

# THE MAILS

“VOICE of ISLAM”

PO BOX 3393 - PORT ELIZABETH - 6056 - SOUTH AFRICA VOL. 27 NO. 07



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

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

“Dye does not restore youth nor does medicine restore health.”  
(Ahnaf Bin Qais)

## THE DEVIATE CONFIRMS SHIAHS ARE KUFFAAR

Imaam Ghazaali (Rahmatullah alayh) said that when a man becomes entangled with a woman in a haraam relationship, 80% of his brain cells become inoperative. But it is seen that when a man is entangled in the web of Shiah kufr, then 99% of his brain cells become inoperative.

This is the fate of the brain cells of the deviate Daniel Haqiqatjou. In his eagerness to defend the Shiahs, he fails to apply his mind. Due to the inoperation of his brain cells he acquits himself with indurate

stupidity. Despite his objective being the vindication of Shiahs, without realizing his ignorance and stupidity he concedes that they are not Muslims. Thus the jaahil says:

“Their most authentic books are inauthentic. They have no preserved tradition. They have no system of hadith preservation analogous to what sunnis have developed.

Because of this lack of preservation, Shiism is an ever evolving set of beliefs. This is why they are so heterogeneous. They cannot trace any of their distinct beliefs and practices to the Prophet ﷺ. So they're deviant. Case closed.”

In this averment he does not imply the kufr of Shiahs. In fact, he proclaims them to be kuffaar without even realizing what he has blurted out. The facts of his ‘fatwa’ are:

\* Shiahs have no authentic religious books.

\* They have no authentic and preserved Hadith as do Muslims have.

\* Shi’ism is an ever evolving set of beliefs.

\* Shiahs cannot trace any of their beliefs and practices to Rasulullah (Sallallahu alayhi wasallam).

On the contrary, Islam is a perfected and a finalized Deen. It is not the subject of evolution. Declaring the finalization and perfection of Islam, the Qur’aan Majeed states:

“*This Day have I perfected for you your Deen, and (on this Day) have I completed my Favour for you, and I have chosen for you Islam as Deen.*”

(Al-Maaidah, Aayat 3)

Islam tolerates no evolutionary process regarding its beliefs and practices. All beliefs and practices were finalized and perfected during the very lifetime of Rasulullah (Sallallahu alayhi wasallam). Nothing of Islam changes. The Deen for Muslims is the perfected and completed Islam. Thus, Allah Ta’ala says:

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### AMR BIL MA’ROOF

While Amr Bil Ma’roof Nahy Anil Munkar (Commanding virtue and prohibiting vice) is an Ibaadat, it has conditions. The very first *shart (condition)* is that precisely at the time of proffering the *naseehat*, one should believe that one is more contemptible than the one to whom the *naseehat* is directed. If this is not uppermost in the mind, the *naseehat* will be without sincerity, hence it will not be Ibaadat.

# Questions and Answers

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**Q.** *When we were in umrah last year my adult daughter got sick during tawaaf. She could not manage so she used the carts that are available for Sae. Her mother accompanied her. When we returned to Makkah for a second time she did both the Tawaaf and Sae using the cart. This time my adult son accompanied her. I heard on radio that this is not valid and that all of them have to repeat the Umrah and they have to slaughter a sheep. Is this correct?*

**A.** What was said on the radio is incorrect. The Umrah was validly performed.

**Q.** *Is it permissible for a Muslim woman to become a judge in America if she dons hijab?*

**A.** It is not permissible for even a Muslim man to become a judge in a kuffaar court. It is doubly haraam for a Muslim woman. Donning Hijaab does not make a haraam act permissible.

**Q.** *Is it permissible for a woman to be in charge of an Islamic organization? The imam of our Masjid works under a female principal of the maktab.*

**A.** Rasulullah (Sallallahu alayhi wasallam) said:  
"Never shall prosper such people who hand their affairs to a woman."

It is not permissible for a woman to be the head of an Islamic organization. The imam who works under a female principal is a cuckold/dayyooth. It is not permissible.

**Q.** *Is it permissible for a 20 year old female to teach na-*

## POLLUTING THE MUSJID

### Question

*Alhamdulillah, ALLAAH TA'ALA has made us a part of a Trust that has started a Masjid project in the suburb of Blairgowrie in Johannesburg (near Sandton). 5 times Salaah has started since the end of Ramadhaan, and last week a Jumu'ah was held. Alhamdulillah there is a full time Mu'adhin as well.*

*The area for Salaah is declared a Musalla for the time being, as the intention is to renovate it into a Masjid in a few months, In Sha- Allaah.*

**1) Is it in line with the Adab and respect of the Masjid (or in this case Musalla), for the committee to use the premises as a venue for a community 'Bring and Braai' event?**

*The event entails Musallis bringing meat to the property and 'braaing' it thereon and eating. It is being done with the intention of 'community building'.*

**2) Is it correct that a Masjid is a 'community venue' and for the community? i.e., can it be used for social events.**

### Answer

A Masjid/Musalla is a venue dedicated for the Ibaadat of Allah Ta'ala. It is not a place for merrymaking, stupidity and the attainment of nafsaani gratification. 'Community events' in this day are shaitaani events. The atmosphere of a Masjid is sacred and sombre. There is absolutely no scope for merrymaking and rubbish 'community events' which are ploys of Iblees to detract from the Remembrance of Allah Ta'ala.

In different satanic ways the Musajid are gradually being transformed into temples and haunts of fisq which are dubbed with stupid and deceptive designations to mislead the ignoramuses who participate in such shaitaani events.

In a Masjid/Musalla the Mu'min communes with Allah Ta'ala. The Masjid is therefore designated as the 'House of Allah'. Even the environs of the House of Allah must incumbently be accorded respect and not be desanctified with nafsaaniyat and shaitaaniyat such as these stupid, nafsaani braais and nafsaani events.

**baaigh boys?**

**A.** It is not permissible for a woman to teach young boys even if they have not attained puberty. It is fraught with fitnah.

**Q.** *Some imams are not reciting Durood and Dua after*

**Tashahhud during Taraaweeh. Is such butchering allowed in Taraaweeh?**

**A.** The 'butchering' is nowadays a norm in many places because these moronic imams believe that it is permissible to omit the Durood and Dua in

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Taraaweeh. They are Satanists. Taraaweeh has become a hobby. The Masnoon Durood and Dua have been expunged on the basis of the corrupt belief of its 'insignificance' whispered into their brains by Iblees.

**Q. Both my parents are kuffaar. In Salaat which dua should I recite after Durood in Tashahhud?**

**A.** Recite the dua: *Rabbana aatina fid dunya hasanatau wa fil aakhirati hasanatau wa qina athaabin naar.* In this dua mention is not made of parents.

**Q. Some husbands believe that it is their right to be in the birthing room regardless of the presence of the ghair mahram midwife. Does a husband have this right?**

**A.** In fact it is haraam for the husband to be present. He is utterly shameless. How can a man be present when the ghair mahram midwife is present and attending to the birthing process?

**Q. The wife giving birth wants her mother to be present, but the husband refuses. Is he right?**

**A.** He is wrong. If his wife wants her mother to be present, the husband has no right to prevent the mother.

**Q. After giving birth the husband takes offence if her mother takes care of her. The husband does not allow his wife to stay a few days with her mother. If there is no one to care for her immediately after birth, can she stay at her mother's place?**

**A.** Yes, she may stay at her

## VIOLATION OF PLEDGES

*"Among them (people) are those who pledge to Allah that if He should bestow of His grace (wealth) to us, then assuredly, we shall give sadqah (in abundance) and become of the Saaliheen.*

*Then when He bestows to them of His fadhl, they become miserly with it, and they turn away ignoring (their pledge). Thus nifaaq (hypocrisy) is cast into their hearts until the day they will meet Him because they had violated the pledge they had*

*made with Him, and because they used to speak lies (At-Taubah, 75,76 & 77)*

Some people when in desperate straits resort to vows, pledging to spend large sums in the Path of Allah Ta'ala if He removes the affliction of poverty and hardship. When Allah Ta'ala bestows prosperity to them, they seek for loopholes and interpretations to escape contributing to Sadqah the substantial sums promised. Beware of such treachery!

mother's place. The husband is wrong and unjust for refusing permission.

**Q. A husband fights with his wife who had a miscarriage. What advice is there for him?**

**A.** This man is cruel. The miscarriage is also the creation of Allah Ta'ala. The miscarried foetus will also be a treasure for the parents in the Aakhirat. This husband must shame himself for such cruelty. In reality he is fighting with Allah Ta'ala Who is the Creator of the miscarriage.

It is necessary for husbands to be very considerate of their wives, especially during pregnancy. Fighting with the pregnant wife and making her feel miserable and unhappy have detrimental effects on the developing foetus.

**Q. According to Hadhrat Maulana Palanpuri (Rahmatullah alayh), the previous Mufti of Darul Uloom**

**Deoband, Hadhrat Hawwaa (Alayhis salaam) was not created from the rib of Nabi Adam (Alayhis salaam). Please comment.**

**A.** Hadhrat Palanpuri (Rahmatullah alayh) had erred grievously. His view is baseless. Insha-Allah, we may prepare an article on this issue.

**Q. Is it permissible to study psychology? In what cases would it be permissible to seek psychiatric intervention and counselling?**

**A.** Psychology is a branch of western satanism. It is not permissible to study it. It is not permissible to seek psychiatric intervention and counselling. Their counselling, etc. are ways of the kuffaar who are influenced by shaitaan.

**Q. Is it proper to teach Muslim children nursery rhymes with Islamic content?**

**A.** Nursery rhymes are in emulation of western kuffaar meth-

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ods. It is wasteful and meaningless. It is in conflict with Islamic methods. Muslim schools should not copy the methods and ways of the western Satanists.

**Q. Is it permissible to advertise a course and place posters in the Masaajid with words 'sexual intimacy' on the poster as one of the courses?**

**A.** Those who perpetrate such vile misdeeds and place such shameless posters in the House of Allah are PIGS or worse than PIGS.

