

THE MAILS

“VOICE of ISLAM”

PO BOX 3393 - PORT ELIZABETH - 6056 - SOUTH AFRICA VOL. 27 NO. 03



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

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

OLIVES
Rasulullah (Sallallahu alayhi wasallam) said:
“Eat olives and use olive oil, for verily, it is from a mubaarak (blessed) tree.”

Question: What is the status of Qunoot Naazilah according to the Hanafi Math-hab?

Answer: According to Imaam Abu Hanifah, Imaam Abu Yusuf and Imaam Muhammad (Rahmatullah alayhim), Qunoot Naazilah is not Sunnah. The only Qunoot they recognize as Sunnah is the Qunoot during Witr.

Imaam Tahaawi (Rahmatullah alayh) said that Hadhrat Abdullah Ibn Mas’ood (Radhiyallahu anhu) did not perform Qunoot Naazilah throughout his life although Muslims were involved in wars with the kuffaar at all times. Also, Hadhrat Abu Dardaa (Radhiyallahu anhu) rejected

QUNOOT NAAZILAH

Qunoot Naazilah.

This view is established also by the complete silence of the Mutaqaddimeen Fuqaha of the Ahnaaf, hence the illustrious authors of Hidaayah, Al-Badaa’i, etc. make no reference to Qunoot Naazilah. Qaadhi Khaan also makes no mention of it.

This view is supported by the Hadith of Hadhrat Anas (Radhiyallahu anhu): “Rasulullah (Sallallahu alayhi wasallam) performed Qunoot for a month, then abandoned it.” According to Hadhrat Abu Hurairah (Radhiyallahu anhu), Rasulullah (Sallallahu alayhi wasallam) discontinued Qunoot, when the Aayat:

“You have no say in the matter. If Allah wills, He will forgive them or punish them, for verily they are oppressors.”- *Aal-e-Imraan, Aayat 128*) was revealed. During the Battle of Uhd when Rasulullah (Sallallahu alayhi wasallam) was injured, he complained about the kuffaar. Thereupon was revealed this Aayat which terminated Qunoot Naazilah according to Hadhrat Anas (Radhiyallahu anhu).

According to Hadhrat Ibn Umar (Radhiyallahu anhu), this Aayat was revealed when Rasulullah (Sallallahu alayhi wasallam) had cursed the kuffaar during Salaat. These narrations abrogate
(Continued on page 23)

DELAYING THE ESTATE

A dangerous evil committed by most people is to delay and grossly delay the winding up and distribution of the assets of the mayyit’s (deceased’s) estate. The estate is allowed to run for years by some scoundrel heir/s or evil executors whom the jaahil mayyit had

empowered to deal with the estate according to their shaitaani discretion.

Most of the wills are in violent conflict with the Shariah. Such a deceased person will be encased in steel coffins and flung into Jahannam.

It is Waajib to begin the winding up of the mayyit’s estate the very day he/she is

buried. But people are diverted by shaitaan from this Waajib command of the Shariah. Iblees diverts their minds to *khatams* and bid’ah practices while the executors and some heirs derive personal benefit from the assets of the mayyit. They are ingesting the Fire of Jahannam and they will understand their villainy at the time of Maut, in the Qabar and in Qiyaamah.

Questions and Answers

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

Q. If a woman's scarf is transparent, will her Salaat be valid?

A. If the colour of the hair is visible, her Salaat will not be valid.

Q. Is it necessary for a woman's ankles to be covered in Salaat.

A. Whether in Salaat or out of Salaat, it is Waajib for her ankles to be covered.

Q. In Musjid Nabawi, there is an app which allows a person to enter the Rowdahtul Jannah once a month by making a booking. What is common is to cancel the booking after the guards check, allowing one to book for a second time in the next week. Is it fine to do this or will it be considered as deceiving the people of Madinah Munawwarah?

A. The regime in Saudi Arabia is kuffaar. Their kufr is worse than the kufr of the Yahood and Nasaara whose boots they are licking. The Saudi regime is in flagrant rebellion against Allah Ta'ala. The laws and rules these Murtaddeen make are haraam. It is the right of every Muslim to enter the Musjid and to offer Salaam to Nabi (Sallallahu alayhi wasallam), and to remain in the Musjid as long as he desires. It is haraam to debar any Muslim from entry to the Musjid, and it is haraam to restrict entry. The ruse adopted to thwart the Murtaddeen is permissible.

Q. Many people speak against the Akaabir as to why they have not worn a turban.

SAMIA MEDICAL INSURANCE

Q. Is 'Samia Medical Insurance' halaal? It is advertised as an 'islamic' insurance. The Mufti who says that it is permissible presents as his basis the example of a nurse who breast-feeds infants, and the example of Afghan barbers being paid a fee for a whole year's service.

A. The so-called 'islamic' medical insurance is just as haraam as are all conventional medical insurance schemes. Just as scoundrel muftis have marketed their haraam 'takafol' as halaal so too are they doing with this haraam medical scheme. The arguments proffered to bolster their view are spurious, baseless and corrupt. The practice of barbers in Afghanistan does not constitute Shar'i *daleel*, nor is the example of the nurse a valid argument. Presenting such stupid arguments as 'daleel' is ludicrous.

However, some Ulama have opined that today, due to the real need (*Dhuroorah*), the haraam medical aid schemes are permissible. The issue of medical fees is absolutely appalling, scandalous and constitutes nothing but usurpation and blood-sucking by doctors. They are satanic sadists. The situation in state hospitals could be equated to Hell. Thus, on the basis of the Shar'i principle of *Dhuroorah*, some Ulama say that medical aid is today permissible.

While we reject with scorn the stupid arguments which the 'barber' muftis proffer, the basis for permissibility proffered by other Ulama has credibility. It is therefore, permissible to accept the view of permissibility of these Ulama who base their view on a valid principle of the Shariah.

Share some information as to why the Akaabir did not wear Turbans. When it is told to certain people that the Akaabir left out the turban, they say that the Akaabir actions can not be used as daleel in the Shariah. Is this correct?

I was told that since a lot of Baatil groups, such as shias, bid'atis, etc also wear turbans, to refrain from Tasabbuh we must refrain from wearing the turban. Is this answer correct?

A. The Turban is Sunnah of the Mustahab category. Do not argue with the juhala. Also, do not commit the error of citing the Akaabir in negation of the Sunnah of Amaamah. Not a single one of our Akaabir negated the Sunnat of the Amaamah. In fact, such negation is kufr. The Akaabir who did not don turban had their reasons. This is not an issue to engage in nonsensical dispute as these juhala do.

Questions and Answers

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

Any act/practice of Akaabir may not be presented as a daleel in negation of any tenet of the Deen. If the practice of a recognized Aalim of the Haqq appears to be in conflict with the Sunnah, assign an appropriate interpretation, but do not denigrate the Aalim of Haqq nor present him as a daleel.

Q. What is the status of Qunoot Naazilah according to the Hanafi Math-hab?

A. There is considerable difference of opinion regarding Qunoot Naazilah. It is not even discussed in the standard Fiqh kutub of the Fuqaha-e-Mutaqaddimeen. Nevertheless, for Hanafis Qunoot Naazilah is permissible only in Fajr Salaat.

Q. My husband gave me three Talaqs at once. Although he now denies it, I am absolutely certain that he had uttered three Talaqs. The mufti says that since I have no witnesses, our nikah is still valid. Meanwhile, I have separated myself from my husband until I am satisfied that the mufti's ruling is right. What should I do?

A. The mufti has erred. Your nikah has terminated finally and irrevocably. Since you are absolutely certain that your husband had issued three Talaqs, your word is the determining factor, not the mufti's fatwa. The validity of Talaq is not reliant on witnesses. According to the Shariah, in the matter of Talaq, the principle is "The wife is like the qaadhi". That is, she has to issue the decree of Talaq for herself if she is certain. Thus,

DNA ORIGINS

Question

A Muslim doctor advises something called "My DNA origins" on her website. I would appreciate your comment on the permissibility of such tests. In the description it states:

"The modern human (Homo sapiens) originated in Africa, the continent where we have spent most of our existence, some 200 000 – 300 000 years ago. It was only about 60 000 – 70 000 years ago that a small East African population migrated out-of-Africa, giving birth to all non-African populations. As genetic diversity continues to

increase with time, so the greater genetic diversity within the much older African population can be better explained. One group of the out-of-Africa migrants moved east, reaching India, Southeast Asia and finally Australia approximately 50 000 years ago..."

Answer

The 'muslim' doctor with her kufr theory is a *murtaddah*. She is not a Muslim. Man's existence on earth since the time of Nabi Aadam (Alayhis salaam) is under 10,000 years. Do not corrupt your Imaan with the baatil/kufr ba-boonic theories of the atheists.

for yourself, you are the 'qaadhi'. Debunk the denial of your ex-husband.

Q. I usually pay Zakaat in advance. When I physically determined the Zakaat I am liable for at the end of the year, I discovered that I have substantially overpaid Zakaat. Is it permissible to carry forward the extra as a payment for next year's Zakaat?

A. Yes, you may deduct the extra from your Zakaat liability of next year.

Q. The person whom I appointed as wakeel to give my Zakaat to the poor, used it for himself. Although he is entitled for Zakaat, my intention was for him to distribute the Zakaat, and I had specified this to him. Now I have learnt

that he had used the Zakaat for himself. Is my Zakaat obligation discharged?

A. Regardless of him being entitled to accept Zakaat, your Zakaat is not discharged. You have to pay again. You may demand payment from him.

Q. A needy friend asked me for a loan. I gave him a sum of money with the intention of it being my Zakaat payment although I did not mention my intention to him. I mentioned that the money was a gift for him. After some time he insisted on repaying me. Due to his insistence, I accepted the money. Was my Zakaat discharged? What is the status of the repaid money in my possession?

A. Your Zakaat was dis-

Questions and Answers

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

charged. While it is best to give the money as Sadqah to the poor, it is permissible for you to keep it. It has the status of a gift.

Q. If a haraam amount of money was mixed with halaal money, how should Zakaat be calculated?

A. It is Waajib to give the haraam amount as Sadqah without niyyat of thawaab. If this was not done by the time the Zakaat year ends, then Zakaat has to be paid on the total amount. However, the obligation of giving the haraam amount as Sadqah remains. Paying Zakaat on the total does not make halaal the haraam money.

