

THE MAILS

"VOICE of ISLAM"



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

Haqq. Then it crushes the brains of baatil." (Qur'aan)

"Sadqah eliminates sins just as water extinguishes fire."
(Hadith)

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THE REWARD OF PITY AND MERCY

AND PUNISHMENT FOR CRUELTY

A LESSON FOR SANHA & MJC

The episode narrated here should provide salubrious lesson for SANHA, MJC and the Cartel of brutal killers of billions of chickens.

A man journeying through the desert was overcome with thirst. Water was nowhere available. Suddenly he came by a well. He climbed into the well and quenched his thirst. When he emerged, he saw a dog in dire straits because of thirst. This person again went into the well and filled his leather sock with water. Holding the sock with his

teeth, he clambered out of the well and gave the water to the dog to drink. Allah Ta'ala forgave all the sins of this man by virtue of this act of kindness.

After Rasulullah (Sallallahu alayhi wasallam) had narrated this episode, the Sahaabah asked if there was reward for service to even animals. Rasulullah (Sallallahu alayhi wasallam) said that there was reward for every living creature.

In the Hadith a similar episode is narrated. In that episode a prostitute passing by a well saw a dog heavily panting by a well. It was on the verge of death due to thirst. The prostitute filled her leather sock with water and gave it

to the dog. Allah Ta'ala forgave all her sins.

In another Hadith is the episode of a 'pious' woman who was cruel to a cat. Her piety was negated by her cruelty. She will be assigned to Jahannam where the cat will torture her.

SANHA, MJC & the Cartel of Devils should ponder and endeavour to understand the brutality of mercilessly killing billions of chickens by the devil's system of killing which Rasulullah (Sallallahu alayhi wasallam) described *Shareetatush Shaitaan*. How can these rubbish molvis and rubbish sheikhs sleep in peace while billions

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NOT DESERVING OF AID

A man from the tribe of Bani Makhzoom once came to Hadhrat Uthmaan (radhiyallahu anhu) and complained of his inability to pay his debts. He requested financial assistance. Hadhrat Uthmaan (radhiyallahu anhu) said: "If you are truly deserving, arrangements will be made to settle your debts."

The man said: "O Ameerul Mu'mineen! Why should I not be deserving when you are aware of my family and tribe."

Hadhrat Uthmaan: "Can you recite the Qur'aan?"

The Man: 'No.'

Hadhrat Uthmaan: "Come near to me."

When the man was close to him, Hadhrat Uthmaan (radhiyallahu anhu) with his spear ignominiously stripped the man of his turban. Removing the turban in this manner was to publicly disgrace a man who could not recite the Qur'aan Majeed. Then he called one of his companions and instructed: "Take this buf-

foon and don't allow him to leave you as long as he has not learnt to recite the Qur'aan."

Thereafter another person appeared and also explained his inability to pay his debts. Hadhrat Uthmaan (radhiyallahu anhu) asked him to recite 10 verses from Surah Anfaal and 10 verses from Surah Baraa-ah. When he had satisfactorily recited these verses, Hadhrat Uthmaan (radhiyallahu anhu) commented: "We shall settle your debts. You are deserving."

Questions and Answers

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Q. *A Salafi woman who studied in a Salafi institution is circulating the following message that Salaat Dhuha, Ish-
raaq, and Awwaabeen are different names for the same Salaat. These names apply to only what we know to be Ish-
raaq. There is no Awwaabeen after Maghrib Salaat. What is the reality of her claims?*

A. The reality of her claims is bunkum. The salafi aunt is stupid. She has been brain washed by the deviates of the salafi institution. While there are differences in the opinions of the Fuqaha pertaining to these Masnoon Nawaafil Salaat, the claim that all the Masnoon Nawaafil refer to only one Salaat is the inspiration of Iblees whispered into the retarded brains of the deviate Salafis.

Just ignore the rubbish they disgorge. About 15 minutes after sunrise commence the time for Ishraaq Salaat which is two or four raka'ts. About an hour thereafter, will be the best time for Dhuhaa (Chaasht) Salaat which consists of up to 16 raka'ts. After Maghrib, perform at least six raka'ts. These are called Awwaabeen.

Ignore the stupid deductions made by the stupid deviate salafis. The salafi aunt being a specimen of the Naaqisaatul Aql species of mankind simply regurgitates the nonsense dinned into her ears by her deviate tutors.

Since these different Masnoon Nawaafil are substantiated by the permanent practice and statements of the

THE APES AND PIGS OF DEVIL'S TEAM

Q. *There is a group calling themselves 'Deen Team'. This group's primary activity is kuffaar sport. They have organised a soccer tournament. Is this permissible?*

A. The scoundrels who organize haraam sports are followers of Iblees. The appropriate name for them is Devil's Team. They are apes and pigs according to the Hadith.

It is mentioned in the Hadith of our Nabi (Sallallahu alayhi wasallam):

"People of this Ummah indulging in sport and futility (sport, music, and the like) will rise in the morning dis-

figured into apes and pigs"

In another Hadith it is mentioned:

"Whilst indulging in sport and futility, Allah Ta'ala will cause the earth to swallow them. ... Allah will send showers of stone from the sky as was sent upon the nation of Loot (Alayhis salaam)."

The time will still come for such scoundrels and devils of this Devil's Team to be physically transformed into pigs and apes. Currently they have the hearts of apes and swines. They will still acquire the faces of apes and pigs.

Fuqaha and Ulama, and have been performed by the Ummah for more than 14 centuries, there is no need to refute the nonsense of the woman academically.

Q. *Can I go on a journey with my stepfather if my mother is also present?*

A. Your stepfather is not a valid mahram for you on a journey. It is not permissible to go with them for Umrah.

Q. *While sitting on the same spot, if I hear three different Sajdah Aayats from different students, how many Sajdah should I make?*

A. For different Sajdah Aayats, different Sajdahs are necessary. Even if you are sitting in the same spot, three Sajdahs will be incumbent.

Q. *Is smoking Makrooh or Haraam? Is it permissible to*

sell cigarettes?

A. Smoking is HARAAM. There is no practical difference between Makrooh and Haraam. The consequences of both are the Fire of Jahannam. It is haraam to sell cigarettes.

Q. *Is it permissible to kill flies using sticky ribbon flycatcher traps and mouse glue to trap mice?*

A. Using the sticky ribbon flycatcher trap and mouse glue is not permissible. It is torture.

Q. *What are females supposed to do if a close relative dies? Usually, women from all over congregate at the mayyit's house. Men and women are present. Some sit by the mayyit to recite the Qur'aan. Other engage in conversation.*

A. It is not permissible for women to go to the home where a janaazah is being ar-

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ranged. The prevailing custom is for hordes of women to congregate at the home of the deceased. This is not permissible. The women sitting in the room of the mayyit to recite Qur'aan Shareef is not permissible.

When someone close to you passes away, then remain at your home unless you are required to give ghusl/kafan to the female mayyit. After the janaazah has left and there are no men around, then go to the house to sympathize with the bereaved family. After a few minutes return to your home. Do not stay too long, making conversation and wasting time.

Q. Is it permissible to pay with interest visa fees for countries such as Oman and UAE?

A. The visa fees may not be paid with interest.

Q. Is it proper for Muslims to recite Qunoot Naazilah in all Salaats?

A. It is improper. Qunoot Naazilah may be recited only in Fajr Salaat according to the Hanafi Fuqaha.

Q. The Imaam overslept for Fajr. Having forgotten to make qadha, he led the Zuhr Jamaat. He is a Saahib Tar-teeb. What is the state of his Zuhr and that of the Muqtadis?

A. If the Fajr qadha was not in his mind at the time of leading the Zuhr Salaat, then the Salaat is valid. However, if whilst performing Zuhr, he remembers that he has to make qadha of Fajr, then the Salaat is not valid, neither his nor the Salaat of the Muqtadis.

Q. Not so long ago there was a function at the Nurul Islam

MAULANA DAWOOD SEEDAT

Q. Some time ago The Majlis had published an article in condemnation of Maulana Dawood Seedat on the issue of polygamy. What is the status of the Maulana currently?

A. Maulana Dawood Seedat Sahib is an Aalim of the Haq. We all commit errors. We are informed that he no longer subscribes to the error. His retraction is the evidence for his stance on the Haq. Our errors are in greater abundance than his. We request the Maulana Sahib to make dua for us.

Masjid in Lenasia. The title of the function was: Qari Yousuf Noorbhai Awards. It was sponsored by Jusa, Radio Islam and some other modernist groups. What is the Shariah's view?

A. It was a haraam, satanic, merrymaking function of riya and takabbur. The organizers are deviates and agents of shaitaan. The four groups who sponsored the stupid function of riya are devils in human form. The very title is laughable for its stupidity. The brains of the organizers of this stunt are vermiculated with shaitaani urine. Shaitaan has jolted their brains out of equilibrium, hence they gravitate to only *khuraafaat* (nonsense – haraam nonsense).

Q. After completing the rites of Umrah, without shaving/trimming my hair, I changed into normal clothes. Do I have to sacrifice an animal?

A. As long as you do not shave or trim your hair, you remain in the state of Ihraam. You have to shave/trim your hair to be released from Ihraam. You have to pay the penalty of Dumm. An animal has to be sacrificed in the Haram area. Since donning clothes if you

have committed other prohibitions of Ihraam, there will be penalties for such acts of prohibition as well.

Q. I missed Zuhr Namaaz at home. I did not make qadha before going on a journey. Along the journey I recalled the qadha. Should I make the qadha also Qasr?

A. The musaafir who had missed Salaat at home should make qadha of the full Salaat, not Qasr even if the qadha is made on the journey. If he misses Salaat on the journey and makes qadha only after returning home, then the qadha has to be made Qasr even at home.

