the punishment of the Day of the Canopy. Indeed it was the punishment of a momentous day.” (Ash-Shu’raa, Aayat 189)

The people of Nabi Shuaba (Aayyish salaam), known as “The Companions of Aikah”, for they inhabited an extremely dense forested region, had rebelliously challenged him to bring upon them the punishment of fire to rain from the skies if indeed he was a true Nabi.

With their dalliances with the banks and other kuffaar institutions, they acquit themselves disgracefully, for not accepting the mashwarah of permissibility for their capitalist financial products adversely affects their Agal. They increasingly incline towards modernism seeking to subject the Ahkaam of the Shariah to conform to kuffaar concepts.

When molvis and sheikhs beg them the punishment of a mono-

fields, halaalizing riba products, halaalizing carrion, and generally acting in ways which are the antithesis of Taqwa and ta-wakkul.

THE Objective of view-

cannot be ascertained

THE PUNISHMENT

When their rebellion and kufr exceeded all bounds, the decree of Divine Punishment was established. Allah Ta’ala one day caused the day to be intensely hot. The heat was extreme and abnormal. All the people sought the shade of the trees in the forest. Then there appeared a huge cloud which provided shade.

When all the people had gathered under the shade of the cloud, a fiercely scorching fire descended from it and scorched them all to death. This was the punishment they had mockingly invited.
PRAISING THE SHAIKH

Q. Is it proper for mureeds to praise their sheikh in his presence? This is quite common nowadays. They justify their view on the Hadith in which Rasulullah (Sallallahu alayhi wasallam) praised Hadhrat Umar (Radiyallahu anhu) informing him that when shaitaan sees him, he (shaitaan) takes another path far away. Is this argument valid?

A. Mureeds should not praise their shaikhs in their presence. This applies particularly to this day. Almost all shaikhs nowadays have not undergone Islaam of the nafs. They themselves are morally diseased. For the shaikhs of today the meaning of Tasawwuf is loud haqal thikr in the Musjids, eating and mer-rymaking. They know extremely little of the Muqaddid of Tasawwuf. Their mureeds instead of acquiring the treasure of Tawaadhu (humility), are ruined with the maladies of takabbur and riya. That is why they discern merit in lauding stupid praises on the face of the sheikh sahib whose nafs becomes more bloated on hearing the stupid flat-tery.

The argument regarding Hadhrat Umar (Radiyallahu anhu) is baseless. It has no validi-ty whatsoever. Rasulullah (Sallallahu alayhi wasallam) stated a factual incident which he had observed. He was simply conveying to Hadhrat Umar what he had seen. Furthermore, Rasulullah (Sallallahu alayhi wasallam) said: “If any one of you had to choose me after me, it would have been Umar.” These stupid mureeds are indeed most contumacious for comparing their shaikhs with Hadhrat Umar (Radiyallahu anhu).

Furthermore, if Rasulullah (Sallallahu alayhi wasallam) had praised Hadhrat Umar (Radiyallahu anhu) as he had praised numerous Sahaabah by narrating their fadhaa-il, it was the praise of the Senior for his juniors. His praise for the Sahaabah never induced pride in them. To crown it, these were such ‘juniors’ who no longer had any semblance of nafs-e-ammaarah. On the contrary, the mureeds of today plus the shaikhs are the slaves of the nafs.

Of greater importance is to obey the command of Rasulullah (Sallallahu alayhi wasallam). It is not permissible to set aside the command of the Shariah by superseding it with personal opinion fabricated baselessly on the basis of a law which has no relevance to the subject.

Rasulullah (Sallallahu alayhi wasallam) explicitly forbade praising a person in his presence. In fact, he said that sand should be strewn into the face of the one who does so.

LACK OF MA’RIFAT

A sign of lack of Ma’rifat in an Aalim or Shaikht is participation in jalsahs and the desire to partici-pate in public domain ac- tivities. This attitude dis-played spiritual barrenness and lack of taqwa.

