

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)

"Do not speak much besides Thikrullah, for much speech kills the heart."
(Hadith)

PO BOX 3393 - PORT ELIZABETH - 6056 - SOUTH AFRICA VOL. 28 NO. 01

THE SAHAABAH - THE PIVOT OF ISLAM -

THE COMPILERS OF THE QUR'AAN

Minus the Sahaabah, there is no Islam and no Qur'aan. The Sahaabah were the ones who had compiled the Qur'aan Majeed in Book form. The Sahaabah were

the direct Students of Rasulullah (Sallallahu alayhi wasallam), who had understood the Qur'aan and the Sunnah the best. No one can ever supersede the Sahaabah in understanding the Qur'aan and the Sunnah.

In the Qur'aan Majeed, Allah Ta'ala confirms the authority of the Sahaabah

and commands obedience to them. Imaan and the Deen have to be understood and practised the way the Sahaabah had understood and practised. Placing the seal of authority on the Sahaabah, the Qur'aan Majeed states:

"When it is said to them (the kuffaar munaafiqeen):

'Believe as the PEOPLE have believed.' They (the munaafiqeen) say:

'Should we believe as the morons (referring to the Sahaabah) believe?' Behold!

Indeed, they (the munaafiqeen) are the morons, but they do not understand (because their Kufr has made them the worst of morons)."

(Al-Baqarah, Aayat 13)

In this Aayat, Allah Ta'ala commands Imaan (to believe) as the PEOPLE believe. Who are the PEOPLE referred to in this Aayat? Every Muslim understands that it refers in the first instance to the Sahaabah. There is no segment of the Ummah occupying such a lofty status as the Sahaabah. Thus Rasulullah (Sallallahu

(Continued on page 13)

A SIMPLE, HALAAL METHOD OF INVESTING

All 'mudhaarabah', 'ijaarah' and 'shirkat' models of these modernist financiers whose brains are welded to the capitalist riba system, are baseless and not permissible in terms of the Shariah. Their 'shariah compliant' assurances are false and deceptive.

A simple method of investment is for the investor to purchase the goods (stock, equipment, etc.), required by the trader, then add his profit and sell it to the trader who can pay it in monthly instalments on agreed terms.

For example, Zaid wants to invest \$200K. in Bakr's business. Bakr requires the money to purchase stock/equipment, etc. Zaid should purchase the stock, etc.,

and add his profit, e.g. \$50K, and give Bakr an invoice of \$250K which will be payable over 12 months or any period agreed between the parties.

Bakr or his representative should accompany Zaid or his representative to purchase the goods. Zaid or his representative will then sell the goods to Bakr for whatever amount the parties agree.

This method eliminates all the western/capitalist riba type of shenanigan terms and conditions which are invariably attached to so-called 'Shariah compliant' deals which in reality are deceptive and not Shariah compliant.

Questions and Answers

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

Q. *We intend opening a Maktab for girls under 9 years. The Maktab will be in a back room of a Musjid completely separated from the boys Maktab. What advice do you have?*

A. Our advice is that girls even under 9 years, should not be taught at the Madrasah/Musjid building. They should be taught in a home environment. There should be absolutely no female classes at the Madrasah. Girls congregating at a public venue is fraught with fitnah. Girls of 6 and 7 should be observing strict Purdah/Hijaab.

Q. *Is it permissible to sell old coins for more than their original value? For example, can an old 50 cent silver coin be sold for R1,000?*

A. Coins may be bought and sold for any price. However, if a silver coin is sold, payment should be in another form, e.g. in notes or another currency.

Q. *An Aalim advises his wife to sit at the back seat of the car instead of the passengers seat next to him, the husband advises that it's a Sunnah to be seated behind the husband instead of next to him whilst travelling, what is the Majlis comment on the above?*

A. Yes, it is right. There is more purdah in the wife sitting in the rear seat. In front there is greater exposure. Rasulullah (Sallallahu alayhi wasallam) said: "Woman is Aurah." That is she has to be totally concealed.

Q. *Since most of the meat and chickens are doubtful and*

HARAAM IN THE MUSJID

Q. *My husband and I were travelling and thus had to stop at a masjid to perform salaah. We stopped at the Musgrave Masjid in Durban. I was shocked to enter the wudhu khana area to find 3 CCTV cameras facing me from all directions, making it impossible to make wudhu without exposing some part of the satr. Even if these modernists don't believe that nikaab is fardh at least I think they know Hijaab" is fardh. Then too, how does a lady make masah of the head? Allaah save us. Please inform others who perhaps out of necessity being musaafir need to perform salaah to rather use some other venues.*

A. *This is the same masjid that attracted a huge crowd of females for taraweeh sa-*

laah. I was surprised at the huge size of the ladies section but I was told that during taraweeh the sliding doors had to be opened to accommodate more women. Perhaps there were more ladies than men.

A. The modernists of this specific Musjid are fussaqa who do not believe that Hijaab is Fardh. They have no real affinity with the Shariah, hence they are notorious for their haraam shenanigans in the Musjid. Haraam pictography, women in the Musjid, mess-up I'tikaafs and in general blithe disregard for the Shariah are the attributes of these modernists who happen to be in charge of the Musjid.

Travelling females should not perform Salaat in such Musajid where the Shariah is flagrantly violated.

even haraam, will I be breaking family ties if I do not attend a family function to which I have been invited? How should this be reconciled with the Hadith which clearly mentions that it is sinful not to answer an invitation?

A. There is no need to reconcile haraam with the Hadith. If pork and liquor are served, most certainly every ignorant Muslim understands it is haraam to attend such a function. The same applies with functions where carrion is served. Refraining from attending such functions is not breaking family ties. On the

contrary it is obedience to the Shariah.

Q. *If the baby vomits on my clothes does my wudhu break?*

A. While the baby's vomit will make your clothing impure/naapaak, it will not invalidate your wudhu.

Q. *I have to pay Zakaat on my gold jewellery. I do not have cash to pay the Zakaat. Can I take a loan and give the jewellery as security until I am able to repay the loan?*

A. Yes, jewellery may be pawned to acquire a loan to pay the Zakaat.

Q. *I have trading stock on*

Questions and Answers

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

which I pay Zakaat. I have recently acquired some gold jewellery. A year has not passed. Is Zakaat to be paid on the jewellery as well?