Q. A woman who is about to get married stipulates in the Nikah contract:

*** A second marriage is not allowed**

*** The husband must give 30% of his earnings to her for pocket money**

*** 50% of his assets will be for her**

*** She will be free to work and earn.**

Are these conditions valid?

A. This evil woman who stipulates the haraam conditions is not a Muslim. She should renew her Imaan if she opts to be

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a Muslim. The man who accepts the stupid, disgraceful haraam conditions must be an imbecile. He is indeed a stupid cuckold (dayyooth).

Q. A person has a substantial amount of money in a provident fund. The fund is compulsory. For Zakaat purposes should he take into account the amount he has in the provident fund. He has no access to the funds.

A. The money in the provident fund does not belong to the person if the fund is a compulsory one. He will become the owner of the money only the day he is given access to the funds. As long as he has no access to the funds, it will not be taken into account for calculating Zakaat.

Q. A muqtadi delays in Sajda so long that the Imaam begins Surah Faatihah in the next raka't. Is the muqtadi's Salaat valid?

A. While his Salaat is valid, his delay is Makrooh Tahreemi and sinful.

Q. A late-comer joined the Salaat after the Imaam had made Sajdah Sahw. Shoud he make Sajdah Sahw?

A. No, Sajdah Sahw is not incumbent for him.

Q. A latecomer joined the jamaat as the Imaam had just completed one Salaam. What is the ruling?

A. His iqtida is not valid. He performs Salaat alone.

Q. Due to an error, Sajdah Sahw was Waajib. Since Sajdah was not made, the Salaat was repeated. A latecomer joined the second jamaat which was repeating the Sa-

laat. What is the position of the Salaat of the latecomer?

A. The latecomer's Fardh is not valid. The repeated Salaat is Nafl, hence the latecomer has to perform his own Fardh Salaat.

Q. In the second raka't the musalli remembers that he had only made one Sajdah in the first raka'at, what should he do?

A. He should immediately make one Sajdah, then repeat whatever he had done before the Sajdah. Also he has to make Sajdah Sahw.

Q. A Masbooq (latecomer) joins the jamaat in Tashahhud. As he begins to recite Attahiyat, the Imaam makes Salaam. What should he do?

A. He should complete Attahiyat.

Q. A Muqtadi, due to a valid reason, makes Salaam after Attahiyat. Is his Salaat valid?

A. Yes, his Salaat is valid.

Q. A Muqtadi completed his Takbir Tahrimah before the Imaam began his Takbeer. Is his Salaat valid?

A. No, his Salaat is not valid.

Q. A man in anger gave his wife three Talaqs. He has been diagnosed with OCD. Sometimes his anger is so overpowering that he cannot control himself. A Mufti says that due to the OCD the three Talaqs are not valid. What is the status of his Nikah?

A. There are many men who have this OCD excuse when they utter three Talaqs. They are perfectly normal in all their activities. Their 'ocd' surfaces

SHIA FRAUDS

Hadhrat Ali (Radhiyallahu anhu) said:

"During the Last of Ages (Aakhiruz zamaan) will emerge such people who will have a derogatory nickname. They will be called 'Ar-Raafifah'. They will falsely claim to be our partisans (shiah) whilst they will not be our partisans. The sign of that is that they will vilify Abu Bakr and Umar. Wherever you find them, kill them, for verily, they are Mushrikoon."

(Al-Ajurri's Ash-Shareeah)

only by their wives. They drive, attend to their business, interact with people and do everything normally and correctly. If a policeman should insult them, their OCD will not goad them to react with anger. They will not display anger for someone stronger than themselves. It is only by the wife that the OCD chap displays the prowess of his anger. The coward's excuse is not valid. The Mufti's fatwa is baseless. He erred in his understanding of the OCD fellow. All three Talaq are valid. The Nikah has finally and irrevocably ended.

Q. Before consummation of the marriage, the husband died. Does the wife inherit?

A. Yes, she inherits in his estate. Similarly, if the wife dies prior to consummation, the husband inherits in her estate.

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

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

Sometimes twins, triplets or quadruplets may be born.

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

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

MISTAKEN NAME

In Vol.27 No.3 of *The Majlis* the following question appeared:

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?

The answer was incomplete. The answer is as follows:

A. The nikah to Aishah was valid despite her name being erroneously mentioned. How-

ever, the validity is suspended on Aishah's approval. If she does not approve, then the husband should issue Talaaq to Aishah, if he so wishes, then his nikah should be performed with Maryam.

Q. Does breast-feeding create ties of inheritance?

A. No, breast-feeding does not give rise to ties of inheritance.

Q. We are 4 partners in a business. One partner has died. Do his heirs assume his partnership share? Do they become partners in the business. What should be done when a partner dies?

A. The partnership in respect of the deceased partner has terminated. You were supposed to have assessed the financial state of the business the very day he had died. His share of the assets was supposed to have been immediately paid to his heirs.

The heirs do not become partners automatically. They cannot demand to be accepted as partners. If the existing partners agree to accept them, then a fresh agreement should be contracted with them.

Q. When a partner dies or withdraws from the partnership, must he be paid in cash?

A. No, it is not incumbent to pay in cash to the heirs or to the one who is withdrawing from the partnership. If they demand immediate payment, their right extends to all the assets – to the cash, stock, vehicles, fixtures, fittings, etc. Firstly, the value of their share should be calculated. Then an arrangement should be made to pay them, either in cash, or in

DENIGRATING FARDH SALAAT

MOLVI SA'D'S THEORY

Q. Molvi Sa'd of the Tabligh Jamaat has elevated Nafl Salaat above Fardh Salaat. He emphasizes more fadhielat (virtue) for Nafl Salaat. Is this correct?

A. Molvi Sa'd of the Nizaamuddeen faction of the Tabligh Jama't is a weird character. The nonsense he disgorges borders on kufr. The difference between Fardh and Nafl Salaat is immense. The virtues of Nafl Salaat cannot be elevated to that of Fardh Salaat. While abstention from Nafl is deprivation from thawaab in the Aakhirat, abstention from Fardh is the punishment of the Fire of Jahannam. Sa'd's talk on Nafl and Fardh Salaat is bunkum and dangerous for Imaan.

instalments or part cash and part other assets.

Q. Is it permissible to pay wages to active partners?

A. It is not permissible to pay wages to partners even if they actively work in the business. Partners are entitled to only profit, not to profit plus wages. Wages for partners are in the category of Riba.

Q. Is it permissible for a group to perform Jumuah in the plane in the Salaat cubicle?

A. Jumuah in a plane is not

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valid. Only two raka'ts Zuhr should be performed.

Q. What are the rules for a husband with two wives? How should he treat them. Please explain in detail.

A. We have explained the issue in detail in our book, *The Pious Husband*. The book is available on our website.

Q. I am a musaafir at a place where I am staying for 11 days. On the 11th day I intended to stay another 8 days. Should I perform Salaat in full or Qasr?

A. You are still a Musaafir since you did not make the niyyat of staying 15 days. Perform Qasr.

Q. There is a delicate situation and I am in need of urgent advice on how to respond. A revert (female) on learning that a wife needs the permission of her husband to leave the house became quite upset to the point of wanting to leave Islam. What advice is there to make her understand?

A. Imaan is predestined and decreed by Allah Ta'ala. If she wants to leave Islam, it will be good riddance. There is no need to 'make her understand' of her folly. Hidaayat comes from only Allah Ta'ala. Her being upset is the sign of her kufr and that Imaan is not meant for her. If Allah Ta'ala has decreed Jahannam to be her abode, she will then renege from Islam. On the other hand, if Allah Ta'ala decrees Jannat for her, she will remain a Muslim. So, do not fret and worry about her. Let her make her exit from Islam. Her 'exit' will

INVOLVEMENT WITH BANKS

Question

Since withdrawing from an ATM does indeed incur interest charges, an alternative method involves transferring the money twice via PayPal.

Person A would send \$100 to Person B through PayPal using their credit card. PayPal will charge a fee for effecting the transfer, and Person B will end up getting only \$90 as a result. Afterwards Person B will re-transfer the money to Person A, and PayPal will again charge its fee.

Person A will now be left with \$80. Since the money is now out of his credit card and inside his PayPal balance, he can make another transfer to his debit card (PayPal fees apply yet again) and then use that to withdraw from an ATM and pay his creditor.

Person A will have to pay \$100 afterwards to the credit card company for the initial loan. In order to offset the fees charged by the credit card company, PayPal also charges more to transfer using a credit card. Because of this, the credit card company will ultimately receive more than the principal (\$100) when you factor in the fee they charged PayPal.

Also note that PayPal doesn't allow money to be withdrawn directly from a credit card into one's PayPal

balance. One has to go through a multi-step, fee-laden process like how I described above (Person A to Person B, and then the reverse) before they can transfer the money into their debit card. The creditor also doesn't have a PayPal account to replace the role of Person B in said process.

Answer

This is a stupid satanic stratagem. Regardless of the type of arrangement one has with any bank whatsoever, whether it is some card arrangement, paypal, current account, savings account, etc., etc. interest is unavoidable. There is no bank that does not operate on the basis of interest.

The lifeblood of banks is interest. It does not matter how we may interpret bank transactions and what type of stratagem we cite and fabricate to legalize bank dealings, all bank dealings are haraam.

However, in view of the real need, the Shariah permits indulgence in haraam to the degree of need. Therefore, forget about the stratagem you devise. If there is a real need, then use the card or the banking account. If there is no pressing need, then it will not be permissible. No one in this age is saved from the satanic vapours of riba. All banks and all their dealings are effects and artefacts of Iblees.

be a mere technicality, because she never was in reality in Is-

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lam.