Imaam Maalik (Rahmatullah alayh) said that the sign of a true Aalim of the Deen is that he flees from the public. This is the attitude of the Auliyaa and Sufiyya who abhor the public domain.

However, Allah Ta’ala creates such circumstanc- es to compel them to en-gage in the ta’leem and tarbiyat of people. But their methodology ex-cludes participation in the nonsensical jalsahs of the kind we have today. These jalsahs are in fact dis-ensiled – diseased with riya, takabbur, is-raaf, hub-e-jaah and hub-e-maal.

When an Aalim is blessed with a glimpse of Ma’rifat, his focus in- creases on Allah Ta’ala and the Aakhirah. The carrion of the dunya be- comes increasingly appar- ent to him.

The objective of life on earth is then correctly un- derstood. He does not squander his life in the evil pursuits of the nafs.

Q. Please comment on the following fatwa is- sued by Nadwutul Ula- ma in response to a question posed with re-gard to Reverend Bham and others having par-ticipated in the extreme- ly un-Islamic method of janaazah salaat for a politician who spent his entire life as a non-Muslim.

Question: How is it for an Imaam to lead the ja- naazah salaat of a politi-cian while males and fe-males – Muslims and non-Muslims – are all stand- ing shoulder to shoulder in the rows? Leave alone objecting to this state of affairs, the Imaam acquires himself with pride.

Nadwa’s Answer: It is proper for an imam to perform the janaazah salaat of a Muslim whether that person (the mayyit) is a politician or a non-politician. However, for women and non-Muslims it is wrong to stand in the janaazah salaat according to the Shariah.

(End of fatwa)

Is this correct?

ANSWER

The fatwa is an insult and a disgrace for the brains of the Nadwa muflis. It displays their typical fork-tongued ghutha’ fatwas. They completely ignored the issues in the Istifta’ and answered stupidly. They did not even understand the question. If they did understand it, then their answer is the effect of dubious and stupid ‘hikmat’ and nafsani politics. The question is not about general permissibility for an Imaam to perform the Ja-}

NADWAAH’S GHUTHA ‘FATWA’

Naazah Salaat of a Mus- lim. The question is spe-cific. Every jaahil knows that an Imaam or a non-Imaam can perform the Janaazah Salaat of a Mus- lim.

The muflis was sup- posed to have highlighted the irregularity of the imam leading the ja- naazah salaat which was corrupted with many haraam acts. But, the

(Continued on page 10)
THE STATUS OF MEDICINE

Q. A friend says that it is compulsory to consume even haraam medicine to save one’s life if no halal remedy is available. He says that it is just like saving one’s life with a haraam food, and dies as a result of total abstention from food isustralia causes of death, just as consuming poison is a certain cause of death. For this reason hunger strikes leading to death are haraam. If there is yaqeen (certitude) that a circumstance will cause death, and if that circumstance is avoidable, then it is Waajib to avoid it even by haraam methods. Thus, it is Waajib to avoid death caused by starvation even if the food is haraam.

On the other hand, if a circumstance is zanni (not absolute in certainty), that is, death in its wake is not an absolute certainty, then it is not Waajib to adopt that measure. For

ZAKAAT ON MINERALS

Q. I am currently working on a project mining a number of minerals – (salt, limestone, gypsum and soda ash), gemstones (ruby, emerald etc.), and metals (copper, gold from rivers, chrome etc.). I wish to know how do I pay Zakaat on these products. What is the method of paying Zakaat, taking into account that the metals and minerals we mine are processed locally before being exported.

A. The answers to your queries are as follows:

Salt, limestone, gypsum, soda ash
Initially, that is when these products are extracted and taken into possession, there is no Zakaat payable.

Metals (gold, silver, copper, etc.)
One fifth (20%), called Khums, is Waajib. After the metals have been processed, 20% of the value has to be given to the poor and destitute.

HEARTLESS EXPLOITATION

Q. A tenant due to financial difficulties is unable to continue his business. He has a long lease. The landlord holds him to the lease and demands rent for the full term of the lease. He threatens to take legal action if the tenant does not pay. Both are Muslims. What is the position of the Shariah?

