

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)

"Hikmat (Wisdom) does not reside in a stomach filled with food." (Zunnoon Misri)

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TASHABBUH BIL KUFFAAR & THE ERROR OF THE MUFTIS

Please comment on the following fatwa issued by a Mufti in America:

"Regarding tashabbuh, one must keep a couple of precepts in mind:

If an action is distinctly identified with another religion, imitating it is impermissible. Even if such practices become widespread, they remain prohibited. For instance, celebrating Valentine's Day and Halloween are not allowed, regardless of their popularity.

If an action is a distinguishing trait of non-Muslims or of openly sinful individuals, it is also impermissible to adopt. However, if this trait becomes so widespread that it no longer

identifies one with a particular group, it becomes permissible. For example, wearing a tie was once disliked in certain countries due to its association with non-Muslims, but since it is now universally worn and not associated with non-Muslims, it is permissible."

(Comment: This conclusion of the mufti is corrupt and baseless. The prohibition of wearing a tie is not a 'dislike in certain countries'. It is a Shar'i issue. The tie signifies the crucifixion - Christ hanging on the cross. It is a symbol of shirk and kufr and can never become permissible simply because it has become widespread and regarded as

an item of dress. If a cross becomes widespread, it never will be permissible for Muslims to keep as an ornament or wear it on them.

The function of Hadhrat Nabi Isaa (Alayhis salaam) will be to destroy all crosses. How can a Muslim have a liking for a stupid, superfluous dress item of the kuffaar which has the cross of kufr and shirk as its basis?

Even if it is merely an item of kuffaar dress without religious significance, it is a stupid superfluity, devoid of benefit of any kind. To emulate the kuffaar in their stupid dress-styles is haraam and comes within the purview of
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SIGNS OF QIYAAMAHA

Rasulullah (Sallallahu alayhi wasallam) mentioned the following as Signs of the Hour:

"Verily of the Signs of the Hour are the destruction of Salaat, inclining to base nafsani desires and honouring the wealthy."

"Zakaat will be regarded as a fine/tax; the liar will be

authenticated and the truthful one will be belied; the khaa-in (abuser of trust) will be trusted; and the Ameen (trustworthy) will be dis-trusted."

"Islam will disappear and only its name will remain; the Qur'aan will disappear and only its text will remain.

The Masaahif (physical

copies of the Qur'aan) will be adorned with gold."

"The males of my Ummah will become obese (fat) and females will be consulted. Youngsters will be delivering khutbas from the mimbars, and the Musaaqid will be adorned in the way churches and synagogues are adorned. The minaarahs will become tall, the sufoof

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Questions and Answers

THE MAJLIS Q & A
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Q. I have married secretly. The marriage has not been consummated. Will prolonged secrecy affect the validity of the Nikah?

A. Although a secret nikah is valid, it is not advisable. The secret will not remain secret for too long. The nikah will remain valid even if they do not meet for years. The nikah will end only if the husband issues Talaaq.

Q. Can a non-Muslim non-baaligh child be buried as a Muslim? Do the rules of ghusl, kafan and Janaazah Salaat apply?

A. Even non-baaligh children of kuffaar may not be given Islamic burial service. Ghusl, kafan and Janaazah Salaat may not be performed for them.

Q. If a husband goes out for a year in the path of Allah but gets kidnapped and killed and the wife who is now widowed and her daughter is an orphan, gets married 3 years later to someone else and after 8 months of being married she gets pregnant and when she is 8 months pregnant her husband that was supposed to be dead comes back, is she divorced even though he did not give her the talaaq, or is she still married to him as he never gave her the talaaq and he didn't die so is that iddat period valid and is her marriage to her current husband valid and is her unborn daughter considered as an illegitimate child?

A. If the missing husband returns, the following rules are applicable:

SIGNS OF ULAMA-E-SOO'

Question

How does one recognize that an Aalim is crooked and should not be followed? As a layman, it is difficult to distinguish between Ulama-e-Haqq and Ulama-e-Soo'.

Answer

What is difficult in the simple process of distinguishing between Haqq and Baatil? Allah Ta'ala has given you sound *Aql* which has to be utilized. The correct employment of *Aql* is reliant on *Ilkhlaas* (sincerity). A sincere person will not fail to understand who a crooked Aalim is.

Signs of the Ulama-e-Soo are the display of their snouts on the evil, haraam internet media; their clownish antics displayed in videos; they do not exercise valid Shar'i purdah; they intermingle with women; they lure women from their homes to attend their talks; they freely indulge in pictography; they work for

banks; they participate in kufri interfaith dialogue; they invite kuffaar to tour the Musajid under guise of da'wah; they encourage voting for Taghooti governments; they organize bid'ah mass mock i'tikaaf, etc., etc.

Also among the signs of these vile molvies is their arrogance. They are affronted and become extremely annoyed if criticized or if laymen proffer them naseehat. They believe themselves to be on some elevated pedestal, hence laymen should not advise them of their wrongs.

Another sign is that *zulmat* (spiritual darkness) darkens their faces. They are the ones whom Rasulullah (Sallallahu alayhi wasallam) feared more than Dajjaal. Do not allow even their shadows to darken you. Stay far, very far from them. Their poison will contaminate your Imaan.

1) The nikah with him (the first husband) remains valid. The nikah with the other man is nullified.

2) Since she is pregnant, her husband (that is, the first husband) may not come near to her. He has to wait until the Iddat expires with the delivery of the child.

3) The child will be legitimate and be related to the second husband.

It should be understood that if

the woman had married without a decree of death having been issued by a competent Council of Ulama, then her 'marriage' to the other man was not valid. She will still be in the Nikah of her missing husband.

Q. Can I discharge my Zakaat by writing off the debt of someone?

A. A debt written off will not be a discharge of one's Zakaat obligation even if the person is entitled to accept Zakaat.

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Q. *Is it permissible for the prisoners to perform Jamaat Salaat in the chapel which is decorated with pictures and crosses?*

A. No, it is not permissible to perform Salaat in the chapel adorned with kufr paraphernalia. Perform in your cells.

Q. *If one has gold jewellery less than the gold nisaab weight, does Zakaat have to be paid if the value of the jewellery is R40,000?*

A. If the person has any other Zakaat assets, e.g. cash, stock-in-trade, then he has to pay Zakaat on the combined value of the gold plus the cash. If he has absolutely no cash, etc., then Zakaat on the gold less than nisaab is not incumbent although it will be preferable to pay Zakaat in view of the value exceeding the silver nisaab which is the standard by which we go.

Q. *Before the expiry of his Zakaat year, a person dies. Should Zakaat be paid on his wealth?*

A. Zakaat is not payable on the wealth of the deceased person.

Q. *In the UK, a brother is an accountant for a company that also sells alcohol.*

Is it ok for us to work for such companies? It is not the only thing they sell, just one of many.

Secondly, if this company works in giving/taking interest from some customers, is it permissible for us to work as accountants for such companies?

MISUSE OF ZAKAAT

Question

Is it permissible to give Zakaat to poor non-Muslims and to pay Zakaat collectors from the Zakaat they collect? Some organizations pay their collectors 20%; some pay 30%. Please comment.

Answer

And some scoundrels who operate these Zakaat organizations pay themselves extremely fat 'salaries'. There is gross misuse and misappropriation of Zakaat funds by all modernist, deviate entities.

A. While the earnings are permissible, working for kuffaar companies is not permissible even if the company deals with only halaal products.

Q. *We have a vehicle repair business. Often we use customers' cars to drive home as this allows us to test-drive the car as well as go home and to the masjid for salaahs. Sometimes with the same customer's car, we take tools home when needed.*

Sometimes if the customer's vehicle is a bakkie, we use that bakkie to pick up building supplies etc. We subtract some amount from their invoices but do not inform them. Are any of these actions jaaz?

Sometimes inevitably, some minor damage is caused to the customer's car. (like denting and scratches). We subtract from the customer's invoice proportionately without informing the customer. Is this

It is not permissible to pay the collectors from Zakaat funds. It is gross misappropriation of Zakaat.

It is haraam to contribute funds of any kind to these scoundrel entities. It is not permissible to give Zakaat to non-Muslims. Optional forms of charity may be given to non-Muslims, not Zakaat nor any form of Waajib Sadqah. There are some morons who claim that Zakaat may be given to non-Muslims. They are modernist deviates.

jaaz? Is there any other way to avoid confrontation?

Customers are sometimes unable to pay for the repairs done to their cars. In most cases, they end up selling their car to us or we take possession of the vehicle during which time a storage fee is levied (we have sign boards stating this). In this case, is it permissible to sell/ scrap the car to defray expenses? These vehicles are often kept for years without contact from the owner.

A. All of this is not permissible. The vehicles may not be used at all. The customer must be notified or the minor damage must be properly repaired. Gross abuse of Amaanat is being perpetrated.

If the customer fails to pay, his vehicle may be sold, but at the proper market value. The excess must be given to him. Since there was no agreement regarding storage fees, it will

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not be permissible to charge such fees.

Q. My 5 year old daughter is on and off sick. Presently she is severely ill. The doctors cannot find anything wrong with her medically. They were treating her with vitamins, but to no benefit. She is also very aggressive. What should I read to help in this problem?

A. All sicknesses and everything else are in reality from Allah Ta'ala. Nothing happens without the decree of Allah Ta'ala. However, we are unable to understand the wisdom underlying the decrees of Allah Ta'ala. All the doctors and the hakeems are unable to cure any sickness if it is not the will of Allah Ta'ala. Therefore, we can only make dua and hope for the mercy of Allah Ta'ala.

This world is full of trials and tribulations. There is a reason for every difficulty and calamity which befalls us. Whenever a difficulty of any kind befalls us, then resort to Taubah and Istighfaar (seeking forgiveness), have Sabr (patience) and make dua. Then accept the decree of Allah Ta'ala whatever it may be. We all are reliant only on the Mercy of Allah Ta'ala. Never complain. Bear every trial with Sabr and do not divert the focus from Allah Ta'ala.