**Q. At a Masjid women perform Salaat in a separate section. However, their rows are in line with the rows of the males, but separated by a frosted glass screen. Is this arrangement permissible?**

**A.** The arrangement is certainly not permissible. The entire set-up is haraam. Women attending the Masjid is not permissible.

**Q. A person made waqf of his property for his 'Aulaad' (offspring). If all his children have passed away, will the Waqf extend to his grandchildren? If yes, will the children of both sons and daughters benefit?**

**A.** Yes, the Waqf will extend to the grandchildren and will include the children of both sons and daughters.

**Q. When a person is in sakraat, should his legs be in the direction of the Qiblah?**

**A.** When in Sakraat (in his final moments), face the legs towards the Qiblah, place pillows under the person's head so that his slightly raised head faces the Qiblah.

## THE ABDAAL & CO

### Question

I have a query. On the inside cover of the book, *Mashaaikh-e-Chisht* the classes of Auliya are described, such as Ghauth, Aqtaab, Abdal, Nuqaba, Nujaba etc.

1) Are these Auliya in existence today?

2) The areas (Egypt / Shaam / Maghrib), Names (Ali / Hasan / Husain), Quantity (300 / 70 / 40 / 4 etc.) have also been stated. Is this Accurate?

3) Can these Auliya be recognized? Are there any signs? Is it possible to search for them to take benefit from them?

4) What is meant by 'Spiritual Kingdom'? And tasks which Allah Ta'ala imposes on them regarding the running of the universe?

5) Based on the descriptions and locations, does it mean that it is not possible to have an Abdaal in South Africa? Or any other class for that matter

### Answer.

1) The classes of Auliya re-

ferred to will remain until Qiyaamah. Their identities are concealed.

2) Yes, the information is correct.

3) No, they cannot be recognized. Only a select few among their own classes recognize them. In fact, the members of one class may not recognize even the members of other classes.

4) Allah Ta'ala imposes on them such tasks which may be in conflict with the Shariah as we know. For example, they cause wars, ship-wrecks, plane crashes, killings, influence governments, courts, and numerous acts which we do not understand. These are among the mysteries of Allah Ta'ala. They act under direct command of Allah Ta'ala. In Surah Kahaf some of their activities are mentioned.

5) The countries mentioned are their headquarters. They wander around the world. They have the power of traversing continents in minutes.

**Q. After ghusl and kafan how should the body be placed? Should the legs be in the direction of the Qiblah?**

**A.** After ghusl and kafan, the mayyit may be placed in any convenient position. It is not necessary for the legs to face the Qiblah.

**Q. After the mayyit has been given ghusal and kafan, is it permissible for his female cousin to sit close by to recite the Qur'aan?**

**A.** It is not permissible for any ghair mahram to be present, not even female cousins.

**Q. What should a Haafiz do when the musallis give him hadyah when he completes the Qur'aan in Taraaweeh?**

**A.** The 'hadyah' (gift) which is given to the Haafiz when he completes the Qur'aan in Taraaweeh is haraam. The Haafiz should not accept it. If he does, he accepts haraam.

**Q. The entire capital amount**

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*with which a business was initiated is haraam consisting of stolen and gambling money. A considerable profit was made. What is the status of the profit and the capital?*

**A.** Both the capital and the profit are haraam. The entire amount must be given as Sadqah without niyyat of tha-waab.

*Q. What is the status of the earnings from selling and repairing televisions?*

**A.** The earnings are haraam and have to be eliminated by means of Sadqah to the poor.

*Q. According to Fataawa Darul Uloom Zakariyya, zakaat is payable on even 9 ct gold. Is this correct?*

**A.** Fataawa Darul Uloom Zakariyya's statement: "Zakaat will be payable on 9 carat jewellery.", is incorrect. The Fiqhi *ibaaraat* clearly mention two conditions for Zakaat to be paid on gold and silver in *ghash* (alloy):

- ♦ The gold and silver can be separated.
- ♦ The weight of the gold and silver in the *ghash* must equal Nisaab or more.

From this, it should be clear that if the amount of gold in the 9ct alloy is less than Nisaab, then obviously Zakaat will not be payable. When Zakaat is not payable on pure gold less than its Nisaab, when it is not even mixed with any base metal, how can Zakaat be payable on gold less than Nisaab when it is admixed with another metal? Thus, the blanket statement of Madrasah Zakariyya is incorrect.

*Q. Some utensils have some*

## REJECTING HADITH IS IRTIDAAD

*Q. What is the status of a person who rejects all Hadith? He says that he believes in only the Qur'aan.*

**A.** He is a moron *murtad*. The one who rejects Hadith is not a Muslim. Ask him:

- ⇒ Where in the Qur'aan is it mentioned that there are five Fardh Salaat?
- ⇒ Where are all the Fardh and Sunnat raka'ts mentioned in the Qur'aan?
- ⇒ Where in the Qur'aan are the details of Zakaat mentioned?
- ⇒ Where in the Qur'aan are all the rites of Hajj mentioned?
- ⇒ Where in the Qur'aan is it mentioned that the dead should be buried and not cremated?
- ⇒ Where in the Qur'aan is it mentioned about the Ghusl, Kafan, etc. for

the mayyit?

⇒ Where in the Qur'aan are the thousands of Deeni masaa-il mentioned.

Then to clinch the argument ask the jaahil:

On what basis does he believe that the Qur'aan that he and we are reciting was revealed to Rasulullah (Sallallahu alayhi wasallam) from Allah Ta'ala? On what basis has the order of the Surahs been compiled? Who says that this Book is the revealed Qur'aan of Allah Ta'ala? Who told him that this Book is a revelation from Allah Ta'ala? Did Jibraeel come to him to inform him of this fact? Brother, this chap is a human shaitaan. It is best to stay very far from him.

*gold or silver encrusted or inlaid in the utensils. Is it correct that such utensils may be used as long as the gold/silver is not touched?*

**A.** The view that 'as long as the gold/silver is not touched, the utensils may be used' must be set aside and the *fatwa* and *amal* will be on the view of Imaam Abu Yusuf (Rahmatullah alayh). In one *Riwaayat*, even Imaam Muhammad (Rahmatullah alayh) is in agreement with him.

Since it is not possible to meticulously make *amal* on the other view, it must necessarily be set aside. It is impractical

and it opens a *baab* (door) for gross abuse.

*Q. If Surah Faatihah is omitted will Salaat be valid? If after Surah Faatihah a Surah is not recited, will the Salaat be valid?*

**A.** Surah Faatihah in Salaat is Waajib. Three short Aayats after Surah Faatihah are also Waajib. Qir'aat is Fardh. Omission of Surah Faatihah or the Aayats thereafter necessitate Sajdah Sahw.

If Surah Faatihah is omitted mistakenly, Sajdah Sahw is Waajib. If omitted intentionally, Sajdah Sahw will not compensate. The Salaat has to be

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compulsorily repeated.

Surah Faatihah and a Surah or some Aayaat have to be compulsorily recited in every raka't of Sunnat, Witr and Nafl Salaat. It has to be compulsorily recited in only the first two raka'ts of Fardh Salaat.

**Q. If Surah Faatihah and a Surah are recited in the third and fourth raka'ts of Fardh, is it necessary to make Sajdah Sahw?**

**A.** Reciting any qira't in the third and fourth raka't of Fardh does not necessitate Sajdah Sahw.

**Q. Please advise if padel tennis can be built on waqf land across the current masjid land? We heard this is in process and they will be having ladies to come in certain time slots and separate men's time slots. Assuming that revenue will be generated and paid to the masjid for rental, will it be permissible?**

**A.** Padel tennis and all kinds of sport are haraam according to the explicit prohibition stated by Rasulullah (Sallallahu alayhi wasallam). Constructing any sports facility on even private property is haraam. The prohibition is aggravated if the haraam facility is constructed on Waqf property and Musjid property. Women participating adds manifold to the fisq and fujoor. The money earned from haraam is also haraam. It is not permissible to use haraam money even for cleaning the toilets of the Musjid.

**Q. The mother of small children has passed away. Who has the right of custody of the minor children?**

## THE FOOD OF HARAAM EARNINGS

**Q. My uncle's earnings are primarily from selling and repairing televisions and other haraam products.**

**What should I do when he invites me for meals?**

**A.** Politely and respectfully inform him that due to his haraam income it is not permissible for you to accept his invitation. In all probability he will be offended. His annoyance is of no significance. Of significance are the pleasure and command of Allah Ta'ala.

If you know that poison or faeces has been added to the food, what will be your reaction? You will not be concerned with the offence and annoyance of the person inviting you. You will firmly refuse to eat the contaminated food.

Now understand well, the spiritually contaminated food - contaminated with the haraam income - is worse than physically contaminated food. And, understand well, that the Pleasure and Displeasure of Allah Ta'ala are of greater and prior importance than the pleasure and displeasure of your uncle.

Besides the issue of food acquired with haraam income, one should not consume the food of a debtor even if his food is from haalal money. It is Makrooh to answer the invitation of a debtor. The money which a debtor squanders in feasts, should be incumbently paid to his creditors.

**A.** The right of custody of the minor children in the absence of the mother devolves to the maternal grandmother. If there is no maternal grandmother or if she is incapable, then it is the paternal grandmother's right. If there is neither a paternal grandmother, the right passes to the maternal aunts, then the paternal aunts.

**Q. My father has opened a savings account for me. However, I am not allowed to use any of the money. I have no control over the account. Who has to pay the Zakaat on the savings?**

**A.** The money in the savings account belongs to your father,

not to you regardless of the accounts being in your names. The Zakaat has to be paid by your father.

**Q. A brother is querying about Taraawih Salaah in congregation as people have sent him hadeeth saying Nabi (sallallahu alayhi wasallam) said its better if performed at home. Please explain in detail.**

**A.** Salafis are juhala groping in the darkness. There are many articles and even booklets published by various Ulama in refutation of the baatil and stupid claims of the Salafis.

The best, the most reliable and the strongest proof and ex-

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planation for 20 raka'ts Taraaweeh in Jamaat in the Musaa'jid is the more than fourteen centuries of practice of this Ummah of Rasulullah (Sallallahu alayhi wasallam). The morons who doubt and oppose this Ijma' of the Ummah are under the influence of Iblees. They are blatantly implying that all the illustrious Sahaabah, the Aimmah Mujtahideen and Fuqaha of all the Math-habs have erred and that they (these moron doubters and deniers) of this era of ignorance have come on to the truth. Just ignore the followers of Iblees.