A. If the tenant is genuinely in financial straits and is unable to continue with the lease, then he has a valid reason for requesting cancellation. Since the lessor is a Muslim, it is incumbent on him to accept the tenant’s request. It will be evil for the landlord to resort to the kuffaar court to oppress the hard-pressed Muslim brother. This is not the way for a Muslim to behave. Rasulullah (Sallallahu alayhi wasallam) said:

“The Muslimoon are like one man. If the eye pains, the whole body is affected, and if the head pains, the entire body is affected.”

Whatever the landlord will squeeze out from the tenant with the aid of the kuffaar court will be haraam gain acquired by usurpation.

NADWAH’S GHUTHA ‘FATWA’

he refrained from participation.

To a far greater degree should the imam refrain from the janaazah salaat of a faaqis/atheist, especially when the salaat itself is horrendously corrupted by a host of evils which were the vile orchestration of the Reverend Abraham Berk of the NNB jamiat of Fordsburg (The No Name Brand jamiat).
**SUPPORTING THE EX-WIFE**

Q. My ex-husband has financially supported me and his children for many years. Now that I am on the verge of old age and sickness, he informed me that he will no longer be supporting me because it is not the obligation of a man to support his ex-wife. He says that I should look for work and support myself. In all the past years I have remained at home. Now he insists that I go out and search for work. He will continue paying for the secular education of his sons who are adults according to the Shariah because they want them to have degrees and get good jobs. He says that he is not responsible for maintaining his baaligh children. All four children are baaligh. I had embraced Islam and have no Muslim relatives to whom I may refer for assistance. What is the Shariah’s ruling for me?

A. It is unjust and not permissible for the children’s father to suggest that you leave the home precints, work and support yourself. As long as the children (the sons) are unable to support themselves, it remains the duty of their father to support them even if they have reached Bulough (puberty). Only when they are capable of earning and fending for themselves, will supporting them not be obligatory on their father. However, as far as the girls are concerned he has to continue supporting them until they are married. Although it is not incumbent on a man to support his ex-wife, in your case it remains compulsory for the menfolk of your husband’s family, to support you since you have no Muslim male malrams on whom to rely. It is not permissible for them to compel you to leave the home to earn. They have to support you.

In fact, if one’s neighbour is destitute and unable to earn, then despite not being a family member, it is incumbent to support him and his family.

If your ex-husband and his family refuse to support you, then it will be compulsory for your sons to work and support you. It will not be permissible for you to work to earn. Your sons will have to abandon their studies and support you if their father refuses.

The claim that after they are married you will be on your own is utterly baseless in terms of the Shariah. It will remain the duty of your sons to support you as long as you are alive or as long as you have not married again. The duty of supporting a woman devolves on the closest male members of the family, and in a case where there are no Muslim male relatives, then...

(Continued on page 12)

**THE STATUS OF MEDICINE**

(Continued from page 10)

this reason, submitting to medical treatment is not incumbent.

The very same Fuqaha who say that it is Waajib to save one’s life with haram food when one is on the verge of death due to starvation, say that Taduani bil haram (medication with haram substances) is not Waajib. In the vast majority of cases, people are not cured by medicine and the treatment of doctors and hakemeen. The acquisition of cure from medicine is not absolute. Almost all the cancer, heart and other diseased patients we know of have not been cured by the most expensive medicines and medical treatment. On the contrary, experience has established that their health further deteriorates in the wake of these strong, harmful, poisonous drug medicines. Since the Shariah does not impose medical treatment/medicine as a Waajib measure even if it is halaal medicine, it should not be difficult to understand why people of Taqwa abstain from haram kinds of medicine. Once when Hadrat Umar (Radiyallahu anhu) was extremely ill, some Sahaabah suggested that a hakeem be called. Hadrat Umar (Radiyallahu anhu) said: “If I know that the cure for my sickness is to only lift my hand and place it on my head, then soo I shall not do so.” He meant that he was pleased with Allah’s decree which caused him to be so sick.