Rasulullah (Sallallahu alayhi wasallam) said that Surah Faatihah is a cure for every sickness. Therefore, place your right hand on your daughter's head, recite Surah Faatihah thrice and blow on her. Do so daily. Also daily recite Surah

Ikhlaas 3 times, Surah Falaq 3 times, Surah Naas one time and Aayatul Kursi and blow on your daughter.

Always make dua. Never allow the children to be outside at the time of Maghrib.

Q. The heirs have inherited a property. They want to give their shares to their mother who also has her share in the property. Is it permissible? Must cash be involved?

A. The asset for distribution to the heirs is a fixed property. It is not incumbent to sell a property if the heirs desire to retain it. Hence, their shares are confirmed in the property. Possession is signified by freedom the heirs have to do with their shares as they deem fit. There is no need for cash to be involved in this case.

Q. What is the Islamic ruling on a Muslim brother paying for a stall and doing business in the church's open-area garden? The proceeds of the payments go to the Church.

A. It is not permissible to hire a stall for trading in the premises of the church. To do so is to aid in sin and transgression which the Qur'aan forbids. Aiding a church is to aid in shirk and kufr which are the worst sins. The earnings are not permissible.

Q. Alhamdulillah, this year I started Alim course at a Madrasah in another town.

However, I have a problem because I am boarding, and I feel no change or can't change because of the boys in my room. It's either they use vulgar language or talk about

Hajj & Umrah - MERRYMAKING, HARAAM HOLIDAYING

"O Salmaan! The people (in the last of ages) will perform Hajj of this Bait (the Ka'bah). The rulers will go for amusement and merrymaking; the wealthy will go for business; the poor will go for collecting money, and the Qur'raa' (Ulama and Qaaris) will go for riya (show) and fame."

All categories of insincere people who use ibaadat for worldly and nafsaani objectives come within the purview of this and similar other Ahaadith. It also covers those molvis who take groups for Hajj.

The degeneration and rot have reached the level where even the 'poor' and the rich are all going for a holiday, merrymaking, fun and amusement in the name of Hajj. These holidays are among the Signs of Qiyaamah.

movies and women. I sleep straight after Esha because I wake up early in the morning, but with them, it's hard. So, what do I do?

A. Staying with the others who indulge in fisq and fujoor is really problematic and detrimental for Islaah. It would have been better if you studied at a Madrasah in Durban without boarding. You could stay at home. There are several Madaaris in Durban. Since

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your home is in Durban, seek admission to one of the Madaaris. There will be no need to stay at the Madrasah.

Q. A Mufti says that according to Imaam Abu Hanifah transporting beer is permissible. Is he right?

A. Transporting beer, liquor, pork and any haraam goods is haraam. Some muftis of this age disgorge drivel. They are too stupid to understand the proper meanings of Fiqhi technicalities.

The brains and Imaan of every Muslim readily accept that to aid haraam is also haraam. The Qur'aan Majeed states: *"Do not assist in transgression and sin."* This is sufficient for understanding the prohibition and for rejecting the drivel which some muftis promote.

Also, Rasulullah (Sallallahu alayhi wasallam) said: *"Seek a fatwa from your heart."* On simple issues, the Muslim's heart will issue the correct fatwa which overrides the corrupt fatwas of muftis of shallow understanding.

Q. Who are one's neighbours?

A. Neighbours refer to 40 houses on all sides.

Q. I have a gold ring which weighs 5 grams. Do I have to pay Zakaat on it?

A. If the only wealth you have is the 5 gram gold ring, then there is no Zakaat payable on it. However, if you have cash money or bank savings and if this is added to the value of the 5 grams of gold and the total comes to the Nisaab value,

SUICIDAL THOUGHTS

A Sister in grief, seeking advice, states:

"It is with a very heavy and painful heart that I send this email to you. Since the last few months, about 3 to 4 months now, I've just been feeling low and down and I keep getting suicidal thoughts. Of recent it seems to have picked up and I just don't know what to do. Everytime these thoughts are coming to mind I start praying and asking Allah to remove them from my mind but the minute anything happens that hurts or upsets me I start having an anxiety/panic attack and the next thing I know I'm getting suicidal thoughts and I just keep getting thoughts like it's not worth living and that I can't do this life anymore, etc,etc.

I just don't know what to do. I'm so scared and terrified. I am in dire need of your help and duas. Jazakallahu Khairan Wassalaam

(End of the Sister's lament)

Answer

We receive many similar letters. People complain about depression, anxiety, etc. and suicidal thoughts.

Your condition is because of extreme deficiency of Imaan. Suicidal thoughts come to people who do not believe in Allah Ta'ala. Furthermore, people who are mentally disturbed get such thoughts because of their stupidity and mental derangement.

Look at the issue with

Imaani intelligence. What is the purpose of a person committing suicide? The shaitaan whispers into the mind that once you are dead all the worries and hardships will come to an end. This is a massive LIE of Iblees which people of weak Imaan swallow. This is the deception of shaitaan.

Now, if you are unable to have Sabr when little issues trouble you, how are you going to bear the pains, sufferings and misery which will follow death until the Day of Qiyaamah. How are you going to bear the horrible punishment and torments of the grave? Then in Qiyaamah how will you bear the extremely severe punishment of the Fire, etc.?

If death brings an end to the little worldly misery you are undergoing, then there would have been some reason to mitigate for the satanism of suicide. But when death will only multiply the miseries a million fold, then what will be gained from the satanism of suicide?

Keep your mind focused on Allah Ta'ala. Millions of people all over the world are suffering extreme hardship. You are not suffering even 1% of the hardships which the Palestinian Muslims are suffering, yet they keep up their courage and adopt Sabr. May Allah Ta'ala guide you and protect you against the trap of shaitaan in which you are presently caught.

then only will Zakaat be payable on the combined value.

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Q. What is a Faqeeh and a Mujtahid? What are their qualifications?

A. Forget about them. There are no mujtahids today. The age of the Mujtahideen was Khairul Quroon (the first three eras of Islam). There are also no Fuqaha today.

Q. What is the exact date of Mi'raaj?

A. The exact date of Mi'raaj is not known.

Q. I read somewhere that it is fisq to shave the beard and such a person is a faasiq. So, What is Fisq? And who is a Faasiq?

A. Fisq is to commit sins flagrantly in the public. A person who shaves his beard is a faasiq.

Q. If someone takes photos or comes on TV, will he be a Faasiq?

A. Most certainly a person who takes photos, comes on TV or displays his snout on any of these haraam internet media is a faasiq.

Q. Is there any differentiation between Ulama and non-Ulama? For example, if I shave my beard then I am a faasiq according to Islam. But, if the mufti imaam of my mosque shaves his beard, he will not be called a faasiq? Kindly advise?

A. If a Mufti or an Imaam of a Musjid shaves his beard then he is a worse faasiq. His fisq is worse than the fisq of an ordinary man who is not an Aalim.

Q. What is the ruling of those who intermingle with the opposite gender? Are they also faasiq? I hear these days, that

A NEW HYBRID SHIAH-INTERFAITH 'QUR'AAN'

QUESTION

My children are attending a school in Pakistan. At this school a new Qur'aan translation is being taught. It is called 'Muttafaqah Tarjumah Qur'aan' (Unanimous Qur'aan Translation). It is so termed because it is a compromise between the Ahlus Sunnah and the Shiah. The Translation references Shiah theological texts. Is such a translation/commentary permissible?

ANSWER

The *Muttafaqah Tarjumah Qur'aan* which has been introduced in schools is another cog in the interfaith plot to destroy Islam. There can never be common ground between Muslims and the Shiah kuffaar who deny the authenticity of the Qur'aan Majeed and vilify the Sahaabah (Radhiyallahu anhum). Minus the Qur'aan and the Sahaabah there can be no Islam. The Qur'aan and the Sahaabah are the two most vital and important fundamentals of Islam.

The attempt to amalgamate the Shiah version of the Qur'aan with the Qur'aan Majeed which has been transmitted down the centuries from the era of the Sahaabah, is absolutely corrupt, devious and baatil. An amalgamated version, that is a hybrid one between Muslims and Shiahs,

is absolutely impossible. The slightest variation interpolated into the Qur'aan to accommodate any meaning or tafseer of the Shiahs is kufr and drastically detracts from the authenticity of the Qur'aan Shareef. Thus, the so-called 'muttafaqah' version is baatil and haraam.

It is never permissible for a Muslim school to teach this baatil version which has been prepared by conspirators. It is haraam for parents to send their children to such a school which teaches this baatil version.

It is not possible and not permissible to have an amalgamated form of a Qur'aan which accommodates the beliefs of Muslims and Shiahs. The *muttafaqah* version is a cunning attempt to compromise the Aqaaid and A'maal of Muslims. It is a pernicious shaitaani ploy to destroy Islam.

When the Mushrikeen of Makkah had attempted to strike a compromise with Rasulullah (Sallallahu alayhi wasallam) on the issue of Tauheed, it was vigorously rejected. Rasulullah (Sallallahu alayhi wasallam) rejecting the interfaith proposal of the Mushrikeen said:

"If you place the sun in my right hand and the moon in my left hand, I shall not desist from proclaiming Deen."

there is a valid difference of opinion on intermingling.

A. Those who mingle with the opposite sex are not only faasiq. They are faasiq as well

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as faajir (immoral person). There is no valid difference of opinion on this issue.

Q. What is the ruling of the one who says that intermingling is permissible? Will this be fisq?

A. The one who claims that intermingling is permissible, commits kufr.

Q. I am studying at a Darul Uloom, however, I have a problem because I am boarding, and I feel no change or can't change because of the boys in my room. It's either vulgar language or talk about movies and women. I sleep straight after Esha because I wake up early in the morning, but with them, it's hard. What should I do?

A. If possible find some other accommodation. While you are trapped in the evil environment, sit outside with a kitaab if they are indulging in their conversation of filth and obscenity. If it is night time, fall asleep with the Thikr of Allah Ta'ala on your tongue. Plug your ears with cotton wool whilst they are indulging in zina talks. You are in a big trial. May Allah Ta'ala protect you from the evil of these louts. If you are able to offer them naseehat, do so.