Q. I attended a function where the salaami was recited. All stood up for reciting it. What is one supposed to do in such a position?

A. The error was to attend the haraam function. Standing up and reciting the bid'ah salaami aggravate the prohibition. It is bid'ah to stand and recite the salaami. It is not permissible. The one sin was to attend the function. The second sin was to stand for the bid'ah recitation.

Q. Is it permissible for the husband to enter the grave to assist with the burial of his wife? Can he carry her Janaazah?

A. When it is permissible for other males to carry the Ja-

naazah of a woman, what doubt do you have about the husband also carrying? Regarding entering the grave, only the Mahram males of the woman may enter, not the husband. However, if mahrams are not available, then the husband and others have no option but to attend to the burial.

Q. My intention is to go on safar (journey) for about 20 days. However, I will not be staying at one place for 20 days. How should I perform Salaat?

A. Even if a person spends ten years or the rest of his life travelling from place to place, but never making the intention of staying 15 days at one place, he will remain a musaafir.

Q. When one leaves one's hometown to go on a journey, at what point may Qasar Salaat be performed?

A. If a person sets out from his home town to travel 77km or more, then he becomes a musaafir, even if he has not yet reached 77km. He will perform Qasar Salaat as soon as he leaves the boundary of his home town.

Q. Sorbitol is sugar alcohol. Is this alcohol permissible? A Mufti says that according to Imaam Abu Hanifah (Rahmatullah alayh) and Imaam Abu Yusuf (Rahmatullah alayh) all non-grape alcohols are permissible. Please comment.

A. The 'mufti' is stupid. The Fatwa of all four Math-habs is on prohibition. Sorbitol and all kinds of alcohols are haraam according to all Four Math-habs. Just ignore the technical

and academic discussions and differences. Academical technicalities are generally antique and not for practical implementation.

Q. Airlines allow passengers to take aboard hand luggage of specific dimensions and weight. The staff allows passengers to carry more than what is specified. Is this permissible?

A. It is necessary to abide by the restrictions and conditions of the airline. Violation is not permissible.

Q. What advice is there for my brother who wants to marry a Salafi woman?

A. The marriage is valid, but will be very problematical. With a salafi wife, your brother will most certainly be confronted with many problems. There will not be *munaasabat* (compatibility). Salafi women are generally obstinate in their opinions and practices. The differences between salafis and Hanafis are many. Marriage with her is not advisable.

Q. Can one perform Tawaaf for another person?

A. The *thawaab* of Tawaaf or of any act of Ibaadat may be bestowed to any person.

Q. Are lung transplants permissible? It is an emergency.

A. Lung transplants are also not permissible even in this case. *Maut* (Death) comes at its appointed time. The transplant will not prolong *Maut* by a minute.

Q. My daughter wants two piercings in each ear. Is this permissible?

A. The two piercings per ear are not permissible. It is a

FRAGRANCE AND STENCH

Someone asked Hadhrat Sufyaan Bin Uyainah (Rahmatullah alayh): "Do the Recording Angels become aware of a thought which a person has not as yet implemented?" Hadhrat Uyainah said: "Kiraaman Kaatibeen (the two Recording Angels) are unaware of the *Ghaib* (the Unseen). However, when a person makes an intention of a good deed, his body emits a wonderful fragrance. From this fragrance the Angel understands that the person is intending to do good.

If he intends to do evil, his body emits a foul stench. Thus the Angels understands that the person has made an evil intention."

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kuffaar style, hence not permissible.

Q. Subh Saadiq at our location is 1 hour 20 minutes before sunrise. Sunrise is 5.02. However, Fajr is observed at 3.18. Is this correct?

A. The exact time will be known only if the Subh Saadiq phenomenon is physically observed. All times which have not been established by physical observation lack certitude. If at your location Subh Saadiq is 1 hour 20 minutes before sunrise, then Fajr time begins at 3.42, not 3.18.

Q. A muqtadi went into ruku' before the Imaam. Is his Salaat valid?

A. Although the muqtadi's act is Makrooh Tahrimi, his Salaat is valid as long as he was in ruku' when the Imaam entered into ruku'.

Q. The muqtadi went into ruku' only after the Imaam

came out of ruku'. Is his Salaat valid?

A. The muqtadi's delay is Makrooh Tahrimi. Nevertheless, his Salaat is valid as long as he made ruku' before the Imaam began going down for Sajdah.

Q. In Cape Town there is a Musjid where Christian music was played on a day they called 'Open Mosque'. It was an interfaith function where they equated Christianity with Islam. What is the status of the Muslims who had organized this function?

A. You are mistaken regarding the organizers. They are not Muslims nor is the venue a Musjid. It is a kuffaar temple and the people who participated and organized are all kuffaar.

Q. A Mufti says that holding the staff (asa) when reciting the Jumuah Khutbah is Mustahab. Is this correct?

A. It is incorrect. The customary asa is bid'ah.

Q. A Salafi says that when reciting Tasbeeh on the fingers only the fingers of the right hand should be used, not the fingers of the left hand. The practice of most people is to use both hands. Please comment.

A. The Salafi is ignorant. The fingers of both hands should be used to count the number of Tasbeehaat. The left hand is used to even hold the Qur'aan Majeed, so what precludes its use for reciting Tasbeeh?

Q. Is it wrong for grandparents not to attend the Nikah and Walimah of their grandchild?

A. There is nothing wrong even if the father is not present at the Nikah of his son or daughter. Nikah in Islam is a simple 5 minute act. A Wali-mah is also a simple feast organized at the home of the husband. A handful of people, including a couple of very poor persons should be present at the small unostentatious meal.

The huge feasts which are organized today are not Wali-mahs. These customary practices are functions of pride and show. Therefore, even parents should not attend these mock 'walimahs' if indeed they believe in Allah Ta'ala.

Q. Catfood in tins contain haraam meat. Is it permissible to sell or feed cats with such food?

A. It is haraam to sell, buy and feed cats or any other animal with haraam food.

Q. If a ghair mahram woman makes Salaam, is it necessary to respond?

A. One should not respond verbally. Respond inaudibly so that she does not hear.

Q. Is it permissible to have meals together with non-Muslims?

A. It is not permissible. Rasulullah (Sallallahu alayhi wasallam) said: "It is oppression to eat with people of other religions."

Q. What is the Shariah's ruling regarding saluting the national flag or standing in respect of it?

A. It is haraam. It is akin to idolatry.

Q. How is it to celebrate birthdays?

THREE HIDDEN THINGS

Rasulullah (Sallallahu alayhi wasallam) said: "Allah Ta'ala has hidden three things in three things. He has hidden His Pleasure in His obedience: His Wrath in His disobedience, and His Friends among His creation."

The Pleasure of Allah Ta'ala is attainable only by obedience to His Shariah. Whilst sin and disobedience seem pleasurable, it invites the Wrath of Allah Ta'ala. The Auliya are generally unknown among the multitudes of people.

Questions and Answers

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A. It is of the ways of the kuffaar, hence not permissible.

Q. Should Hanafis raise their hands for Qunoot?

A. In the third raka't of Witr, the hands should be raised to the ears before reciting Qunoot.

Q. A girl is affected by jinn/sihr, but it is not serious. A boy has proposed marriage. Is it necessary to inform him of her condition?

A. Yes, it is necessary that the boy be informed of the condition of the woman. Those facts should not be hidden from him.

Q. A friend bypasses the Musjid to perform Salaat in a jamaat khaanah near to his work place. He says that it is more convenient from home. Is he right?

A. By his bypassing the Musjid, he is sinning. It is not permissible to leave the Musjid for performing Salaat in a Jamaat Khaanah.

Q. My mother who was a non-Muslim has passed away. My brother who is not a Muslim claims her entire property. Can I fight for my share?

A. There are no ties of inheritance between Muslims and non-Muslims. While a non-Muslim may bequeath something for a Muslim, the Muslim may not claim inheritance. As such, you may not fight with your brother for a share.

Q. My husband lies a lot and commits adultery. Can my marriage be annulled?

A. The husband's lying and adultery are not valid grounds in Islam for annulment.

Q. After fornicating, the man married the woman who was pregnant. Will the child be legitimate?

A. If the child was born six months from the date of the Nikah, it will be legitimate. If it was born less than six months from the date of Nikah, it will then be illegitimate.

Q. Vehicle owners in KZN have to buy new numberplates. The old numberplates have to be thrown away. The new plates cost R400. May we use interest money to pay for the new numberplates?

A. Interest may be used to pay for the new numberplates which are oppressively being imposed on people. It is a massive scam and a cruel racket to enrich their friends with the contract of new numberplates. Their friends will earn many

millions of rands by fleecing the public.

Q. My aged mother suffers from multiple sicknesses. She performs Salaat sitting on a chair. Her memory has also failed. She performs Salaat very haphazardly. Should I advise her not to perform Salaat?

A. Do not stop her from Salaat. Leave her to perform in whatever way she is able to.

Q. Is there any reward listening to an audio recording of the Qur'aan?

A. Listening to an audio recording of the Qur'aan Majeed is also rewardable. One may also learn from such recordings.

Q. Is it permissible to leave an audio recording to play in the house if no one is present? It will be left playing to deter jinn from entering the house

A. If nobody is present in the house to listen to the recording, then it will not be permissible to leave the recording to play. It will be disrespectful to the Qur'aan Majeed. Someone must listen to the recitation even if the recitation is by way of audio. Whether an audio recording is a protection against jinn, we have no certitude in this regard. Nevertheless, it may be beneficial although one should not rely on it. One should not abstain from actual recitation.