**Q. If the Imaam of the Masjid or an Ustaadh goes for Nafl Hajj or Umrah will it be permissible for the trustees to pay his salary?**

**A.** The employee is not entitled to salary whilst he is away performing Hajj, even if it is his Fardh Hajj. The trustees will be committing khiyaanat if they pay him from the trust funds. If they are desirous of paying him, it should be from their pockets, not from the trust funds.

**Q. I purchased a vehicle in good faith. I was given the documents of the vehicle. There was no reason to doubt the validity. After some time I learnt that the vehicle was stolen. The seller has disappeared. What do I do? Can I sell the vehicle?**

**A.** It is not permissible to sell a stolen item. Brother, if you are unable to locate the person who sold you the vehicle, then your only option is to try and

find the original owner and to return the vehicle to him. In this dunya you have lost the amount you have paid. But you will be rewarded in the Aakhirat. Furthermore, Allah Ta'ala will replenish the loss here in some other way.

**Q. A Mufti in a settlement says that loud dua after Fardh and Taraaweeh is permissible. The loud dua serves to educate the musallis to enable them to also make dua. He says it is for ta'allum (or ta'leem)? Most of the people in the village settlement do not know the duas. Is this reasoning valid?**

**A.** The Mufti Sahib has erred in his understanding. Loud dua after Fardh and Taraaweeh Salaat is bid'ah. The 'ta'alluman (ta'leem)' argument is deceptive. Ask the mufti sahib to also recite Tashahhud, the Durood, the Dua, the Ruku and Sajdah Tasbeehaat, Dua Qunoot in Witr and Thana aloud and justify it with his baseless 'ta'alluman' stunt. Most of the people in the settlement are ignorant of these requisites of Salaat. Despite this, the mufti does not advocate making these Salaat requisites aloud. His argument is baseless and silly.

**Q. There was a youth leadership programme from Madina Institute, with Shaykh al Ninowy. My daughters entered and are now chosen to go with a mahram. Do you advise us to send them? My concerns are more with the Islamic knowledge that they will learn. Will this be risky?**

**A.** This institute is a bid'ati,

deviate institution. Ninowy is a pro-Shiah bid'ati. Never send your daughters to an institute which will ruin their Imaan and plunder their Akhlaaq.

**Q. Local abattoirs use a cone system where the chicken is placed upside down for a few minutes before slaughter, causing the blood to rush to the brain and for the lungs to supposedly collapse. Is it permissible to eat such meat or is it termed as a sick animal?**

**A.** Do not consume such sickened chickens. The system is haraam and cruel.

**Q. A father stated in a document that all his assets are gifted to his children in equal shares. The condition he attached is that they have no authority to dispose of the assets or use same without his consent. Is the gift valid?**

**A.** The gift is not valid. The following two factors are essential for the validity of a gift:

- 1) Assigning **possession** of the gifted asset to the donee is Waajib. Minus possession the gift is not valid. It remains the property of the owner (the fake donor).
- 2) If **possession** is taken of a gifted asset to which conditions were attached, the gift is valid by virtue of **possession** and the conditions fall away and will have no effect.

**Q. Is it permissible for Shaafis to perform Janaazah Salaat in abstention of the body for Shiahs?**

**A.** Shiahs are not Muslims, hence it is not permissible.

**Q. A poor Muslim committed murder. Is it permissible to**

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*assist him with Zakaat to pay for legal fees?*

**A.** If the poor person is remorseful, acknowledges his sin and makes Taubah (repents), then you may give him Zakaat. He can then use the Zakaat as he deems fit.

**Q.** *Is a whatsapp Isaal-e-Thawaab group permissible? If a person reads something, he goes on a certain link, puts his name and the quantity he has read.*

**A.** This is a Satanist group. The Name of Allah Ta'ala is being grossly misused for riya (show) and takabbur (pride). Instead of thawaab (reward), there is Athaab (Punishment) for such hypocrisy. It is not

## SIGNS OF QIYAAMAH

Rasulullah (Sallallahu alayhi wasallam) said that among the Signs of the approach of Qiyaamah are:

*“Knowledge (of the Deen) will be acquired for purposes other than the Deen. A man will obey his wife (in all her haraam desires). A man will be insolent to his mother. He will bring his friend close to him and distance himself from his father. Voices will become loud in the Musaaqid. A community will appoint their faasiq to be their leader. Then at that juncture await for red winds, earthquakes, sinking into the earth, disfigurement (of people assuming the forms of apes and pigs), and showers of stones (from the skies).”*

permissible to participate in such shaitaani groups.

**Q.** *My non-Muslim brother who has died has bequeathed an amount for me. Is it permissible to accept it?*

**A.** While there are no ties of inheritance between Muslims and non-Muslims, the Muslim is permitted to accept any bequest made by the non-Muslim.

**Q.** *The estate of our deceased father was finalized only three years after his death. The value of the vehicle has considerably depreciated. In calculating the shares what value is to be taken – the value three years ago or today's depreciated value?*

**A.** In cases of depreciation, the higher value – the value at the time of death – should be taken. The executor who has delayed the winding up of the estate should pay the difference. The loss is due to his negligence. The estate was supposed to have been finalized the very next day after death or as soon as possible if the estate is a large one. Regarding the other assets which appreciate in value, the current value is incumbent.

**Q.** *I was given the third Talaq during my menstrual cycle. Is this cycle part of my Iddat?*

**A.** The menstrual cycle in which the Talaq was issued should not be enumerated. It is not part of the Iddat. The Iddat consists of three full haidh cycles.

**Q.** *What is the status of a person who believes that Hadhrat Maryam (Alayhas salaam)*

*had children besides Nabi Isaa (Alayhis salaam)?*

**A.** The person who believes that Hadhrat Maryam (Alayhas salaam) had children besides Nabi Isaa (Alayhis salaam) is a kaafir.

**Q.** *Is it permissible to trade with gold acquired from the black market?*

**A.** If the gold is stolen, then obviously trading with it will not be permissible. As long as you are satisfied that the gold is not stolen from others, you may trade with it.

**Q.** *May I give my Zakaat to a poor person in the form of a sheep with the condition that he makes Qur'baani with it?*

**A.** While an animal purchased with Zakaat can be given to a poor person, he may not be restricted to make Qur'baani with it. Conditions should not be attached to Zakaat. If he is constrained to make Qur'baani with the Zakaat animal, then the Zakaat will not be discharged.

**Q.** *A female after getting her haidh went on a journey and travelled more than 77km to her destination, and after 10 days she becomes paak. She doesn't know how long she will be staying. Should she perform full Namaaz or Qasar once she is paak at her destination?*

**A.** At the place where she became paak (attained purity), she has to perform full Salaat. Only after she leaves this place to travel 77 km or more will she become musaafir and perform Qasar Salaat.

**Q.** *Many people make Qur'baani of lambs which are*

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*well below one year. Is their Qur'baani valid?*

**A.** An under one year lamb will be valid for Qur'baani *only* if it appears in size to be like a one year sheep. This applies to only sheep, not to goats.

**Q.** *Many people perform Jumuah in their tents at Mina. Is Jumuah there valid?*

**A.** Jumuah in tents in Mina is not valid.

**Q.** *Is it permissible for a woman to go to the Haram Shareef for Nafl ibaadat with her husband?*

**A.** It is not permissible for the woman to go to the Haram Shareef for Nafl ibaadat.

A Sahaabiyyah (lady) said to Rasulullah (Sallallahu alayhi wasallam) that she loved to perform Salaat in Musjid Nabawi. In response Rasulullah (Sallallahu alayhi wasallam) said that her Salaat in her home is superior to her Salaat in Musjid Nabawi behind Rasulullah (Sallallahu alayhi wasallam).

**Q.** *Is it permissible for women to hire stalls at a Musjid complex to sell Eid items?*

**A.** When it is not permissible for women to go to the Musjid for even Salaat, how can it ever be permissible for them to hire stalls and exhibit themselves like the women of jaahiliyyah or like western prostitutes. Women with prostitute tendencies hire halls to exhibit themselves. They are snares of Iblees.

**Q.** *Is it permissible for men to buy items from the stalls 'manned' by women?*

**A.** It is not permissible. These stalls are stepping stones to

zina. The Qur'aan Majeed commands: "Do not come near to zina."

**Q.** *Is it permissible for Musjid trustees to hire out the Musjid hall for such stalls?*

**A.** On the first instance it is not permissible to have fussaaq trustees. They are agents of Iblees. It is haraam to hire out the Musjid hall for the haraam stall activities conducted by the faajiraat/faasiqaat women.

**Q.** *In Janaazah Salaat, the Imaam did not make Salaam after the 4<sup>th</sup> Takbeer. He mistakenly recited a fifth Takbeer. What should the musallis do in this case?*

**A.** They should wait for the Imaam without reciting the 5<sup>th</sup> Takbeer, and make Salaam with the Imaam. However, if they made Salaam after the 4<sup>th</sup> Takbeer, the Salaat will be valid.

**Q.** *I took a false oath. How do I expiate for it? Is there monetary kaffaarah to pay?*

**A.** The only compensation is to sincerely repent for the major sin. Taubah is the expiation for a false oath. There is no monetary kaffaarah for a false oath.

**Q.** *Is it permissible to make Qur'baani of a tamed wild buck?*

**A.** Qur'baani of wild buck is not valid even if it has been tamed.

**Q.** *My friend does not pay Zakaat although it is fardh on him. Is it permissible to accept gifts from him?*

**A.** It is not permissible to accept gifts from this shaitaan.

**Q.** *Is it waajib to have purdah for non-Muslim maids work-*

*ing in the house?*

**A.** Yes, it is waajib. In fact, the need is greater for purdah with maids.

**Q.** *If I am survived by my husband, one daughter, sisters and brothers, how will my estate be distributed according to the Shariah?*

**A.** The husband's share is one quarter (25%). The daughter's share is one half (50%). The remaining 25% is for the brothers and sisters. Each brother's share is twice the share of a sister.