Q. Please assist in the scenario below:

There is a Moulana running a school for special needs children. The school was renting a premises and was looking to purchase a property. The MI told me a property was identified which would be suitable for the school. I donated 1

million rand for the purchase of the house.

Few days later I found out that the MI gave the money to an investment. I therefore went to him and I asked for the donation to be refunded to me as he did not use the money for what I gave. The MI confirmed my finding but said the school will get returns and I cannot get my money back because it's like I'm licking my vomit to ask for it back in the light of the Shariah.

I would like to know if I can demand my money back in the light of the Shariah and use it in for another Lillah project.

A. You have every right to demand the return of your money which this person has so dishonestly misused. He had no right to make an investment. It was haraam. The money was intended to procure a property. Demand the return of your money. Far from you 'licking vomit', he has devoured haraam with his haraam act of investment.

Q. Is it permissible for a maulana to teach females the masaa-il of haidh?

A. In fact, it is not permissible for a male to teach females even Kitaabus Salaat. This is the age of supreme Fitnah. A deeni front has become the camouflage for nafsani objectives.

Q. Is zakaat binding on the medication that a doctor keeps to dispense to his patients? For example the doctor has a set consultation fee of R350. In the R350 the patient will receive the relevant

medication which the doctor stocks based on what the patient needs. Any extra medication required will be sourced from the pharmacy. So will Zakaat be necessary on the stock of medication available by the doctor?

A. Since the medicines are not free, it will be stock-in-trade, hence Zakaat will be applicable.

Q. I have a gold ring which weighs 5 gram. Do I have to pay Zakaat on it?

A. If the only wealth you have is the 5 gram gold ring, then there is no Zakaat payable on it. However, if you have cash money or bank savings and if this is added to the value of the 5 gm gold and the total comes to the Nisaab value, then only will Zakaat be payable on the combined value.

Q. A sheikh says that it is permissible for a woman to travel without a mahram if it is safe. He mentions the Maaliki Math-hab in support. Please comment.

A. The chap who issued the copro-stupid 'fatwa' is among the signs of Qiyaamah. He is a decayed peanut in a basket of rotten peanuts, hence he disgorged copro-stupidity with his silly and stupid interpretation of the Hadith.

Since the past more than 14 centuries, the Ummah understood the Hadith and the mas'alah as we still do today. However, in our current era of fitnah, fasaad and abundance of moron, bogus 'sheikhs and bogus molvies', it is NOT permissible for a woman to walk

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alone in the same street where she lives without a mahram. She may not visit a relative in the same street without a mahram, leave alone the idea of going on a journey alone.

These modern-day copro 'scholars for dollars' issue copro-fatwas to gratify their carnal lusts. Ignore the copro-drivel of the copro, bogus scholar.

Q. Should the hands be folded after Ruku'?

A. After Ruku', the hands should not be folded.

Q. Will municipal water become doubtful if paid with haraam interest money? Will it be permissible to use the water?

A. The municipal water will not be doubtful if paid with even haraam interest money. The money is given to the municipality to prevent it from its zulm of disconnecting the water service. The water does not belong to the zaalimeen of the

SILENCE OR RESPONDING

Someone posed a question to Imaam Shaafi' (Rahmatullah alayh). He maintained silence. When the person asked the reason for his silence, Imaam Shaafi' said: "I am reflecting whether my silence or responding will be better."

Silence is a virtue of considerable significance. One should not respond to every question. Many people ask futile questions. Even if these may be of a Deeni nature, there is no incumbency to answer.

municipalities who loot and fleece the public.

Q. What is a zindeeq?

A. A zindeeq is a chap who believes that he is a Muslim but according to the Shariah he is not a Muslim on the basis of his kufr interpretation of the Qur'aan and Hadith. Example: a person shaves his beard or takes photos understanding that these acts are haraam. He does not deny the fact of these acts being haraam. This person is a faasiq not a zindeeq.

Another chap shaves his beard, or indulges in picture-making or intermingles with women. He claims that these sins are halaal. He is a zindeeq.

In reality a zindeeq is a kaafir, but he considers himself to be Muslim and generally leads the life of a Muslim.

Q. According to Darul Uloom Deoband while blood donation is not permissible, in an emergency one may give blood. Is this correct?

A. What Darul Uloom Deoband says it not entirely correct. Giving/donating blood is haraam at all times. Their fatwa is self-contradictory.

Q. I was given a big amount of Zakaat for distribution. I kept the money locked and hidden. Nevertheless, it was stolen. What should I do?

A. Since you had taken all precautions and was not negligent, you are not liable for the loss sustained. The loss is for the owners whose Zakaat has not been discharged. You have two options:

1) Inform the contributors of

the loss to enable them to pay their Zakaat. However, people nowadays are ignorant of the masaa-il, they will become annoyed and hold you responsible.

2) Maintain silence. Do not inform anyone, but pay the Zakaat to the needy in affordable instalments if you are unable to pay it in a lump sum.

Q. What is the traditional way of having a jalsah for boys who complete Hifz?

A. Traditional way is only the Sunnah. In the Sunnah there is no ceremony, no jalsah, etc. for a student who completes Hifz or even the Aalim course. There were innumerable powerful Huffaaz among the Sahaabah. Never did they have any specific way/ceremony/jalsah to honour the student. Just make dua for the student.

All jalsahs are motivated by riya and takabbur – merrymaking in the name of the Deen.

Q. Can Qadha Namaaz be performed after Fajr and Asr?

A. Qadha may be performed after Fajr Salaat and after Asr Salaat. After Asr when it is near to sunset, then no Salaat will be permissible. Qadha and any other Salaat may not be performed at Zawwaal time.

Q. Can Sajdah Tilaawat be made after Fajr and Asr Namaaz?

A. Yes, it is permissible.

Q. I was told that novels are haraam. Why are they haraam?

A. Novels are haraam because they incite carnal lust and squander valuable time. Every-

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thing which is not permissible causes physical and spiritual harms. Novels are prohibited in the Qur'aan Majeed.

Q. I have saved sufficient for Hajj. Is Zakaat payable on these savings?

A. Zakaat is Waajib on savings regardless of the purpose of the savings. If your Zakaat year ends before going for Hajj, then you have to pay Zakaat.

Q. What is the ruling in the Shariah regarding a person whose heart stops beating? Is it allowed for Medical Personnel to use the defibrillator? Many times the patient comes back into consciousness and then lives for months, even years or as long as Allah Ta'ala allows them too.

I have heard many Muslims in the UK have signed waivers of not wanting to be resuscitated should they stop breathing. What is the correct stance on this issue.

A. Revivication of a patient is the evidence for the fact that he/she has not died. A dead person can never ever be re-

vived. It is not permissible to sign such waivers.

Q. Ten years ago I loaned someone R25,000. The value of the rand has considerably decreased. Can I ask for payment in gold?

A. The loan given ten years ago should be repaid with the amount of gold which R25,000 could have procured at that time (ten years ago). Ten years ago the price of a krugerrand was R15,000. Today the price is about R50,000. Long term deals should be transacted in gold.

Q. Is it permissible for a woman to learn archery in her home environment?

A. Yes, it is permissible for a woman to learn archery within her home environment. However, in these times it is better to learn to become proficient in using a gun. The opportunity for using a bow and arrow for defence is rare. But a gun can always be kept on oneself and could be quickly used.

Q. Today, unintentional listening to music is unavoidable. Music prevails in all places in the public. What should one do to be saved of the evil effects of music?

A. Abhor the music, recite Istighfaar and move on. If you do have the courage to emulate Rasulullah (Sallallahu alayhi wasallam) and the Sahaabah, then do so. They would put their fingers in their ears to block the sound of the music. Although it is not Waajib to do so, it is preferable and rewardable.

Q. Is eating with the left hand

makrooh or haraam?

A. You are unaware of the meaning of Makrooh, hence you ask this stupid question. The consequence of both Makrooh Tahrimi and Haraam is the Fire of Jahannam. Shaitaan eats with his left hand. Eating with the left hand is HARAAM.

Q. Some people when responding to Salaam, lift their hand and place it on their heart. Is this valid?

A. The practice of lifting the hand and placing on the chest/heart when making salaam is bid'ah.

Q. The deceased died before paying Zakaat on her wealth. She did not make a wasiyyat for the Zakaat to be paid. What should the heirs do?

A. If the deceased had not paid Zakaat, she was sinful. Dua of Maghfirat should be made for her. Since she did not make a wasiyyat (bequest), her Zakaat may not be paid from the assets of the estate. When a person dies, his/her ownership ceases. Therefore there is no Zakaat payable on the estate's assets. When the heirs receive their shares, they should pay their own Zakaat.

Q. A Mufti says that it is permissible to look at women without lust. I always understood that it was not permissible.

A. The mufti is astray. It is haraam to look at ghair mahram women. Ignore what he has said. He is a liberal lacking in Taqwa, hence he spoke driv-

GLUTTONY

Imaam Shaafi' (Rahmatullah alayh) explaining the calamities of satiation (full stomach) said: "From the age of ten years I never ate to satiation (i.e. he did not fill his stomach to capacity) because the effect of satiation is heaviness in the body, hardness of the heart, elimination of understanding, increase in sleepiness, and it inhibits Ibaadat"

Questions and Answers

THE MAJLIS Q & A
P.O. BOX 3393
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Q. Are members of the Ismaili sect Muslims?

A. Ismailis are among the worst of the Shiah kuffaar. They believe in the godhood of Agha Khan.

Q. When the Athaan is being called, should one stand or sit?

A. Sit when the Athaan is being called.

Q. Can a cripple person sitting in a chair be the Imaam for Salaat?

A. Imaamate on a chair renders the Salaat invalid.

Q. Can I pay my Zakaat in several instalments or should it be paid in a lump sum when it becomes due?

A. Zakaat can be paid in instalments of any number.

Q. My wife is annoyed with me because she has not become pregnant even after three years of marriage. She insists that I should go for medical treatment although there is nothing wrong with me. I am fulfilling her conjugal needs. She is frustrated because others are telling her that she still does not have a baby. Please advise.

A. Many women are of this ilk. Your wife should make Taubah for her attitude of kufr. The Creator is only Allah Ta'ala. Only He creates, and He creates when He wills. The

ideas of these women are all kufr.