Q. Is it permissible to play an audio recording of the Qur'aan while one is doing some work?

A. Yes, it is permissible. As long as one is listening, it will be permissible even if one is

DECEPTION/FRAUD

A trader who had died was being punished in his grave. His groans and screams could be heard by people passing by. His loud screaming ended after some Wali made Dua of Maghfirat for him. Sometimes Allah Ta'ala makes manifest the torments of the grave as a lesson and warning for people.

He was being punished for weighing less. Fraud and deception are not restricted to giving short weight. The punishment in the grave is severe, especially for defrauding heirs of their inheritance. It is the worst act of fraud. Most people are implicated in inheritance fraud.

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involved in mundane activity.

Q. Is it permissible to hire a hall for a walimah?

A. Hiring a hall for a feast is not permissible. It is *israaf* (waste) and is accompanied by *riya* (show) and other *haraam* acts. Furthermore, the feast which is customarily organized in halls after the *Nikah* is not *Walimah*. It is a merrymaking *haraam* feast of show, waste and pride. It is not permissible to consume the *mal-oon* food served in the *mal-oon* hall.

The wealthy if sincere, should give to the poor the huge amount they will waste on feeding people who are obese and who are not in need of food.

As for the *walimah*, the groom should invite a few people, including some poor persons, to his home for a simple meal.

Q. Are we allowed to keep birds in cages?

A. Wild birds may not be caged. Birds born and reared in captivity may be kept as pets in aviaries, not in small cages.

Q. The husband died on 29th December. From which day

does the widow's iddat begin?

A. 130 days from the date of passing away, that is 130 days from 29th December. The 29th should be included in the 130 days.

Q. Is it permissible for a Hanafi woman to marry a Salafi man? The boy has good *akhlaaq*.

A. Marriage between Hanafis and Salafis while permissible is not advisable. Such a marriage will come with too many problems which will make the marriage miserable.

The 'good *akhlaaq*' of the Salafi boy will soon disappear when he gives vent to Salafi Ignorance. It is not at all advisable to marry the Salafi. You will later regret when it is too late to regret.

Q. A musalli went into ruku' before the Imaam. The Imaam entered the ruku' after the musalli was already in ruku'. Is the musalli's Salaat valid?

A. If the muqtadi committed this act intentionally, then he was sinful. Nevertheless, his Salaat is valid.

Q. Does a breast-feeding woman have to fast?

A. Yes, a breastfeeding mother has to fast during the month of *Ramadhan*. However, if her fasting will lead to drying up of her milk, then she may postpone her fasting for later when the baby no longer is in need of her milk.

Q. Is fantasizing about a woman sinful?

A. Fantasizing about a woman is also *zina*. It is *haraam*.

Q. In *Qa'dah Ula* I recited by

mistake *Surah Faatihah*, then *Attahiyaat*. Was *Sajdah Sahw* necessary?

A. Yes, *Sajdah Sahw* in this case is *Waajib*.

Q. A muqtadi delays in following the Imaam. For example, the Imaam comes out of *ruku'* and is in *Qaumah* while the muqtadi is still in *ruku'*. He comes out of *ruku'* while the Imaam is still in *Qaumah*. Is his *Salaat* valid?

A. It is not permissible to intentionally delay in this manner. However, as long as the muqtadi joins the Imaam before he (the Imaam) begins his descent towards *Sajdah*, his *Salaat* will be valid.

Q. In the first sitting of a four *raka't Fardh Salaat*, the Imaam stood up before the muqtadi completed *Attahiyaat*. What should he do?

A. The muqtadi should complete *Attahiyaat*, then join the Imaam.

Q. What should I do if in *Witr*, the Imaam goes into *ruku'* before I completed *Qunoot*?

A. You should abandon the remainder of *Qunoot* and go into *Ruku'* with the Imaam.

Q. Separation is by divorce. The children are not *baaligh*. The mother is immoral. She indulges flagrantly in *haraam*. Can the father deny her custody of the children?

A. In the scenario explained by you, the father has the right to deny custody to the mother. He may keep the children with him. The *tarbiyat* of the child is of paramount importance.

ZULM & COMPENSATION

If the *zaalim* (oppressor) regrets the *zulm* he had inflicted on someone, but is unable to seek forgiveness because the *mazloom* (the oppressed one) has died or cannot be traced, he (the *zaalim*) should make *dua* for the *mazloom* after every *Salaat*. Insha-Allah, he shall be forgiven.

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Q. My sister wants to go for Umrah. I, her brother, is her only mahram. May I accompany her for Umrah?

A. Inform your sister that she can daily get the thawaab of a Hajj and Umrah by performing 4 raka'ts Ishraq. It is not at all permissible to go for Nafl Umrah in this era of so much fitnah and fasaad. She should use her money constructively to build up capital for the Akhirat. She should contribute the money as Sadqah for the suffering Muslims of Palestine and elsewhere. It is not permissible for you to aid her in sin.

Q. I derive no pleasure in my Salaat and Thikr. My heart is closed. What should I do?

A. The objective of ibaadat is not 'pleasure'. The objective is to gain the Pleasure of Allah Ta'ala by means of obedience. Continue with the Thikr regardless of the 'heart being closed'. Also, every night devote a few minutes in seclusion to meditate on death and the grave. Regardless of your feelings, do not abandon the acts of Ibaadat.

Q. A female has a driving licence. Can she drive her father around?

Kuffaar Plots

"The plot of the kaafireen is nothing but deception."

If you have Sabr and Taqwa, then their plots will not harm you in any way whatsoever."

(Qur'aan)

A. It is not at all permissible. Her father must make some other arrangement for himself.

Q. A Maulana who is the executor of my father's estate, distributed the assets before paying the debts. Is this correct? What should now be done?

A. This molvi is a moron. It is compulsory to first pay the debts of the deceased. The distribution of the assets takes place only after payment of the debts. All the heirs must return the assets. After payment of the debts, they will acquire their respective shares only if there is a surplus.

Q. Is the executor of the deceased entitled to sell any assets of the estate at will?

The Will gives him this power?

A. The executor has no right to sell the asset of the deceased. All the assets must be distributed to the heirs. After finalization of the distribution, each heir may do with his/her share as he/she deems fit. The stipulation in the will is haraam.

Q. I am employed in another city where I spend the greater part of the year. If I travel to a town from my workplace and stay in that town for a day or two, what is the rule on returning to my workplace?

A. The city where you are employed is termed *Watn-e-Iqaamat*. On returning to *Watn-e-Iqaamat* if the intention is to stay 15 days or more, then you have to perform Salaat in full. If the intention is to stay less

than 15 days, then perform Qasr (2 raka'ts Fardh).

Q. My boss has a policy of 'no work no pay'. He does not pay sick-leave nor holiday pay. What is the Shariah's view in this regard?

A. If the 'no work no pay' is a term of the work contract, then you will not be entitled to pay for days you do not work. One is paid for work, not for not working. The rules of the kuffaar are not binding on Muslims.

Q. Is it permissible to work as a manager of a pig farm?

A. You should not accept the pig-farm job. One of the primary obligations of Hadhrat Nabi Isaa will be to kill pigs while the job you have been offered seeks to establish pig farming. It is not permissible to work in any capacity for the pig farm project. It is not permissible to be associated with pig farming.

Q. Is it permissible to sell paddle racquets?

A. It is not permissible to sell any type of sport equipment. Selling paddle racquets is not permissible. Rasulullah (Sallallahu alayhi wasallam) said: "Every sport of the Mu'min is haraam." Assisting anything haraam is likewise haraam.

Q. From the time I leave home my intention is to travel for more than 15 days. How should I perform Salaat?

A. You will become muqem with the intention of 15 days only at your destination, not

(Continued on page 24)

THE DECREES OF ALLAH

*“Verily, Allah has decreed a fixed measure for everything.”
(At-Talaaq, Aayat 3)*

In the creation of Allah Ta’ala there are no accidents. Nothing in the universe happens fortuitously. Everything is by the set decree and measure of Allah Ta’ala. Nothing can forefend whatever Allah Ta’ala has decreed.

The earthquake, the flood, the volcanic eruption, the wars, the genocides, and whatever transpires are all by the decree of Allah Azza Wa Jal. He is in control. There is a prescribed measure for everything.

Since the minutest detail which may be of insignificance to us, is by the decree of Allah Ta’ala, the Mu’min is

required to be perpetually alert and to focus on Allah Ta’ala. It is the command of Allah Ta’ala that we should derive lesson from everything we see.

“In the earth are signs for those who have yaqeen (true Imaan), and also in yourselves. What! Have you no intelligence?”

(Az-Zaariyaat, Aayat 20)

THEY WILL BE PILED UP

Explaining the purpose for flinging the likes of these mu-naafiq reverends and pundits into Jahannam, the Qur’aan Majeed states:

*“...So that Allah separates the filthy ones from the Pure ones, and so that He piles them on top of each other, then fling them all into Jahannam. Indeed, they are the losers.”
(Al-Anfaal, Aayat 37)*

THE METHOD OF TABLEEGH

“Hood said to his people: “O my people! Worship Allah. There is no deity for you besides Him. Do you have no fear?”

*“I am delivering to you the Message of my Rabb, and I am for you an honest adviser.”
(Al-A’raaf, aayats 65 & 68)*

When the mushrikeen rejected the Nabi’s da’wat, he said to them: *“Verily, Rijs (Filth) and Ghadhab (Wrath) from your*

DIVINE COMMAND AND CONTROL

*“Verily, Allah is The Hearer and the See-er.”
(Qur’aan)*

Allah Ta’ala hears everything and sees everything, even the movement of an insect under the sand. *“He is aware of whatever is in the earth and the ocean. Not a leaf drops (from a tree), but He is aware. There is neither a seed in the darkness of the earth (underground) nor anything moist or dry, but it is recorded in a Clear Book.” (Qur’aan)*

When such is the Sight,

Rabb have afflicted you... Therefore, wait (for His punishment), I too wait with you.” (Al-A’raaf, Aayat 71)

No compromising, no fraternizing, no socializing and no bootlicking. The Objective is to deliver the Haqq of Tauheed.