Q. A person performed Hajj when it was not yet Fardh on him. If this person later is able to perform Hajj, will it become obligatory for him?

A. The Hajj which he has already performed suffices. It is not obligatory to perform Hajj again.

Q. A child who is not baaligh accompanied his parents for Hajj. Will this Hajj suffice for him after he has become baaligh and has the means for performing Hajj?

A. The Hajj of a child will not suffice for him after buloogh. He will have to perform Hajj if he is by the means.

Q. During the months of Hajj after performing Umrah, is it permissible to go to Madina for Ziyaarat?

A. Yes, it is permissible.

Q. A non-Muslim woman embraced Islam. Her husband

INVALID KHULA

Question: Khula Case Hadiqa Maqsood against Anas Chohan

My name is Anas Chohan. I am a resident of Gazdarabad Karachi. I belong to Muslim Marwari Silawat Jamat. My wife Hadiqa bint Maqsood also belongs to our community and my wife is also a resident of Gazdarabad Karachi. After two and a half years of marriage, my wife Hadiqa took a Khula Decree from the City Court Karachi on 25 August 2023, without my consent.

I (Anas Chohan) appeared in court. Answered all the allegations made by my wife (Hadiqa). The judge, while issuing a Decree of Khula, ordered that the girl returns the dowry of Rs 10,000. Despite the judge's decision, I neither took back the right of dowry nor accepted my wife's demand for Khula, nor did I demand the return of the right of dowry from my wife because I am not satisfied with the Khula. Also, I have not signed any Khula or Divorce Paper or Decree. I was also present in the Court on the decision day of the Khula Case i.e. 25th August 2023 and I flatly refused to give Khula.

Now, my question is whether the decision of the judge alone has caused the Khula or not? Is my wife still in my marriage? Or has our marriage been annulled ac-

ording to Shariah?

Answer:

1) The judge in the Karachi City Court is a jaahil. The 'khula' decree granted by the court is not valid according to the Shariah. Your Nikah remains valid.

Khula is a mutual agreement between husband and wife to dissolve the marriage with Talaq. In lieu of the Talaq thus arranged, the wife pays the husband an agreed sum which should not exceed the Mahr amount. On payment of the amount agreed and on acceptance by the husband, the Nikah is dissolved.

Khula cannot be enforced by any party. A court even a valid Islamic court cannot impose khula on any of the parties. A valid Islamic court, after following the due process of the Shariah, can issue a decree of *Faskh* (Annulment), but not Khula. Since the Karachi court is not a valid Shariah Court, it cannot issue a Talaq decree.

2) Your Nikah is valid. The court's 'khula' decree is nonsensical and it has no validity in the Shariah. Your wife cannot marry any other man as long as you do not issue Talaq or if a properly instituted Islamic Committee does not issue a Faskh decree after having adopted the due process of the Shariah.

remained kaafir. When can a Muslim man marry her?

Questions and Answers

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

A. He may marry her after the Iddat of three haidhs.

Q. The father made an error when naming the daughter to be married. He has a few daughters. The daughter Maryam was supposed to be the bride, but the father mistakenly told the Imaam that Aishah is the bride. Thus at the nikah the name Aishah was mistakenly mentioned. Was the nikah valid?

A. The nikah to Aishah was valid despite her name being erroneously mentioned. If the intention is for Maryam to be married, then the husband should issue Talaq to Aishah and a fresh nikah should be performed.

Q. What is the status of a Nikah performed in secret? Nowadays many men contract secret nikahs. Only two witnesses and the man representing the woman are present. Is the nikah valid?

A. While nikah in secrecy is valid, concealing it is not permissible. Concealing the nikah is sinful. Zina is concealed, not nikah.

Q. The Imaam of a Musjid married a divorcee in secret. Many months later when the woman became pregnant, she revealed that she is the wife of the Imaam. What is the status of this Imaam?

A. The Imaam had grievously erred and sinned by having concealed his nikah. He should be dismissed from the Imaamate. Only if he makes a public Taubah may he be reinstated as Imaam.

Q. A man committed adultery with his sister-in-law. Is his nikah still valid?

A. Adultery with the sister-in-law does not invalidate his nikah. Such evil is the consequence of not observing purdah. Rasulullah (Sallallahu alayhi wasallam) said that a man is the 'Maut' (Death) of his sister-in-law. Purdah for the brother-in-law is more emphasized than for complete strangers.

Q. The second wife of a man died. Is it permissible for him to marry another woman immediately, i.e. a couple of days after the death of his wife?

A. Yes, it is permissible. A man does not observe Iddat.

Q. Is marriage with the divorcee of one's paternal uncle permissible?

A. Yes, it is permissible.

Q. Is it permissible to marry the sister of one's stepmother?

A. Yes, it is permissible.

Q. Does the stepmother inherit in the estate of her stepson?

A. No, she does not inherit in the estate of her stepson.

Q. A man was adopted since infancy. Can his foster mother who had reared him since infancy go with him for Hajj?

A. Purdah is Waajib even before the adopted son attains buloogh. He is not the mahram of his foster mother. She may not travel with him as her mahram.

Q. Is it permissible to perform Janaazah Salaat for a person who commits suicide? If a man dies whilst intoxicated,

THE QUR'AAN

Q. A Christian missionary claims that the Qur'aan has undergone considerable changes over the centuries.

A. The Christian missionary disgorged bunkum. The Qur'aan Majeed we have today is the standard copy prepared by Hadhrat Uthmaan (Radhiyallahu anhu).

The kaafir makes baseless claims. He should present the differing texts, then we shall explain further. Printing errors, errors by scribes and interpolation by Shiahs and other enemies do not affect the authenticity of the Qur'aan.

The Qur'aan which millions are learning and memorizing is the same standard Uthmaani version. There is an unbroken Chain of narration, coming from generation to generation which preserves the authenticity of the original Qur'aanic text.

The Ummah is not reliant on any text prepared 14 centuries after the Sahaabah. The Qur'aan has been taught by Huffaaz/Ulama in an unbroken Chain of narration. We are not dependent on the Egyptian project mentioned by the missionary, or any other project for the preservice of the original Text of the Qur'aan Majeed.

should Janaazah Salaat be performed?

Questions and Answers

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

A. Janaazah Salaat for them remains Waajib.

Q. A modernist claims that kuffaar will not remain in Jannah forever. After serving their sentence, they will go to Jannat. What is his status?

A. He is a murtad. His nikah is invalid. He has to renew his Imaan as well as his Nikah if he repents.

Q. Is the practice of musaafahah after Namaaz Sunnat?

A. The practice of musaafahah (shaking hands) after Salaat is bid'ah. It is not permissible. Similarly, the custom of hand-shaking after Eid Salaat is bid'ah.

Q. Is it permissible to recite the Qur'aan Shareef whilst lying?

A. It is not permissible to recite from a copy of the Qur'aan Majeed whilst lying. It is permissible to recite from memory.

Q. The medicine prescribed for me contains 50% 'medical ethanol'. Is it permissible?

A. The alcoholic medicine is not permissible regardless of the name 'medical ethanol'. Search for halaal medication.

ILM AND ULAMA

"Knowledge is abundant, but all knowledge is not beneficial. The Ulama are abundant, but all ulama are not repositories of hidaayat (guidance)."

(Nabi Isaa –
Alayhis salaam)

BASELESS CLAIMS OF SHIAHS

Q. A Shiah Ayatullah claims that even according to the Hadith kitaabs of the Ahlus Sunnah, the Sahaabah became murtads after the demise of Rasulallah (Sallallahu alayhi wasallam). Is there any truth in this claim?

A. The Shiah priest is Ayatush Shaitaan. The Sahaabah did not become Murtad. The Munaafiqeen became murtad, and those who had not accepted Islam with their hearts had later openly become murtad. Hence, Hadhrat Abu Bakr (Radhiyallahu anhu) dispatched 11 armies to wage Jihad against the murtad tribes.

No one of the Ahlus Sunnah denies the reality of *irtidaad* of the munaafiqeen. The issue of difference with the rubbish Shiahs does not revolve around the *irtidaad* of the murtad tribes. The issue is that the satanic Shiahs claim

that the Sahaabah whom Rasulallah (Sallallahu alayhi wasallam) said are Jannatis, are murtads. The Qur'aan Majeed speaks glowingly of the Muhaajir and Ansaar Sahaabah.

The issue is that the filthy Shiahs are slandering Hadhrat Aishah (Radhiyallahu anha). They accuse her of adultery and they say that she was a murtad.

The issue is that the Jahannami Shiahs claim that Hadhrat Abu Bakr, Hadhrat Umar, Hadhrat Uthmaan (Radhiyallahu anhum) and the thousands of Sahaabah who waged Jihad under the banners of the Khulafa-e-Raashideen were Murtads.

The issue is that the Shiah satanists claim that the Qur'aan is the fabrication of the Sahaabah. Do not be deceived by the deceptions of the vile Shiahs. The Sahaabah did not renege from Islam. Those who were never Mu'min exposed their kufr with their *irtidaad*.

Q. The amount of Qadha Salaat of the deceased is unknown. How should it be calculated for paying Fidyah?

A. Firstly, if the deceased had not made wasiyyat for paying the Kaffarah for his missed Salaat, then it will not be Waajib for the heirs to pay. Nevertheless, it will be meritorious if they do. In the event of there being no wasiyyat, they may give in Sadqah any amount they desire and make

dua for the maghfirat of the deceased. In the absence of wasiyyat there is no need for exact calculation.

Q. Is it permissible to pour some Zamzam water in the borehole for barkat?

A. Since the water will also be used for istinja and toilet purposes, it will not be permissible to add the Zam Zam to the borehole.

Q. In the first raka't I recited Surah Falaq and in the se-

Questions and Answers

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

cond raka't Surah Ikhlaas. Is my Salaat valid?

A. Reversing the order of the Surahs unintentionally or by mistake is not sinful. If the order is reversed intentionally, then too the Salaat will be valid, but one will be sinful.

Q. An old lady is confined to bed in a hospital. She is unable to move. What is the position of her Salaat? She is permanently in the state of najaasat.

A. As long as she can move her head, Salaat will be Fardh. She has to make ruku and sajdah with signs of the head. Someone should assist her to make wudhu. Assuming that this is not possible, then Tayaammum should be made. If this too is not permissible, then she should perform Salaat even without Tahaarat and repeat it whenever she regains sufficient strength. Even in the state of permanent najaasat, it is not permissible to abandon Salaat.