A. You have to pay Zakaat on the gold jewellery as well even if a year has not passed. When calculating your Zakaat you have to add together all Zakaat assets which are gold, silver, stock-in-trade and cash. Then deduct any debts and pay Zakaat on the balance.

Q. If someone argues to validate marriage between a Muslim woman and a kaafir man, will he lose his Imaan?

A. Most certainly, arguing to validate marriage between a Muslim woman and a kaafir male invalidates Imaan. The person becomes a murtad. The devil seeks to override the Law of Allah Ta'ala. All such proponents are murtaddeen.

Q. A Muslim barber cuts haraam hair styles; cuts the hair of even women and shaves beards. Is his income halaal?

A. His earnings are haraam.

Q. A husband has had affairs zina affairs with multiple women. Now his wife refuses to have conjugal relations with him. She insists that he should go for medical testing and that there be a waiting period of six months. Can she do so? Is it permissible?

A. Since there is fear of the man having contracted some filthy zina disease as a consequence of his zina relationships with lewd women, the wife may request that he be tested. The 6 month abstention

VIOLATING THE FAMILY'S RIGHTS

Q. I forbade my husband from going with friends to the beach. He is upset with me. Am I in error?

A. You were right for forbidding your husband from going to the beach with friends. Going to the beach with friends is a perfect recipe for shaitaanियat and nafsaanियat. A husband's friends are his wife and children. In his free time he must remain at home and spend time with his family. It is not permissible to go off with friends.

All of them are bereft of Taqwa. They become involved in many haraam activities when they are together. Married men should be ashamed of themselves for neglecting their families and squandering the time

with friends. Their haraam indulgences are not secrets. Too many marriages are miserable because of the neglect of husbands. Wives by the score complain about the haraam phone addiction of their husbands. They squander hours looking at haraam and filth on their phones whilst neglecting their wives and children. They will have to answer to Allah Ta'ala for neglecting their wives and children.

Husbands should understand that it is the Waajib right of the wife to have her husband at home from Maghrib. It is not permissible for them to go off with 'friends' during the time which Allah Ta'ala has allocated for wives.

from conjugal relations is a valid demand.

Q. Is it permissible to work as a police officer or a prison officer in America?

A. In fact it is not permissible even in a Muslim country of this era. All governments govern according to the law of Taaghoot, hence it is not permissible to work in any governmental department, especially the police, army and tax sectors.

Q. A man went missing for several years. The Ulama Committee had ruled a waiting period of four years. When this period ended, the

decree of Maut (Death) was issued. His wife then married. Two years after the marriage, the first husband surfaced. What is the ruling in this case?

A. The nikah of the second husband becomes invalid. The woman remains in the Nikah of her first husband. However, they may live together only after expiry of her Iddat. If she is pregnant, the Iddat will expire after delivery. If not pregnant, the Iddat consists of three haidh (menses) cycles.

Q. I have observed that during Ramadhaan, women had gone for Umrah sit outside

Questions and Answers

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

Musjid Nabawi in groups for Iftaar. This does not happen in Makkah. Is it permissible?

A. When it is not permissible for these women to be even inside the Musjid for Salaat, how can it ever be permissible for them to sit in groups outside the Musjid eating like dogs and labelling their stunt as 'iftaar'? They are lewd women who resort to such tricks and stunts to give expression to their nafsaniyat.

Q. Is it permissible for women to travel in the same cars with brothers-in-law from Makkah to Madinah?

A. Most assuredly it is not permissible. But since the trip to the Holy Land has become a merrymaking holiday under 'deeni' guise, the nafs finds free expression for haraam. Even zina is accepted, and in fact regarded necessary by these followers of Iblees. Rasulullah (Sallallahu alayhi wasallam) had described a woman's brother-in-law as her 'Maut' (Death). How can it ever be permissible for them to travel in the same vehicle? Zina is of varying degrees and kinds.

Q. When evening approaches shaitan spreads his throne on the sea and the fellow shayaateen return and give their reports of the evil they had done for the day. With regards to this, is the sea a good place to be going to relax at, etc. Many people go for holidays to the seaside, viewing the beauty of the creation of Allah Ta'ala?

A. The assembly of the shayaateen at the seaside occurs

GREETING A FAASIQ RELATIVE

Q. The mas'alah is that a faasiq should not be offered Salaam. My father shaves his beard, hence is a faasiq. I am in a dilemma. Do I say Salaam to him or not?

A. Understand well that allegiance and obedience are first to Allah Ta'ala. It is haraam to obey even parents in anything which is in violation of the Shariah. The Qur'aan and Hadith are explicit in this prohibition.

Your father despite being a flagrant faasiq has to be respected by you. However, such respect has to incidentally be within the limits of the Shariah. If you are certain of a danger for your father in some deal or activity - that he will suffer monetary loss or sustain bodily injury from the danger, what will you do? Will you remain a silent observer of the harm and calamity befalling him? Obviously not. You will alert him and do whatever is possible to prevent him suffering harm.

What harm and danger are greater for a Muslim than the calamity of Allah's Wrath and the Athaab of Jahannam?

during the evenings. Therefore, one should not be at the seaside during the evenings.

Q. Whilst knowing the imaams of the Haramain Sharifain, are not in accordance to the Shari'ah, as well as many Qurra and reciters of the Quraan e Kareem, will it

However, since belief in these transcendental truths and realities is extremely deficient in most Muslims, in fact their attitude demonstrates lack of belief in the Aakhirat, they do not view the calamities of the Aakhirat to have any significance, hence they are silent in this respect.

If your belief in the Aakhirat and its calamities is real and alive, then you will act in the best interests of your father to save him from the *Athaab* of Jahannam and the *Ghadhb* of Allah Ta'ala. You have to offer Naseehat to your father. You have to explain the Shariah's stance to him, and to very respectfully explain to him that the Shariah has tied your hands and does not permit you to offer Salaam to him nor may you respond to his Salaam.

In so doing, you will be acting in his best interests and will be motivated by concern and love for him. Obviously, the faasiq will not understand this stance. He will rebuke and revile you. Maintain silence and do not lose respect. But remain firm on the Shariah.

be permissible to still listen to their beautiful recitations of the Quraan e Kareem?