Hearing and Awareness of Allah Azza Wa Jal, Muslims are required to apply their intelligence to understand the genocide in Palestine, the domination of the Yahood and Nasaara, the suffering of the Ummah all over the world, and the absence of the *Nusrat (Help)* of Allah Ta’ala. In the backdrop of all upheavals and occurrences are the clear predictions of Rasulullah (Sallallahu alayhi wasallam), which enable true Muslims to understand.

Anyone who denies the irrefutable fact of the Command and Control of Allah Azza Wa Jal should renew his Imaan.

HONEY

It was the practice of Rasulullah (Sallallahu alayhi wasallam) to drink a mixture of cold water and honey in the morning before eating anything. The Hukama have enumerated many health benefits in this practice.

IBRAAHEEM - NEITHER YAHOODI NOR NASAARA

While the interfaith satanists – the Yahood and Nasaara as well as the bootlickers in the Muslim community such as Reverend Abraham Bham and the pundits who follow him, seek to beguile Muslims with the name of Nabi Ibraaheem (Alayhis salaam) by having formed the farcical body dubbed ‘Abraham Accord’, the Qur’aan Majeed in rejection of this satanic inter-

faith accord, states:
“O Ahle Kitaab (Yahood and Nasaara)! Why do you dispute about Ibraaheem whilst the Taurah and Injeel were revealed only after him? Do you have no brains (with which to understand)?”
 (Aal-e-Imraan, Aayat 65)

Ibraaheem was neither a Yahoodi nor a Nasraani. But, he was an uprighteous Mus-

lim. He was not from the Mushrikeen.”

(Aal-e-Imraan, Aayat 67)

Thus, the stupid ‘Abraham Accord’ is a shaitaani plot to ensnare ignorant Muslims into the trap of kufr and shirk. For achieving his goal, Iblees has fielded his agents – the reverends and pundits masquerading as Muslims.

THE QUR’AAN’S RESPONSE

The Qur’aan Majeed has the adequate response for the Yahood and Nasaara interfaith Satanists. The Qur’aan commanding Muslims to adopt this Response says:

“Verily, for you in Ibraaheem and those who are with him is a beautiful Manner for you (O Muslims!). Remember when they said to their

(mushrik) people: “Verily, we dissociate from you and that which you worship besides Allah. We reject you. Hatred and animosity have surfaced between us and you until such time that you believe in the One Allah...”

(Al-Mumtahinah, Aayat 4)

This is the attitude the Qur’aan commands Muslims

to adopt for the interfaith Satanists. Tell them the Truth. Don’t smile, fraternize, socialize and beat about the bush.

Say to them: Allah is One. Your religion is false. Salvation in the Hereafter is pivoted on the Tauheed of Islam. The consequence of denial of Islam is everlasting perdition in Hell-Fire. This is the Message for the interfaithers. Hidaayat comes from only Allah Ta’ala. It is not the effect of our efforts.

“Verily, you (O Muhammad!) cannot guide those whom you love. But Allah guides whom-ever He wills. And, He knows best who are to be the guided ones”
 (Qur’aan)

Your Rizq

“In the samaa’ (sky) is your Rizq and whatever you have been promised.”

(Az-Zaariyaat, Aayat 22)

Rasulullah (Sallallahu alayhi wasallam) said: *“Rizq is (fixed and) sealed. The avaricious one is deprived.”* Rizq follows a person just as his shadow follows him. Whatever degree and amount of Rizq Allah Ta’ala has predetermined for a person, will reach him regardless of his efforts. Adoption of haraam ways will not increase rizq.

THE MAJORITY?

“If you follow the majority on earth, they will deviate you from the Path of Allah. They follow nothing but conjecture. Indeed they only indulge in baseless speculation.”

(Al-Anaam, Aayat 116)

Majority rule is a satanic kuffaar concept. For the Mu’mineen the only criterion is the Shariah. *“Then We have established you on a Shariah regarding (all your) affairs. Thus follow it (the Shariah) and do not follow the vain desires of those who know not.”* (Qur’aan)

FORGIVING ZULM

Rasulullah (Sallallahu alayhi wasallam) mentioned that Allah Ta’ala will grant honour on the Day of Qiyaamah to the mazloom (the oppressed) one who forgives the zaalim (the oppressor). The Qur’aan Majeed says: *“Ward off evil with that which is better.”*

THE EVIL OF BID'AH

Hadhrat Ali (Radhiyallahu anhu) saw a man on the Day of Eid performing Nafil Salaat at the Eidgah before Eid Salaat. When Hadhrat Ali (Radhiyallahu anhu) forbade him, the man said: "O Ameerul Mu'mineen! I know that Allah does not punish for Salaat." Hadhrat Ali

(Radhiyallahu anhu) responded:

"And I know that Allah Ta'ala does not reward any deed which was not done by Rasulullah (Sallallahu alayhi wasallam) nor did he encourage it. Thus such an act is futile and futility is haraam. Perhaps Allah will punish you

for opposing his Nabi (Sallallahu alayhi wasallam)."

The innovaters of mass I'tikaaf, the variety of wasteful jalsahs, qiraa't competitions and the many other innovated acts presented in Deeni guise should scale their innovations on the criteria of the Sahaabah who cherished profound abhorrence for Bid'ah.

THE REVERENDS, PUNDIT & SWAMIS FUEL OF JAHANNAM

"Verily, We have created for Jahannam numerous from jinns and mankind. They (these satans destined for Hell-Fire) have hearts (brains) with which they are unable to understand. They have eyes with which they cannot see. They have ears with which they cannot hear. They are indeed like animals. In fact, they are more astray. Indeed they are the Ghaafiloon."
(Al-A'raaf, Aayat 179)

They are intellectually and spiritually deaf, dumb and blind. This state of indurate intellectual and spiritual blindness is the natural attribute of these interfaith reverends, pundits and swamis masquerading as Muslims since Allah Ta'ala has created them to be the fuel of Hell-Fire:

"Verily, you and whatever you worship besides Allah are the

The Bid'ati is deprived

Imaam Ghazaali (Rahmatullah alayh) narrates in Ihyaaul Uloom: "Allah has an Angel who proclaims daily: "He who opposes the Sunnah of Rasulullah (Sallallahu alayhi wasallam), will be deprived of the Shafaa'at (Intercession) of Rasulullah (Sallallahu alayhi wasallam)."

NAFSAANI LUSTS

Rasulullah (Sallallahu alayhi wasallam) said: "Soon will there emerge in my Ummah such people in whom (nafsaani) lusts will be diffused just as the disease of ra-

bies permeates the body without leaving any vein and joint."

Every action will be motivated by nafsaani lust. Their nafs will be their god and its desires will be their religion.

THE IMPORTANCE OF SALAAT

Rasulullah (Sallallahu alayhi wasallam) said: "Verily, between a man and kufr/shirk is neglect of Salaat." Abstention from Salaat is akin to kufr and shirk. The Imaan of a person who abstains from Salaat dangles on a thread.

According to Hadhrat Ali (Radhiyallahu anhu) the *taarikus salaat* (the one who abandons Salaat) is a kaafir even if he believes that Salaat is Fardh. This is the belief of a group of the Salafus Saaliheen. Imaam Hambal and some Shaafi Fuqaha have also expressed this view.

SADQAH REACHES ALLAH

Sadqah given sincerely to a Faqeer reaches Allah Ta'ala before it is even handed to the Faqeer. (Hadith)

fuel of Jahannam."
(Al-Ambiya, Aayat 98)

"They are indeed the fuel of the Fire."(Aal Imraan, Aayat 10)

THE MAYYIT'S CLOTHES

A common malpractice is to donate the mayyit's clothing to charity. A few heirs, usually his wife and children, take it upon themselves to alienate the mayyit's garments from the estate in this way without consideration for the rights of the other heirs.

It is haram to give away the mayyit's clothes without having acquired the happy and willing consent of all the heirs. In this regard, it should be remembered that the consent of minor heirs is not valid. Therefore, if all the adult heirs wish to give the mayyit's clothing to charity, the garments should be correctly valued. The correct value means the price one could get if the garments had to be sold.

The share of the minors should be calculated and the consenting adults will have to

set aside the amount from their own finances. This amount has to be kept as Amanat (trust) for the minors until they reach adulthood.

Example: The value of the mayyit's garments which are to be given to charity is R2,400. The heirs and their shares are as follows:

Wife 1/8; mother 1/6; one minor and three adult daughters receive the balance of the estate.

Wife $1/8 = 3/24$; mother $1/6 = 4/24$; balance $17/24$ is the share of the one minor son and three adult daughters. This balance has to be divided into 5 parts. Each daughter receives 1 part and the son 2 parts.

The value of the garments is

R2,400. The shares of the heirs are:

Wife: $3/24 = R300$

Mother: $4/24 = R400$

Balance: $17/24 = R1,700$ to be divided into 5 parts.

$R1,700 \div 5 = R340$. Each daughter's share of the garments is R340 and the minor son's share is R680.

Since the consent of the minor is not valid, the adult heirs have to pay R680 to the minor son. This amount will be held as Amanat for the son.

If any heir wishes to claim his share of the garments, it will be Wajib (incumbent) to work out the shares, correctly value the clothing and give him/her clothing equal to the value of his/her share.