Q. Is it permissible for a boy to wear bright orange shoes?

A. Bright orange shoes are not permissible for boys.

Q. How does a Maulana get the title of 'sheikh'. I always knew Sooliman Moola as a Maulana. Now I see that he has become a 'sheikh'.

A. Nowadays morons award one with titles. A stupid, deviate, modernist molvi suddenly becomes 'sheikh'. In the case mentioned by you, the molvi appears to have given the title to himself. He is a bootlicker, hence in the interests of bootlicking he adopted the stupid title.

Q. How should one do Ruqyah on oneself?

A. The best Ruqyah is to recite Aayatul Kursi and the three Qul Surahs, then blow on yourself, and make Dua.

Q. Are the intestines of chickens halaal?

A. The intestines of halaal slaughtered chickens are halaal after being thoroughly cleansed of all excreta and impurities. But remember that commercially-killed chickens certified by SANHA, MJC and other members of the Carrion Cartel are haraam.

Q. From one's basic understanding the customary Tariqah and path is to become Bayat with a Shaykh, follow the Shaykh's instructions and provide feedback on one's condition etc., and continue this way until the inner and outer being is transformed and the nafs is controlled, with the removal of bad qualities and the development of good attributes of the heart.

One finds this process very difficult to maintain. Is there a fast-track way of achieving Islaah?

A. There is a 'fast track' way, but it is beyond the capability of almost all people of this age.

That method is complete renunciation. That is to abandon the world and go into the mountains or some remote place where one will have no contact with people. This was the method of numerous Auliya of the Khairul Quroon era.

Since we today lack the Imaani capability for the austerity of the former Auliya, the option is to struggle to follow the Shariah and to continue struggling, never abandoning the struggle regardless of repeated failures. Whether you run, walk, crawl, stumble and fall, always get up and continue the journey unto Allah Ta'ala with Taubah, Ta-aat and Ibaadat no matter how defective.

Of imperative importance is seclusion. Dissociate from people. Meet with them to the degree of necessity. Make it Waajib to abstain from all functions. Functions are morally and spiritually destructive.

Q. Is it wrong for an Ustaad while teaching Hadith or Fiqh to be seated on a higher level than the students with their kitaabs?

A. It is disrespectful for the Ustaad to be seated higher than the Kitaabs. He should sit on the same level as the Talaba (Students).

Q. If a Qur'aan Khatam or a few Surahs are recited as Isaal-e-Thawaab for several deceased persons, will the recital be divided among them or will each mayyit receive the thawaab of the full recital?

A. There is no explicit mention

"The Most Fearful"

"For this Ummat I fear most the man who is an aalim of the tongue, but a jaahil of the heart."

(Hadhrat Umar –
Radhiyallahu anhu)

Questions and Answers

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

in this regard. Nevertheless, there is no shortage of Thawaab in the Treasury of Allah Ta'ala. Have the hope that each one will receive the full reward of the recital.

Q. Is it permissible to handle the Qur'aan with gloves when one is without wudhu?

A. It is not permissible. However, the Qur'aan majeed may be handled with a loose cloth/shawl/towel.

Q. Is it permissible to make tilawat of the Qur'aan from a cellphone?

A. If the cellphone also has haraam and nonsensical matter, it will not be permissible to have the Qur'aan Majeed on such a cellphone nor to recite from it. Furthermore, it is unfortunate to recite from a cellphone when the Qur'aan Majeed is available. There is a vast difference reciting from the Mushaf and from a cellphone.

Q. How should the Athaan be recited in the ears of the newborn child? Is it necessary to face the Qiblah. Must the Athaan be recited loudly?

MAN'S BRAIN

Hadhrat Ahmad Bin Harb (Rahmatullah alayh) said: "I did not find anything weaker than the *Aql* (Brain - Intelligence) of man. He seeks refuge in the shade from the heat, but he does not seek refuge in Jannat from the Fire of Jahannam." That is, he recklessly sins oblivious of the consequences.

A. Facing the Qiblah is not incumbent, nevertheless, it is better. The recitation should be sufficiently audible for the ba-by to hear.

Q. Should musallis respond to the second Athaan of Jumuah and to make dua thereafter?

A. It is permissible to respond to the Athaan. Making Dua after this second Athaan is not permissible.

Q. What should one do if one sees a jinn or a ghost?

A. When seeing any fearful apparition, recite the Athaan loudly, then Ta-awwuz and Aayatul Kursi.

Q. In Qiyaam should the feet of a woman be apart or kept together?

A. In Qiyaam the feet of even females should be slightly apart, about 4 or 5cm.

Q. If Jamaat Salaat is missed in the Masjid, will it be permissible to perform Jamaat at home with the wife?

A. If one can conveniently go to another nearby Masjid where Jamaat has not yet been performed, then this will be the better option. It is also permissible to perform Jamaat at home when Jamaat in the Masjid is missed.

Q. If a man is unable to perform Salaat standing, can he be the Imaam for those who stand? He is able to make Sajdah normally.

A. Although it is not preferable for him to be Imaam, the Salaat of the Muqtadis will be valid if he makes proper Sajdah.

Q. A molvi says that Hadhrat Maulana Qaasim Nanotwi (Rahmatullah alayh) was wrong and Sir Sayyid Ahmad, the founder of Alighar university was on the right path. This molvi believes that the aqeedah of Sir Sayyid was correct. What is his status?

A. The status of this miserable, deviate, satanic molvi is *mur-tad*. Sir Sayyid Ahmad subscribed to many beliefs of kufr.

Q. The Imaam is a bid'ati. Should I perform Salaat at home?

A. Perform Salaat in the Masjid even behind the faasiq bid'ati. Do not abandon Jamaat Salaat in the Masjid.

Q. Can women form their own jamaat for Taraaweeh Salaat?

A. No, they should not. It is necessary that they perform Taraaweeh individually at their homes.

Q. Many Huffaaz expect to be paid for performing Taraaweeh Salaat. Is this permissible?

A. It is haraam. If only mercenary huffaaz are available, it will be better to perform Taraaweeh reciting the short Surahs. The fussaag huffaaz should not be engaged. The money they expect and accept is haraam.

Q. Is it permissible to cut and trim the hair of little girls because of the heat?

A. It is not permissible to cut/trim the hair of girls. Allah Ta'ala, the Creator of their hair, is well aware of the summer heat.

Q. After the demise of my

Questions and Answers

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

mother, my brother produced her will in which is mentioned that she bequeaths the house to him. He claims that she had given him the house whilst she was alive. However, the heirs are not aware of what he is claiming. What does the Shariah say?

A. Your brother's claim regarding the alleged gift of the property is baseless and should be rejected. Since there is no Shar'i evidence to prove his claim, it should be dismissed. The house belongs to all the heirs.

Q. I am selling icecream in containers on which are printed 120 grams. However, only 100 grams fit in the containers. Can I sell by container, not by weight?

A. If 120 gm is printed on the container, then you have to compulsorily efface it. Put stickers on it. It is haraam deception to sell the icecream without effacing the 120 grams printed on the tub.

Q. Some Indian songs which Muslims sing praise the Hindu idols. What is the condition of Muslims who unknowingly sing these songs?

A. Singing the Indian songs which praise idols is kufr. The singers lose their Imaan even if they are not aware of the meaning of the songs. Their haraam listening to such songs eliminates their Imaan. Their ignorance does not save them from kufr and shirk. Consuming poison unknowingly will not save one from the effects of the poison.

Q. A sheikh says that it is bid'ah to recite the Athaan and Iqaamah in the newborn baby's ears. Is it bid'ah?

A. The sheikh is a jaahil. He is ignorant, hence he speaks rubbish. Branding a Sunnah to be bid'ah testifies for his ignorance. For fourteen centuries this has been the practice of the entire Ummah. Now today comes this stupid so-called 'sheikh' claiming that Athaan in the baby's ear is bid'ah. He must be an agent of shaitaan.

Q. I purchased an item from a man without knowing that it was a stolen item. I sold it. The owner discovered the item and retrieved it from the person to whom I had sold it. He now demands a refund from me. Am I obliged to give him a refund?

A. Yes you have to refund the person to whom you had sold the stolen item. You have to claim from the person from whom you had purchased the stolen item.

Q. I made a Vow (Nathr) to fast two months if I succeed in a certain venture. Now that I have succeeded, I find it very difficult to fast two months. May I pay Fidyah for the two

months?

A. No, Fidyah will not be valid. You have to compulsorily fast two months. If you had not specified consecutive days, then you may spread the two months over a period.

Q. A person made Nathr to slaughter an animal if his dua is fulfilled. Now that his dua has been fulfilled, is it compulsory to slaughter an animal, or could he give the value of the animal as Sadqah?

A. He may give in Sadqah the value of the animal.

Q. On the plane we are not allowed to stand and perform Salaat anywhere. What should one do?

A. Perform Salaat sitting in your seat, making Ruku' and Sajdah with signs of your head and body. However, on landing repeat the Salaat.

Q. Is it permissible to accept Shiah monetary contributions for a Musjid?

A. It is not permissible.

Q. Is it permissible to gather in a Musjid to make khatam of the Qur'aan as thawaab for a deceased person? Is this practice Sunnah?

A. Congregational khatam for the deceased, especially in the Musjid, is bid'ah. The only valid and Sunnah congregational practice is Janaazah Salaat. All other congregational practices for the dead are baseless and bid'ah customs. Any person may recite as much Qur'aan as he desires as Isaal-e-Thawaab for the mayyit. But they should do so individually, and not make a show of their

TRADERS

Rasulullah (Sallallahu alayhi wasallam) said:

"The honest trader will be (on the Day of Qiyaamah) with the Ambiya, the Sid-diqeen and the Shuhada."

"Saalih (i.e. halaal and tay-yib) wealth is excellent for a pious man."

Questions and Answers

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

personal act of ibaadat.

Q. *Is it Sunnah to recite 40 Duroids congregationally in the Masjid?*

A. It is a dark bid'ah. It is not permissible.

Q. *A Masjid has many shops which are hired out for rental income which is used for the maintenance of the Masjid. Is it permissible to hire premises to a bank? What if it is an Islamic bank?*

A. It is haraam. Banks are the primary structures of Riba. Aiding sin is haraam. There is no such thing as an 'islamic' bank. All banks are haraam capitalist riba institutions. Do not be deceived by the satanically adorned 'islamic' terminology which these so-called 'islamic' banks employ to ensnare ignorant Muslims.