A. Their Qiraa't recordings may be listened to.

Q. Ahmed buys goods from a supplier. Ahmed has an agreement with the supplier that if he pays the goods

Questions and Answers

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

bought on credit within 30 days, then he will get a 2.5% settlement discount. Ahmed does not have the cash flow, so Ahmed tells Abdullah he can pay it on his behalf but Abdullah says he will take the 2.5% discount for his own benefit. Ahmed agrees to these terms with Abdullah. Is this permissible?

A. The 2.5% which Abdullah takes is haraam riba.

Q. Is it permissible to touch and handle an English translation of the Qur'aan in which appears also the Arabic text?

A. The English translation which contains the Arabic text of the Qur'aan Majeed may not be touched without wudhu.

Q. An airline company had a sale of tickets for R11. I purchased one such ticket. Can I sell it for R500?

A. You may not sell the ticket for more than R11. The gain will be haraam riba.

Q. Is a wife the equal of her husband?

A. Equality of man and woman is a kuffaar concept. The Qur'aan Majeed states explicitly that the husband has a higher rank than the wife.

Q. The value of my gold jewellery is R60,000. But the value of the actual gold in the jewellery is R40,000. On what value do I have to pay Zakaat? The additional value is for the design of the jewellery.

A. Zakaat is paid on the value of the gold only, not on the value of the jewellery. Zakaat

ANOTHER MORON DEVIATE

Question

There is a man in the USA who goes by the name of Shaikh Uthman Ibn Farook. He was a former Gang member who got Hidaayat, left the evil life, gained some Knowledge about the Deen and has since become somewhat famous debating with Non-Muslims on YouTube and Social Media.

Recently he was invited at a Masjid. While he was answering questions about the Tablighi Jamaat he said that if you want to give people a book to read in which they can make Amal on a Hadith then you'd rather give them a book with Authentic Hadiths, not some book -Fazaail e Amaal- which has a lot of Maudhoo, Muallaq, Baatil and baseless Hadiths. (His words)

Then he made a sarcastic comment saying, "Don't give me excuses about how you can use a weak Hadith for the sake of Fadhaail and stuff". Instead benefit the Awaam by giving them a book which has Saheeh Hadiths in which they can follow the Fadhaail. Is there anything valid in what he had said?

Answer

The chap is another deviate moron. This will suffice as commentary for his *jahl-e-murakkab* (compound ignorance). When confronted by such *ghutha* the Qur'aan advises: "When they (the *Muttaqeen*) hear *laghw* (drivel/nonsense/rubbish), they say: 'For us are our deeds and for you are your deeds. Salaam on you. We do not follow the morons.'"

is not paid for 'the design of the jewellery'.

Q. Is it allowed to perform acts of ibaadat and sadqah as thawaab for the Jinn?

A. For Muslim jinn it is permissible. Nevertheless, we are not aware of any Hadith or explicit statement of any Senior in this regard.

Q. Some people sell Qur'baani animals by weight. The sheep/goat is chosen by the customer. The price is fixed after slaughtering the animal and weighing the meat. Is this correct?

A. For the sale of goats/sheep to be valid the essential re-

quirement is that the price must be fixed at the time of the sale agreement. Whatever the price may be must be known and fixed at the time of the sale agreement. Selling by weight as described is not permissible. The sale is *faasid* (corrupt and not valid), hence the Qur'baani is not valid.

Q. A customer orders a sheep telephonically. He pays for the sheep. However, after the sheep is shown, he is not satisfied. He wants the sale to be cancelled. What is the ruling?

A. If the customer purchased the animal without having seen it, he/she has the right to can-

Questions and Answers

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

cel the sale after seeing it and not being satisfied with it.

Q. Is it valid to pay for the Qur'baani animal only after it is slaughtered?

A. The date of Payment may be agreed between the seller and the customer. It could be before slaughtering or after slaughtering.

Q. We live in city suburbs. Our Qur'baani is done in rural areas on the Day of Eid, but before the Eid Salaat. Is this permissible?

A. If by 'rural areas' you means farms, then the slaughtering may take place before Eid Salaat on the Day of Eid.

Q. After the animals were slaughtered, it was discovered that they were less than a year. Is the Qur'baani valid?

A. If after slaughtering the animals it is confirmed that they were less than a year, then the Qur'baani will not be valid.

Q. The customer specified that he/she wants the meat of his/her Qur'baani animal. However, the butcherman gives meat randomly from any carcass. Is this permissible?

A. If a customer has specified that he/she wants the meat of his/her animal which was slaughtered, then it is compulsory to comply. If other meat is given, then while this will be wrong and sinful, the Qur'baani remains valid.

Q. Is it permissible for the seller of the animals to retain the skins, offal, liver, etc. This condition is made or understood when the animal is sold.

A. The seller may not withhold the skin, offal (internal or-

HEELAH

Heelah is a stratagem of converting Zakaat monies into funds which could be used for a variety of Islamic projects, e.g. paying the salaries of Ustaadh's, building and other expenses associated with the Madrasah, expenses which may not be paid with Zakaat funds.

Question

The Heelah strategy adopted in some Madrasahs is as follows: An official of the Madrasah calls in a student, hands him a large amount of money with the instruction

to give the money to the principal or to any other official of the Madrasah. Is this heelah process valid and permissible?

Answer This 'heelah' is not valid nor is it permissible. The Zakaat is not discharged by this method of mockery and self-deception.

Instructing the student to hand over the money to the Madrasah is palpable deception. It is never a valid heelah process. They are only fooling themselves with the sin of self-deception.

gans), liver, etc. without the consent of the customers. If the customers give these items to him of their own free will, then it will be permissible. However, stipulating it as a condition renders the sale invalid.

Q. The butcherman does not tag or mark the Qur'baani carcasses. He gives any carcass to anyone. Is this permissible. Will the Qur'baani be valid?

A. Random supplying of the meat is not permissible. Each customer must be given the meat of his/her animal. If this is not done, it will be sinful. Nevertheless, the Qur'baani remains valid.

Q. At one abattoir where Qur'baani was taking place, they had music playing. Music we know is haraam. Does it affect the Qur'baani in any way?