Q. I am making my Qadha Qur'baani by giving the price of a sheep to the poor. Can this amount be given to multiple persons or does it have to be given to one person?

A. You may distribute the Qadha Qur'baani money to multiple persons as you wish.

Q. I lent my car to a friend. When he returned it, the car's engine was damaged. Who is responsible for the damage?

A. An item, be it a car or anything else, lent to someone is Amaanat in his custody. That means that if the item is lost or damaged without him being neglectful, then he is not liable for the damage. The owner of the item is responsible. However, if your friend had damaged the vehicle neglectfully, then he is responsible.

Q. A deceased has no relatives who are heirs. He has only some very distant relatives. May his assets be distributed to other poor Muslims?

A. "Distant" relatives, if they are Zawil Arhaam, do have shares of inheritance. As long as there are such relatives, the Muslim man may not take any of the assets of the deceased.

Q. Should Hanafis join Shaafis in Janaazah Salaat in the absence of the body?

A. According to the Hanafi Math-hab, Janaazah Salaat without the presence of the body is not valid. Hanafis should not join such a Janaazah Salaat.

Q. What should the Shaafi

follower do in Fajr Salaat when the Hanafi Imaam does not recite Qunoot?

A. The Shaafi follower should recite the briefest form of Qunoot and link up with the Imaam in Sujood.

Q. What should the Hanafi muqtadi do in Fajr if the Imaam is a Shaafi?

A. If a Shaafi is leading the Salaat, the Hanafi follower should remain standing silently while the Imaam recites the Qunoot.

Q. Some Muftis in UK say that if the husband initiates divorce proceedings in a kaafir court, the decree of the court will be a valid Talaaq. Is this correct?

A. They speak nonsense. The 'divorce' decree of a kaafir court is not valid in the Shari'ah. If the husband initiates 'divorce' proceedings in a kaafir court, it will apply to the kuffaar legal marriage which the court's decree will annul. Never will the kaafir's decree annul the Nikah. The argument of some muftis is baseless.

Q. Is it permissible to buy anything at a government or municipal auction sale?

A. It is permissible to purchase anything from the government auction sales.

Q. A baaligh boy of 16 years has not yet grown a beard. Can he lead the Taraaweeh Salaat in the Musjid?

A. The youth who has not yet grown a beard should not be allowed to lead the Taraaweeh at the Musjid. It is Makrooh.

Q. Is it permissible to buy food with haraam interest

ONE FAQEEH

Rasulullah (Sallallahu alayhi wasallam) said: "One Faqeeh is harder on shaitaan than a thousand Aabids."

Questions and Answers

THE MAJLIS Q & A
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money for feeding the poor at the time of Iftaar at the Musjid?

A. It is not permissible to use haraam interest money to feed people at the Musjid for Iftaar. How can one ever think of Iftaar with haraam food?

Q. There are two partners in a business. One has died. The other partner wants to buy the share of the deceased partner. Is this permissible?

A. If all the heirs unanimously decided to sell the share of the deceased partner, that is his/her share of the assets of the partnership, it will be permissible. The proceeds thereof will then be distributed in terms of the Law of Inheritance.

Q. The rule of the Saudis is that only those performing Umrah are allowed in the Mataaf area. Will it be permissible to wear Ihraam garb just to gain access to the

Mataaf for making Tawaaf?

A. Yes, it is permissible. The Saudi regime is KUFR. Its rules are KUFR.

Q. Since the age of buloogh I have intentionally broken fasts every Ramadhaan. I became baaligh 10 years ago. Please advise, what I must now do regarding all the Kaffaarahs?

A. For having broken fasts intentionally without valid Shar'i reason, Kaffaarah of 60 days is Fardh. However, for one Ramadhaan only one Kaffaarah applies even if many fasts were nullified in that Ramadhaan.

You are liable for ten Kaffaarahs plus the number of fasts broken. You should take the Name of Allah Ta'ala, muster up courage and begin the Kaffaarah. It will be easier to keep the fasts during the short winter days.

Once you begin the Kaffarah, the aid of Allah Ta'ala will simplify the obligation for you. May Allah Ta'ala grant you the taufeeq to fulfil this extremely important obligation.

Q. In anger I said to my wife: "If you are not happy, take your talaq and go." What is the ruling?

A. Your statement: "If you are not happy, take your talaq and go", will be One Talaq Raj'i (a Revocable Talaq) if she had immediately acted and separated herself from yourself. If she did not leave immediately when you made the statement, her right to have invoked the Talaq lapsed.

Q. A man suffering from psychosis killed his wife. Will he be punished in the Hereafter?

A. If a man suffering from psychosis kills his wife, only Allah Ta'ala knows whether he was genuinely insane at the time. We cannot say how Allah Ta'ala will judge him in the Hereafter.

Q. A lady is survived by her husband, mother, father and 2 sisters. How should her estate be distributed?

A. The heirs are her husband, mother and father. The sisters do not inherit in this case. The estate has to be divided into six shares and distributed as follows: Husband 3; Mother 1; and father 2.

Q. I have invested in Al Mabroor company which is in dire financial straits. The company has been placed un-

PERFECT WUDHU

Abdullah Bin Muhammad (Rahmatullah alayh) narrated: "I was making wudhu on the banks of the river in Baghdad when Imaam Shaafi' (Rahmatullah alayh) appeared on the scene. He said to me: "O lad! Perfect your wudhu. Allah will then be kind to you in this world and in the Hereafter."

I quickly completed my wudhu and made haste in following Imaam Shaafi'. When he saw me approaching, he said: "What is your need?" I said: "Impart to me the

Knowledge which Allah Ta'ala has bestowed to you."

He said: "Speak the truth, you will be saved. He who adopts Taqwa in his Deen will remain safe from dangers. He in whom there are three attributes, his Deen will be perfect:

- * Amr Bil Ma'roof – advising others to practice virtue while he himself does good.
- * Nahi anil Munkar – advising others to abstain from evil while he himself abstains.
- * Observing the limits prescribed by Allah Ta'ala. That is not to transgress the Shariah of Allah.

(Continued on page 24)

KHATAM JALSA

Question

“A completion (khatam) for Hifz students is organized as follows at a Madrasah:

Sometimes a Qiraat or name of a student is first recited. Then a talk given. Thereafter the student who is completing Hifzul Quraan will recite his last sabaq together Surah Ikhlaas, Falaq, Naas, Surah Faatiha and a few Aayat of Surah Baqaraah until the word 'Muflihoon'. In cases where a few or many students will be completing then after each student recites his last sabaq, all the students will recite collectively in a chorus fashion from Surah Ikhlaas until the word 'Muflihoon'.

In the case of Bukhari Shareef khatam, a student will read the final sabaq which is

INTEREST AND AN EVIL DEATH

Once Hadhrat Maalik Bin Dinaar (rahmatullah alayh) went to visit a sick man. On reaching the place, he realized that the man was in his death throes. Each time Hadhrat Maalik attempted to instruct him in the recitation of the Kalimah, the man would say: 'Ten, eleven'. Then the dying man said: 'O Maalik Bin Dinaar! There is a mountain of fire in front of me. When I make an attempt to recite the Kalimah, the mountain of fire moves towards me threatening to engulf me.' When Hadhrat Maalik questioned his relatives, they said that this man was a devourer of interest, and he would give short measure and weight.

then explained by the Sheikhul Hadith or Bukhari Shareef Ustaad. Thereafter a collective duaa is made. There are no meals served after such a completion.

I am confused. What is the correct method of completion of Hifzul Quraan and Bukhari-Shareef? Is this method of completion, as described above, correct? Is it permissible, meritorious, motivational, a duty for a parent, a duty towards a fellow student, a form of honouring the Quraan or Hadith etc. that a person should attend such a completion at an institution? Please advise.”

Answer

This function is another bid'ah. It has no basis in the Sunnah. It is a function of *riya*. Both the Madrasah and the parents engage in an ostentatious (*riya*) display. The Qur'aan and Ahaadith are made objects for fulfilment of nafsaani desires. The acts displayed by the students at the behest of the Ustaadh are bereft of any benefit whatsoever. On the contrary, their display is nugatory of Ikhlaas and *Tawadhu'*.

The motive of the Madrasah is to impress the parents with its teaching prowess and the products it produces. The hidden motive of the *nafs* is *shuhrat* (name and fame). The

parents become bloated with false pride by the display of their children.

The chorus recital is a despicable act of bid'ah. Just from whence did the Madrasah acquire this sing-song method is a mystery. But its source appears to be the *Nafs*.

The Sunnah does not prescribe any function for any khatam of any kind whatsoever. The demand of *Ilm* is *Tawaadhu'* (humility) and *Ikhfa'* (concealment), not ostentation (*riya*). These jalsahs or whatever they may be dubbed are functions of *riya* and *ujub*. Regardless of the excuses and reasons proffered for justifying these khatams, if the organizers reflect with sincerity and try to fathom their *nafs*, they will not fail to understand their error which comes within the scope of the Qur'aanic Aayat:

“In reality man has baseerat (insight/awareness) of his own nafs despite him presenting excuses.”

(Surah Al-Qiyaamah)

If a person reflects with sincerity, he will detect the thief lurking in his *nafs*. Teaching and learning Hifz and Ahaadith are supposed to be solely for the Pleasure of Allah and for Thawaab in the Aakhirah. But the Deen is utilized for nafsaani and worldly motives. Jalsahs and khatam functions are of this nafsaani brand.

THE EFFECT OF HAQQ & BAATIL

Imaam Shaafi' (Rahmatullah alayh) said: “Awe and honour enter my heart for a person who accepts the Haqq in a discussion with me. I then become his follower. I despise a man who presents excuses to justify his baatil.”

HUMILITY OF HADHRAT UMAR

One Day in his Khutbah, Hadhrat Umar (Radhiyallahu anhu) mentioned that the mehr (dowry) of women should not become excessive. He warned that any excessive amount would be confiscated and assigned to the Baitul Maal.