DUAL RELATIONSHIP INHERITANCE

A person can sometimes inherit twice from the same mayyit by virtue of a double relationship. The same person could be among the Zawil Furoodh as well as among the Asbat at the same time.

Example: Saeedah is married to her paternal cousin (father's brother's son). When she died, the only surviving heirs were her husband and another paternal cousin. Her husband (Khalid) inherits half her es-

tate. The other half is taken by her Asbat who are her other paternal cousin (Bakr) and her husband (Khalid). Khalid and Bakr are brothers. The other half of the estate is shared by Khalid and Bakr. Thus, Khalid inherits from Saeedah firstly as her husband and secondly as her Asbah.

Example: The mayyit (Zaid) is survived by only the following relatives: His wife who is also his paternal uncle's daugh-

ter (his cousin) and two other daughters of his paternal uncle. The cousins are of the Zawil Arham category. They acquire the remainder of the estate after the wife's share. Zaid's wife gets 1/4 and the remaining 3/4 are equally shared by the three cousins. Thus, the one cousin who is also Zaid's wife receives 1/2 the estate since she inherits first as a wife, then as a cousin.

SMOKING IS HARAAM

“TOBACCO IS A DEATH PILL”

"Smoking is a disease that kills one person every six seconds on average," minister says.

Caretaker Federal Minister for Information and Broadcasting Murtaza Solangi said Tuesday that tobacco smoking was not an addiction, but rather a death pill and a threat to human lives at the global level.

In a speech at an event organised to educate children about the harmful impacts of smoking, he said like environmental destruction, smoking was also a threat to human lives.

At the outset, he said it was

important to ask some important questions regarding the habit of smoking.

"Smoking is a disease that kills one person every six seconds on average," Solangi said, adding the habit of smoking takes the life of one person among 10.

Recounting the devastation caused by smoking, he said 100 million people lost their lives due to smoking in the 20th century, and some five million deaths were caused by smoking every year worldwide.

He said it was feared that the number of people killed by smoking would increase from five to eight million per year by 2030 if the habit continued at the same pace.

Appreciating the services of

those who have waged war against smoking, he termed them "the anti-smoking heroes".

He said due to business compulsions, tobacco smoking was not mentioned with other harmful substances, but now this tendency should end.

An increase in taxes on the tobacco industry was meant to discourage smoking in society, especially among the young generation, he maintained.

He said that like climate change, tobacco had been badly affecting the daily lives of human beings and increasing health sector expenditures.

Solangi pledged to keep on supporting the volunteers fighting against smoking.

<https://www.geo.tv/latest/521780-tobaccosmokingnotaddictionbut-deathpill>

“THE JOURNEY IS DIFFICULT”

When Hadhrat Abu Hurairah (Radhiyallahu anhu) was on the verge of Maut (Death), he began to cry. When asked the reason, he said: “The journey ahead is long and arduous; the provisions for the journey are minimal; my Yaqeen is weak and I fear falling from the Siraat (Bridge) into Jahannam.”

SADQAH CLOTHES AS PROTECTION

It is mentioned in the Hadith that clothes given as Sadqah to the needy become a protection for the contributor. As long as the needy one wears the clothes, the contributor will

THE LAA-WAARITH

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

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

Among the non-inheriting relatives are step-mothers, Ridhai brothers and sisters*, step-children, adopted children, the wife's relatives, etc.

**Ridhai brothers and sisters: The children of a woman who had breastfed another child. The ties of milk give rise to milk-brothers and sisters.*

be protected against calamities.

Rasulullah (Sallallahu alayhi wasallam) said that Sadqah closes 70 avenues of evil. The condition for the efficacy of

Sadqah is sincerity, i.e. given for only the Pleasure of Allah Ta'ala. There should be no *riya* (show) whatsoever. Give the Sadqah secretly, and do not expect any thanks or praise.

“TOO STRICT”?

Q. Both my parents generally follow *The Majlis*. However, on some issues they differ and say that *The Majlis* is ‘too strict’. For example, I ensure that my 6 year old daughter observes purdah for ghair mahram males, including male cousins as advocated by Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) and promoted by *The Majlis*. But my parents say that this is ‘too strict’. Have I understood the mas’alah correctly? Please comment and advise.

A. You have, Alhamdulillah, understood the issue correctly. The argument of being ‘too strict’ is a shaitani deception. Even most molvis and muftis today fail to understand this shaitani deception and snare. While ordinary people – laymen – use the term ‘too

strict’, the moron molvis and maajin muftis of today say that it is ‘taqwa’, not ‘fatwa. They merely exhibit their jahaalat.

They fail to understand that when they say that an Aalim is ‘too strict’, they are actually faulting the Shariah. They are alleging that the Shariah is ‘too strict’, hence has to be set aside.

This implies that, *Nauthubillah*, Allah Ta’ala has imposed on us such masaa-il which are ‘too strict’ and beyond our bearing capability. The Qur’aan Majeed outrightly rejects this satanic notion: *“We have not imposed on anyone anything which is beyond his bearing capacity.”* (Qur’aan)

This type of argument for rejecting Shar’i masaa-il, used to be proffered by the mushrikeen to Rasulullah

(Sallallahu alayhi wasallam). Since the mushrikeen despite their idolatry, also believed in One Creator, viz., Allah Ta’ala, they hesitated to say that they were rejecting the Revelation of Allah Ta’ala. Thus, they made Rasulullah (Sallallahu alayhi wasallam) the scapegoat for their rejection. In this regard, the Qur’aan Majeed states:

“Verily, We are aware that what they (the mushrikeen) are saying grieves you (O Muhammad!). They are not rejecting you. But in reality, the zaalimeen (oppressors) are rejecting the Aayaat of Allah.” (Al-An’aam, Aayat 33)

Thus, your parents and all others of the same thinking, are in reality implying that Allah Ta’ala is ‘too strict’, and this is KUFR. Whatever we proclaim is nothing but the pure Shariah. It is not our personal opinion.

FOUR EVIL ACTS

Hadhrat Awaam Bin Haushab (Rahmatullah alayh) said:

“Four acts after a sin are worse than the committed sin.

(1) Taubah (repentance) without the intention of totally abandoning the sin.”

Minus the intention of abandoning the sin, the Taubah is a mockery. At the time of repenting, it is incumbent to

have a sincere intention of abstaining from the sin.

(2) “To be deceived regarding the toleration of Allah Ta’ala.” Some people sin on the basis of the idea that since Allah Ta’ala is Merciful and Forgiving, He will not punish for sins. This is a shaitani deception.

(3) “To be persistent in com-

mitting sin.”

(4) “Being contented with a good deed after having committed a sin.”

Undoubtedly good deeds eliminate evil deeds. However, no one has the guarantee that any specific deed performed is accepted and cancels out his sin. There is always the fear of non-acceptance.

SADQAH

Rasulullah (Sallallahu alayhi wasallam) said: “Make haste with Sadqah, for verily, calamity cannot pass over Sadqah.” Sadqah wards off

an impending calamity.

Rasulullah (Sallallahu alayhi wasallam) also said: *“Treat your sick ones with Sadqah and make dua to be saved from the waves of calamities.”* Sadqah is also a

cure for sickness.

Many people are under the impression that Sadqah for gaining shifa’ is by means of sacrificing an animal. This idea is bid’ah. The Sadqah may be given in any form.

HE IS THE PROTECTOR OF THE DEEN

“Verily, We have revealed the *THIKR* and verily We are its Protectors.”

(*Qur’aan*)

The *Thikr* refers to the Qur’aan and the Divine Shariah arising from the Qur’aan and the Sunnah. The Protector of the Shariah is Allah Azza Wa Jal. For the protection of His Deen, Allah Ta’ala has created two Institutions: (1) The Institution of the Huffaaz for guarding the Text of the Qur’aan. (2) For the protection of the Meaning (the Shariah) of the Qur’aan is the Institution of the Ulama-e-Haqq.

The obligation of the Ulama in so far as guarding and protecting the Deen is only to proclaim the Haqq in lawful ways – in ways and with methods which are not in conflict with the very Qur’aan which they have to protect.

A satanic disease of so-called ulama (molvis and sheikhs), especially of this era of *zandaqah* is to justify their erroneous methodology of propagation by presenting a deceptive façade of ‘benefits’. The nafs having adorned the chimera of ‘benefits’ which shaitaan dangles in front of the molvis, they then soothe their conscience by justifying their contraventions of the Shariah on their *baatil* basis of ‘benefits’.

Among such deviates preferring the deception of ‘benefits’, prime examples are the satanic radio stations, televisions and the institution of videography halaalized and manned by deviate molvis and

sheikhs. The imaginary ‘benefits’ presented by them are propagation of Islam; introducing Islam to the kuffaar; countering anti-Islam propaganda, etc..

Assuming that there are such benefits in these haraam media, then confound the benefits. The objective is not the acquisition of benefit and gain at the cost of contravening the Shariah. The limits of the Shariah have to be observed. That is our obligation. The Deen of Allah Ta’ala cannot be protected with haraam.

In all these haraam institutions and practices a host of Shar’i violations and acts of immorality are committed. Haraam pictography, intermingling of men and women, projecting the voices of females, zina of the eyes and of the mind, nonsensical programs and shows, nonsensical and haraam advertising, etc., etc. are all essential paraphernalia of these haraam media.

Indulgence in these haraam media on the deceptive basis of ‘benefits’ has widely opened the door for pornography and numerous attendant acts of immorality. Imaani inhibition for immorality, evil, zina, etc. is eroded and ultimately eliminated. This is the consequence which is today the fate of the Ummah all over the world.

The haraam media which the Ibleesi molvis and sheikhs have halaalized on the deception of ‘benefits’, have totally corrupted and destroyed the morals of millions of Muslims.