Q. *Why is the congregational dua after Fardh Salaat bid'ah?*

A. The congregational dua after Fardh Salaat is bid'ah because it has no basis in the Sunnah.

DESTINED FOR JAHANNAM

Rasulullah (Sallallahu alayhi wasallam) said that some types of persons will not enter Jannat: Among them is a person who flaunts his sadqah (he speaks about it); one who is disobedient to his parents, and a habitual consumer of wine.

If these people die before having repented, their abode in Jahannam is assured.

Q. *The gold in my possession is less than the gold nisaab. I also have some cash which is also less than nisaab value. However, the combined value of the gold and cash is more than the silver Nisaab value. Is Zakaat payable?*

A. Zakaat is Waajib on the whole amount.

Q. *After having seen the boy who has proposed marriage for me, I have no emotional attraction to him. My parents insist that I accept the proposal since the boy has a good moral character. What is your advice?*

A. The objective of the parties viewing one another is not to ascertain moral character or compatibility. This cannot be achieved from a brief viewing of a couple of minutes. The purpose of viewing is to ascertain emotional attraction. Therefore, if you have no emotional affection for him after having viewed him, then it is best to decline. Later when the novelty of marriage wears thin or evaporates, the lack of mutual love will intensify and lead to numerous problems.

Q. *Is it permissible to crack and hack computer programmes?*

A. Cracking and hacking computers are not permissible. It will not be permissible to use the stolen effects of such haraam hacking.

Q. *I live in a small town where there are a few Muslim families. The Imaam of the Masjid has been dismissed. He therefore no longer per-*

forms Salaat in the Masjid. He has opened his own Jamaat Khaanah where he performs Salaat with a few musallis. Is it proper for him to stay away from the Masjid and open his own jamaat khaanah?

A. On the basis of what you have explained, the Imaam is in error. He should not have opened a jamaat khaanah in opposition to the Masjid. He should perform Salaat in the Masjid regardless of no longer being the Imaam. It is not permissible to boycott the Masjid. Those who stay away from the Masjid are depriving themselves from the *fadhielat* of the Masjid. The Deen should not be used to vent personal grudges.

Q. *I was sexually molested by my grandfather when I was a child. He says that it is nothing to worry about because this is the 'norm' with all grandfathers. What relationship should I maintain with him?*

A. Maintaining a relationship with a shaitaan is haraam. It is not permissible for you to even make Salaam to this evil man nor is it permissible for you to respond to his Salaam. Observe strict purdah for him. He is worse than immoral strangers.

Evil, filth and immorality are the norm for Satanists with the type of perverted and deranged brains of this shaitaan who is your grandfather.

Women should be very wary of such mahrams who are fussaag. Never trust a mahram

Questions and Answers

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

who is not a strict observer of the Shariah. If, for example, your grandfather or uncle shaves their beards or do not observe purdah, then they should not be regarded as mahrams. Stay far from them. They are slaves of lust and of Iblees. Never be alone in the company of faasiq mahrams. They cannot be trusted.

Q. Is it permissible to use bank interest to pay income tax?

A. It is permissible.

Q. Can transfer duty be paid with interest money?

A. Yes, it is permissible.

Q. A house was given to a woman by her husband. He said that she may live in the house as long as she is alive. After her death, the house will be for his heirs. What is the ruling of the Shariah?

A. The house is a gift to her. The stipulated condition has no validity. After her death, the house will belong to her heirs, not her husband's heirs.

Q. A minor's share of inheritance is kept in trust. Is it permissible to pay the educa-

tion fees for the minor from his inheritance?

A. Only Madrasah fees may be paid, not fees for secular education..

Q. Some of the heirs were given their shares from the cash in the estate of their deceased father. The balance which was more than half the value of the total cash was stolen. What should now be done regarding the shares of the other heirs?

A. In this case the distribution is not valid. Those who were given their 'shares', should return the funds, and the calculation should be done afresh. The stolen amount is lost and does not form part of the estate. The estate consists of only what has been given to some heirs. This amount has to be distributed according to the law of inheritance.

Q. The deceased is survived by his wife, 2 sons and 3 daughters. One daughter is illegitimate having been born before the Nikah. Does she inherit?

A. The illegitimate child does not inherit.

Q. A man is survived by a wife, a daughter, a sister and an uncle (father's brother). How should his estate be distributed?

A. The wife's share is one eighth; the daughter's share is one half, and the balance is for the sister. The uncle does not inherit in this case. The estate should be divided into 24 shares - 3 shares for the wife; 12 for the daughter and 9 for

the sister.

Q. An infant was given in the custody of a woman who also has her own baby. Soon the woman died. No one is able to identify which of the two infants is her child. Now, which one of the two inherits from her estate?

A. None of the two infants inherits in her estate nor will they inherit in her husband's estate. As long as there is no certitude regarding the identity, there will be no inheritance for any one of the two.

Q. Two sons are working with their father in a business. Most of the work is done by the sons. They do not receive wages. However, all expenses for them are acquired from the business. The father has died. What is the status of this business? Does it belong to the two sons?

A. No, it does not belong to the two sons. The business belonged to their father. All his heirs will inherit their respective shares in terms of the Shariah's Law of Inheritance.

Q. I have seen at a burial, the Athaan been given in the graveyard. Is this a valid practice?

A. It is a bid'ah. It has been innovated by the Qabar Pujaaris (Grave-Worshippers).

Q. While my wife insists on a separate house, my parents refuse. They want us to live together in the same house. Who has a greater right according to the Shariah? What do I do in this case?

(Continued on page 24)

SOLITUDE AND SECLUSION

Hadhrat Ayyub Sakhtiyaani (Rahmatullah alayh) said that a man who has a sincere honest relationship with Allah, detests that people should know even where his house is. In other words, he remains in seclusion, loves seclusion and has a strong aversion for associating with people.

‘A BEAUTIFUL LOAN’

“Who is there to give Allah a beautiful loan so that He will increase it manifold? It is Allah Who bestows prosperity and causes adversity.”

(Al-Baqarah, Aayat 245)

When this Aayat was revealed Hadhrat Abu Duhdaah Ansaari (Radhiyallahu anhu) came to Rasulullah (Sallallahu alayhi wasallam) and said: ‘O Rasulullah! Allah Ta’ala is

asking us for a loan?’ Rasulullah (Sallallahu alayhi wasallam) said: ‘Yes, undoubtedly.’

This Sahaabi had a beautiful orchard in which were 600 date palms. His house was also in this orchard. He presented the entire orchard as a ‘Loan’ to Allah Ta’ala. After making Waqf of the orchard, he went home and said to his family to immediately vacate as he had

handed over the orchard to Allah Ta’ala as a ‘Loan’.

This was the attitude of the Sahaabah who were unaware of Fiqhi technicalities. Nowadays fiqh’i technicalities are manipulated by the Ulama for transforming haraam into halaal. Far-fetched, baseless arguments are proffered in the satanic attempt to override the Shariah. The overwhelming attitude of the Sahaabah was obedience.

EVIL OF BID’AH

Hadhrat Uthmaan Bin Abil Aas (Radhiyallahu anhu) was invited to a circumcision function. Refusing the invitation, he commented that during the time of Rasulullah (Sallallahu alayhi wasallam) there were no circumcision functions.

Hadhrat Abdullah Bin Mughaffal (Radhiyallahu anhu) said: “I did not see anyone who hated bid’ah more than the Ashaab of Rasulullah (Sallallahu alayhi wasallam).”

The Sahaabah did not tolerate the slightest diversion from the Sunnah in any sphere of life.

ADMIXTURE OF HALAAL AND HARAAM

Haraam money which has not been mixed with halaal money is absolutely haraam. If possible, the haraam money must be returned to their rightful owners. If not possible, it must be compulsorily eliminated by means of Sadqah.

If the haraam is mixed with halaal, then the whole amount

THE LITERAL MEANING OF THE TEACHINGS

It was the practice of the Sahaabah to implement the teachings of the Shariah (Qur’aan and Sunnah) in their literal sense. They did not resort to interpretation in an attempt to escape the *zaahiri* (literal meaning).

Once Hadhrat Abdullah Bin Umar (Radhiyallahu anhu) purchased a quantity of sugar for distribution to the Fuqara. He was advised to rather buy

grain because the poor would benefit more. He said: “Yes, it is correct. However, Allah Ta’ala says (in the Qur’aan): *“Never will you attain piety until you spend from that which you love.”* I have a love for sugar.”

This was their attitude of obedience which constrained the Sahaabah to follow the teachings to the letter.

THE REWARD OF SADQAH

Hadhrat Abu Hurairah (Radhiyallahu anhu) narrating a Hadith of Rasulullah (Sallallahu alayhi wasallam) said that even one date given with sincerity as Sadqah on condition that it is from halaal wealth, Allah Ta’ala accepts it and nourishes it. Thus it increases until it becomes as huge as Mout Uhd.

is haraam for the one who has mixed it regardless of the percentage mixture, even if the haraam amount is substantially less than the halaal amount.

The admixture in which halaal is dominant (is more than the haraam), is *qadha-an*

(legally) permissible for others, not for the one who has caused the admixture. However, *diyaanatan* (morally) it is haraam if they are not poor or in need. For the one in real need, it will be permissible in both ways.

LOANS IN GOLD

The evil Satanist capitalist parasite known as *inflation* is incrementally eroding and devouring currencies. Devaluation is a permanent feature of the Satanist capitalist system of economy which pivots on Riba about which the Qur'aan Majeed states:

“Those who devour riba, do not stand except as one driven to madness by the touch of shaitaan.”

The Qur'aan describes

this satanic malady as *Takhabbutush Shaitaan*.

In view of this satanic disease, it is advisable nowadays when giving loans, to give gold coins. Repayment of the loan will then have to be compulsorily with gold coins. This ensures that the giver of the loan is repaid the exact amount he has loaned to the debtor.

The price of gold always increases while the value of the artificial man-made cur-

rencies always decreases.

The price of gold five years ago was about R17,000 per ounce. Today (2023) the price is almost R40,000- an increase of about 135%. Thus, if the loan is given with currency, there will be a substantial loss by the time it is repaid.

It is therefore best to give a loan with actual gold coins. Repayment should be likewise. The borrower may sell the coins to the one who gives the loan or to anyone else.