**Q.** *A woman during her haidh went on a journey. At her destination, after 10 days she becomes paak (attains purity). She doesn't know how long she will be staying. Should she perform full Namaaz or Qasar once she is paak?*

**A.** She will perform full Namaaz. She will become mu-saafir and perform Qasar only if she departs from this destination on a journey of 77 km or more.

**Q.** *Is it permissible for little girls to wear imitation rings?*

**A.** Even little girls may not wear imitation rings. It is not permissible.

**Q.** *If I am survived by my wife, one daughter and 3 sisters, how will my estate be distributed in terms of the Shariah?*

**A.** The wife's share is one eighth (12.5%). The daughter's share is half (50%), and the balance is for the three sisters. The estate has to be divided into 24 shares and distributed as follows: Wife 3, Daughter 12 and each sister 3.

**Q.** *Is it permissible for a girl*

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*to wear a gold plated ring?*

**A.** While it is permissible to wear a gold ring, it is not permissible to wear a gold plated ring.

**Q.** *I have some un-Islamic western clothes such as suits and ties. What should I do with the un-Islamic attire?*

**A.** You may give it to non-Muslims or sell it to them.

**Q.** *Some Muslims tie a coin in a cloth around the waist of a newborn baby. Is this a valid Islamic practice?*

**A.** The act of wrapping a coin around the baby's waist is a haraam Hindu custom.

**Q.** *A man gave his wife one Talaq, then reconciled with her. After some days in an argument with her on the phone he said: 'I Talaq you, Talaq you, Talaq, you.' He later explained that he had no intention of Talaq. An Aalim says that these three Talaqs are one Talaq. Therefore he has reconciled with his wife. Was the ruling of the Aalim correct?*

**A.** The Nikah has ended irrevocably and finally. They cannot reconcile. Her iddat commenced the moment he had uttered the third Talaq. An intention is not at all a condition for validity of the Talaq. They are living in the state of zina. The so-called 'aalim' is a vile jaahil.

## HONOUR & DISGRACE

"He who searches for honour in *baatil* (haraam) ways, Allah will disgrace him with the *Haqq*." (Junaid Baghdaadi – *Rahmatullah alayh*)

**Q.** *I made a vow to Allah Ta'ala that if I commit a certain sin, I will fast 100 days consecutively. I have broken the vow by committing the sin. Is there any way of compensating? A hundred days fasting consecutively will be too difficult for me.*

**A.** It is compulsory to fast 100 consecutive days. There is no other option to compensate for the violated vow. If you fast for 99 days and miss the last day because of illness, then you have to renew the fasting from No.1. You must muster up courage and with the name of Allah Ta'ala begin the execution of the penalty. The Vow has to be compulsorily fulfilled. If you find it too difficult, then wait for the winter months when the days are short.

**Q.** *Is it permissible to register for government pension?*

**A.** Yes, it is permissible to register for pension.

**Q.** *Will we see Allah Ta'ala with our physical eyes in the Hereafter?*

**A.** Yes, all Muslims will see Allah Ta'ala in Jannat with their physical eyes.

**Q.** *Is it permissible to take photos of only the tails of dolphins as they leap on the sea?*

**A.** It is not permissible to take photos of the dolphins, even of only the tails.

**Q.** *I live in Riyadh. I came to Jeddah for some work. In Jeddah I decide to go for Umrah. Where should I wear Ihraam?*

**A.** You have to don Ihraam in Jeddah.

**Q.** *Yusuf lives in Johannes-*

*burg, but works in Durban where he stays with his wife. Sometimes he goes to Ixopo. Will he be a musaafir in Ixopo? What will he be when he returns to Durban?*

**A.** If Yusuf's intention is to stay less than 15 days in Ixopo, he will be a musaafir.

Since Durban is not the permanent home of Yusuf, he will be a musaafir in Durban when he returns from Ixopo if his intention is to stay less than 15 days.

**Q.** *Is it permissible for 5 year old male and female cousins to hug and kiss?*

**A.** Even if the cousins are under five years, never should male and female cousins hug. It is not permissible. They should not be allowed to play together.

**Q.** *Can an heir be the executor of the deceased's estate?*

**A.** Yes, an heir may be nominated to be the executor of the estate.

**Q.** *The income of parents-in-law is haraam. They also are not conscious of Deeni requirements. Can I prevent my children from going to their grandparents where they will be fed with haraam and be exposed to television, etc.?*

**A.** In fact, it is Waajib to prevent your children from visiting their grandparents. In this case, the grandparents should come visit the children if they so desire. If the grandparents are in error and exercising an evil influence on the grandchildren, then the mother should ignore the demands of the grandparents. She has greater right over her children than the

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erring grandparents.

**Q. My father is a bid'ati. He insists that I sit in the company of a bid'ati peer who says that he is a Naqshabandi. Is it permissible for me to lie to my father and say that I did visit the bid'ati?**

**A.** It is not permissible to attend the programs of the deviate who is a follower of Iblees. It is permissible to 'lie' to your father in order to escape the evil of the deviate just as it was permissible for Nabi Ibrahim (Alayhis salaam) to tell the mushrikeen that the big idol had broken their idols when in reality he had done the deed.

**Q. If Eid Salaat is missed, does one have to make qadha of it?**

**A.** There is no qadha for Eid Salaat. A million raka'ts Nafl will not compensate for this great loss. The only Kaffarah is to make sincere Taubah.

**Q. If the Muazzin omits 'Qadqaamatis Salaat', what should be done?**

**A.** The Iqaamah must be repeated.

**Q. Is it the right of the executor or of the administrator of the deceased's estate to pay the heirs? He pays the executor a wage but fully controls the administration.**

**A.** In fact the executor himself should be the administrator ac-

ording to the Shariah. If someone is required to assist with the administration of the estate, he will be a mere employee entitled to a wage. But he has no authority to override the executor. In the case mentioned by you, it is an upside down scenario. Instead of the executor controlling and paying the administrator a wage, it is vice versa.

**Q. The husband gave Talaaq during the haidh cycle. Is this cycle included in the Iddat of three haidhs?**

**A.** The haidh cycle in which the Talaaq was issued is not counted. The Iddat consists of three full periods of haidh.

**Q. In Makkah and Madinah the men who perform Salaat in the Masjid perform Asr when it is not time according to the Hanafi Math-hab. Can women who perform Asr in the hotel where they are staying also perform in the Shaafi/Hambali time?**

**A.** No. They should perform Asr during the Hanafi time in their apartments.

**Q. I had intentionally broken fasts of three Ramadhans without valid reason. How many Kaffarahs do I have to do? A Mufti says that one kaffarah suffices.**

**A.** The Mufti Sahib has erred. The number of kaffarahs equal the number of Ramadhans.

**Q. Both husband and wife are converts. The wife wants her marriage annulled because the husband is not maintaining her. The husband says that she should first give him the lobola sum which he had**

**paid to her father. The wife says that he has not given her any mahr. Does she have to give him the lobola amount?**

**A.** The lobola money is not Mehr. It is a kuffaar practice. It was paid to the father. This husband knows very well that the wife does not get the lobola money. He has to pay her the Mahr. If he does not support her, the marriage can be annulled.

**Q. Is it permissible to make dua for one who had committed suicide?**

**A.** Yes, it is permissible.

**Q. Is it permissible to attend a haraam wedding function if one's parents force one?**

**A.** It is haraam to obey the haraam orders of parents. Refuse politely and respectfully, but be firm in refusing to attend the haraam wedding function.

**Q. Is it permissible to take a picture of the back of the head of a person?**

**A.** It is not permissible to take a picture of a person even from the rear without the face.

**Q. I can acquire a mujaamalah visa for Hajj. I have an amount of money for necessary expenses. Is Hajj Fardh on me?**

**A.** If the amount you have is sufficient for the journey to Makkah and back home, then Hajj is Fardh. The mujaamalah visa does not make Hajj fardh.

**Q. Does Sujood of Shukr need wudhu?**

**A.** Any Sujood requires the same conditions as does Salaat. The Sujood without wudhu is not valid.

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## THE YOUNG & THE OLD

Rasulullah (Sallallahu alayhi wasallam) said:

"The best of your young people are those who emulate the old, and the worst of your old people are those who emulate the young."

# THE DEVIATE CONFIRMS SHIAHS ARE KUFFAAR

(Continued from page 1)

*“Do you search for a religion other than the Deen of Allah..”*

*(Aal-e-Imraan, Aayat 83)*

*Whoever searches for a deen other than Islam, never shall it be accepted from him, and he will be of the losers in the Akhirat.”*

*(Aal-e-Imraan, Aayat 85)*

The religion of the Shiah is an ever evolving process which fabricates new beliefs and practices to gratify the whims and fancies of the wildly fluctuating dictates of the bestial *nafs*. Now when Shiah has no stable Deen – the Deen of Islam whose beliefs and practices are not the effect of an ‘ever evolving’

process- then on what basis are they Muslims?

Besides the deluge of kufr for which they are notorious, this **one** factor, namely their ever evolving set of beliefs and practices, is more than adequate for their mass *takfeer*. The moron deviate has himself issued the fatwa of kufr – of mass *takfeer* of Shiah.

## CLASSES IN JANNAT

### Question

In Ikmaalush Shiyam, p.225 it states:

*“However, the vision of Allah’s Thaah with the physical eyes in the Akhirah will be in proportion to the spiritual vision of man here on earth. The*

*greater the mushaahadah with the baatini eyes here on earth, the greater will be man’s physical vision of Allah in the Akhirah.”*

What is the meaning of this? Are all inhabitants of Jannah not going to view the

entirety of their Creator the same with equal clarity, degree and magnitude of vision? Are their vision to be obstructed according to their conditions in this life? What is Maulana Abdullah Gangohi saying?