A. Playing music is a major sin. It contaminates the spirituality of the Qur'baani. Music is

haraam. Qur'baani should not be made in such an evil place where haraam takes place. Most certainly, it affects the Qur'baani greatly. The reward is negated and in place of reward there is punishment notwithstanding the technical validity of the Qur'baani. Thus, in reality the Qur'baani bereft of the Pleasure of Allah Ta'ala is not valid, that is, it is not accepted by Allah Ta'ala.

Q. A sister returned the Qur'baani meat to the butcherman. She was not satisfied with the quality of the meat. She was given a refund. What should be done with the meat?

A. Since the sister returned the meat and was given a refund, the meat belongs to the seller. He may sell it or give it as a gift/sadqah to the poor. It is best to give such meat as Sadqah to the poor.

Q. A sister did not pay for her Qur'baani animal. The meat

Questions and Answers

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

is still by the butcherman. What should be done with the meat? Is she obliged to pay?

A. Yes, the customer has to compulsorily pay for her Qur'baani animal. If she does not pay, give the meat as Sadqah and you will gain the thawaab for the Sadqah. You will always have a claim against her. You can demand payment at any and at all times.

Q. *The customer discards the fat from beef. May I take the fat for myself and use it to make sausages, etc.?*

A. If the customer discards the fat, you may take the fat for yourself. You may do with it as you please.

Q. *Is it permissible to kiss the Qur'aan? A Saudi Shaikh Fawzan, answering this question said:*

There is no evidence for that. Some of the Sahaba only did that based on their ijtihaad. The Qur'an is not to be kissed. It is only to be respected, memorized, and kept in a high place. It is to be used for recitation and memorization—this is the right of the Quran. As for kissing it or placing it on the head, this is the practice of common folk and the ignorant.."

A. The poor sheikh himself is ignorant. The fact that 'some' Sahabah' kissed the Qur'aan Majeed is conspicuous evidence for the permissibility of kissing the Qur'aan Majeed. Senior Sahaabah such as Hadrath Umar (Radhiyallahu anhu) kissed the Qur'aan Majeed. Rasulullah (Sallallahu alayhi wasallam) commanded

obedience to the Sahaabah. The actions of the Sahaabah are evidence for the validity of innumerable *ahkaam* of the Shariah. The entire structure of the Deen rests on the Sahaabah.

Q. *Is it permissible to celebrate wedding anniversaries?*

A. Celebrating such kuffaar customs is not permissible. *Tashabbuh Bil Kuffaar (Emulating the kuffaar)* is Haraam.

Q. *An Aalim who teaches at the Madrasah for the blind recently hired a stall at the Agri fairs. He placed his mother, wife and sister to oversee the stall whilst he was busy at the Madrasah. Was this permissible for him?*

A. Among the signs of Qiyaamah according to the Hadith is that males will make their females partners in their business. Women will look after the business of their husbands. This miscreant molvi with his family has become one of the Signs of Qiyaamah.

The one who exposes his females to ghair mahram males is a **Dayyooth** according to Rasulullah (Sallallahu alayhi wasallam). For the sake of worldly carrion has he violated the Purdah, Haya and honour of his wife and sister. For the sake of the pittance of monetary gain has he prostituted his mother, wife and sister. In so doing he has invited the *La'nat* of Allah Ta'ala.

Q. *Is the UCount program the bank offers permissible. Rewards are given in lieu of a monthly fee of R25. A Maula-*

na says that it is permissible because the R25 is administration fees.

A. The R25 monthly fee renders the program *maisar* (gambling). It is unlike the monthly bank charges on one's banking account. The bank charges the account-holder fees for doing his work, namely, keeping, dealing with his money and paying his accounts as instructed by him. As such the bank in terms of the Shariah is the employee of the account-holder.

On the other hand, in the UCount program, the bank gives a reward in lieu of the R25 monthly payment. It is the same as betting on horses, etc. In this case the bank is not the employee.

Q. *A woman left the marital home and was separated from her husband for several years. Despite him not having divorced her, she married another man. A child was born of this marriage. When the 'second husband' was informed that she was never divorced, he gave her Talaaq. After some time she married a third man. He also divorced her after two children were born. What is the ruling of the Shariah?*

A. Her second and third 'marriages' were not valid. As long as her husband had not issued Talaaq, the Nikah remains valid. She was living in adultery with the other men, the so-called 'husbands'. Her nikah remains valid regardless of all the shenanigans which had transpired.

Questions and Answers

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

Since her first Nikah is still valid, the children will be said to be legitimate. But if the husband refutes the legitimacy, the children will then be illegitimate.

Q. Is implanting hair permissible?

A. Implanting hairs is not permissible.

Q. A defect in a product was declared to the customer. After he purchased the item, he came back and asked for the sale to be cancelled. He wanted to be refunded. Is the seller obliged to refund him?

A. If the defect was declared and the customer accepted to purchase the item with its defect, he has no right to return it. The seller is not obliged to give a refund. Nevertheless, there is considerable reward to cancel and to refund. It is mentioned in the Hadith that one's sins will be forgiven for refunding a customer despite it not being obligatory.

Q. Does *Khiyaar Ruyat* (the option to return a product after purchasing it without having seen it) apply even if the defects are disclosed to the customer?

A. The *Khiyaar Ruyat* condition applies to all items sold. Even if the defects are disclosed, the customer has the right to return it if he had not seen it prior to purchasing. It is the same as a product which has absolutely no defect. If it was purchased without having viewed it, the customer may return it.

Q. Does *Khiyaar Ruyat* extend to products sold online?

COMPANIONS OF DAJJAAL

Narrating a dream, Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) said:

“Once in a dream I saw Dajjaal who was accompanied by numerous women and musical instruments. I am therefore extremely fearful. People who suffer from the disease of evil gazes will be the companions of Dajjaal. In Mathnawi Shareef is narrated an anecdote of shaitaan sup-

plicating to Allah Ta'ala for some instruments (traps) with which he could ply his trade of deception.

When women were presented to him (as traps), shaitaan was over-joyed. He was then convinced that he will succeed in his efforts to misguide.

Nowadays even peers (spiritual guides) are trapped in the calamity of the snare of shaitaan (entrapment with women.)”

A. Yes, the *Khiyaar* extends to products sold even online.

IN-LAW RIGHTS

Q. What are the rights of the mother-in-law on her daughter-in-law?

A. The rights of the mother-in-law on her daughter are the same as the rights one Muslim has on another Muslim. Furthermore, the daughter-in-law has to respect her mother-in-law in the same way as she respects her own mother.