After Ameerul Mu'mineen descended from the mimbar, an old lady said:

“O Ameerul Mu'mineen! Is it more befitting to follow your ruling or what is mentioned in the Kitaab of Allah (the Qur'aan).” Hadhrat Umar (Radhiyallahu anhu) responded:

“*Kitaabullah is more befitting. Why do you ask this?*” The old lady said: “*You have just now prohibited people from increasing in mehr whereas Allah Ta'ala says in His Kitaab: “And if you have given any of them (women) a heap (of gold), then to not take back anything from it.”*”

Acknowledging the correctness of the lady's statement, Hadhrat Umar (Radhiyallahu anhu) again mounted the mimbar and said: “*I had forbidden you from increasing mehr. However, every one may do as he wishes with his wealth.*”

Everyone has more understanding than Umar, even the old lady.” He repeated this statement twice or thrice.

This attitude of humility of Hadhrat Umar (Radhiyallahu anhu) is a wonderful lesson for Ulama who are soiled with pride and arrogance. They react arrogantly when laymen proffer naseehat or criticize them for their she-nanigans.

Another lesson is that severity is not nugatory of humility. Hadhrat Umar (Radhiyallahu anhu) was extremely severe in the enforcement of the Shariah. He was the Man with the Whip.

MUSHTABAH FOOD

Hadhrat Molvi Muzaffar Husain (Rahmatullah alayh) exercised excessive care regarding food. Even his physical constitution could not tolerate any mushtabah (doubtful) food. If by error he ate even a morsel of mushtabah food, he would immediately become nauseous and vomit out the food. He never attended any functions to which he was invited.

Among the Students of Shah Ishaq (Rahmatullah alayh), three were extremely Muttaqi (pious). The one of the loftiest Taqwa was Molvi Muzaffar Husain, the second was Shah Abdul Ghani and the third was Nawaab Qut-

buddin Khan. One day Nawaab Qutbuddin invited Shah Ishaq, Molvi Ya'qoob and Molvi Muzaffar Husain and some others for meals. Shah Ishaq and Molvi Ya'qoob accepted while Molvi Muzaffar Husain declined. His refusal had aggrieved Nawaab Qutbuddin Khan, hence he complained to Shah Ishaq.

Reprimanding Molvi Muzaffar Husain, Shah Ishaq said that his taqwa was extreme and baseless. “*What, is the food of Nawaab Qutbuddin haraam?*” Molvi Muzaffar Husain responded: “*Never can I entertain such ill-suspicion of Nawaab Sahib.*” Then he explained that Na-

waab Qutbuddin Khan was in debt. The money which he will spend for the lavish meal should be paid towards his debt. Therefore it was Makrooh to eat his food.

This reasoning of Molvi Muzaffar Husain appealed to Shah Ishaq. He then also decided to decline the invitation.

Commenting on this episode, Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) said: “*This Taqwa is indeed subtle and wonderful. Just look at the noble Ustaadh. Initially he rebuked his Student, then on being apprized of the daleel, he followed him. A Student should not abandon his daleel merely for making taqleed of his Ustaadh.*”

WARA'

Wara' is an extremely lofty state of Taqwa (piety which is the effect of obedience). Hadhrat Hasan Basri (Rahmatullah alayh) said:

“Wara' has three constituents:

1. To speak the truth even in anger.
2. Abstention from prohibitions.
3. Constancy in observance of the Commands.”

INSINCERITY OF THE MOLVIES

Commenting on Tariq Jameel's puja in the Sikh temple, a Brother says:

Another day and another flagrant transgression by Taariq Jameel comes to the fore. Yet in light of this, the very same Darul Uloom, ulama bodies, ulama and jamaat saathies who found their voices during Ml Sa'ad's visit are now silent. There was no sincerity, nor true concern of Deen from them previously and so this

silence was not surprising. Allah Ta'ala though works in mysterious ways and has through this episode revealed the reality to the public, within a month, of the stark discrepancy in their ways. These groups will also not utter a word regarding the kufr of MBS and the danger it poses to the Ummah.

Our Comment

Yes, their insincerity is glaringly conspicuous and horrid. They are all signs of

Qiyaamah. That is why they manipulate Deeni cover for projecting their insincere motives. Tariq Jameel's fisq, fujoor and kufr are more flagrant and graver than the infractions of Goonda Sa'd.

The Ulama of this era are not guides for the Muslim community. On the contrary they are *zulmat* piled on *zulmat* (spiritual darkness). When such is the condition of the ulama, what can be expected from the public at large?

THE US EGG INDUSTRY KILLS 350 MILLION CHICKS A YEAR

By SCOTT McFETRIDGE
Updated 8:01 AM GMT+2,
December 19, 2024 WIL-
TON, Iowa (AP) — Every
year the U.S. egg industry
kills about 350 million male
chicks because, while the
fuzzy little animals are in-
credibly cute, they will never
lay eggs, so have little mone-

tary value. Most of the ani-
mals are culled through a
process called **maceration**
that uses whirling blades.

This is the horrid, brutal in-
dustry which human shayaa-
teen such as SANHA, MJC,
NIHT and many other rubbish
entities halaalize. All this bru-
tality is acceptable for these

illegitimate progeny of Iblees
because it is a lucrative
source for the filthy haraam
boodle which these *shayaa-
teenul ins* utilize to nourish
themselves and their families.
They have been created to be
fuel for Jahannam, hence they
are bereft of any human emo-
tions.

THE STEPMOTHER

Q. *What attitude should children have for their stepmother? My ex-wife teaches my children to disrespect her and be unfriendly towards her.*

A. Your ex-wife is a shaitaanah. The children must respect their stepmother. They have to respect her just as they respect their own mother. They may meet and visit her

although the baaligh males should not be alone with her. The ex-wife is acting satanically. The stepmother is their father's 'best' friend, and regarding this, Rasulallah (Sallallahu alayhi wasallam) said:

"Of the best of good deeds is that a man is kind to the Family of the friends of his father after his (the father's) death."

In relation to the stepmother, the 'family of the friends of his father, is extremely distant. But Rasulallah (Sallallahu alayhi wasallam) described service to such distant friends of his father to be among the noblest deeds of virtue. Now, reflect and understand the value of the stepmother.

SHAITAAN

Rasulallah (Sallallahu alayhi wasallam) said: "Shaitaan sits firmly on the heart of man. When he (man) engages in Thikrullaah, shaitaan flees. When he becomes forgetful (of thikr), shaitaan inspires him."

THE AULIYA

senting the deeds and statements of Auliya. Any act of a Wali which is in conflict with the Shariah must incumbently be set aside.

Allaamah Abdul Wahhaab Sha'raani (Rahmatullah alayh) as well as other Fuqaha have said: "He who cites the obscurities of the Ulama (as daleel) has made an exit from Islam."

While all the Auliya are of extremely lofty moral character, there are some whose character is *par excellence*. Their morality sometimes overshadows their intelligence and due to simplicity they lack the vision to understand the pitfalls of certain of their acts which later develop into bid'ah. Such Buzrugs are unable to effect the *Is-*

laah (moral reformation) of people.

It is therefore essential to understand that every act and statement of an accomplished Buzrug/Wali is not the Sunnah nor does a Buzrug's deed constitute *daleel* (proof) of the Shariah. Thus, it is improper to seek justification for bid'ah practices by pre-

MUAQQIBAAT

"For him (man) there are guarding angels in front of him and behind him, protecting him by the command of Allah."
(Ar-Ra'd, Aayat 11)

Muaqqibaat are the Angels whom Allah Ta'ala has appointed to guard and protect people from danger and harm of every kind, physical, moral and spiritual. They operate in two shifts. One shift operates during the day, and another shift during the night.

It is mentioned in the Hadith that these Angels guard people at all times. They are posted even to guard non-Muslims. However, when Allah Ta'ala decrees some harm or calamity to befall a person, then these Angels stand aside without protecting the person.

This explains that all calamities which befall people are by the decrees of Allah Ta'ala. If there is no such decree, then no harm can come to anyone. The Angels are there to protect people against the harms of jinn, animals, people, etc.

RIYA OF THE ULAMA

Imaam Shaafi' (Rahmatullah alayh) was asked to explain *riya* (show). He said: "*Riya* is a *fitnah* (calamity) which the tempest of the nafs has made a veil which it (the nafs) casts on the heart and eyes of the Ulama. Thus they destroy their virtuous deeds with it. The Aalim who does not keep his nafs under observation, his knowledge will

not benefit him. He who uses his *Ilm* for the obedience of Allah, spiritual mysteries (*Asraar*) will unfold for him."

Imaam Ghazali (Rahmatullah alayh) commenting on this advice said that Imaam Shaafi's (Rahmatullah alayh) abhorrence for fame and fear for the calamities of *Ilm* were extremely profound.

FUTILITY

Hadhrat Uwais Qarni (Rahmatullah alayh) said:

"When two persons gather to indulge in futility, shaitaan departs because now he has achieved his objective of preventing from Thikrullah."

The effect of indulgence in futility is to become forgetful of Allah Ta'ala.

Hadhrat Hasan Basri (Rahmatullah alayh) said: "Futile talk is evil. Silence devoid of fikr (reflection) is futility and disgraceful."

Hadhrat Maalik Bin Dinaar (Rahmatullah alayh) said:

"A friendship which will not benefit one in the Akhirat is futile. A man who indulges in idle talk is bereft of knowledge. His heart is blind and his life is ruined."

THE FOLLY OF TODAY'S PSEUDO-'MUHADDITHEEN'

Question

The following is a post from 6/12/24.

"Shaykh Abdul Malik, in his Muhadharat, highlights several excuses presented by scholars to justify their abuse of weak narrations:

1. Exploiting the prestige of a scholar to bypass verification of Ahadith.

Reliance on Prestigious Sources: Some scholars argue that the presence of a hadith in the works of a respected and renowned scholar, such as Ihya Ulum al-Din (of Imaam Ghazaali), is sufficient to narrate and rely upon it without the need for independent verification or authentication.

2. Validity of Fabricated Hadiths due to their meaning

Another justification is the belief that even if a hadith is fabricated, it may still be valid to narrate if its meaning is deemed correct. Case in point: لولاك لما خلقت الأفلاك

3. Verification Through Kashf

Some argue that the authenticity of a hadith need not always rely on the science of Usul al-Hadith but can instead be validated through kashf—spiritual insight or unveiling experienced by certain pious individuals.