There are no authorities of the Shariah who claim that saving life with even halaal medicine is Waajib, leave alone haram medicine. The unanimous ruling is that if halaal medicine is not available, then a haram medicine will be permissible, not waajib.

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(Continued from page 1)

the Musjid recited Takbeer Tahrimah with his hands tucked inside his sleeves due to the cold. From the back saff (row) where Imaam Sarakhsi was, he called out loudly: “Repeat the Takbeer”.

The Imaam repeated the Takbeer again with his hands inside his sleeves. Imaam Sarakhsi again called out loudly for the treatment of doctors. He will continue paying for the secular education of his sons who are adults according to the Shariah because they want them to have degrees and get good jobs. He says that he is not responsible for maintaining his baaligh children. All four children are baaligh. I had embraced Islam and have no Muslim relatives to whom I may refer for assistance. What is the Shariah’s ruling for me?

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**SUCH WERE OUR FUQAHAA**

(Continued from page 1)

The very same Fuqaha, they were Su-fiyya of the loftiest calibre. The Imaam repeated the Takbeer after the third occasion, when Imaam Sarakshi repeated his instruction, the Imaam turned around and said:

“Perhaps you are the illustrious Imaam Sarakshi”. When Imaam Sarakshi confirmed his identity, the Imaam asked: “Was there any deficiency in my recitation of the Takbeer?” Imaam Sarakshi said: “No! But it is Sunnat for men to keep their hands outside their sleeves when reciting the Takbeer. I find it disgraceful to follow a man who enters the Salaat with the Sunnat of females.”

**COMMENT: Fiqhi TECHNICALITIES**

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**YOUR RIZQ**

“Now that Allah Ta’ala has assumed the responsibility of your Rizq, why are you concerned (i.e. why worry).” (Hadith)

**AT RUKN-E-YAMAANI**

According to the Hadith, Allah Ta’ala has appointed an Angel at Rukn-e-Yamaani (of the Ka’bah). His only function is to say ‘Aameen’ upon the Duas of the people. It is therefore advisable when passing by Rukn-e-Yamaani to make a Dua.
of shaitaaniyat. This so-called ‘aamil’ is an agent of Iblees. Do not listen to the talks of jaahils who take people far from Allah Ta’ala, and direct them to Ja-hannam under deeni guise. The question of the total prohibition of all kinds of music has been explained in detail in our book, Sautush Shaitaan (The Voice of the Devil).

Q. A widow’s Iddat began during the course of the month. How should she count the 4 months and 10 days? A. The iddat commences from the very minute the husband dies. 130 days from the day the husband’s death should be counted.

Q. Is it wrong to stretch the legs whereas the Qiblah unnecessarily backwards the Qiblah? A. Is it permissible to sit on a chair? A. Husband’s death should be counted.

Q. Is it permissible to sell secular studies at universities? A. We do not know if the secular universities in Saudi Arabia also promote Salafi’ism or not. The universities are all under control of the regime. If there is danger of Salafi’i indoctrination, then it will not be permissible.

Q. Is it permissible to sell on cushions whilst eating on the floor? A. It is not permissible to sit on cushions whilst eating for no valid reason.

Q. Is Tayyammum valid on seashells? A. Tayyammum is not valid on seashells.

Q. Is it permissible to sell synthetic hair? A. It is not permissible to sell synthetic hair.

Q. I am doing a correspondence course. However, exams will have to be written in a place where there will be males and females. Is this permissible? A. It is not permissible to write exams in the scenario mentioned by you.

Q. What is the Shariah’s view regarding a quiz for children studying the Deen? A. Conducting such a quiz is improper. The seriousness of Deeni ta’leeem is negated. The Deen becomes like a secular issue subjected to play, amusement and even mockery. We should not depart from the mus-ульmān’s responsibility to save the Qur’aan Majeed used in the toilet, cast into the trash, etc.?