The mother-in-law has no right of imposing service on the daughter-in-law. This is a notorious misunderstanding to which most in-laws subscribe. The mother-in-law in fact requires permission before entering the bedroom of her daughter-in-law. Her attitude of prying into the wardrobe and cupboards of her daughter-in-law is despicable and haraam. It is not permissible for the mother-in-law to intrude in the privacy of her daughter-in-law.

The daughter-in-law should respect her mother-in-law and be of service. Being helpful to

the mother-in-law is pleasing to her husband. She will be rewarded for keeping her mother-in-law happy. If the mother-in-law acts like a gremalkin or a witch, the daughter-in-law should not display annoyance. She should have Sabr and make dua.

Q. Please advise on what I should do. I've fasted on the ninth of Muharram and I have received a lunch invitation for the tenth, do I reject the invitation and fast on the tenth or do I accept the invitation and fast on the eleventh?

A. The Sunnah is to fast two consecutive days, hence you have to refuse the invitation and fast on the 10th.

Q. I encourage my brother to collect as much taxes as he can. His job is a debt collector at SARS. If a person doesn't pay his taxes, my brother is allowed to pull money from their accounts. My brother makes sure he collects taxes from the clients he deals with. Will he and I owe all the people that the tax is collected

Questions and Answers

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

from?

A. You and your brother are fuel for Jahannam. Yes, both of you owe the 'clients' the money which was usurped on

the basis of the information provided by your brother.

Q. After making the Sajdah Tilaawat, should one resume the Qur'aan recitation with

Ta-awwuz or Tasmiyah?

A. If after having made the Sajdah you immediately resume the tilaawat without doing anything or speaking, then begin with Tasmiyah (Bismillaah...). If you had spoken or did something after the Sajdah, then begin with Ta-awwuz (Authubillaah...).

Q. What are the rights of the father-in-law over his daughter-in-law?

A. He has no specific Shar'i rights over the daughter-in-law as the father has. The rights are *huqooq* as pertaining to all Muslims. Of utmost importance is that the daughter-in-law should maintain a distance from her father-in-law. In this era of jahaalat and gross fitnah, fathers-in-law are evil and immoral. They should not be trusted. There are too many cases of sexual misdemeanours between men and their daughters-in-law. Beware of them!

Q. What is the meaning of spending extra on the family on the Day of Aashura?

A. In today's era of abundance of luxury food and gluttony, it is almost impossible to spend extra on food on the Day of Aashura. Everyday people nowadays consume the best of luxuries. The better way of spending extra is to give the wife and children some extra cash. Also spend on the poor.

Q. My employer does not allow me to work for another company during my own free time. Is this permissible?

A. The employer has no right to prevent you from working for another company during your own time.

'STRICTNESS'?

Q. I follow the naseehat, advice and ta'leem of The Majlis. My parents and a senior Maulana say that The Majlis is too strict and that I should not be extreme. The strictness will cause difficulties for me later in married life. I am now confused. Please advise.

A. "Too strict?" The Maulana Saheb and your parents are astray. They do not realize the veiled kufr they are advising you with.

Alhamdulillah, Allah Ta'ala has guided you and opened up the Path of the Sunnah. Now shaitaan is using the Maulana to derail you from the Deeni path which has become your life style and along which you are walking to reach Allah Ta'ala. The Maulana is in grievous error. He is extremely short-sighted. The danger is that his lack of intelligence is constituting a danger for ordinary people who abandon their haraam lifestyle and desire to follow the Deen.

His advice is veiled kufr which he does not understand. Such advice which detracts from the Deen was the way of the mushrikeen of Makkah, who rejected the 'strictness' of the Ta'leem of Rasulullah (Sallallahu alayhi wasallam). In this regard, the Qur'aan

Majeed states:

"Verily, We know well that whatever they are saying grieves you (O Muhammad!). However, in reality, they are not denying (and rejecting) you. But, these zaalimeen (oppressors) are in reality denying (and rejecting) the Aayaat of Allah."
(Al-Anaam, Aayat 33)

The Mushrikeen knew and believed that Rasulullah (Sallallahu alayhi wasallam) was truthful. In fact they had awarded him the title, *Al-Ameen* (The Truthful One). Nevertheless, despite their idolatry and shirk, they did believe that only Allah Ta'ala was The Creator, hence they would not say that they reject the Aayaat of Allah Ta'ala. For their kufr they made Rasulullah (Sallallahu alayhi wasallam) their scapegoat, accusing him of fabricating the Qur'aan.

In similar vein are the molvis of today attributing the Sunnah which we propagate through *The Majlis*. Although they are aware that whatever we teach is the Sunnah and the Shariah, backed up by the Qur'aan and Hadith, they claim that *The Majlis* is 'too strict'. But, in reality they are implying that Allah Ta'ala and His Nabi (Sallallahu alayhi wasallam) are 'too strict', and this is their kufr.

Questions and Answers

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

Q. *I trusted the fundraisers and contributed for a Masjid-Madrasah project. Now they bought a building, established an office for themselves, and no Masjid and no Madrasah. Is it permissible for me to ask them to pay back my contribution?*

A. If you had contributed for a Masjid-Madrasah project, then you may demand your money if the building is not being converted into a Madrasah. Demand your money from the frauds and scoundrels.

Q. *Is Takaful insurance compliant with the Shariah?*

A. Takaful insurance is conventional kuffaar haraam insurance. Do not be deceived by Islamically sounding nomenclature.

Q. *Are the Jews and Christians of today still called The People of the Book?*

A. The Jews and Christians are Ahl-e-Kitaab (People of the Book) although kuffaar.

Q. *My husband and I have acquired all our assets on our own we never inherited anything. Now I need to consider my 3 children. 1) My one son is married. He owns a home.*

He has no kids. 2) My 1 daughter is divorced. Has 2 kids and is back home with me. She receives no financial assistance from her ex-husband. 3) My other daughter is married, got her own home and has no kids. Can I leave 3 equal shares for them? Can I leave my house to my daughter with kids who is divorced and who lives with me?