Another notorious example of the deceptive theory of ‘benefits’ is the Tabligh Jamaat. In flagrant violation of the *Nusoos* of the Shariah do they perpetrate haraam flagrantly in pursuit of their objective. A valid objective may not be pursued or acquired by haraam means and ways. We are here on earth to obey Allah Ta’ala, not to violate His laws on the pretext of benefits even if such benefits are real.

The Tabligh Jamaat act in wanton transgression of the Shariah by ignoring the Qur’aanic command for females to remain inside their homes. They project females into the public domain, and furthermore, they commit the vile major sin of allowing droves of females to travel without mahaarim males.

Another evil example of the commission of haraam on the deceptive basis of ‘benefits’ is to invite kuffaar, men and women, into the Musjid. A host of haraam misdeeds is committed when the Musajjid are invaded by the kuffaar.

The criterion is only the Shariah. If a practice or an institution is in conflict with the Shariah, then regardless of the perceived ‘benefits’ it will be haraam to adopt it for the achievement of the hallucinatory ‘benefits. Confound the benefits. It is all a ploy of Iblees. It is called *Talbeesul Iblees – Deception of Iblees*. It is the responsibility of Allah Ta’ala to protect His Deen, and He has promised to do so. Our obligation is to only obey

THE EMERGENCE OF WOMEN FROM THEIR HOMES

Questions

Is a women allowed to travel alone if only within the Safr distance? May she go on her own locally for groceries? Or if her husband is not available? Or if she has a business with related errands to go out for? **(Answer: She is not allowed. It is haraam whether the husband allows it or not and whether the husband is present or not present.)**

When does the Shariah allow a women to leave her home without a mahram? If her husband consents to her going to the bazaar to buy necessities, is that permissible in Islam? **(Answer: Only in emergencies. The husband in this case is termed a dayyooth – cuckold. Both of them are under the curse of Allah Ta'ala if she leaves the house with his consent.)**

If a women has had an active social life prior to Nikah, and the husband consented to allow her to continue with such activities as a condition of her agreeing to Nikah, is such a condition a valid basis for allowances and or her continuation of moving around and socialising etc. after Nikah? **(Answer: The condition is baseless. It is haraam to fulfil this haraam condition.)**

Is being unmarried or being a divorcee or a widow, and with no mahram in the country a valid reason for a women to travel out of her home within Safr distances at will or are

there still limitations or restrictions or prohibitions? **(Answer: It is not a valid reason. All rules of Purdah/Hijaab are applicable to her.)**

If a women, is a revert, or from an Amazon tribe, or from a different culture, etc., are any of these an acceptable basis for allowing her to relax or reinterpret any Shariah laws or laws of movement or dressing, even if a temporary ‘transition’ period whilst allowing her or a person to become familiar or to ease into the Shariah laws, or are the laws and interpretations of Shariah immediately applicable in totality to a new Muslim etc.?

(Answer: These factors are not valid basis in the Shariah for relaxing the ahkaam of Hijaab. All rules of the Shariah are fully and immediately applicable. Reinterpretation is satanic and haraam.)

A women is pregnant or in haidh or nifaas (after child birth). Is there any allowances for her to travel with a mahram, or without a mahram, within Safr or beyond Safr distances whilst in this state / condition? Please elaborate, comment or explain further. **(Answer: These factors emphasize observance of Purdah and remaining indoors to a greater degree. She may not move around outside the home.)**

FURTHER COMMENT

1) It is not permissible for a

woman even in full Purdah to venture outside the home within the *safar* distance (77 kilometers). Never *never* will it be permissible for her to go to a mall, hypermarket or any public place even with her husband, leave alone without her husband. How is it ever possible for her to seclude herself from ghair mahrams in a mall, etc. in today's scenarios?

A husband who accompanies his wife to a mall is a *dayyooth* (cuckold). A better epithet is ‘swine’. He is bereft of *ghairat* (Imaani honour). Rasulullah (Sallallahu alayhi wasallam) ordered his two Wives to leave the room when even a 90 year old *blind* Sahaabi entered.

A woman may not leave the house alone to go to even relatives within *safar* distance. The idea that a woman may travel alone within *safar* distance is corrupt and baseless. During the time of Rasulullah (Sallallahu alayhi wasallam), a Sahaabi who went for Jihad had forbidden his wife from leaving the house to visit even her parents. During his absence, her father died. She wanted to go to her mother to offer condolence. On seeking permission, Rasulullah (Sallallahu alayhi wasallam) refused, saying that in view of the husband having prohibited her from emerging from the home, she may not visit her mother who lived just around

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THE EMERGENCE OF WOMEN FROM THEIR HOMES

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the corner. Thus, even visiting her mother on the occasion of the death of her father was not considered valid grounds for leaving the home. The *Safar* distance idea did not constitute a basis for permission to visit her grieving mother.

2) Only in an emergency – real emergency – may a woman leave home alone without a mahram and travel even beyond the *safar* distance. Such scenarios today exist in Gaza. If she is being attacked inside the home, then obviously she has to exit from the house whether there is a mahram or not. Emergencies are exceptions to the rule. When Jihad devolves as a *Fardh Ain* obligation, may she leave the home without even the permission of her husband. That is an emergency. This state of affairs exist today in Gaza.

3) If her husband consents to her going even to the Musjid, he will be termed a *dayyooth* in terms of the Shariah. The Fuqaha have explicitly said that the *la'nat* of Allah Ta'ala descends on both the husband and wife if they emerge from the home to venture into the public domain, and the Musjid is also regarded as part of the public domain. What then should be inferred on this basis for issuing a ruling on the wife going to an evil place such as a mall and the like?

4) It is the Waajib duty of the husband to see to the needs of

the home. Women who desire to roam around in the public, in malls and the like present the absolutely baseless excuse of buying necessities. The husband must make arrangements. If the husband is not present, there are other ways of arranging to acquire necessities. In fact, nowadays, all supermarkets deliver groceries, etc. within a hour of being ordered by phone. If the desire is to obey Allah Ta'ala, He will open up ways and create circumstances for the needs of the Purdah Nasheen lady to arrive at her home. But the issue is that the women lust to roam about in the public domain, hence they prefer stupid and baseless arguments such as the '*safar distance*'.

5) It is haraam for a husband to allow his wife to conduct such a business which necessitates her emergence from the home. In fact, it is not permissible for a wife to conduct any kind of business even from the home if her husband refuses consent. A business which requires her to leave home for errands, etc. is not permissible even with the consent of the husband.

6) The pre-Nikah condition of allowing her to continue with her active, social or out-door way of life is not valid. It is not permissible to adhere to such a haraam condition.

7) If a divorcee/widow/spinster lives alone and if she

has no mahram to attend to her needs, then too, she is not allowed unfettered freedom to leave the house. According to the Shariah, the obligation of seeing to her needs devolves then to her relatives, then to neighbours, then to the community as a whole. Nowadays necessities are delivered by supermarkets. Orders can be placed by phone. On the assumption that she has a dire need to leave the home and there is absolutely no one to attend to her needs, then in such dire circumstances, she may leave the house fully covered, including the face, to attend to the need.

In a scenario of this kind, if no one in the community renders assistance, then the entire Muslim community of which she is a member, will be sinful because they have failed in their *Fardh Kifaayah* obligation.

8) Regardless of the woman being a revert, or from the Amazon tribe or from a different culture, all rules of the Shariah will apply to her. Therefore, prior to marrying such a woman, the man has the obligation of fully apprizing her of the Islamic lifestyle she has to adopt. If she refuses, never should he marry her.

The 'transition' idea is a satanic deception. If she is addicted to consuming pork and liquor, a transition period is never permissible to wean

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THE SPIRITUAL DARKNESS OF GLUTTONY

Hadhrat Shibli (Rahmatullah alayh) said that Rasulullah (Sallallahu alayhi wasallam) forbade gluttony. Do not fill the stomach to capacity for it will extinguish the *Noor of Ma'rifat* in your heart.

Hadhrat Zunnun Misri (Rahmatullah alayh) said: "*Hikmat (spiritual wisdom) does not reside in a person whose stomach is full. Verily, eating much hardens and darkens the heart. Cultivate*

Hikmat by means of hunger."

Hadhrat Sahl Bin Abdullah (Rahmatullah alayh) said: "When Allah Ta'ala created the world, He instilled sin and ignorance in *shaba'* (satiation – a full stomach), and *Ilm* and *Hikmat* in hunger."

THE BALM OF THE HEART

Hadhrat Ibraaheem Khawwaas (Rahmatullah alayh) said: "The Balm of the Heart consists of five ingredients:

1. Abundance of tilawat of the Qur'aan Majeed
2. To meditate and reflect on the Qur'aan Majeed
3. To abstain from filling the stomach to capacity
4. To stand in Salaat during the night time
5. As Fajr approaches, to humbly supplicate to Allah Ta'ala and to be in the company of the Saaliheen."

THIRKRULLAH

Hadhrat Abdullah Ibn Abbaas (Radhiyallahu anhu) said: "*He who obeys Allah, has remembered Allah even if his Salaat (Nafl) and Fasting (Nafl) are few. The one who disobeys Allah, has forgotten Him.*"

The Mu'min is required to engross himself with Thikrullah. In all walks of life keep the tongue engaged in Thikrullaah and obey the commands of Allah Ta'ala. Rasulullah (Sallallahu alayhi wasallam) said: "*Every obedient person is a Thaakir.*"

THE EMERGENCE OF WOMEN FROM THEIR HOMES

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her off from pork and liquor or from worshipping idols, etc. Just as she has to abandon these evils immediately on accepting Islam, so too does she have to adopt Purdah *immediately* on embracing Islam.