### Answer

In Jannah there will also be classes. All will not be on the same level. It is simple to understand that a Wali who passed his entire life in Ibaadat will be on a far higher level than a scoundrel Muslim who spent his life in sin. The ranks and abodes of the Ambiya, Saaliheen and Shuhada (Martyrs) will be extremely lofty and vastly superior to the Jannah of ordinary Muslims. The greater the degree of Taqwa and Divine Proximity a person has here on earth, the more reward and benefit he

## MUSHTABAH

When Hadhrat Raabiah (rahmatullah alayha) was on her deathbed, Hadhrat Maalik Bin Dinaar (rahmatullah alayh) asked her: “Do you desire anything of the world?” Raabiah: “For thirty years I had desired to eat fresh dates, but this desire remained unfulfilled.” Maalik Bin Dinaar thought: “She appears to be a guest for a few more moments. How could I procure fresh dates so quickly?” As he

was reflecting, suddenly there appeared a bird with a fresh date in its mouth. The bird deposited the date near to Maalik Bin Dinaar. He hastened with the date to Raabiah. She said: “From whence did this date come?” Maalik Bin Dinaar narrated the episode. Raabiah said: “It is improper to consume the date. I do not know from whose orchard the bird plucked the date. I shall now consume dates after I reach My Master (Allah Ta’ala).”

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## RAABIAH’S LAST MOMENTS

Immediately after the episode narrated above, Hadhrat Raabiah (rahmatullah alayha)

said to Maalik Bin Dinaar: “Now leave me alone in the house with my Maalik.” She

asked all those who were present, to leave. With much grief, everyone went outside. The door of the house closed,

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## KINDNESS

*“Do no forget kindness among yourselves.”*  
(Al-Baqarah, Aayat 237)

There should be no selfishness in the life of the Mu'min. His involvement in mundane activities such as earning his livelihood, should not be his only focus. Kindness to others is an imperative factor in the life of the Muslim who understands the purpose of this fleeting earthly sojourn which will abruptly be terminated with the sudden appearance of Malakul Maut.

Business and immersion in the dunya in pursuit of luxury and comfort should not detract the Muslim from kindness to others. In the scope of kindness is to conscientiously search for those in need of assistance, and to aid them within one's means of affordability. Don't commit the spiritually fatal error of fobbing off the needy as do these misguided charity organizations and traders entangled with the riba banks. Don't dole out a pittance merely to get rid of a person whom you regard to be a 'pest'. Remember, Allah Ta'ala has sent him to you

for his need. He is the guest and messenger of Allah Ta'ala.

When a genuine *faqeer* (one in need) comes to you for aid at a time when you are engrossed in your business, planning projects worth millions, do not become annoyed by the intrusion of the *faqeer*. Set aside for a while your project of R10 million to attend to the need of the *faqeer*, for Rasulullah (Sallallahu alayhi wasallam) said:

*“A faqeer at your doorstep is Allah's hadyah (gift) for the Mu'min.”*

## CLASSES IN JANNAT

(Continued from page 12)  
will gain in Jannat.

Rewards in Jannat, including the greatest Reward, namely the Vision of Allah Ta'ala, will be in proportion to one's obedience and ibaadat here on earth. Rasulullah (Sallallahu alayhi wasallam) said that Jannat is a vacant field. Every person's land in Jannat is allocated and demarcated. The development and adornment of Jannat is in accordance and proportion to the

person's deeds on earth. For each good deed a mansion, palace, orchard, jewels, decorations, etc. are constructed.

Everyone's Jannat will thus be in accordance with his good deeds here on earth. In Jannat there will not be the injustice of 'equality' for unequals. Those who ruin and destroy their earthly lives in sin and transgression will not be on the same level as those who struggled and suffered in the Path of Allah Ta'ala here on earth.

## THE IMPORTANCE OF ISTIKHAARAH

*Istikhaarah* is made even in issues which are apparently extremely beneficial. When Rasulullah (Sallallahu alayhi wasallam) sent his proposal of marriage to Hadhrat Zainab (Radhiyallahu anha), she did not immediately accept it. She said: *“I shall first make Istikhaarah.”* From her response, the importance of *Istikhaarah* is quite apparent.

(Maulana Ashraf Ali Thanvi)

## RAABIAH'S LAST MOMENTS

(Continued from page 12)

and the door of Allah's Mercy opened. Soon, the people who were waiting outside heard a voice from the house reciting:

*“O Thou Soul at rest! Return to your Rabb, well-*

*pleased (with Him), and (He) well-pleased (with you).”*

The people immediately entered the house and discovered that Raabiah's Rooh had departed from this transitory abode and took flight to the Mercy of her Beloved.

Despite a thirty-year craving for dates, she restrained her desire in obedience to Rasulullah's command of abstinence from *mushtabah* (doubtful things). The miraculous episode of the bird did not deflect her from strict observance of the Shariah.

# FIVE ACTS

Hadhrat Shaqeeq Balkhi (Rahmatullah alayh) said:

- (1) The *barkat* of Rizq is in Salaatud Dhuha (Chaasht Namaaz).
- (2) The Light of the Qabar is in Tahajjud Salaat.
- (3) The answers for Munkar and Nakeer is in Tilaawat of the Qur'aan Majeed.
- (4) Crossing the Siraat (the Bridge over Jahannam) swiftly and with ease is in Fasting and Sadqah.
- (5) The Shade of the Arsh is in *Khalawat* (solitude and seclusion).

## A brief commentary

**Salaatud Dhuha** or Chaasht Namaaz. It consists of up to 12 raka'ts which should be performed from about an hour after sunrise. Its time expires about one hour before Zawwaal. Even four raka'ts are valid. For a person who is fully entangled in business/employment, Chaasht may be performed even immediately after Ishraaq. Ishraaq begins about 15 minutes after sunrise. Regu-

lar performance of Salaatud Dhuha increases the barkat in Rizq/earnings.

**The Light of the Qabar.** The Qabar/Grave is an extremely dark, suffocating and tormenting abode. It is either a pit of Jahannam or a garden of Jannat. Regular performance of Tahajjud Salaat will brighten the dark grave and make it wonderfully spacious and comfortable with *Noor*. It will be transformed into an Orchard of Jannat.

**Munkar and Nakeer** are two hideously looking Angels who will enter the Qabar thunderously to interrogate the Mayyit. The one who engages in constant and abundance of Tilaawat of the Qur'aan Majeed will have no difficulty answering the questions nor will he fear.

**The Siraat** is the Bridge over Jahannam over which entire mankind will have to compulsorily pass. Those destined for Jahannam will fall from this razor sharp, narrow Bridge into Jahannam. Fasting much and giving Sadqah

much will ensure safe-crossing. Therefore adhere to Masnoon and Nafl Fasting and always give charity within your means.

**The Shade of the Arsh.** Among those who will have the blessed fortune of being under the Shade of the Arsh of Allah Ta'ala on that Day when there will be no other shade, are people who love solitude (*khalwat*). Unlike the merrymaking masses, the persons of *khalwat* are claustrophobic in company, crowds and functions. As far as possible abstain from functions.

It is necessary to understand that the benefits explained above will be for those who live according to the Sunnah. They follow the directives of the Shariah. The mere observance of the aforementioned prescription without being submissive to the Shariah will not have the desired beneficial effects. For example, a person watching cell-phone filth should not be surprised if he is not a recipient of these wonderful benefits.

## SULTAN NAASIRUDDIN

Sultaan Naasiruddin was a profoundly pious king of the State of Delhi in India. He flourished about six centuries ago. His personal 'palace' was a simple house of frugality. He had only one wife and no servants. The queen herself at-

tended to the household chores of cooking, cleaning the house and washing the clothes.

One day the queen requested him to arrange a maid to assist her with the housework. The Sultan explained that his income did not allow him to procure a maid. He advised her to adopt Sabr for which she

would be splendidly rewarded in the Aakhirah. In fact this was also the advice which Rasulullah (Sallallahu alayhi wasallam) had given to his daughter, Hadhrat Faatimah (Radhiyallahu anha) when she had requested a maid. The Queen too was a lady

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# THE LESSER SIGNS OF QIYAAMAH

Sending Wahi (Revelation) to Nabi Daawood (Alayhis salaam), Allah Ta'ala said: **“O Daawood! Qiyaamat will not come to pass except when noble men will become disgraceful and scoundrels will be regarded as noble.”**

**“My Kitaab will become useless. Its Tilaawat will be abandoned.”**

## Comment

On the Day of Qiyaamah, Rasulullah (Sallallahu alayhi wasallam) complaining to Allah Ta'ala, will say: ‘O My Rabb! My nation made this Qur’aan an object of rebuff.’ The first casualty the Qur’aan will suffer will be abandonment of its *Ahkaam*. Its teachings will be abandoned. Then its *Tilaawat* (recitation) will be abandoned. The Qur’aan will become antique, as is the case presently. While there is still *Tilaawat*, *amal* on the *Ahkaam* of the Qur’aan has been largely abandoned.

**“Fujjaar and flagrant**

**sinnners will become wealthy while the pious Mu’mineen and Ulama will be reduced to poverty.”**

## Comment

This prediction made by Allah Ta'ala to Nabi Dawood (Alayhis salaam) as a sign of Qiyaamah, has manifestly materialized in our present age. Absolute scoundrels, crooks, frauds and scum are today millionaires and billionaires. Presidents of countries are being arraigned on multiple fraud charges. Despite the abundance of wealth in which they swim, their lust for more wealth constrains them to perpetrate massive crimes of fraud.

**“When this state of affairs will prevail, I shall make the dunya beloved to the people and I shall eliminate the love of the Aakhirat from their hearts.”**

## Comment

Although this Naseehat was imparted to Nabi Daawood (Alayhis salaam) by Allah

Ta'ala thousands of years before the advent of our Nabi (Sallallahu alayhi wasallam), he (our Nabi) foretold the same events. Rasulullah (Sallallahu alayhi wasallam) said that in times in close proximity to Qiyaamah, Allah Ta'ala will instil love of the dunya in the hearts of Muslims and dislike for Maut. Thus, the world has become the *maqsood* (objective) of Muslims of this era. The conduct of Muslims today portray the idea of the non-existence of Qiyaamah.