4. Weak Narrations for Fadha'il

Although this is an estab-

lished principle, some Scholars abuse this by completely jettisoning any narrations authentication, on the mere grounds "Its about virtue", hence no need to verify the level of authentication, completely disregarding the chain of transmission, even to the extent of using highly problematic narrations (Munkar), the common trope is as long as it is not fabricated and is about virtue, all weak narrations get the green light."

Regarding the author of the kitaab, the following is what someone shared:

"Shaykh Mohammad Abdul Malik Ibn Shamsul Haq Al Kamulai Al Bangladeshi is from Dhaka, Bangladesh and has studied from Shaykh AbdurRasheed Numani, Shaykh Abdul Fatah Abu Ghudah, Mufti Taqi Usmani, Maulana Ameen Safdar Okarwi, Shaykh Idrees Mirthi and Shaykh Waliul Hasan Khan Thonki.

ShaykhRasheedNomani said in a letter 27/12/1411 that – 'I have never seen a student as clever or gifted as him.'

Shaykh Abdul Fatah Abu Ghudah said ' he is a unique student whom there is no comparison to from my beloved ones and companions'. ShaykhAwamah and Shaykh Saeed Ahmad Palanpuri have also praised him as a master of Hadith.

Please clarify these issues.

ANSWER

The accolades conferred on the Shaykh do not awe us. We are not impressed by praises lauded on the Shaykh. The issue at hand is the views he has expressed, concern, not the praises lauded on him nor his string of august Asaatizah.

A personality such as Imaam Ghazaali is of such lofty status that he has the ability to wrap up the Shaykh, his Asaatizah and many other seniors and put them all in his pocket.

Imaam Nawawi (Rahmatullah alayh) expressing his opinion *Ihya Ulum al-Din* of Imaam Ghazaali (Rahmatullah alayh), said: *"Al-Ihya is almost (like) the Qur'aan."* According to Imaam Nawawi (Rahmatullah alayh) and others, Imaam Ghazaali (Rahmatullah alayh) was the Mujaddid of the 5th century.

Imaam Ghazaali is not the little brother of the Shaykh who has displayed temerity in degrading narrations stated in Al-Ihya. His 'prestige' was not the product of facebook, youtube and the like who become stupid 'celebritis' via these shaitaani media on which today's 'hadhrats', 'muhaddiths' and the like display their snouts.

The problem with these puny 'muhadditheen' of today is that they have gained the corrupt idea of their own 'status' – that they are Muhadditheen of the calibre of

(Continued on page 17)

VIDEO & PHOTOS

Alhamdulillah. The Mutamim (Principal) of Darul Uloom Deoband have warned that students who engage in photography and videography will not be provided with Certificates of qualification. The Madrasah has issued the following statement in this regard:

Hadhrat Mufti Abul Qasim Nomani Saheb حفظه
الله تعالى refuses Ijazat of Hadith Shareef to
those who are involved in pictography

Darul Uloom Deoband Darul Hadith
Thursday 17 Rajab 1446 / 16 January 2025
Principal, Shaikhul Hadeeth and Head Mufti of
Darul Uloom Deoband

تصویر کشی کرنے والوں متوجہ ہوں۔

"میں یہ بات ابھی واضح کر دون ابھی رسالۃ الأوائل کا درس بھی ہوگا اور ختم بخاری شریف کی تقریب بھی ، جو طالب علم بھی رسالت الأوائل ، یا تقریب ختم بخاری کے موقع پر فوٹو کھینچے گا یا ویڈیو بناوگا اس کو میری طرف سے نہ مسلسل کی اجازت ہوگی ، نہ رسالۃ الأوائل کی اور نہ ختم بخاری شریف کی

از : حضرت مولانا مفتی ابو القاسم نعمانی صاحب شیخ الحدیث و مہتمم دار العلوم دیوبند ۱۶ رجب المرجب ۱۴۴۶ بمطابق
16 جنوری 2025 بروز جمعرات

FIRMNESS ON THE HAQQ

Imaam Ahmad Bin Hambal (Rahmatullah alayh) was apprehended on the instructions of the Khalifah Ma'moon for propagating that the Qur'aan is *Ghayr Makhloq* (The Un-

created Word of Allah). When he refused to retract his belief, he was tied and severely lashed. During the whipping process his *izaar* (*lungi*) became untied. Two hands from

the *Ghaib* (Unseen) appeared and fastened his *izaar*.

Seeing this *karaamat* (miracle), the Khalifah ordered his release. Imaam Hambal (Rahmatullah alayh) later succumbed to the wounds and passed away.

THE FOLLY OF TODAY'S PSEUDO-'MUHADDITHEEN'

(Continued from page 16)

bygone times, hence they waste time in talking drivel. There is no goodness in their attempt to flaunt expertise.

1) Relying on the narrations cited by an authority such as Imaam Ghazaali (Rahmatullah alayh) is valid and proper. The Shaykh is off the mark. His allegation of 'exploiting the prestige of a scholar' is nonsense. In which way do they exploit? Citing a Hadith from an authority is proper. Regardless of the accolades

conferred on him by his Asaatizah, he does not come even near to the Toes of Imaam Ghazaali (Rahmatullah alayh) and other 'prestigious' Ulama with whom he has some baseless issues.

2) If a narration is genuinely fabricated, then obviously it should not be cited even if the meaning is acceptable.

3) Verification through *kashf* is valid for only the *Saahib-e-Kashf*. It is not *hujjat* for others.

4) *Dhaeef* are valid for naseehat and *fadhaail* purposes. The Shaykh is in a daze with his self-contradiction. Despite conceding the validity of the principle, he mentions some 'abuse'. His claim is drivel.

These pseudo-'muhadditheen' of this era are fakes who are too big for their boots. No one is under any obligation to submit to his concocted view.

SOME SALAAT MASAA-IL (RULES)

Allah Ta'ala has create us and sent us into this world for only His Thikr (Remembrance). The greatest form of Thikr according to the Qur'aan Majeed is Salaat. Salaat is the central Pillar upholding our Imaan. It is of vital and imperative need to perform Salaat in full and strict accord with the Masaa-il of the Shariah. Failure to do so results in the invalidity and rejection of the Salaat with the consequence of elimination of Thawaab (reward) and punishment.

It is mentioned in the Hadith of Rasulullah (Sallallahu alayhi wasallam) that when Salaat performed in a manner which is in conflict with the Masaa-il of the Shariah proceeds upwards, the Doors of the Heaven are closed upon it. The Malaaikeh then strike the deficient Salaat on to the face of its performer. It is rejected and recorded as invalid and sinful.

SOME IMPORTANT RULES

(1) The Dress of the Musalli MUST conform with the Sunnah. Tight pants and jeans which reveal the shape of the *satr (backside)* area and T-shirt are not permissible. Sa-

laat performed with such lewd kuffaar style dress is NOT VALID. Such destroyed Salaat must be repeated.

It is necessary for those who don such ugly, immoral garments to reflect and have some shame. When they are in Sajdah, the one sitting behind has to quickly lower his gaze to avoid looking at the shape of the musalli's backside being revealed. Fear Allah Ta'ala and have some shame for Him, for the Malaaikeh and for the Musallis. Rasulullah (Sallallahu alayhi wasallam) said:

"Hayaa (shame) is a branch of Imaan."

(2) The way of standing in the Saff (Row) for Fardh Salaat is for the shoulders to physically touch. Rasulullah (Sallallahu alayhi wasallam) had emphasized much on the shoulders TOUCHING. It is not sufficient to stand along side each other. The slightest gap between two Musallis is occupied by Shaitaan according to the Hadith. Do ensure that your shoulder physically touches the Musalli next to you.

Also, be aware that usually

after rising into the second raka't, the position of Musallis slightly shift to create a gap. This gap should be closed by moving to touch the shoulder of the one standing alongside you.

(3) It is bid'ah to shake hands in the Saff. It is queer that when meeting the same persons outside the Musjid, hands are not shaken. But when seated in the front Saff, the bid'ah practice is engaged. There is no validity in the Sunnah for this innovation.

(4) After the Fardh Salaat of Zuhr, Maghrib and Isha', it is not permissible to engage in Thikr, Tilaawat or lengthy Duas. These should be performed after having completed the Sunnat and Nafl Salaat. Immediately after the short Dua, engage in the Sunnatul Muakkadah Salaat.

(5) The feet should strictly face the Qiblah. The feet should not be parted at different angles which creates a diversion from the Qiblah.

(6) In the last two raka'ts of Fardh Salaat, the Hanafis should not verbally recite anything. They may 'recite' in their minds without tongue and lip movement.

SIGNS OF QIYAAMAHA

(Continued from page 1)

(rows) abundant whilst the hearts will be filled with hatred. The tongues will become different and the lusts will be intense."

"Homosexuality, lesbianism and sodomy with lads will become prevalent. The wealthy will be faasiqs, the rulers will be faajirs and the trustees will be abusers of

trust. Salaat will be destroyed and carnal lusts will be followed."

"Women will become partners with their husbands in trade."

ABANDONING ONE'S MATH-HAB FOR A WOMAN OR A MAN

QUESTION

It is said that a man cannot change his math-hab on account of his wife following another math-hab. For example, a Hanafi man cannot change his math-hab if he gets or wants to get married to a Shaafi'i girl, and vice versa. The reason tendered is that it is not permissible to change one's math-hab for a worldly reason.

What worldly reason is there here? Nikaah is an Ibaadat. The change of the math-hab is not for any worldly reason but for the sake of harmony and compatibility.

There are hundreds, if not thousands of furoo' where the two contrasting math-habs will lead to a clash in the marriage.

One example: The Hanafi man wishes to touch his Shaafi'i wife. She refuses as it is Namaaz time, and her wudhu will break. This leads to ill-feelings. Similarly, at each and every step there will be a clash.

Furthermore, due to ignorance of the other math-hab there will constantly remain suspense and bewilderment as to what one can do and cannot do together with the spouse. Is this not a valid case and valid reason for adopting the other math-hab?