A. The Laws of Inheritance have been promulgated by Allah Ta'ala and explicitly defined in the Qur'aan and Sunnah. You have no right to wrought any change in the Law of Allah Ta'ala. Your children will inherit in terms of Allah's Law of inheritance, not according to your desires. The son will receive twice the amount of the daughter. You may not bequeath the house to your daughter.

Q. *Is botox hair treatment permissible?*

A. Botox hair treatment is not permissible.

Q. *If I put the haraam cat food in the yard, not feed it directly to my cat, will it be permissible?*

A. Feeding the cat haraam food in any way is not permissible. Your stunt does not render the haraam food halaal.

Q. *If a teenage daughter persists on major sins due to parents sending her to college & high school, despite the parents advising & warning her, can they kick her out of the house, when they themselves are the cause of her disobedience?*

If she becomes apostate, can

they kick her out in that instance?

A. In the scenario mentioned by you, the parents need to be whipped. How can they kick their prostitute daughter out when they had trained and qualified her to be a candidate for Jahannam by opening the gates of immorality and prostitution for her?

The major sins she commits will be loaded onto the parents. On the Day of Qiyaamah they will understand the villainy of their satanism. They had taught her the satanism of immorality and prostitution, now they want to lament and shed tears. It is too late.

Her apostasy (*Irtidaad*) will be loaded on to her parents. They must now suffer the consequences of their own shaitaniyat. If they are Muslims, then obviously they will not be able to harbour the *murtaddah*. They have to expel her from their home.

Q. *What should be done with the Masjid's copies of the Qur'aan Shareef which are torn, old and unusable?*

A. Wrap in a clean cloth and bury in a spot on which people will not trample.

Q. *The barber who cuts my hair also cuts hair for ladies. Scantly dressed women come to his hairdressing salon. Is it permissible to have my hair cut by this barber?*

A. You are not in need of knowledge to understand the evil and immorality of this corrupt faasiq faajir barber. It is haraam to set foot in the *maloon* (accursed) salon. It is a place of filth, zina and shai-

THE BEST DEED

Rasulullah (Sallallahu alayhi wasallam) said: "The best deed is that you depart from this world whilst your tongue is fresh with the Thikr of Allah."

Keep the tongue perpetually engaged in Thikrullah. In every walk and act of life, have the Name of Allah Ta'ala on your tongue.

Questions and Answers

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

taaniiyat on which the *La'nat* of Allah Ta'ala constantly rains. Your Imaan is severely damaged by visiting such an evil place and by such immoral hands cutting your hair.

Q. I find it extremely difficult to control my haraam gazes. What do you advise?

A. Reflect on the hot rods which will be inserted into the eyes as the punishment for haraam gazes. Rasulullah (Sallallahu alayhi wasallam) mentioned the hot-rod punishment. Therefore, when your nafs desires to cast a haraam gaze, immediately think about the hot rods. Also reflect on the Presence of the two Recording Angels at your side, and on the Presence of Allah Ta'ala looking at you.

Q. The musalli forgot to recite a Surah after Surah Faatihah in the second raka't of a Fardh Salaat he was performing alone. However, he recited

the Surah in the third raka't. Was his Salaat valid?

A. In this case he was supposed to have made Sajdah Sahw. Omission of Sajdah Sahw obligates repetition of the Salaat.

Q. What should be done if Durood was recited after Attahiyat in Qa'dah Ula of a four raka't Sunnatul Muakkadah Salaat?

A. Sajdah Sahw should be made.

Q. After completing the Fardh and Sunnats of Isha' Salaat, and the Witr, the musalli realized that his Fardh was not valid. What was he supposed to do?

A. He had to repeat the Fardh and the Sunnah Salaat, not the Witr.

Q. Is it permissible to perform qadha Salaat after Fajr Salaat?

A. It is permissible. However, qadha after Fajr should not be performed in the Masjid.

Q. Shaafis bring the Janaanazh into the Masjid and Janaazah Salaat is also performed in the Masjid. What should Hanafis do if they happen to be in the Masjid?

A. It is not permissible for Hanafis to join the Janaazah Salaat being performed inside the Masjid.

Q. The Qur'aan says that the wasters are the brothers of the shayaateen. What is the meaning of 'waste' in the Qur'aanic context? Is buying expensive items waste when cheaper items of similar kind are available?

A. Spending unnecessarily is waste. If something is needed,

then regardless of it being expensive, it will not be waste to buy it. Looking at the huge sums of money Muslims are squandering on nafsaaaniyat and shaitaaniiyat, on merry-making holidays, mock 'umrahs', mock i'tikaaf in Musjidul Aqsa, haraam wedding expenditure for show and pride, constructing mansions out of pride, women wasting money on garments which are not needed and which excessively clutter their wardrobes, and which they wear to show-off, spending on fashion clothes, etc., etc. are such waste which transforms the human being into a shaitaan, hence the Qur'aan Majeed states: "*The wasters are the brothers of the devils, and shaitaan unto His Rabb was ungrateful.*" All these wasters are in reality most ungrateful for the *Ni'maat* (bounties) of Allah Ta'ala.

Q. The deceased is survived by only her husband, 2 daughters, 1 paternal nephew and 2 paternal nieces. How should her estate be distributed?

A. The estate should be divided into twelve shares. The husband receives 3, each daughter 4 and the paternal nephew 1 share. The paternal nieces do not inherit in this case.

Q. While the Imaam was giving his pre-khutbah bayaan, the trustee of the Masjid stood up and said that it is Sunnah for musallis to perform Tahyatul Masjid, then the four rak'ats Sunnatul Muakkadah. The current practice

(Continued on page 24)

EMERGENCE OF WOMEN

"Verily, woman is Aurah (i.e. her entire body is to be concealed). A woman may be emerging from her home without any issue (that is, without any evil intention). Then shaitaan stalks her and he says: 'You will not pass by anyone (any male) without attracting him.'"

(Hadith narrated by Hadhrat Abdullah Ibn Mas'ud – Radhiyallahu anhu)

Shaitaan lies in ambush for women who emerge into the public domain.

SIGNS & NASEEHAT

“On earth are (numerous) Signs for those who have Faith, and also (Signs) in yourselves. What, have you no intelligence (to understand the obvious)? (Ath-Thaariyaat, 20 & 21)

There are innumerable Signs to enable us to derive *Naseehat* for understanding the futility of our worldly pursuits in such ways which are calculated for everlasting residence in this dunya. The Signs provided by Allah Ta’ala is for reminding us of the transitory nature of this worldly life, and that we are here for a short while on a journey, heading back home located in the *Aakhirah*.