**“Then I shall impose on them the sword of punishment and prices of commodities will become exorbitant.”**

## Comment

This is precisely what is happening in the world today. The massive political upheavals in the wake of which come extreme poverty, suffering, brutality and genocide are all signs which are

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## SULTAN NAASIRUDDIN

*(Continued from page 14)*

of piety. Thus she wholeheartedly accepted the advice of the Sultan.

The Sultan did not receive a wage from the Baitul Maal. Despite being the king and fully in control

of the Baitul Maal, he never took anything from the Baitul Maal for himself. His earnings were from writing copies of the Qur’aan Majeed and selling them.

Once when a wealthy merchant was informed that the Mushaf which was being sold was written by the Sultan, he paid a large price for it. The Sultan

was displeased. He considered this as being undue advantage for himself. Henceforth he made an arrangement to have his handwritten Mushafs sold with secrecy.

Despite the pomp and splendor of his court, his personal life was one of extreme simplicity and austerity. He lived the life of a Durwaish.

## DISPLEASING ALLAH

Regardless of the Shariah of Allah Ta'ala, people generally give preference to the wrongful feelings of relatives and friends. To avoid displeasing relatives, they rather displease Allah Ta'ala. Thus, for the sake of not offending relatives, people will participate in their haraam functions and consume their mushtabah and haraam food.

While they attempt to soothe their conscience with the fallacious idea of maintaining family ties,

Rasulullah (Sallallahu alayhi wasallam) said:

*“Whoever searches for the pleasure of Allah Ta'ala (and in this process) he courts the displeasure of the people, Allah Ta'ala suffices for the problems they create for him.*

*Whoever searches for the pleasure of the people (and in this process) he courts the displeasure of Allah, He casts them to the people.”*

When calamities settle on them, the relatives and friends

whose pleasure he had courted in haraam ways will not be able to aid him.

Allah Ta'ala revealed to Nabi Daawood (Alayhis salaam):

*“O Daawood! Tell Bani Israaeel that if they do not abandon their parents, brothers and children for My Sake, I shall Not accept their Salaat.”*

Abandoning the family in the context means to abandon pleasing their wrongful haraam whims and fancies.

## KNOWLEDGE

Allah Ta'ala said to Nabi Daawood (Alayhis salaam): “Whoever acquires knowledge for any purpose other than My Pleasure, I shall cast him into the Fire.”

## THE LESSER SIGNS OF QIYAAMAH

(Continued from page 15)

the prelude to Qiyaamah. Anarchy, corruption and crime are today the norm. From the highest to the lowest all are entangled in the web of crime, sin, suffering and misery. These are all the consequences of our own misdeeds. In this regard the Qur'aan Majeed says:

*“Anarchy (fasaad) has appeared in the land and ocean as a consequence of the perpetration of the hands of people.....”*

**“Juniors will have no respect for elders. People will**

**flagrantly indulge in fisq (blatant commission of sin) and fujoor (immorality and obscenity.) And this will be my punishment for them.”**

### Comment

While the events mentioned in this *Wahi* to Nabi Daawood (Alayhis salaam) are forms of punishment for the misdeeds, treachery and treason of the Ummah, they are forms of minor punishment. Allah Ta'ala says in the Qur'aan Majeed:

*“We shall most assuredly give them to taste of the lesser punishment, not the greater punishment, for perhaps they*

*may return (to the righteous path).”*

Regarding the greater punishment, Allah Ta'ala says:

*“When We intend to destroy an abode (place/city/town/land), then,*

*We command its affluent people (i.e. grant them free rein and rope to hang themselves).*

*Then they (recklessly) indulge in fisq (immorality)*

*in the land. Thus does the decree (of Punishment) become confirmed for them. Then We*

*utterly demolish (and destroy) them.*

*(Bani Israaeel, Aayat 16)*

# THE HYPOCRISY OF THE MUNAAFIQ WHO HAVE TAKEN THE HYPOCRATIC OATH

## QUESTION

*This is the HYPOCRATIC OATH which is prominently displayed in a so-called Muslim hospital. In the light of the cruel exploitation of patients by private hospitals and doctors, could it ever be permissible to display this 'oath'? Is it not a mockery of the Name of Allah Ta'ala?*

## THE HYPOCRATIC OATH

**"IN THE NAME OF ALLAH MOST GRACIOUS MOST MERCIFUL PRAISE BE TO ALLAH THE SUSTAINER OF HIS CREATION, THE ALL KNOWING, GLORY BE TO HIM, THE ETERNAL, THE ALL PERVADING.  
O ALLAH, THOU ART THE ONLY HEALER, I SERVE NON BUT THEE AND AS THE INSTRUMENT OF THY WILL, I COMMIT MYSELF TO THEE. I RENDER THIS OATH IN THY HOLY NAME AND I UNDERTAKE:  
TO BE THE INSTRUMENT OF THY WILL AND MERCY AND IN ALL HUMBLNESS, TO EXERCISE JUSTICE, LOVE AND COMPASSION FOR ALL THY CREATION; TO EXTEND MY HAND OF SERVICE TO ONE AND ALL, TO RICH AND POOR, TO FRIEND AND FOE ALIKE, REGARDLESS OF RACE, RELIGION OR COLOUR;  
TO HOLD HUMAN LIFE AS PRECIOUS AND SACRED, AND TO PROTECT AND HONOUR IT AT ALL TIMES AND UNDER ALL CIRCUM-**

## STANCES IN ACCORDANCE

**WITH THY LAW;  
TO DO MY UTMOST TO ALLEVIATE PAIN AND MISERY, AND TO COMFORT AND COUNSEL IN SICKNESS AND IN ANXIETY,  
TO RESPECT THE CONFIDENCE AND GUARD THE SECRET OF ALL MY PATIENTS;  
TO MAINTAIN THE DIGNITY OF THE HEALTH PROFESSION, AND TO HONOUR THE TEACHERS, STUDENTS AND MEMBERS OF MY PROFESSION;  
TO STRIVE IN THE PURSUIT OF KNOWLEDGE IN THY NAME FOR THE BENEFIT OF MANKIND, AND TO UPHOLD HUMAN HONOUR AND DIGNITY;  
TO ADMIT MY MISTAKES, AND TO FORGIVE THE WRONGS OF OTHERS;  
TO BE EVER CONSCIOUS OF MY DUTY TO ALLAH AND HIS MESSENGER (SAW). AND TO FOLLOW THE PRECEPTS OF ISLAM IN PRIVATE AND IN PUBLIC .  
O ALLAH GRANT ME THE STRENGTH, PATIENCE AND DEDICATION TO ADHERE TO THIS OATH AT ALL TIMES**

## ANSWER

The medical profession of this era is similar to banditry or perhaps worse. Everyone who has had an experience with these scoundrel bandits (doctors and hospitals) has nothing but venom in their

hearts for the medical thugs.

The use of the Name of Allah Ta'ala to advertise and promote the medical profession of banditry is tantamount to kufr. The hospital which displays the *Oath of Hypocrisy* makes a mockery of Allah Ta'ala. It is imperative that the hospital removes its false advert.

The medical profession is supposed to be a profession of altruism. Instead, it has become a profession of looting, skinning and blood-sucking. The exorbitance of its exploitation is revoltingly obscene. The inordinate satanic lust for money has made medical personnel cruel and loathsome. Despite being 100% bereft of any philanthropic ideal, they shamelessly and blatantly trade the deception:

*"I RENDER THIS OATH IN THY HOLY NAME AND I UNDERTAKE:*

*TO BE THE INSTRUMENT OF THY WILL AND MERCY AND IN ALL HUMBLNESS, TO EXERCISE JUSTICE, LOVE AND COMPASSION FOR ALL THY CREATION;*

*TO EXTEND MY HAND OF SERVICE TO ONE AND ALL, TO RICH AND POOR,"*

The hypocrisy (*munaafaqat*) of those who have made this pledge to Allah Ta'ala in the guise of some "*hypocratic oath*" blended with Islamic rhetoric, is appalling and downright treacherous. Is it

*(Continued on page 18)*

## THE HYPOCRISY OF THE MUNAAFIQ WHO HAVE TAKEN THE HYPOCRATIC OATH

(Continued from page 17)

the exercise of justice, love and compassion to kick out a Muslim patient writhing in agony with stones in the kidney because the *haraam* demand of R25,000 satanic deposit was not forthcoming? Is denial of medical assistance to a Muslim suffering with ex-

treme pain their concept of extending “*my hand of service to one and all.*”?

Indeed, these brutal butchers belong to the class of sewer rats or to a worse class of *khanaazeer*. It is imperative that the hypocritical advert be removed from display. They are satanic LIARS and BRU-

TAL torturers, worse than the Israelis perpetrating genocide. They are shaitaani sadists who yearn for mankind to be stricken with disease to enable them to fill their lustful coffers with *haraam* boodle. They survive on the pains, agony and misery of suffering patients. Jahannam is their abode.

## MARITAL INCOMPATIBILITY

**A Sister writes, and this is one of the innumerable marital complaints we regularly receive:**

“I’m married for a few months now and my husband is a good person alhamdulillah. I do understand that we of course come from different backgrounds and were brought up differently with different views of life. The differences have now surfaced glaringly.

1. He doesn't help to even pick up just a spoon, when he's done eating. He just gets up and goes to the toilet or the room and uses his phone.

2. When he comes home from madressah he walks into the house and says he needs food. ‘Where's the food?’ He's hungry (as if I'm not going to give him food). He also does take lunch. He doesn't really do much in madressah. He's only there till the afternoon and teaches a few periods, not the whole morning and afternoon, just 1/2 hours. Most of the time he's using his phone. He's very addicted to his phone.

Then after he eats he just sleeps, relaxes and occasionally goes out for work.

3. He's very fussy about what he eats, always complaining that it's too dry or too watery or I didn't boil it enough. If I make something different to how his family makes it, he mocks me and says how can I make it like that and that is not how you make this.

4. He also mostly does things for show, e.g. before he leaves he'll hug me and kiss me if I stand outside because there's a camera and his family can see. (*This is haraam and shameful. Such public exhibition is for atheists, not for Muslims – The Majlis*). When he leaves and I stay inside he just greets and barely gives a hug. The only time he does really touch me is when we're being intimate.