ANSWER

No it is not. The Fuqaha have said that a person who change his Math-hab for a worldly reason should be subjected to *Ta'zeer* (i.e. punishment by whipping). In

Taartakhaaniyah is mentioned:

"A man from the companions of Abu Hanifah proposed marriage for the daughter of a man who was of the Ahl-e-Hadith. He rejected the proposal (but agreed) on condition he abandons his (Hanafi) Math-hab. Then he accepted the proposal and married his daughter to the man.

The Shaikh who was asked about this, lowering his head, said: "Although Nikah is valid I fear that he will lose his Imaan at the time of Maut... because he changed his Math-hab which was the Haqq according to him, for jeefah (carrion, i.e. for the woman)."

It suffices for us Muqalideen that the Fuqaha have ruled impermissibility, and that it is tantamount to kufr to abandon one's Math-hab for the sake of marriage. They understood the issue better than all of us morons of this era.

When a person changes Math-hab for the purposes of marriage, he/she in fact does so for a base *nafsaani* reason, not for the Deen. Carnal lust is his/her determinant, not the Deen. The Deen is the furthest from the mind when a man/woman changes his/her Math-hab for the sake of a woman/man. The one who denies this, comes within the purview of the Aayat:

"In fact man has insight over his nafs although he puts forth excuses."

Changing one's Math-hab is tantamount to changing one's Deen. It is never permissible to change one's Deen for the sake of compatibility and harmony whether assumed or real.

Only a total jaahil will develop ill-feelings if his wife of another Math-hab practices on its teachings. Since it is our belief that all four Math-habs are the Haqq, the intelligent man will not develop ill-feelings. In fact we are aware of many cases of marriage across the Math-habs without friction in the marriages due to masaa-il. Each one simply has to follow the masaa-il of his/her Math-hab and respect the other one's Math-hab.

The claim that the 'contrasting Math-habs will lead to a clash', is spurious. When they entered into marriage, they were fully aware of their respective different Math-habs hence opted for toleration and acceptance.

The objector is making a mountain out of an anthill in his desire for validating a practice which has the potential of culminating into kufr according to the Fuqaha. Ignorance itself is a curse. They should institute steps to eliminate their ignorance.

It is alleged that there are thousands of *furu'* which will lead to a clash in the marriage. This claim is baseless. In an attempt to bolster this spurious claim, he says:

(1) *"One example: The*

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ABANDONING ONE'S MATH-HAB FOR A WOMAN OR A MAN

(Continued from page 19)

Hanafi man wishes to touch his Shaafi'i wife. She refuses as it is Namaaz time, and her wudhu will break. This leads to ill-feelings."

This argument is fallacious for the following reasons:

(a) Why would the husband desire to nullify his wife's wudhu at the time of Namaaz? Does he not understand the incumbency of Namaaz? Apart from the wudhu aspect, it is not permissible to do anything which will prevent the wife from performing Namaaz at its time.

(b) Assuming that the Hanafi man had renounced his Math-hab and had adopted the Shaafi Math-hab for the sake of marrying the Shaafi woman, then what would he do when it is the time for his wife to perform Namaaz? Obviously he will refrain from touching her.

Now what prevents the Hanafi husband from accommodating his Shaafi wife by refraining from touching her when it is time for her to perform Namaaz? It is not Waajib in the Hanafi Math-hab to resort to an act which nullifies another person's wudhu. If he was a Shaafi, he would have refrained. So what prevents the Hanafi man from refraining to touch his wife at the time of Namaaz? Why is it necessary to abandon one's Math-hab to accommodate the wife of another Math-hab? When it is simple and permissible to accommodate the Shaafi wife's wudhu mas'alah

without abandoning one's Math-hab, what then is the incumbency to resort to such a severe act fraught with the danger of kufr, namely, abandoning the Math-hab?

By simply accommodating the wife's Shaafi' stance, ill-feelings will not develop. Ill-feelings is the effect of *jahaalat* and lack of fear for Allah Ta'ala.

(2) Then he advances the following preposterous claim:

"Similarly, at each and every step there will be a clash."

This is not just an exaggeration. It is gross stupidity of the person who has not applied his *Aql* at all. Let him detail all the issues, step by step, to substantiate his ludicrous allegation. There is no such 'clash at every step.' In every scenario of a conflicting mas'alah, the simple solution is to accommodate the other Math-hab. Rarely will the difference be of the kind to preclude accommodation.

(3) The answer for any conflict of Math-habs is simply to accommodate one another wherever the Math-habs permit accommodation. Where accommodation is not permissible, understanding is necessary.

Consider the example of prawns. If the husband is Shaafi, he will eat prawns whilst the Hanafi wife will not. Does the Shaafi Math-hab compel the Hanafi wife to

eat prawns? Obviously, it does not. Thus, the husband cannot impose his desire for prawns on his wife.

Now if this Shaafi husband was a Hanafi, he would abstain from prawns. If he is a Shaafi then what prevents him from abstaining from prawns to accommodate the Math-hab of his Hanafi wife? It is not waajib for the Shaafi husband to eat prawns nor is it waajib for the Hanafi wife to prevent him from eating prawns.

The problem is imaginary and due to ignorance. But the ignorance can be cured. Assuming that the man wants to change his Math-hab to adopt the woman's Math-hab, then obviously he will have to equip himself with the basic masaa-il of the new Math-hab. So what prevents the Hanafi man from learning the basic masaa-il of the other Math-hab to enable him to accommodate his wife of the other Math-hab? Nothing prevents him.

Whether he changes his Math-hab or not, he/she still has to acquire a degree of knowledge of the other Math-hab since they are to marry across the Math-hab line.

A Muslim is an *Insaan* to whom Allah Ta'ala has bestowed *Aql*. He has to utilize his *Aql* constructively, and not act like an animal. He must be accommodating in all issues permitted by the Shari'ah, and not cite his *jahaalat* as an excuse for committing *zulm* (injustice).

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the Prohibition of Tashabbuh bil Kuffaar. – Mujlisul Ulama)

“Regarding the practice of anniversaries, it shall be permissible due to it being of a cultural origin and practice rather than being tied to a religious devotion. Hence, tashabbuh does not apply within wedding anniversaries. However, one must abstain from objectionable aspects, such as extravagance, mixed gatherings, and music.”

(Comment: Kuffaar anniversaries, whether religious or cultural, are haraam Tashabbuh. Tashabbuh is not restricted to religious practices. A wasteful, superfluous cultural custom of the kuffaar does not become permissible simply because it has no religious connotation. There is absolutely no need and no benefit for adopting kuffaar cultural customs and practices.

Islam has its own method of celebrating marriages. The adoption of kuffaar wedding customs displaces the Sunnah, and this is haraam.

Along with kuffaar customs come kuffaar attitudes which rise from their kufr. It is a simple fact readily understandable that when a kuffaar cultural practice is adopted, Islamic style – the Sunnah – is incumbently compromised and even effaced. And, this is apparent in all wedding anniversaries in which Muslims indulge.

The ‘objectionable aspects’ on which the mufti pivots his permissibility of indulgence, are invariably present. Anniversaries come incumbently with such haraam ‘objectionable aspects’. Thus, the ‘fatwa’ of permissibility in reality gives impetus for the commission of

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a variety of haraam acts. No wedding anniversary is free from extravagance, music, photography, video, intermingling, riya and takabbur. This is the era of supreme FITNAH, and muftis are vastly responsible for embedding the fitnah in the Ummah.

The very least to say about the mufti’s utterly baseless ‘fatwa’ is that he has displayed extreme irresponsibility. He lacks foresight and has failed to correctly employ the Principles of the Shariah because he lacks valid understanding of these Usool. – Mujlisul Ulama)

THE FUNCTION OF A MUFTI

Our sojourn in this ephermal *dunya* is extremely short-lived. The objective of life on earth is to cultivate for the success and salvation in the Aakhirat. Rasulullah (Sallallahu alayhi wasallam) said: “*Verily, the dunya has been created for you, but you have been created for the Aakhirat.*” He further said that this *dunya* is *jeefah* (carrion). We are allowed to take and use from this *jeefah* what is necessary for the successful accomplishment of the sojourn on earth. Taking more than necessary from this worldly carrion will have disastrous consequences in the Aakhirat.

It is the function and obligation of the Mufti to strengthen the bond between *Khaaliq* and *Makhloq*. The Mumin’s relationship with Allah Ta’ala is augmented and strengthened by means of cultivating Taqwa. Abstention from Taqwa has the opposite effect. It alienates the

Mu’min from Allah Ta’ala. The entire Qur’aan Majeed and the Ahaadeeth and the practical life of Rasulullah (Sallallahu alayhi wasallam) are lessons of Taqwa.

Alas! Today muftis have no valid understanding of Taqwa. Even strict adherence to *zaahiri masaa-il* is frowned on. Of true Taqwa, they just have no idea. Thus, when abstention from Tashabbuh is emphasized, they either dig into the kutub to extract and extravasate technicalities and straws to dilute the issue and to deny the validity of Tashabbuh, or the furthest they venture is to non-chalantly brush it off as ‘taqwa’ as if Taqwa is a concept restricted to the Auliya of centuries ago who had renounced the *dunya*.

It is indeed mind boggling that muftis of this era go to great lengths to find evidence from the kutub of Fiqh and from stray opinions of Ulama for halaalizing futile, harmful and superfluous practices and customs of the kuffaar. They fail miserably to apply their *Aql* for understanding the consequences of their misunderstanding and misapplication of what they glean from the texts. They fail to understand that by diluting the issue of Tashabbuh, they are increasing the already wide chasm between Muslims and Allah Ta’ala. Instead of bringing Muslims closer to the Deen, they give further impetus to thoes already drifting away from the Deen thereby further weakening the bond between the bandah and His Maula (Allah Ta’ala).

In which way will a wedding anniversary, which has absolute-

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ly no basis in Islam, benefit Muslims even if it is assumed that the function will be devoid of the 'objectionable aspects' stated by the mufti? In fact, such a function bereft of 'objectionable aspects' on assumption, will still not be permissible because (1) it is *laa-ya'ni* (futility), and (2) it is undoubtedly *tashabbuh bil kuffaar* in view of the irrefutable fact that it is a custom acquired from the kuffaar regardless of it being religious or cultural.