Among the numerous Signs mentioned in the Qur’aan Majeed are:

“And from His Signs is that He created you from sand, then you became humans spread out (in the earth).”

(Ar-Room, Aayat 20)

“And from His Signs is that He has created wives for you from your own species so that you find solace in her, and He has created love and mercy between you. Verily in this are surely Signs for people who reflect.” (Ar-Room, Aayat 21)

“And from His Signs is that He has created the heavens and the earth and the differences of your languages and your colours. Indeed, in this are surely Signs for the People of Knowledge.”

(Ar-Room, Aayat 22)

“And from His Signs is your sleeping at night and during the day, and your search for His favours. Verily in this are surely Signs for people who listen.”

(Ar-Room, Aayat 23)

“And from His Signs is that

He shows you lightening instilling fear and hope (in you). And, He sends rain from the sky, thereby instilling life in the earth after its death. Verily, in this are surely Signs for a people who have intelligence.”

(Ar-Room, Aayat 24)

“And from His Signs is that the sky and the earth stand by His command. Then when He will call you from the earth (on the Day of Qiyaamah), you will emerge.”

(Ar-Room, Aayat 25)

Besides these few Signs, the Qur’aan Majeed mentions many other Signs as well. Muslims are required to look and think constructively. Reflection and contemplation on the wonders of the creation of Allah Ta’ala will open up the blinded spiritual eyes about which the Qur’aan states:

“The physical eyes are not blind. But the hearts within the breasts are blind.”

DEEDS LIKE MIRAGES

“The deeds of the kuffaar are like a mirage in a barren (desert) plain.

A thirsty person hallucinates that it is water to find it to be nothing on reaching (the hallucinated) water...”

(An-Noor, Aayat 39)

Deeds of virtue are worthless minus the pivot of Imaan. All the humanitarian work of kuffaar relief agencies will be of no avail in the *Aakhirat*. This Aayat describes their mundane deeds of virtue as a mirage devoid of reality and substance.

Rasulullah (Sallallahu alayhi wasallam) said that the kuffaar are rewarded in this world for their good deeds. They will have no share of reward in the Hereafter. In another Aayat, Allah Ta’ala says: *“We shall reduce their deeds to scattered dust.” (Surah Furqaan).*

THE ULAMA IN QIYAAMAH

“(On the Day of Qiyaamah) the People of Ilm and Imaan (the Ulama) will say (to the kuffaar and criminals): “Indeed you have lived in

terms of the Kitaab of Allah until the Day of Resurrection.

Now, this (day) is the Day of Resurrection, but you did not understand.”

(Ar-Room, Aayat 56)

Even in *Qiyaamah*, the Ulama of Haqq will admonish the kuffaar and the transgressors. They will be the Ulama who had upheld the command and obligation of *Amr Bil Ma’roof Nahyi anil Munkar*.

THE SAHAABAH - THE PIVOT OF ISLAM -

(Continued from page 1)

alayhi wasallam) said:

“The best of eras is my era (the era of the Sahaabah), then the next era (the era of the Taabieen), then the next era (the era of the Tab-e-Taabieen)... Thereafter will be people who will love obesity.”

“Honour my Sahaabah, for verily, they are your noblest, then those after them, then those after them... Thereafter kithb (lies/falsehood) will become widespread (and prevalent).”

It is significant and noteworthy that the Qur’aan commands the concept of belief of

the Sahaabah. No other concept of Imaan and the Deen is valid. All deviate sects have struggled and laboured painfully and abortively to dislodge the Sahaabah from the divine pedestal of Authority granted to them by Allah Ta’ala.

The methodology of deviates of all hues has always been to deny the authority of the Sahaabah to enable them (the deviates) to submit the Qur’aan and Hadith to their personal convoluted opinion and interpretation.

In another Aayat also confirming the validity of only the concept of the Deen of the Sahaabah, the Qur’aan Majeed

states:

“They who dispute about Allah (i.e. His Deen) after He has been accepted, their disputation is baseless by their Rabb, and for them is (His) Wrath, and for them there is a severe punishment.”
(AshShura, Aayat 16)

The first PEOPLE who had accepted the Deen of Allah Ta’ala were the Sahaabah. Their understanding of the Deen is the only valid conception, hence the Qur’aan says that all disputation which conflicts or diverts from the “accepted” Deen – accepted by the Sahaabah – is ‘baseless’ (*dhaahidah*).

THE BEST DEED
Rasulullah (Sallallahu alayhi wasallam) said: *“The best deed is that you depart from*

this world whilst your tongue is fresh with the Thikr of Allah.”

Keep the tongue perpetually

engaged in Thikrullah. In every walk and act of life, have the Name of Allah Ta’ala on your tongue.

KUFR BELIEFS AND NIKAH

Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) commenting on the kufr of western education said:

This education promotes many ideas which are in conflict with the Shariah and which even efface Imaan. Those who pursue western education are generally ignorant of knowledge (that is the Ilm of the Deen). Thus, their hearts are bereft of Imaan. In fact they even utter such statements which eliminate their Imaan.

If a Muslim female marries such a person, the Nikah will not be valid. In view of the

invalidity of the nikah, she ruins her entire life in evil (the evil of zina). The calamity of this misfortune will settle on the parents (*who had accepted such a proposal*). This calamity will be on them in this world and in the Akhirat as well where the Athaab (Punishment) is severe.

It is therefore necessary for the parents to make enquiries and to ascertain the beliefs of the man before accepting his proposal. It is imperative to establish whether the person is a man of the Deen or not. If the man is not *deendaar* never accept his proposal. A *deendaar* pauper is a thou-

sand times better than a person bereft of the Deen. (*End of Hadhrat Thanvi’s comments*)

During the time of Hadhrat Thanvi (Rahmatullah alayh) the calamity of kufr was confined to males. Females in his era did not pursue western education. However, during the current age, the warning sounded by Hadhrat Thanvi (Rahmatullah alayh) extends to females as well. The Imaan of females attending kuffaar universities is also generally eliminated. Prior to marriage, the *deendaar* male should ascertain the beliefs of the woman he intends proposing to.