THE METHODOLOGY OF DA'WAT OF NABI IBRAAHEEM

The *Mauizah Hasanah* (*Beautiful Advice*) and *Jidaal bil Ahsan* (*Best way of debating*) ordered in the Qur'aan were best understood by Hadhrat Nabi Ibraaheem (Alayhis salaam) whose methodology the Qur'aan Majeed instructs us to adopt. His method was not bootlicking interfaith kuffaar shayaateen. His meth-

REWARD OF SABR

Hadhrat Ka'b Ahbaar (Rahmatullah alayh) said: “A man who tolerates the indiscretion of his wife, will receive the reward of Nabi Ayyoob (Alayhis salaam) and the wife who adopts Sabr when her husband oppresses her, will receive the reward of Hadhrat Aasiyah Bint Mazaahim (Rahmatullah alayh). She was the wife of Fir'oun who had brutally tortured her to death for having proclaimed Tauheed.

od was to proclaim the Haqq in a way which is repugnant to the Munaafiq reverends and pundits masquerading as Muslims in the Muslim community.

Describing the method of Nabi Ibraaheem (Alayhis salaam) the Qur'aan states:

“Remember when Ibraaheem said to his father: ‘O my father!

Why do you worship entities (idols) which neither hear nor see nor benefit you in any way whatsoever?

O my father! There has come such knowledge to me which did not come to you. Therefore follow me, for I shall guide you to the Straight Path.

O my father! Do not worship shaitaan. Verily shaitaan was disobedient to Ar-Rahmaan.

O my father! Verily, I fear that a Punishment from Ar-Rahmaan will afflict you. Then

you will become the friend of shaitaan.”

(Maryam, 43, 44, 45)

“What do you worship such things (idols) which neither benefit you nor are able to harm you?

Fie upon you and on the idols you worship besides Allah. What! Have you no sense?”
(Al-Ambiya, Aayat 67)

“Verily they (your ignorant ancestors and your idols) are my enemies...”

(Ash-Shu'raa, Aayat 77)

While Nabi Ibraaheem (Alayhis salaam) proclaimed to the kuffaar that they are ignorant, friends of Iblees, and his (Ibraaheem's) enemies, the reverends and pundits parading as Muslims bootlicking the interfaith kuffaar and mushrikeen dine and wine with them.

THE EVIL OF BID'AH

Imaam Ghazaali (Rahmatullah alayh) states in his *Ihyaaul Uloom*: “Allah Ta’ala has one Angel who daily proclaims: ‘Whoever acts in conflict with the Sunnah of Rasulallah – Sallallahu alayhi wasallam – will be deprived of his *Shafaa-at* (Intercession).”

Among the worst acts of conflict with the Sunnah is

innovation (bid’ah). Rasulallah (Sallallahu alayhi wasallam) said that an innovated act (bid’ah) eliminates a Sunnah act. Bid’ah is the displacement of the Sunnah.

Hadhrat Abdullah Ibn Abbaas (Radhiyallahu anhu) said:

“Allah does not accept from the perpetrator of bid’ah

Saum, Salaat, Sadqah, Hajj, Umrah, Jihad, Fardh and Nafl. He exits from Islam like a hair taken out from dough.”

“An age will dawn over the people when they will eliminate Sunnah and establish bid’ah.”

This is the state of the evil affairs in our era. Almost all the Ulama are involved in this crime of bid’ah.

NABI IBRAAHEEM (Alayhis salaam)

Hadhrat Ibraaheem (Alayhis salaam) also had another wife. Her name was Qaroorah. He had six sons by her. The progeny of the son Madyan, named the region where they reside, Madyan. The progeny of the son, Duwwaan, is known as Ashaabul Aikah. Allah Ta’ala had appointed Hadhrat Shuayb (Alayhis salaam) as the Nabi for the guidance of these two nations.

The title awarded by Allah Ta’ala to Hadhrat Ibraaheem (Alayhis salaam) was Khaleelullah (The Friend of Allah): “And, Allah took Ibraaheem as a friend.” – Qur’aan.

Once an Angel came to him in human form. He appeared at a time when Nabi Ibraaheem (Alayhis salaam) was tending to his flock of goats/sheep which numbered 5000. The Angel recited:

سُبُّوحٌ قُدُّوسٌ رَبُّنَا وَرَبُّ الْمَلَائِكَةِ وَالرُّوحِ

(Ruhul Bayaan, Surah Nisaa Aayat 125)

The love for Allah Ta’ala intensified in Ibraaheem (Alayhis salaam) as he heard this Tasbeeh. His heart was consumed by Divine Love. He said to the ‘person’ (the Angel in human form): “Repeat what you had recited of the Thikr of my Rabb, then half of my wealth is for you.” The Angel repeated the Tasbeeh. Ibraaheem (Alayhis salaam) said: “Repeat it again, and whatever you see of my wealth is for you.” The Angel responded: “It is most befitting for you that Allah Ta’ala has taken you as His friend (Khaleelullah).”

JANAABAT

(THE GREATER IMPURITY)

Shaikh Ruknuddeen Abul Fath (Rahmatullah alayhi) said: “There are two kinds of *janaabat*: the *janaabat* of the heart, and the *janaabat* of the body. *Janaabat* of the body is the consequence of sexual relations, and *janaabat* of the heart is the consequence of relationship with morons.

The impurity of the body is eliminated with water, and the impurity of the heart is achieved with tears (i.e. tears of regret and repentance).

THE EFFECT OF ILM is to flee from people

Hadhrat Imaam Sha’bi (Rahmatullah alayh) said: “When the Ulama practice in accordance with their knowledge, they dissociate from the people. Then they become missing. When they are perceived to be missing, the people search for them. When the people pursue them, they (the Ulama) flee for the safety of their own Deen.”

This is the *shaan* (attitude of splendour) of the Ulama-e-Haq. They recede into anonymity, concealing themselves from the public glare. They flee from people like a buck takes flight on seeing people. *Ilm* produces in Ulama an aversion for mingling with people. The publicity seeking molvis belong to the fraternity of ulama-e-soo’ (evil ulama) such as were the ulama of Bani Israaeel.

FUSSAAQ AND JUHALA

Rasulullah (Sallallahu alayhi wasallam) said that soon shall there dawn an era when all the aabideen (worshippers) will be jaahil (ignorant) and all the ulama will be faasiq (flagrant transgressors).

Today we are in that era predicted by our Nabi (Sallallahu alayhi wasallam). The 'aabideen' in this Hadith refers to the crank 'sufis' of the bogus 'khaanqas'. These

cranks destroy the Akhlaaq of their ignorant mureeds. They advertise themselves as 'musliheen' (spiritual guides) and organize so-called 'islaahi' jalsahs whilst in reality they mislead and misguide the ignoramus who have become ensnared in their tentacles of deception.

The 'ulama' mentioned in this Hadith are the likes of the reverends, pundits, priests

and swamis who utterly destroy the Imaan of the ignorant masses.

All of them –the crank sufis and the evil molvis and muftis -- ravenously relish publicity in their pursuit for haraam name, fame and boodle. Thus, merrymaking jalsahs, mass-mock 'i'tikaafs' and functions are their advertising stunts to promote themselves and to attain their worldly and nafsani goals.

DEATH OF THE HEART

Hadhrat Hasan Basri (Rahmatullah alayh) said: "The (worldly) punishment of the ulama (the evil molvis and muftis) is the death of their hearts. The *maut* (death) of the heart is the consequence of

acquiring the *dunya* with the *amal* of the Aakhirat. It is for this objective that they (the ulama-e-soo') cultivate the proximity of the people of the *dunya* (i.e. the wealthy and the rulers)."

"The (physical) eyes are not blind, but the (spiritual) eyes within the breasts (hearts) are blind."

Hadhrat Saeed Bin Mailab (Rahmatullah alayh) said: *"When you see an Aalim (bootlicking) at the door of the umaraa (the wealthy and the rulers), then understand that he is a thief."* Therefore, Hadhrat Imaam Auzaa'i (Rahmatullah alayh) said: *"By Allah, there is no one viler than an Aalim who frequents the umaraa'."*

A LITTLE RIYA

Once Hadhrat Umar (Radhiyallahu anhu) saw Hadhrat Muaaz Bin Jabal (Radhiyallahu anhu) sitting and sobbing at the Qabr of Rasulullah (Sallallahu alayhi wasallam). Hadhrat Umar (Radhiyallahu anhu) enquired of the reason for his sobbing. Hadhrat Muaaz (Radhiyallahu anhu) responded:

"I heard Rasulullah (Sallallahu alayhi wasallam) say: 'Even a little riyaa is shirk. Allah Ta'ala loves such Muttaqeen who live in seclusion. If they go away, no one will miss them nor search for them. If they come to a gathering, no one will give them any recognition. Their hearts will be lanterns of guidance. They will be saved from every evil contaminated place.'"

The hearts of these bootlicking reverends and pundits are dead, hence they have become dumb, deaf and blind. Referring to such vile human devils, the Qur'aan Majeed states:

PARENTS

Rasulullah (Sallallahu alayhi wasallam) said:

"The pleasure of Rabb is in the pleasure of (your) father, and the anger of Rabb is in the anger of (your) father."

"(Your) father is (your) central portal of entry to Jannat. Therefore, if you so wish, then destroy this portal (with disobedience), and if you wish, guard it (with obedience)."

"Verily, of the most virtuous of pious deeds is to be kind (and of service) to the family of your father's friends after he has died."

Understand well that obedience to parents is Waajib and of utmost importance in all things permissible. It is not permissible to obey them in their haraam wishes and instructions. Refuse politely and with respect.

ALLAH'S AID

Hadhrat Abu Turaab (Rahmatullah alayh) said: "When a person sincerely and firmly resolves to abandon sin, then Allah Azza Wa Jal aids him in many ways. Three factors indicate the darkness (zulmat) of the heart:

1) The heart becomes ac-

customed to sin (*The Imaani conscience is smothered*).

2) The heart does not incline to Taa-at (Obedience).

3) The heart derives no lesson from Naseehat."

Allah Ta'ala says in the

Qur'aan Majeed:

"Those who strive in Our Paths, most assuredly We guide them to Our Pathways."

Those who sincerely seek to gain Nearness to Allah Ta'ala, will gain the taufeeq for Taa-at (Obedience) and Ibaadat. Allah Ta'ala will morally purify them and grant them His Proximity.