Is this how it's supposed to be? If I want him to do something I have to keep on telling him. Like for example I would tell him every night to read Surah Waqiah and Surah Mulk

and if I don't tell him he won't. He has only read Qur'an once in this house while I was around. But I do tell him that he should read but he doesn't.

I did bring up the phone story and only for a little while he stopped and then he started again. Then I brought it up again and he stopped but after a while started again.

Am I expecting too much? Please advise. Jazakallah

### Answer and advice

You are in a predicament with your husband. Most certainly it is not supposed to be as you have described him. His conduct as described by you is evil and vexatious. There appears to be no compatibility between the two of you and his actions as described by you are unbecoming of a Muslim and not permissible.

Either you have to adopt much Sabr and silence or the marriage will break down and end. You have to decide now what direction to take.

## THE SHARIAH'S SOLUTION IS TO LIVE SEPARATELY

My husband and I live with my mother-in-law. Alhamdulillah, we have been blessed with wealth. We can afford to buy gold and go on yearly trips overseas.

My mother-in-law is an authoritative woman. I am required to cook the menu she sets out for the week. *(While you will be rewarded for your service to your mother-in-law, the Shariah does not oblige you to serve her – The Majlis)*

She is a tight fisted lady when it comes to consuming/using meat as she is of the mindset that it is very expensive. *(Stinginess for people of wealth is evil. The family can afford to buy gold and spend thousands of rands on haraam holidays and in sin, indulgence, but find it onerous to spend on meat. This attitude is indeed ugly – The*

*Majlis)*

Is it disrespectful if I object to some of the meals on her menu? By eating meat (of course, NOT on a daily basis, are we going against simplicity? *(No it is not disrespectful as long as your objection is proffered respectfully. If she argues, maintain silence. Your request is not in negation of simplicity. – The Majlis)*

My husband pays for the groceries. As a daughter in law, am I required to obey her every order without objection? *(No, you are not obliged to obey the orders of your mother-in-law. On the contrary, you are rendering her a favour for assisting her, cooking for her, cleaning for her, etc. – The Majlis)*

I do not want to treat her without respect but I find that my respect for her dwindles by

the day. Some advice will be appreciated. Request for Duas. *(Yes, do not treat her with disrespect. It is haraam to be disrespectful. Disrespecting her is tantamount to disrespecting your husband. – The Majlis)*

### Advice in general

The Shariah has awarded the wife the right of a separate apartment. Living separately from in-laws prevents arguments, ill-feeling and is more conducive for harmony. The Shariah has imposed the obligation of providing a separate home on the husband, and this obligation is for good reason.

In most cases – in the vast majority of cases – living together with in-laws has disastrous consequences. It is therefore necessary to stipulate the requisite of a separate home before marriage.

## SOAP?

Although there are some varieties of soap which contain only plant derivatives, most soaps, perhaps 95%, are manufactured from haraam animal fats. While according to the Shaafi' Math-hab such soap is haraam, it is permissible according to the Hanafi Math-hab. The per-

missibility is based on a principle of Fiqh.

Even according to some Hanafi Fuqaha, notably Imaam Muhammad (Rahmatullah alayh), soap made from haraam fat is haraam. Nevertheless the Fatwa of our Math-hab is on permissibility.

Despite this permissibility, it is best to avoid using such soap on the face. According to a Buzrug, and perhaps also according to Imaam Muhammad (Rahmatullah alayh), such soap effaces *Noor* from the face. We therefore advise that it is best not to use the soap for washing the face.

## KASHF

*Kashf* literally means 'revelation' or something unknown becoming known. In relation to the Auliya it is intuitive revelation/inspiration

from Allah Ta'ala. This term has a technical meaning in the parlance of the Auliya/Sufiya.

If the *kashf* is in conflict with the Shariah, it will be rejected. It will be inspiration from Shaitaan.

*Kashf* occurs to even the kuffaar. However, their *kashf* pertains to materialism. Issues of a mundane and worldly kind are revealed to them by Allah Ta'ala. The great strides they have made

*(Continued on page 20)*

## UNDER THE WRATH OF ALLAH

Hadhrat Abu Hurairah (Radhiyallahu anhu) narrated from the Nabi (Sallallahu alayhi wasallam):

“There are four kinds of persons who are under the Wrath of Allah in the morning and also during the evening.”

‘Who are they, O Rasulallah! (asked Abu Hurairah)?’ Rasulallah (Sallallahu alayhi wasallam) said: ‘Men who emulate women and women who emulate men, and the one who approaches (sexually) animals, and the homosexual.’

### ABU BAKR AND UMAR

Rasulullah (Sallallahu alayhi wasallam) said to Hadhrat Abu Bakr and Hadhrat Umar (Radhiyallahu anhuma): “I will not oppose anything

which both of you have decided.” Among the many narrations, this Hadith also testifies to the lofty status of Hadhrat Abu Bakr (Radhiyallahu anhu) and Hadhrat Umar (Radhiyallahu anhu).

### DIVINE LOVE

Divine Love (Love of Allah) is not acquired only by means of Thikr. The actual cause for attainment of *Muhabbat* with Allah Ta’ala is A’maal-e-Saalihah (Virtuous deeds) on

condition of Ikhlās (sincerity). The effect of only Thikr minus A’maal-e-Saalihah is temporary enthusiasm and emotion which dissipate within a short while.

(Maulana Ashraf Ali Thanvi)

## KASHF

(Continued from page 19)

in technology are the effects of *kashf*. Such revelations are termed brainwaves. Allah Ta’ala is the Creator of the brains and He reveals and inspires as He deems appropriate.

In the Qur’aan Majeed, Allah Ta’ala attributes the sailing of the ship to His command. He states that as conveyance He has created camels, horses, mules and donkeys, and in future He shall create such means of transport which are unknown. The Qur’aan states:

“(He has created) horses, mules and donkeys so that you ride on them (and use them for transporting loads), and for adornment. And He shall create (such means) about which you have no knowledge.”

(Surah Nahl, Aayat 8)

All means of transport such as cars, trucks, planes, etc. come within the purview of this Aayat. It is Allah Ta’ala who inspires the inventors by means of *kashf*.

Since the kuffaar have no share in the Aakhirah where they will be assigned to eternal perdition, Allah Ta’ala bestows to them innumerable

worldly favours. Muslims should, therefore, not be awed by the strides they make in technology. This dunya is for them. For Muslims is the Abode of the Aakhirah. In this regard the Qur’aan Majeed states:

“The life of this world is but play and amusement whilst the Abode of the Aakhirah is best for those who fear.”

Rasulullah (Sallallahu alayhi wasallam) said: “The dunya is a prison for the Mu’min, and a paradise for the kaafir.” Furthermore, “You have been created for the Aakhirah, and this dunya is *jeefah* (carrion).”

## RIYA

*Hudhoor ma-Allah and hudhoor ma-al khalq* cannot combine (*Hudhoor here means presence of mind*)

It is not possible for a person to focus on Allah Ta’ala at the same time he is focusing on others. Many people labour in the deception of their focus being on Allah Ta’ala despite their involvement with others. They spin the Tasbeeh in their hand whilst speaking with people.

(Maulana Ashraf Ali Thanvi)

In addition to the deception is the evil of *riya*-show. Keeping the Tasbeeh in the hand and fiddling the beads with their fingers whilst speaking with people is a display of *riya*. This is a subtle trick of the nafs.

# INSURANCE CANNOT BECOME HALAAL

## Question

The concept of insurance is well known. It is in fact almost an integral part of the mindset of people today, almost taken for granted by the masses/majority, more especially when buying large ticket items on debt, homes, cars, even cellphones come with insurance for accidental damage and or loss from theft or defect.

To this end I fully understand the Shar'i prohibition based on likeness to gambling and interest, but I am asking, since it was not present in the days when Qur'aan and Shari'ah were revealed. Based on the widespread adoption and mindset preference of the masses, as well as the fact that it is law in some countries and law in SA when buying on finance etc, to this end, is there

any way we can structure a product with similarities to insurance and giving similar cover?

So basically, current insurance has a person pay a monthly premium, and if there is damage or loss, the insurance should pay most if not all of the loss. In a nutshell this is the very oversimplified and broad product/concept and service, client understands and fully accepts they may pay in monthly, and claim zero if they do not have any loss, but clients are ok to relinquish the monthly amount they paying in for the comfort of having the prospective loss / potential risk mitigated and 'covered'.

How can we devise a structure whereby we end at the same point, and its done in a Islamically permissible method, so a person voluntarily

contributes and pays a monthly amount to a pool of funds, and if they have a loss, the pool of funds pays the loss value to them, but if they do not have a loss, they leave the funds in the pool and relinquish any claim on it?

In other words, how can we structure or devise an Islamic method of the contemporary / conventional insurance, to have a similar benefit / outcome, without being in violation of Shariah?

## Answer

Something which did not exist in the days when the Qur'aan Majeed was revealed or the Sunnah formulated, never means that it is beyond the scope of the Qur'aan and Sunnah. The principles of the Shariah derived from the Qur'aan and Hadith are the determinants.

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## DREAMS

Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) said:

“Dreams are of minor significance. However, nowadays people have elevated dreams to the pedestal of *Shar'i Proof*. Someone com-

*mented: “It is mentioned in the Hadith that dreams are one fortieth of Nubuwwat. This confirms that dreams are of considerable significance.” Hadhrat Thanvi commented:*

“You have not reflected. The dreams here (being one fortieth of Nubuwwat) do not refer to the dreams of all and

sundry. It refers to the dreams of the Saaliheen (Auliya). Furthermore, for a dream to be *Hujjat*, the interpreter has to be a Nabi. If the interpreter is not a Nabi, then regardless of his expertise in the science of interpretation, there is the possibility of error. His interpretation will not be *Hujjat (Proof)* of the Shariah.

Some interpretations of even Hadhrat Abu Bakr Siddique (Radhiyallahu anhu) were erroneous. Since the reliability of an interpretation has no absolute certitude, the correctness of the dream has no absolute certitude. Hence, it is not part of Nubuwwat.”