Of grave importance is the fact that these customary merry-making functions acquired from the kuffaar inevitably minimize and displace the Sunnah method and style of the function, e.g. the Walimah. Instead of drawing the attention of Muslims to the harms and evils of kuffaar customs, the conduct of the muftis is *falagitiuus*, for they divert the minds of Muslims from Thikrullah and the Sunnah with their grossly erroneous fatwas of permissibility for kuffaar practices which are absolutely futile, superfluous and harmful, bereft of the slightest semblance of benefit. There is neither benefit in this dunya nor in the Aakhirah. The end result is only harms, both physical and spiritual. In addition to the huge sums of money squandered are the elements of Akhlaaq-e-Razaail which accompany all such functions without exception.

When a mufti encourages Muslims with his fatwa of permissibility to wear ties, it speaks volumes for the disequilibrium of his *Aql*. What benefit does the mufti discern for Muslims in the kuffaar tie? Every thing comes with its *athr* (*moral and spiritual effect*). What *athr* does

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a tie have on a Muslim? Why would a Muslim in the first place want to wear such a rubbish item? It is nothing but pure Tashabbuh bil Kuffaar. Wide prevalence can never render ha-lal such nonsense and rubbish.

The element of wide prevalence will apply to such issues which are of real need while these elements have no religious connotation. For example, weapons. If Muslims are in need of weapons which they lack, and if they have none of their own kinds of weaponry to counter the kuffaar, then taking and using weapons made by the kuffaar will not be Tashabbuh. However, if Muslims have weapons with which they are able to effectively counter the kuffaar, then in terms of the Hadith, even weapons of the kuffaar should not be used.

Wide prevalence will cancel the element of Tashabbuh only if there is a real need and the item to be acquired has no religious significance. This can never be said of wedding anniversaries, ties, and the like.

What Deeni benefit is there in wearing a jeans and t-shirt? This evil has become so prevalent that all shame has been expunged. They come to the Masjid to perform Salaat in this naked style. The shape of the backside is clearly portrayed. But *majin* muftis will argue that since the *satr* is covered, the Salaat is valid. Then, in a stupid attempt to impress and awe the ignorant layman who posed the question about jeans and bermuda pants, the mufti cites pages of Arabic *ibaaraat* (texts) which for the poor layman are inexpli-

cable hieroglyphics bereft of substance. The one line question, viz. "*Is it permissible to perform Salaat with jeans and t-shirt?*", does not require ostentatious portrayal of academic 'erudition'. There is no need for the mufti chap to flaunt 'expertise' – in fact such expertise which he lacks, but which he craves. They are only driving Muslims further from the Deen, weakening further their already deficient Imaan and widening the chasm between them and Allah Ta'ala.

And what benefit do these muftis discern in the kuffar garb called bermuda pants? Yes, in technicalities for driving Muslims further from Allah Ta'ala they are experts. They will produce the technicality of the *satr* covered and in entirety ignore the ugliness of the garb and the *tashabbuh* which accompanies it. They pretend to be ignorant, or perhaps are really ignorant of the Hadith which mentions that the portals of the heavens are closed to such Salaat which is performed defectively. It is rejected and struck on to its performer whose backside is portrayed by the tight jeans he dons.

They will find scope in the Kutub of Fiqh for converting the Musaaqid into haunts for 'nudists'. If people decide, due to the heat, to come to the Masjid with only their *satr* covered, with the entire body nude, the muftis will find the 'appropriate' technicality for declaring it to be permissible on the basis of the *satr* being covered.

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Nowadays muftis search the kutub with preconceived ideas of liberalism. Since the desire is to make halaal the haraam acts of the masses, they dig in the kutub to extract technicalities to legalize the haraam, to negate the Tashabbuh and to widen the chasm between Muslims and Allah Ta'ala. Their argument of 'wide prevalence' is a nafsani stunt to make halaal acts which further weaken Imaan.

Even when the factor of Tashabbuh no longer exists due to wide prevalence of a practice without religious connotations, it remains haraam for the Mufti to ignore the prevailing circumstances and to issue such corrupt fatwas which embed the kuffaar practice and causes Muslims to drift further from the Deen by abandonment of the Sunnah. It is the obligation and duty of the Mufti to bring Muslims closer to the Deen by encouraging the Sunnah, not ignoring it on the basis of permissibility due to wide prevalence.

Consider the scenario of Muslims born in western countries. Their evil parents who had migrated from their Muslim homelands had arrived with their Islamic dress. However, due to Imaani deficiency, they began emulating the kuffaar, hence abandoning their Islamic dress. At that stage there was no wide prevalence, hence the Tashabbuh was total and 100%. They had abandoned their Sunnah attire for emulating the kuffaar.

Then came the next generation of children whom these evil parents dressed in kuffaar style. These children were thus born with kuffaar dress. They had absolutely no conception of Tashabbuh and of the Sunnah. For them kuffaar dress was nor-

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mal. In this way, kuffaar dress became widely prevalent. At this juncture, the short-sighted muftis, lacking in Taqwa negated the Tashabbuh element on the basis of wide prevalence thereby killing off the Sunnah permanently and driving the Muslim community further from the Deen.

Instead of issuing fatwas of permissibility, it was the duty of the Muftis to have castigated the kuffaar dress and to encourage Muslims to adopt the Sunnah. It was their obligation to inform Muslims that Rasulullah (Sallallahu alayhi wasallam) said:

"Whoever adheres to my Sunnah at the time of the corruption of my Ummah, will receive the reward of a hundred martyrs"

The Sunnah – every aspect of it – has to be revived and reinforced. The Sunnah should not be relegated to the museum with permissibility fatwas. There are innumerable Muslims who have abandoned kuffaar dress and kuffaar customs which had been their lifestyle since childhood. Pious Ulama had encouraged them to adopt the Sunnah. They criticized the evil ways and styles of the kuffaar and saved innumerable Muslims from drifting further from the Deen.

Muslims should be weaned off from kuffaar dress, customs and practices by explaining the benefits and virtues of the Sunnah. But the miscreant muftis are embedding **Tashabbuh bil Kuffaar** with their permissibility fatwas based on technicalities. Kuffaar styles and practices come with their harmful *athr* which the fatwas cannot elimi-

nate. Muslims should be extracted from the trap of Tashabbuh in which they are enmeshed, and this evil of Tashabbuh is not restricted to dress. Muslims are emulating and imitating kuffaar in all spheres of life. Along with such Tashabbuh comes the kuffaar attributes and effects which are inherent in all their customs and practices.

The sin of Tashabbuh will be negated only in acts of real need – acts for which Muslims have no valid alternative, e.g. weapons, machinery, means of transport, and many other issues. The Tashabbuh of such necessary adoption of kuffaar ways and issues could be validly negated on the basis of Fiqhi technicalities and opinions of the Ulama of former times. The technicalities may not be utilized to drive a wedge between the servants and the Master - the makhloq and Khaaliq.

As long as the muftis do not themselves cultivate Taqwa, they will miserably fail to understand their function. Minus Taqwa they will lack in *baseerat*. Their knowledge will be bereft of *Noor*. *Ilm* is a *Noor* from Allah which settles in the purified heart of the Mu'min. Those lacking in Taqwa are deprived of this Treasure, hence instead of becoming guides, they become *Mudhilleen* (*misleaders*), about whom Rasulullah (Sallallahu alayhi wasallam) said:

"I fear most for my Ummah the aimmah mudhilleen."

That is: the molvis, muftis, sheikhs and so-called buzroogs who are mercenaries and slaves of the nafs.

Questions and Answers

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

(Continued from page 11)

der 'rescue' by the court. How should I calculate my Zakaat on my share-holding?

A. Zakaat is paid on Zakaat assets (cash, gold, silver and stock-in-trade). Zakaat is not paid on shares. Shares are worthless. Shares are haraam. Zakaat is not paid on haraam imaginary wealth. While Zakaat is paid on toilet rolls if procured for selling, Zakaat is not payable on shares.

Brace yourself for total loss. The company may not survive. The day you receive cash from the company, pay Zakaat on that amount. Zakaat is not paid on capital investment.

Q. If a murtad returns to Islam, will all his past sins be forgiven?

A. If a Muslim becomes a *murtad* (leaves Islam), then the sins he had committed whilst he was a Muslim will not be

forgiven automatically. He has to make Taubah. The reward of *irtidaad* (becoming *murtad*) is not forgiveness. It is everlasting Hell-Fire. The sins of a *kaafir* are forgiven when he/she embraces Islam.

Q. A hafiz says that Rasulullah (Sallallahu alayhi wasallam) used to fast on the 13th, 14th and 15th of every Islamic month. Therefore, fasting on 15th Sha'baan is not a separate Sunnah fast. Is this correct?

A. The fellow is stupid, hence he denies an established Sunnah of Rasulullah (Sallallahu alayhi wasallam). He is influenced by deviates.

Q. A husband after paying his wife's Sadqatul Fitr informs her. Is her obligation discharged?

A. If the wife did not give prior approval, then her obligation is not discharged. She has to pay her fitrah. Prior approv-

al is necessary for the valid discharged of fitrah and zakaat.

Q. Ramadhaan started a day ahead of Ramadhaan in my country. I fasted in that country. If Ramadhaan is 30 days in my country, what should I do? It will be the 31st day for me.

A. You will just have to fast the 31st day and have Eid with the community.

Q. After Taraaweeh, late at night in some places they perform Salaat called Qiyaamul Lail. Is this Sunnah?

A. Qiyaamul Lail is bid'ah. There is no such Salaat.

Q. Is it permissible for the Mu'takif to leave the Masjid to wash his hands?

A. It is not permissible to leave the Masjid precincts to wash one's hands. The hands should be washed in a dish inside the Masjid.

SUPPORT THIS STRUGGLE

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

Send your contributions to:

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

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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, Syria, etc.

**Shawwaal 1446
April 2025**

**ZAKAAT NISAAB R 11,500
MEHR-E-FATIMI R 28,500**