BRAIN JANAABAT

Janaabat in the literal meaning refers to the greater impurity (*Hadith Akbar*) which is the consequence of sexual relations and nocturnal emission. The other kind of *Janaabat* is intellectual or brain *janaabat* which is the consequence of kufr in the first and highest degree and to a lesser degree, the effect of fisq and fujoor. Referring to *intellectual janaabat*, the Qur'aan Majeed states:

"Allah inflicts RIJS (FILTH) on those who are bereft of un-

derstanding."

(*Yoonus, Aayat 100*)

When man volitionally refuses to correctly apply his divinely endowed intelligence, or he renders his *Aql* (Intelligence) subservient to the lusts of his nafs, then Allah Ta'ala punishes him with *Rijs* (*intellectual filth*). Just as the emission of semen produces the effect of physical *janaabat* necessitating *ghusl* for purification, so too does the divinely-cast *Rijs* produce intellectual or brain *janaabat*.

The kaafir is purified from brain *janaabat* if he accepts Imaan and enters into the fold of Islam. The Muslim is purified from brain *janaabat* by means of Taubah and A'maal-

e-Saalihaat. The kaafir's purification from *brain janaabat* is the elimination of kufr which is refrangible by means of Imaan. The Muslim's *brain janaabat* is eliminated by means of Taubah for his fisq and fujoor which are always refrangible with Taubah Na-sooh (sincere repentance).

Abstention from the appropriate method of purification produces such calcification of the heart and brains which produces such induracy which creates intellectual and spiritual blindness beyond the point of redemption. In the words of the Qur'aan:

"They are dumb, deaf and blind, hence they will not return (to the Path of Truth and Guidance)."

THE MU'MIN'S HEART

In a Hadith Qudsi, Allah Ta'ala said:

"Verily, I am by the broken hearts."

"Nothing can contain Me except the heart of the Mu'min."

The purified Heart of the Mu'min is the Abode of Allah Ta'ala. It does not behove the Mu'min to soil and pollute his Heart with the filth on the internet and with roving eyes.

SHIAHS ARE ABSOLUTE KUFFAAR

In Imdaadul Ahkaam, Hadhrat Mufti Zafar Ahmad Uthmaani (Rahmatullah alayh) states:

"Our earlier Ulama lacked comprehensive knowledge of the Shiah religion because Shiahs made great efforts to conceal their religion. That is why there is difference of opinion regarding the kufr of Shiahs. However, now their belief pertaining to the Qur'aan Shareef is known. There is now no longer any doubt regarding their kufr. Shiahs being out of the pale of Islam is Qat'i (Absolute)."

“ARGUE WITH WISDOM”

“Call to the Path of your Rabb with wisdom and dispute with them (the kuffaar) in a manner that is best. Indeed your Rabb knows best the one who strays from His path, and He knows best who the guided ones are.”

(An-Nahl, Aayat 125)

The mudhilleen, zanaadaqah and the munaafiqeen – the reverends and the pundits – in the Muslim community proffer this Aayat to justify their kufr participation in the kufr interfaith exercise presented to them by Iblees.

Whose method of calling and debating with the kuffaar can be more beautiful than the methodology of the Ambiya (Alayhimus salaam)? Whose way of calling, da'wat and tableegh can be more beautiful than the method of the Ambiya (Alayhimus salaam)?

Did the method of the Ambiya make them bootlickers of the kuffaar? Did their beautiful method and wisdom induce them to silently tolerate kufr and shirk for achieving satanic harmony and hallucinatory co-existence with the Yahood and Nasaara?

What was their methodol-

ogy of Hikmat and Mauizah Hasanah instructed by Allah Ta'ala in this Aayat? The Qur'aan Majeed states: *“Verily, We have granted Ibraaheem the Kitaab and Hikmah... (An-Nisaa', Aayat 54).* Now this Hikmah endowed to Nabi Ibraaheem (Alayhis salaam), constrained him to proclaim *Tauheed* in the following ways of *Mauizah Hasanah*:

“Remember, when Ibraaheem said to his father, Aazar: ‘Do you take idols as gods. Verily, I see you and your nation to be in manifest error... O my people! I am free from the (idols) with which you commit shirk... (Al-An'aam)

“When it was clear to him (Ibraaheem) that his father was the enemy of Allah, he (Ibraaheem) dissociated himself from his father.” (At-Taubah, 114)

“Verily, for you in Ibraaheem and those who followed him is a Beautiful Pattern. Remember, when they said to their people: ‘Verily, we dissociate from you and from the (idols) you worship. We reject you.

Animosity and hatred have surfaced between us and you until (such time) that you believe in Allah, The One...” (Al-Mumtahinah, Aayat 4)

The *Mauizah Hasanah* and the Beautiful way of debating ordered by Allah Ta'ala has been practically demonstrated by Nabi Ibraaheem (Alayhis salaam) and all the Ambiya (Alayhimus salaam). The *Mauizah Hasanah* constrained Nabi Ibraaheem (Alayhis salaam) to smash the idols of the mushrikeen, and it constrained Rasulullah (Sallallahu alayhi wasallam) to emphatically reject the interfaith proposals of the mushrikeen, hence he said: *“If you put the sun in my right hand and the moon in my left hand, I shall not desist....”*

The “Beautiful Methodology” of the Qur'aan does not mean bootlicking the Yahood, Nasaara and mushrikeen. It means the proclamation of the Haqq in an unadulterated manner. It never envisages toleration of kufr and shirk for the sake of shaitaani ‘tolerance’ and false harmony.

SINNING IN SECRECY

Hadhrat Muaath Bin Yahya (Rahmatullah alayh) said: *“He who is treacherous to Allah in secrecy, Allah will rip off his veil (of secrecy) in public.”* That is, he will be disgraced. Allah Ta'ala will expose him.

KUFR!

Interfaith kufr is extremely dangerous for Imaan. Acts which are vastly milder than interfaith indulgence are also labelled kufr by the Shariah.

If a non-Muslim asks a Muslim for the direction to the temple/church, and if the Muslim indicates or explains

the direction, then this act will be kufr. He will be aiding in shirk and kufr, hence his advice to the kaafir pertaining to the direction of the temple is kufr.

Shirk is most abhorrent to Allah Ta'ala. The slightest compromise with shirk is also regarded as kufr.

ZINA

**“Do not come NEAR
to zina.”
(Qur’aan)**

Intermingling of the sexes, neglect and abandonment of Purdah are among the stepping stones of zina (fornication/adultery). Allah Ta’ala warns against all approaches of zina. Just as zina is haraam so too are all the approaches and avenues leading to zina haraam.

Among the new and most destructive approaches of zina is the cellphone. Cellphone pornography has become the most potent approach to zina. Cellphone zina is extensively and intensively indulged in by almost all Muslims. Lack of fear for Allah Ta’ala has blinded the spiritual eyes and blighted intellectual perception of the Presence of Allah Ta’ala and the Recording Angels. Hence the cellphone fornicators believing themselves to be ‘alone’, recklessly in-

dulge in cellphone zina.

Even molvis and Madaaris students are involved in cellphone pornographic filth. They teach and learn Qur’aan and Hadith, yet they shamelessly indulge in cellphone zina filth. They are worse than swines. The way to combat this filth is to nightly engage in *Muraaqabah (Meditation)* of Maut and Qabr. But this meditation must be regular and constant until sufficient fear is cultivated.

TECHNOLOGY?

**“He (Allah) has subjugated
the ships for you
so that they sail in the ocean
by His Command...”
(Ibraaheem, Aayat 32)**

While the atheist kuffaar labour under the misconception that they are the creators of the effects of technology, and while bootlicking Muslims suffering from the malady of mental inferiority, also think likewise, Allah Ta’ala mentions in many Aayaat of the Qur’aan Majeed that all

things operate by His command. The example in the aforementioned Aayat states that the ship sails by His Command.

It is Allah Ta’ala who inspires the brains of the atheist scientists with ‘brainwaves’ (*ilhaam*) for mundane and material progress and technological advancement. *Ilhaam (Divine Inspiration)* is not restricted to pious Muslims (Buzrugs/Walis). Kuffaar and even animals also are recipients of *Ilhaam*.

The *Ilhaam* for atheists pertains to materialism and matters of the world while *Ilhaam* to the Auliya generally concerns the Akhirat and issues of spiritual import. Muslims should not be awed by the technological strides of the kuffaar. All their progress in this field is by the Decree of Allah Ta’ala. It is He who inspires their brains with information which enable them to produce the effects of technology. All of this, according to the Qur’aan is “*little and temporary mundane provisions*”, and according to the Hadith it is *jeefah (carrion)*.

POLISH OF THE HEART

Rasulullah (Sallallahu alayhi wasallam) said: “*Everything has a polish. The polish of the hearts is Thikrullaah. These hearts rust just as steel rusts.*” Someone asked: “*What is the polish (for the hearts)?*”

Rasulullah (Sallallahu alayhi wasallam) said: “*Thikrullaah and Tilaawat of the Qur’aan.*”

INAABAT

**“Only those who turn to Allah
(with repentance)
Heed (and derive lesson).”
(Al-Mu’min, Aayat 13)**

Only those who sincerely engage in Taubah and Reformation (i.e. Inaabat and Islaah) heed the warnings of Allah Ta’ala. Allah Ta’ala brightens their *Aql* to understand reality and to abstain from futility which darkens Imaan.

WILL NOT BENEFIT

Hadhrat Haatim Asam (Rahmatullah alayh) said: “A person who does not derive lesson from the janaazah which leaves his home, will not benefit from knowledge and naseehat (advice).” A heart darkened and hardened with sin will not derive any lesson from the Janaazah nor from the Qabrustaan.

THE SUNNAH LENGTH OF THE BEARD

Question

A Shaafi scholar claims that the fist-length beard is not Sunnah for Shaafis. See below from a supposed Deobandi scholar Shaykh Yasir Al-Hanafī attempting to minimise a “great Sunnah” and trivialising the concept of Makruh, thus opening the doors to fitnah.

The following video by Shaykh Saif Al-Asri, who is a notable Shāfī scholar, explains the ruling of shaving/lengthening the beard according to the Shāfī school. In summation:

- Keeping the beard is a great Sunna and we should all try to keep it.