## THE SHORTEST WAY

Hadhrat Bayazid Bistaami (Rahmatullah alayh) supplicated to Allah Ta'ala:

“O My Maalik! What is the shortest route unto You?” The Divine Response came: “Abandon your nafs and

*come.” Thus, Allah Ta'ala made the Tareeq for me short and simple.”*

When the bandah abandons his nafsani desires, he acquires the proximity of Allah Ta'ala. This is the shortest route for attaining the Proximity of Allah Ta'ala.

# INSURANCE CANNOT BECOME HALAAL

(Continued from page 21)

nants for all expediencies and issues which will develop until the Day of Qiyaamah.

If this Shariah had not provided all-embracing cover for all future developments, Allah Ta'ala would not have ended the Chain of Risaalat and Nubuwwat. There would then have been the imperative need for new Ambiya to cater for developing issues for which there are no rulings in the earlier Shariah.

Insurance will NEVER be halaal just as Riba and liquor will never be halaal. However, in terms of the principles of the Shariah, when there arises dire, compelling need then indulgence in the haraam acts will not be sinful from the Fatwa angle. Thus, pictures for identity documents compelled by the government are allowed by the Shariah. If the government imposes insurance, then indulgence therein will not be sinful. But, it will not be permissible to indulge in it voli-

tionally without being compelled or without a dire necessity.

There is no way of devising an insurance scheme which would comply with the Shariah. Some morons have fabricated a riba deal which they term 'takafol'. This is capitalist insurance disguised with an Islamic-sounding epithet.

It is because Muslims generally nowadays have failed to understand the *Maqsood (Objective)* of life on earth that they feel the impositions of the Shariah are too strict, harsh and impractical for implementation in this era of *Jahl* and *Fitnah*. It is essential to view the Shariah and life on earth in the light of the broader picture outlined by the Qur'aan and Hadith. Rasulullah (Sallallahu alayhi wasallam) said:

*"Verily, the world was created for you, and you (Muslims) are created for the Akhirat."*

In another narration it is said: *"This dunya is jeefah (carrion)."*

This earthly sojourn is an

extremely short phase of our life. In relation to the everlasting life of the Akhirat, this worldly life has absolutely no existence. The real and everlasting life is in Jannat. This dunya is the testing ground which is a veritable spiritual minefield for Muslims. You have to manoeuvre your way with utmost care in this minefield otherwise your Imaan will blow up. We have been despatched to earth with an evil nafs and with our avowed enemy, Iblees. Thus, this dunya is the arena for constant struggle. It is the abode of trial and hardship.

We are required by Allah Ta'ala to constantly struggle against the demands of the nafs and Iblees. There will perpetually be conflict between the demands of the dunya and the demands of the Deen. This is the primary Jihad to wage and to purify ourselves from the evils of the bestial attributes within us.

In the early ages of Islam, Muslims suffered no mental agitation regarding these conflicts. They were close to the era of Nubuwwat, hence derived considerable barakat in understanding. They had no dilemma in deciding haraam and halaal issues. Hadhrat Hasan Basri (Rahmatullah alayh) said:

*"We met such personalities who would shun and abandon 70 avenues of halaal for fear of falling into haraam."*

The 'personalities' refer to the Sahaabah and to very senior

(Continued on page 23)

## ISLAAH

### (Moral Reformation)

*Islaah* is not attained merely by means of thikr and shaghl. The treatment for every *razeelah (evil attribute)* is different. The pathway (of Divine Love) will remain blocked even if one *razeelah* remains. In fact, the spiritual maladies of some persons whose hearts are corrupt, worsens by means of Thikr. Such a person gains the impression of being a buzrug

when he engages in thikr and shaghl. The consequence is *ujub (vanity)*.

When Hadhrat Nizaam-uddeen Balkhi (Rahmatullah alayh) discerned that his mureed, Hadhrat Abu Saeed Gangohi (Rahmatullah alayh) had developed *ujub* he ordered him to cease making Thikr. Instead, the Shaikh imposed on his mureed the duty of tending to his hunting dogs.

(Hadhrat Maulana Ashraf Ali Thanvi)

# INSURANCE CANNOT BECOME HALAAL

(Continued from page 22)

Auliya and Fuqaha of the Taabieen era. Rasulullah (Sallallahu alayhi wasallam) said:

*“A Mu'min will not attain the rank of the Muttaqeen as long as he does not abstain from permissibilities for fear of falling into impermissibilities.”*

Former Muslims of Taqwa would shun even halaal issues – halaal according to the Fiqh of the Shariah – simply because in terms of their elevated status of Taqwa they discerned a doubt or a semblance of a doubt. For them, *mushtabah* (doubtful) from the practical purview was haraam. But for

us in this age in proximity to Qiyaamah, haraam issues, - haraam confirmed by the Shariah, are acceptable. Loopholes and interpretations and fatwas from moron muftis are searched for rendering halaal clear-cut haraam dealings and foods.

Muslims are not prepared to struggle against their nafsaani demands. They are in entirety oblivious of Maut, the Qabr and Qiyaamah. Their objective is this dunya, hence, in entire practical denial of the Akhirah they seek to perfect their worldly life, hence the disease of indulgence in haraam on the basis of baseless interpretation and baseless

fatwas of moron molvis such as those involved with the riba banks and those scoundrels who halaalize haraam carrion meat and chickens.

Their eyes will open only at the time when their souls get stuck in the throats at the time of Maut when the pangs of Maut (Sakraat) will sober them from their lifelong earthly intoxication.

Understand well, that Muslims cannot have their desires fulfilled in this dunya. They have to wait for Jannat. Thus Rasulullah (Sallallahu alayhi wasallam) said:

*“This dunya is a prison for the Mu'min and a paradise for the kaafir.”*

## A PIOUS PRINCESS

Hadhrat Shah Shuja' Kirmaani (Rahmatullah alayh) was from the royal family. The king of Kirmaan proposed to marry his daughter. Hadhrat Kirmaani said that he would answer after three days. In these three days, he went from one Masjid to another. On the third day he saw in a Masjid a durwaish who was performing Salaat with much concentration. Hadhrat Kirmaani waited until the durwaish had completed his Salaat. Then he asked: “O Durwaish! Do you have a wife?” The durwaish said: “No.” Hadhrat Kirmaani said: “Are you interested in a wife who is educated in the Qur'aan Shareef?” The Durwaish: “Who will give their daughter to me? I do not have more than three dirhams.” Hadhrat Kirmaani said: “I shall give my daughter to you.” The

Durwaish accepted. He performed his daughter's nikah to the Durwaish.

When Hadhrat Kirmaani left his daughter at her husband's hut, she saw a piece of dry bread placed on top of a water jug. There was nothing else in her new home. She asked her husband: “For what is this bread?” The Durwaish said: “It is the left-over of yesterday's bread which I have kept for this night.” She was on the verge of leaving and returning to her father. The Durwaish said: “I knew that a princess would never be satisfied with my poverty.” She responded: “I am not dissatisfied with your poverty. But I want to leave because of the deficiency of your Imaan and Yaqeen. You had hoarded yesterday's bread for today. I am surprised at my father. He kept me for 20 years at home

and said that he would arrange my marriage to a man of Taqwa. Then he married me to a person whose faith in Allah's Razzaaqiyat is defective. (In other words, his reliance on Allah Ta'ala is imperfect, hence he stored bread for the next day whereas he was supposed to have given the left-over bread to a faqeer.) The Durwaish said: “Is there any way I can compensate for this sin (of lack of yaqeen)?” She said: “Yes, either I stay or the bread.” (That is, give the bread away, and do not hoard food for the next day.)

The lofty state of the Wara' and Taqwa of this princess can be understood from her attitude. Despite being a member of the royalty, she was a Waliah of the loftiest status. Her yaqeen in Allah Ta'ala was of an exceptionally high standard.

# Questions and Answers

THE MAJLIS Q & A  
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PORT ELIZABETH  
SOUTH AFRICA 6056

(Continued from page 11)

**Q. A woman is about 5 months pregnant. The doctors say that the foetus has abnormalities and should be aborted. Is it permissible?**

**A.** The doctors are Satanists and butchers. Regardless of the medical diagnosis, make dua and accept whatever Allah Ta'ala has decreed. The foetus may not be aborted. It is a living being in terms of the Shari'ah.

**Q. I pay my Zakaat every year during the month of Zil Hijjah. A week before my due date I received a gold coin. Must I pay Zakaat on it or after 12 months?**

**A.** Once you have a fixed month, then you have to pay Zakaat on whatever you receive even if it is one day before expiry on the twelfth month. Thus, in your case you have to pay Zakaat on the gold coin, etc. even if you did not

have it for 12 months.

**Q. I am unable to wake up for Fajr Salaat. What is the reason for this? What should I do?**

**A.** We are not aware of your lifestyle, hence cannot provide reasons. Nevertheless, reasons for inability to wake up are numerous, e.g.

- ⇒ *Kathaafat* (spiritual heaviness, density, lethargy) caused by darkness in the soul which is the result of sinning and indulging in futility.
- ⇒ Overeating
- ⇒ Pride
- ⇒ Gheebat
- ⇒ Cruelty to the wife
- ⇒ Not guarding the eyes from haraam glances
- ⇒ Neglect in fulfilling the rights of others.

Examine your life style and make amends to reform.

May Allah Ta'ala grant you the taufeeq to wake up in time

for Fajr Salaat. Before going to bed, make wudhu, perform two raka'ts Nafl, recite Istighfaar and make dua.

**Q. Can I pay my Zakaat in monthly instalments?**

**A.** You may pay your Zakaat in monthly instalments.

**Q. My sister travels all over the world without a mahram. I have warned her not to come to my house if she undertakes a journey without a mahram. Is my decision right? Family members say that I am too harsh.**

**A.** Your sister is in gross error. Rasulullah (Sallallahu alayhi wasallam) said that a woman who believes in Allah and the Last Day should not travel without a mahram. Thus, your sister's evil act borders on kufr. Your attitude of not allowing your sister to visit if she travels without a mahram is 100% correct.

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[mujlisul.ulama@gmail.com](mailto: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.

**SAFAR 1446  
AUGUST 2024**

**ZAKAAT NISAAB R10,300  
MEHR-E-FATIMI R 25,800**