9) All the aforementioned restrictions and rules apply equally to women whether in haidh or nifaas or pregnancy.

The Shariah's laws are all fully explained in the Kutub of Fiqh. Our booklets:

(1) Islamic Hijaab and (2) Qur'aanic Purdah, further explain these laws and provide the necessary proofs. These books are available on our

website. Hard copies are also available.

It is a dangerous canard to use a hadith to justify haraam acts. The Hadith pertaining to a woman's travel may not be used to justify haraam emergence from the house. When it is not permissible for her to go to the Masjid even with her husband, how can it ever be permissible for her to go to the mall and the like with or without her husband?

The following three Proofs constitute the framework which bring within their purview all similar Purdah related issues:

a. "*(O Women!) Remain glued within your homes and*

make not a display of yourselves such as the exhibition of Jaahiliyyah. (Qur'aan)

b. Rasulullah (Sallallahu alayhi wasallam) said: "*Woman is Aurah (an object of concealment). When she emerges (from her home) shaitaan lies in ambush for her.*"

c. *All the Sahaabah prohibited women from attending the Masjid. The women of that era were the most pious females, and they included the holy Wives of our Nabi (Sallallahu alayhi wasallam). Nevertheless, they were not allowed to emerge from their homes in that most glorious and noblest era of Islam.*"

ISAAL-E-THAWAAB

Isaal-e-Thawaab is to supplicate to Allah Ta'ala to transfer the thawaab (reward) of one's specific act of ibaadat to any desired mayyit (deceased).

A very pious lady whose name was Bahiyyah passed away. Every Friday her son would go to the Qabrustaan. At the graveside of his mother he would recite the Qur'aan Shareef and make dua for her and for all the amwaat of the Qabrustaan.

One night he saw his mother in a dream. He enquired from her of her condi-

tion. She responded: 'Death is extremely difficult. I am in great comfort here in the grave by the mercy of Allah Ta'ala. Flowers are spread under me and I have silken pillows. I shall remain in this state of bliss until Qiyaamat.' The son said: 'Of what service can I be for you?' The mother said: 'Do not abandon your visits every Friday to recite the Qur'aan Shareef. When you arrive, all the inmates of the Qabrustaan are delighted.

They inform me of your arrival. They and I are extremely happy when you come.'

The son continued his practice every Friday. One night in a dream he saw a vast assembly of people approaching him. When I questioned them, they said that they were the inmates of the Qabrustaan and that they had come to express their gratitude. They mentioned that they derive much benefit and they urged me to continue coming to the Qabrustaan.

THE AMWAAT ARE IN NEED

Once a Buzrug whilst passing through a Qabrustaan saw all the graves splitting open. All the inmates emerged from their graves and went about gathering something in great haste. However, one man was sitting comfortably at his grave. Unlike the others, he was not gathering anything. The Buzrug went to him, made Salaam and asked him to explain the mystery of what is transpiring. He explained that the inmates of the graves are gathering as much of the barakaat and thawaab (rewards) of acts of Sadqah which the living are doing for

the Amwaat (Deceased).

The Buzrug asked him: "Why are you not gathering of the barakaat and thawaab?" He said: "I have a son who is a trader in the marketplace (he named the son and the marketplace). He daily recites the Qur'aan Shareef for me. I therefore am not in need."

The Buzrug went to the marketplace indicated to him. At the shop he saw the son whose lips were constantly moving. The Buzrug questioned him. The son explained that he was reciting the Qur'aan Shareef as an act of thawaab for his deceased mother.

MEDICAL AID PLAN FOR ULAMA

Q. A special medical aid plan has been arranged for the Ulama and Imaams. Please study the plan. Is it compliant with the Shariah?

A. Before even studying the medical aid plan, we reject it on the basis of the stupidity of it being exclusive for 'ulama'.

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SADQAH AND MAUT

Hadhrat Anas (Radhiyallahu anhu) narrating a Hadith said that Sadqah extinguishes the Wrath of Allah Ta'ala and saves one from an evil death.

Sadqah also protects one from the deception of shaitaan at the time of Maut (death). Shaitaan is present at the time

of Maut. He attempts to beguile the dying person with falsehood in the hope that he will abandon Imaan. Only the Mercy of Allah Ta'ala can save one in that dangerous state. Sadqah is one of the ways of combating shaitaan's onslaught at the time of maut.

In a Hadith it is mentioned that Sadqah eliminates the heat of the Qabr, and on the Day of Qiyaamah a man will be in the shade of his Sadqah. The more Sadqah given, the greater will be the protection and benefits provided it is accompanied by Ikhlās.

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of chickens – the Makhlooq of Allah Ta’ala – which these devils halaalize are mercilessly killed around the clock, night and day? They can sleep in peace today in this dunya because they are *shayaateenul*

THE REWARD OF PITY AND MERCY

ins (human devils). The incuracy of their hearts is worse than the hardness of stone. The Qur’aan Majeed says about such men of satanism: “*Then their hearts became hard as stone or even harder.*” But to-

morrow is Qiyaamah where they shall experience the consequences of their brutality – brutality ‘halaalized’ for the sake of the boodle.

PHONES AND INTERNET — A SISTER’S ADVICE

A Sister from U.S.A. has the following advice regarding the evil of cellphones and the internet:

“I read The Majlis, the part where you advise Muslims to fear Allah for misusing the phones. I believe your Naseehah is too too mild. Advise Muslims to give up smart phones. You do your part what they do is on them. Or say to us lost Ummah, if you are that pious not to misuse smart phone then it's halaal for you to have it. But if you are of those who misuse phones then it is absolutely haram to have it. Check for yourself in which group of people you belong !!!

Also advise Ummah to go back to simple phones. They call them ‘dumb’ phones. Still they make phones with no cameras and just call-

ing and texting. If we have internet in our hands, we forget completely about Allah Ta’ala that He is watching us.

If we cannot go to peaks of mountains because we are weak in Iman at least, the Ummah should give up internet. There is no other way around. And yes, if internet is must to use for some reason, we can always keep one device, but limit its use.

There is not other way to protect ourselves from its evil except to run away from it! This is the smaller Dajjaal, and our Rasulullah sallallahu alayhi wasallam told us to protect ourselves from Dajjaal is to run away from him and hide. I don't see anyone fearing Allah with internet.

Hell with internet! May Allah remove it from hands of Mumineen, AmeenYa Rabb!

We are for Ibadat not for internet.” (End of the Sister’s naseehat)

The entire Ummah from the Ulama down to the lowest menial labourer have become addicts of cellphone/internet pornography. This is a sign of atheism. Only atheists are capable of becoming porno-addicts. Only atheists deny the existence of the Creator.

A ‘muslim’ whose eyes are glued to internet porno filth in reality is an atheist. Whilst he may deceive himself and others by saying that Allah Ta’ala sees and is aware, he practically demonstrates his denial of the existence of Allah Ta’ala – a denial lurking in his heart. Thus, he should understand that he is a *mu-naafiq*.

MEDICAL AID PLAN FOR ULAMA

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There is no basis in Islam for having an aid programme exclusively for Ulama. Assistance should be more for the poor, for Muslims in general. The Ulama is not a priestly

class such as the classes of priests and pundits of the kuffaar religions.

Most ulama are living better worldly lives than millions of poor and destitute Muslims. We don't know from whence these chaps have gained the idea of medical plans and pension plans to be exclusively for ulama. It appears to be a sign of Qiyaamah. Ulama are

supposed to incline more to Tawakkul and rely more on Dua.

Ulama or so-called ulama who avail themselves of this stupid plan should feel ashamed of themselves. The Fuqara and Masaakeen are more in need of aid.

An aid plan should be primarily for the poorest segment.

Questions and Answers

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

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before. When leaving home if the intention is to be away for more than 15 days, you will be musaafir along the journey. Only on reaching your destination will you be muqem if the intention is to stay 15 days at that place.

Q. A relative sent us some birthday / anniversary cake. Is it permissible to eat it? If not, what should be done with it?

A. It is not permissible to eat birthday and anniversary cakes even if the ingredients are halaal. Give it to non-Muslims. Any food associated with haraam customs should not be consumed.

Q. A relative who is gay is sick. Can we visit him?

A. If the gay flagrantly displays his attitude then he becomes murtad. It is not permissible to visit him even if he is sick. If he hides the fact of

him being gay and feels remorseful, then he may be visited.

Q. Can the funds of a mentally handicapped be contributed as charity / Sadqah or for building a Masjid?

A. It is not permissible to use the funds of the mentally-disturbed person for building a Masjid or for any charitable project. His funds must be held in trust for his expenses.

Q. Is it permissible to buy and sell toys of animate objects if the eyes are removed?

A. It is not permissible to buy, sell and keep toys in the form of animals even if the images have no eyes.

Q. Is it correct that a Muslim woman may not expose her hair in front of her non-Muslim maid?

A. It is not permissible for a Muslim woman to expose her hair and arms in front of non-

Muslim females. You have to compulsorily cover your hair and arms in front of your non-Muslim maid. It is most certainly sinful to leave your hair and arms exposed in front of the maid.

Q. Is it correct that with the approach of Qiyaamah, the mountains in Makkah will become green and forested?

A. Among the signs of Qiyaamah is that the mountains of Arabia will become green meadows as can be seen nowadays.

Q. If students are charged fees by a Madrasah, what is the ruling if the Ustaadh is absent?

A. If the teacher is absent, the fees should be proportionately deducted. The Ustaadh is not entitled to wages for the day/s he is absent. The fees should be reduced.

SUPPORT THIS STRUGGLE

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**Ramadhaan 1445
March 2024**

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