- The mu'tamad (relied upon) position within the school is that shaving is makrūh and not haram, though some scholars have adopted the latter position. Shaykh Saif also cites names of several Shāfī scholars. *(The moron has no proper understanding of the technical terms ‘makruh’ and ‘haraam’. The consequences of both Makruh and Haraam is the Fire of Jahannam. He seeks to obfuscate the issue and confuse the minds of the ignorant and unwary with his misunderstanding of the technical terms. –The Majlis)*

- Keeping a fist long is not necessary. But one should lengthen it so much that it covers the skin of the face. *(Baseless, and slander. It is a*

blatant denial of the command of Rasulullah – sallallahu alayhi wasallam. – The Majlis)

I would advise my Hanafi brethren not to directly quote Shāfī primary sources especially if they are not trained within the school. *(We advise this moron, fake Shaafi ‘shaikh’ to abstain from quoting the Shaafi Math-hab. He lacks the requisite qualifications. – The Majlis)*

Also, remember that not everyone is a Hanafi & wears Salwār Qamīṣ - I’m sorry if that shocks you!” *(The moron should understand and be educated that only those Ulama who wear Shalwar & Qamees have a valid understanding of the Shariah. The morons and bootlickers of the west who dress in kuffaar style – suit and tie – are too stupid to understand the Qur’aan and Hadith. – The Majlis)*
(End of the deviate’s ghutha)

Answer

The fact that the fellow displays his snout in a haraam manner on a haraam medium testifies for his corrupt understanding of the Shaafi’ position regardless of him being a Shaafi ‘scholar’. He must be some cardboard or paper scholar, hence his corrupt and baseless claim. Both the so-called Hanafi, so-called Deobandi scholar and the Shaafi scholar are morons who are extremely deficient in academic knowledge, hence the

gaffes and the ghutha they have excreted via their mouths.

The shaikh’s statement: *“Keeping the beard is a great Sunnah. We should try to keep it.”*, signifies *kufr*. He has made *Istikhfaaf* of the “great Sunnah”, hence he advises: *“We should try...”*. What does this chap mean by trying to keep the great Sunnah beard? It is Waajib to keep the great Sunnah beard. Denial of it is *kufr*. It is his western mentality which has spawned the malady of insignificance (*Istikhfaaf*) of such a “great Sunnah”.

This wayward sheikh, despite claiming to be a Shaafi scholar demonstrates scandalous ignorance pertaining to the official and ONLY Shaafi’ Fatwa on the issue of the beard.

In *Al-Majmoo’*, Vol. 1, page 342, Imaam Nawawi states:

“It is mentioned in the Hadith: ‘Verily, lengthening the Beard is part of Fitrah. Al-Khataabi and others said: “It is to increase it (the Beard) and to leave it (to grow) without cutting it. According to us (Shawaafi’) cutting it is Makrooh as the Ajam do.” And, it was the style of Kisra (the Persian emperor) to cut the beard and increase the moustaches. Ghazaali said in Al-Ihya: ‘The Salaf differed regarding the length of the Beard. Thus, it has been said that there is nothing wrong to clasp it (with the hand) and to cut it below

(Continued on page 20)

THE SUNNAH LENGTH OF THE BEARD

(Continued from page 19)
 the fist. Ibn Umar and a group among the Taabieen did so. Sha'bi and Ibn Seereen approved of it. Hasan (Basri) and Qataadah said: It should be left long (i.e. to grow long) by virtue of the statement of Rasulullah (sallallahu alayhi wasallam): 'Lengthen the Beard.' ... The authentic view (of the Shaafi' Math-hab) is absolute Karaahat of taking (i.e. cutting) from it. On the contrary, it should be left in its (natural) state by virtue of the Saheeh Hadith: 'Lengthen the Beard.' Regarding the Hadith of Amr Bin Shuaib narrating from his father and he from his grandfather that Nabi (sallallahu alayhi wasallam) used to take (cut) from his

Beard from its width and its length, Tirmizi has narrated it with a Dhaeef Isnaad. Hence, it cannot be cited as proof (i.e. to formulate a rule)."

Imaam Nawawi does not say that it is permissible to shave the Beard. The following should be quite obvious from this citation:

- There is absolute Karaahat of cutting the Beard in any way whatsoever, even if it is longer than a fist-length.
- The difference among the Shaafi' Fuqaha pertains to cutting / trimming the Beard after it has become longer than a fist.
- The official Shaafi' view is to leave the Beard to grow regardless of the

length it will reach.

- The difference among the Shaafi' Fuqaha relates to the length of the Beard, NOT to shaving the Beard.
- Cutting / shaving the Beard was the practice of the Fire-Worshippers.

The Hadith mentioning cutting the Beard is rejected by the Shawaaf'i for purposes of formulation of a hukm since Tirmizi has designated it to be Dhaeef.

Whoever is interested in this subject should read our book, *The Sunnah Beard- A Refutation of a Baatil concoction*. It is a 295 page book available on our website.

CUTTING THE TAILS OF SHEEP

EXTRACTS FROM FARMER'S WEEKLY

"Trials carried out a few years ago by Cape Wools at Tygerhoek Research Farm to evaluate the need for tail docking in Merino sheep found very little difference in breech (blowfly) strike between lambs that had been docked and those whose tails were left intact...

The researchers wanted to know whether tail docking influenced the prevalence of breech strike, affected weight gain, and helped to ease shearing, as well as whether long tails affected reproduction.

The tails of lambs in the control group were left intact, while the tails of lambs in the treatment group were docked

with a hot iron at the third palpable joint at about three weeks of age. Lambs were randomly allocated to either treatment within sexes...

Of the 161 tail-intact lambs (control group), 12 suffered from breech strike (7,5%), while 14 docked lambs out of 164 (8,5%) were similarly affected. It was therefore evident that no treatment effect was present...

Docking a tail too short can lead to increased predisposition to rectal prolapse, increased danger of skin cancer of the perineal region, higher risk of bacterial arthritis and greater risk of breech strike, as the ewe cannot raise its tail to defecate or urinate or flick flies away...

This means that short tails tend to lead to higher dag formation (a lock of wool matted with dung hanging from the hindquarters of a sheep) and, in ewes, more urine staining of the wool...

The article quotes a veterinarian as saying that most arthritis in Australian sheep is caused by bacterial infection due to bacteria entering the sheep's bloodstream via a wound. Even a skin tear is enough to introduce bacteria, and short tail docking is especially problematic...

According to the article, research conducted in the 1930s and 1940s before flystrike preventative chemicals were available reported that the flystrike rate in short-tailed sheep was more than double that in

(Continued on page 21)

TROUSERS BELOW ANKLES

Wearing the trousers on or below the ankles is Haraam. Severe warnings of punishment are sounded in the Ahaadith for this major sin. Some molvis who have a detestation for wearing their trousers in the Sunnah way, argue that the prohibition applies only if one has pride. That is, if the intention underlying the act is pride, only then will it be prohibited to wear the trousers below the ankles.

This argument is spurious and baseless. The reason of 'pride' stated in the Hadith is merely a reminder that the actual reason of wearing the trousers in this manner (below of the ankles) is in fact pride.

The purpose for wearing the garment below the ankles is nothing but pride. Why would a Mu'min wear his trousers below the ankles when he is aware that Rasulullah (Sallallahu alayhi wasallam) and the Sahaabah did not wear their garments below the ankles? In fact, they were averse to it. So what induces the Muslim to wear his trousers in a manner which is in conflict with the practice and command of Rasulullah (Sallallahu alayhi wasallam)?

The mention of 'pride' in the Hadith is similar to the mention of 'chastity' in the following Qur'aanic aayat:

"Do not compel your slave-women into prostitution when

they intend to remain chaste..." (An-Noor, Aayat 33)

It does not follow from the stipulation of 'chastity' that it would be permissible to compel the slave-women into prostitution if they did not have the intention of remaining chaste. An evil is not rendered lawful by even a good intention. Even if the slave-woman was not chaste and had no intention of remaining chaste, it was not permissible to force her into prostitution.

Similarly it is not permissible to wear the trousers below the ankles even if one hallucinates that one has no pride.

QUR'BAANI - ANIMALS WITHOUT TAILS

Qur'baani of sheep without tails is not valid. The purpose of those who insist on making qur'baani of sheep even without tails, is nothing but mutton consumption. They do not prefer eating goat mutton, hence their mercenary molvis issue fatwas of permissibility.

The arguments proffered for the hallucinated health benefits of docking the tails of sheep

are inspirations of Iblees. Numerous kuffaar experts have substantiated the harms of cutting the tails.

Muslims, especially molvis, who present such spurious and baseless arguments to bolster the view of farmers who cut the tails of sheep are in fact guilty of implied kufr. They imply that, Nauthubillah, Allah Ta'ala had created tails for

sheep without valid reason. Their *baatil* arguments imply that the tail which Allah Ta'ala has created for sheep, harms the sheep and causes disease. This kufr idea is the effect of diseased brains about which the Qur'aan Majeed states:

"Thus, does Allah casts Rijs (filth) on those who lack understanding."

Qur'baani of animals without tails is not valid.

CUTTING THE TAILS OF SHEEP

(Continued from page 20)
long-tailed sheep...

In long-tailed sheep, 13 sheep out of 100 had fly strike, in medium-tailed sheep the rate was 27 per 100, and in short-tailed sheep it was 38 per 100.

A very short tail exposes the breech to sunlight, which can lead to cancers of the perineal region. Rectal prolapse is also more common in sheep with short-docked tails, due to muscle damage.

If sheep are coughing from

pneumonia (common in all sheep-raising regions of Australia), they are far more likely to suffer rectal prolapse where the tail has been docked too short.

Prolapse is generally fatal... In short, there is no good reason for a short tail, according to the *Beyond the Bale* article."

SHAVING THE BEARD A VIEW OF KUFR

Modernist, deviate so-called adherents of the Shaafi Math-hab of this age perpetrate the kufr LIE of claiming that it is permissible according to the Shaafi Math-hab to shave the beard. On the contrary, according to Shaafi Fuqaha of the highest calibre, shaving of the beard is likened to 'lopping off of the penis' (*jubbuth thakar*), and those who do so are hermaphrodites. A notorious proponent of kufr views, one jaahil called Maqdisi is among such deviates.

Imaam Haafiz Allaamah Abu Hafs Umar Bin Ali Bin Ahmad Al-Ansaari Ash-Shaafi, popularly known as Ibnul Mulaqqin is the Shaikh of Ibn Hajar Asqalani. He flourished in the 7th century Hijri and was amongst the foremost authorities of the Shaafi' Math-hab.

In an abortive attempt to extravasate support for his *ghutha*, Maqdisi states:

"After quoting the statement of Imam al-Halimi in his Minhaj, "It is not permissible for anyone to shave his beard or his eyebrows," the great scholar and hadith-master, Ibn al-Mulaqqin commented, His position regarding shaving the beard is a wonderful position, despite the fact that the position that is prevalent in the school is that it is (merely) disliked (Ibn al-Mulaqqin, al-I'lam bi fawa'id umdat al-ahkam)"

There is absolutely no support in Ibn Mulaqqin's statement for Maqdisi's beard-shaving view. Imaam Al-Halimi (338 – 403 Hijri) was

the student of Imaam Qaffaal (291 – 365 Hijri). He was among the very senior Shaafi' Fuqaha among the Mu-taqaddimeen, and he was on the scene of Islamic history almost four centuries before Ibnul Mulaqqin. Whilst Ibnul Mulaqqin was a "great scholar and a hadith-master", the status of Imaam Al-Halimi is by far superior.

Maqdisi has also perpetrated chicanery in the manner he has cited Ibnul Mulaqqin. The full statement of Ibnul Mulaqqin appearing in the kitaab mentioned by Maqdisi is:

"Al-Halimi said in his Minhaj: It is not halaal for anyone to shave neither his beard nor his eyebrows even though he may shave his (moustache because there is benefit in shaving it (the sibaal, and that is to prevent greasy food sticking in it and bad odour. On the contrary, shaving the beard is despicable, ostentation and emulating women. Thus it (shaving the beard) is like cutting off the penis. That which he (Al-Halimi) has mentioned regarding the beard is excellent even though the prevalent view in the Math-hab is Karaahat."

Regarding *Karaahat* (being *Makrooh*), Ibnul Mulaqqin states in the very same Kitaab: *"...In the Urf of the Sahaabah, the difference between Tan-zeeh and Tahreem prohibition is related to Ilm (Knowledge). However, in relation to amal (practical implementation of*

the laws), they (the Sahaabah) did not differentiate in it. But, they said: 'They (the Sahaabah) used to totally abstain from Makrooh, whether Tan-zeehi or Tahreemi except due to need..."

The chicanery perpetrated by Maqdisi is the interpolation of the word 'merely' and the term 'disliked'. Ibnul Mulaqqin does not say: *"the prevalent view in the school is that it is (merely) disliked"*. This is a blatant lie attributed to Ibnul Mulaqqin. Neither does Ibnul Mulaqqin minimize the absolute importance of the prohibition stated by Imaam Al-Halimi nor does he aver that shaving the beard is 'merely disliked'. On the contrary, Ibnul Mulaqqin upholds and supports the view of Imaam Haleemi. This is evident from the fact that Ibnul Mulaqqin describes the stance of Imaam Haleemi as 'excellent'. He furthermore, highlights the evil of shaving the beard by reproducing Imaam Haleemi's analogy of shaving the beard with lopping off the penis. It is quite obvious that Ibnul Mulaqqin supports the view of Imaam Haleemi in the condemnation of the practice of beard-shaving.

Our detailed refutation of the kufr of these vile deviates is available in our book: *THE SUNNAH BEARD – A REFUTATION OF A BAATIL CONCOCTION*. It is a 295 page book available on our website.

(Continued from page 1)

Qunoot Naazilah. If Qunoot during times of calamity had been the permanent Sunnah practice, the Hanafi Fuqaha would not have presented the view of *Naskh (Abrogation)*.

According to the later Fuqaha of the Ahnaaf, Qunoot Naazilah is valid and permissible. This much later view, centuries after the Fuqaha Mutaqaddimeen, does not explain

QUNOOT NAAZILAH

the complete silence of the most senior Fuqaha and Aimmah Mujtahideen of the Hanafi Math-hab, namely, Imaam Abu Hanifah, Imaam Abu Yusuf, Imaam Muhammad (Rahmatullah alayhim) and of all the early Fuqaha.

According to the Hambali Math-hab, Qunoot Naazilah is Sunnah in only Fajr Salaat.

There is considerable difference of opinion in this regard in the Maaliki Math-hab. The preferred view is that it is Mustahab to recite Qunoot silently in only Fajr Salaat.

Qunoot Naazilah in all the Salaat is the view of only Imaam Shaafi (Rahmatullah alayh).

Our booklet QUNOOT-E-NAAZILAH THE STANCE OF THE HANAFI MATH-HAB further elaborate this subject.

IMAAM MAHDI – THE PRELUDE OF FITNAH

The condition of the Ummah preceding the era of the appearance of Imaam Mahdi (Alayhis salaam) will be most appalling. The Hadith in this regard states:

“The hearts of the Mu'mineen will die just as the physical bodies die because of the severity of the calamities, killing, the successive occurrence of fitan (evil, anarchy, etc.), the elimination of the Sunnah, the rise of bid'ah and abandonment of Amr Bil Ma'roof Nahy Anil Munkar. Then Allah will revive the dead Sunnah with Mahdi Muhammad Ibn Abdullah....”

Many Ahaadith mention the predominance of evil, strife and anarchy being the prelude to the appearance of Imaam Mahdi (Alayhis salaam). Today the entire world is submerged in *fitan* of a multitude of kinds. Since the appearance of Imaam Mahdi (Alayhis salaam) will be in Makkah Mukarramah, it is quite evident that *fitnah* will be the dominant feature and occupation of Arabia. The rise of

villainy, fisq, fujoor and kufr in Arabia is occurring at a stupendous rate.

Who could have dreamt a few years ago that the 'custodian of Musjidul Haraam and Musjidun Nabawi – the ruler of Arabia - would be a real, hardcore MURTAD such as the Iblees incarnate MBS? This Iblees is the prelude for Imaam Mahdi (Alayhis salaam). So it appears. Allah knows best.

The prelude, in addition to strife, anarchy, bloodshed, fisq, fujoor, kufr and total chaos, will be an Arabia without a viable government. It will be a lawless land of fitnah and fasaad. It will be in such a scenario that Imaam Mahdi (Alayhis salaam) will make his appearance. The events of satanism transpiring currently in Arabia are the signs of Athaab (Punishment) which must necessarily strike the millions of murtaddeen of the country – the murtaddeen whom the MBS Iblees incarnate mirrors.

“They transgressed in the land and caused Fasaad (anarchy/mischief/villainy) in abundance.

MEDICAL TREATMENT

Once when Hadhrat Waheeb Bin Dard (Rahmatullah alayh) was sick, a Nasraani (Christian) physician was brought to attend to him. The physician asked: “*What is the matter?*” Hadhrat Waheeb said: “*Ma-aathallaah (I seek refuge with Allah)! I shall never tell you what is wrong with me.*” Those present said that he should explain to them. They would then explain to the physician. Hadhrat Waheeb said: “*Subhaanallaah! What kind of intelligence do you have? You advise me to complain about Allah Ta'ala to His enemy (the Nasaara). All of you, get out from here!*”

Then your Rabb struck them with the Whip of Athaab. Verily, your Rabb is ever vigilant.
(Al-Fajr)

No one should be lulled into oblivion (*ghaflat*) by the respite allowed by Allah Ta'ala

Questions and Answers

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

(Continued from page 11)

A. In this case it is not permissible for you to obey your parents. Separate accommodation is the Waajib right of the wife. If she insists, you have no option but to respectfully decline the instruction of your parents.

Q. I am a female. My parents demand that I attend university. I have refused. They say

that I am disobedient and I will be punished by Allah Ta'ala for disobeying my parents. Does the Shariah oblige me to obey my parents who want me to pursue a secular career and attend university?

A. It is haraam for you to attend the university brothel. It is haraam to obey this haraam order of your parents. Politely,

respectfully and firmly refuse. Do not displease Allah Ta'ala for the sake of pleasing the haraam wishes of your parents. They have no right to force you to commit haraam and to ruin your Akhlaaq and despoil or eliminate your Imaan by casting you into the vortex of fisq, fujoor and kufr.

MINOR SINS?

When Hadhrat Muhammad Bin Munkadir (Rahmatullah alayh) was on his deathbed, he began to cry. When asked for the reason for crying, he said: "I cry over some sins which I had considered to be minor whilst in reality all sins by Allah are great."

Hadhrat Aishah (Radhiyallahu anha) said: "Beware of regarding sins to be minor (or insignificant)."

In practical life there is no sin which is minor. The classification of *Kabeerah* (Major) and *Sagheerah* (Minor) are of technical import. Those who commit sins on the understanding of such acts being 'minor' are preparing themselves for the Fire of Jahannam.

THE JANAAZAH

Hadhrat Haatim Asam (Rahmatullah alayh) said: "A person who does not derive lesson from the Janaazah leaving his house will not benefit from Knowledge and Naseehat (Deeni Advice)."

This is the condition of the hardened hearts of almost all people. Even the death of near and loved ones do not distract them from their worldly sinful pursuits and indulgences.

SUPPORT THIS STRUGGLE

SUPPORT THE ISLAMIC PROJECT OF THIS CENTURY. SUPPORT THE WAAJIB MAKTAB PROJECT. SUPPORT THE PROGRAMME OF ISLAM TO RECLAIM THE LOST CHILDREN OF THE UMMAH

Send your contributions to:
Mujlisul Ulama of SA
Nedbank
Acc no. 1217 040 145
Branch: Greenacres
Branch Code: 198765
Port Elizabeth
(Sort Code NEDSZAJJ)

MUZO of S.A.
(Standard Bank)
Acc no: 080 645 240
Branch: Berry's Corner,
Port Elizabeth
Branch Code: 050217
Sort Code: 051001

Mujlisul Ulama of SA
ABSA Bank
Acc no. 40 8255 6635
Branch code: 632005
Port Elizabeth
Swift code: ABSA ZA JJ
www.themajlis.co.za

Please notify us of your contribution deposited into any of our banking accounts. A copy of the proof of payment will be appreciated. Email or post to us at the address on the top right of this page.

mujlisul.ulama@gmail.com

Important: Do notify us if a deposit is made in our banking account.

Please let us know the designation of the contribution, whether it is Zakaat, Lillah, Majlis contribution, etc.

**Rajab 1445
January 2024**

**ZAKAAT NISAAB R 8,600
MEHR-E-FATIMI R 21,700**