A GRAND ABODE...

Hadhrat Abu Ali Daqqaq (Rahmatullah alayh) narrated: "One day a Durwaish came to the khaanqah and requested a place of privacy where he could die. I made such an arrangement for him. He sat in a corner and engaged in the thikr of "Allaahu Allah". I concealed myself as I was eager to observe his actions. Whilst in concealment, he said: "O Abu Ali Daqqaq, do not disturb me." I went away while he continued with his thikr until he died in that place. I sent some persons to attend to his ghusl and kafan. However, they could not find

him in the room. I was astonished and bewildered. I supplicated: "O Allah! You showed me such a man who died after I saw him. Now he has disappeared. Where is he?" A Voice proclaimed: "Malakul Maut searched for him but could not find him. The Hours (Damsels) of Jannat searched for him, but could not find him. The Angels searched for him, but could not find him." I supplicated: "O Allah! Where is he?" The response came: "He is by a grand abode by the Powerful Sovereign." (Surah Qamar, aayat 55)

TAHAARAT

Once a young man came to the khaanqah of Hadhrat Abu Ali Daqqaq (Rahmatullah alayh) and asked: "If the thought of sinning enters the heart, does it affect one's Tahaarat (wudhu/ghusl)?" Hadhrat Daqqaq instructed one of his mureeds to answer the question. The mureed said: "It will not invalidate the zaahir (external) Tahaarat (wudhu), but it will invalidate the baatini Tahaarat (the lustre of Imaan and its effects such as Tawakkul, etc.)."

GREETING A FAASIQ

Question: *My uncle who is clean shaven is extremely annoyed with me because I neither offer Salaam to him nor respond to his Salaam. He and others say that I am extremely disrespectful to my elders. Please advise me of the right course of action when a faasiq greets.*

Answer

Rasulullah (Sallallahu alayhi wasallam) said: "When a faasiq is praised (honoured),

the Arsh (Throne) of Allah shudders (in disgust)."

A man who shaves his beard is a faasiq of the worst order. He flagrantly advertises his *fisq*. His flagrant act of blatant disobedience is perpetual. Every second of the day, the *la'nat* (curse) of Allah settles on him. He is utterly shameless. His perfidy borders on kufr. His blithe disregard for the Command of Allah Ta'ala is a stunning act of gargantuan hypocrisy.

Such a faasiq has no shame for Allah Ta'ala, for the Malaikah and for Muslims. Thus, your uncle should direct his annoyance to himself. He should meditate on his extremely abhorrent act of kufr – the kufr of rebelling against Allah Ta'ala in a similar way as shaitaan had rebelled. The clean shaved face of a man resembles the smooth skin of the carcass of a skinned pig.

The Masnoon Salaam is an invocation of the mercy of Allah Ta'ala. Therefore it is an act of rebellion against Allah Ta'ala to invoke His Mercy on a man on whom Allah Ta'ala showers His La'nat (Curse). It is like reciting the Tasmiyah when eating pork and drinking wine.

Your act of refraining from Salaam for your uncle is valid and incumbent. Ignore his umbrage and anger. Without disputing with him, be firm on the Shariah.

A REMEDY

For any sickness curable or incurable, at a fixed time daily recite the following Wazeefah:

Durood Sharief 11 times, then YA SALAAMO 111 times, then again Durood Shareef 11 times. Also make dua for shifa' (cure).

Do remember that generally sickness for us of weak and

deficient Imaan, is punishment which purifies us of our sins. Therefore, never complain during sickness. Do not become frustrated and despondent. Make Dua, increase Istighfaar and adopt Sabr. Rasulullah (Sallallahu alayhi wasallam) said:

"When Allah intends goodness for a servant, He hastens with punishment for him in this dunya."

THE RULE OF WIDE PREVALENCE

Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) said:

“In a place where haraam is widely prevalent, it is not permissible to eat something without making enquiries. If, after making enquiries it is ascertained from a pious person that this particular thing (food) is halaal, then consuming it is halaal.”

This ruling is simple and logical. Nowadays people argue that as long as the person is a Muslim, the food of whatever kind he serves is halaal. This is the prompting of the lustful *nafs*. Hadhrat Thanvi (Rahmatullah alayh) explaining an example of haraam being widely prevalent says:

“For example, someone sold the crop (of mangoes) before the appearance of the mangoes. (*This is the common practice in India, Pakistan and elsewhere. The crop is sold before the trees bear the fruit. – The Majlis*). These mangoes are haraam. Wherever this is the practice, this rule (*of it being haraam and the need to abstain*) will apply.”

This is the rule which applies to the carrion chickens and meat of this era. 100% of commercial chickens which the Carrion Cartel certifies are carrion and haraam. It is therefore not permissible to consume these chickens and meat simply because the person who invites you is a Muslim.

In this era Muslims – the vast majority – are no longer concerned with haraam and halaal. Therefore, the rule of a Muslim’s food being halaal, no longer applies. When it is known 100% that the chickens and meat are of the commercial kind, then the rule of Haraam will apply.

In countries where the Maaliki Math-hab dominates, people consume even bush rats. Will Hanafis then consume rat meat simply because the Maaliki host is a Muslim? Fox and hyena meat is halaal according to the Shaafi’ Math-hab. Will the Hanafi consume such meat on the basis of the host being a Muslim?

RIZQ IS SEALED

“Say: ‘Verily, my Rabb gives Rizq in abundance to whomever He wills, and He restricts as well (for whomever He

wills, but most people do not understand.”

(*Sabaa’*, Aayat 36)

Rizq (one’s sustenance) is predetermined and fixed. Ef-

fort and acumen neither increase nor decrease Rizq. Besides the sin and punishment in the Aakhirat for exploring and adopting haraam measures in the endeavour to earn more, the attempt is futile. It will not increase one’s rizq.

Rasulullah (Sallallahu alayhi wasallam) said: “*Rizq is sealed (predetermined and fixed) and the one of greed is deprived.*” Greed constrains a person to adopt haraam methods of earning in the hope of increasing wealth. The end of such pursuits is disappointment. One will acquire only the amount decreed by Allah Ta’ala, nothing more and nothing less.

THE TONGUE

“O People of Imaan! Fear Allah and speak righteousness (the Haqq).

Then Allah will rectify your deeds and forgive for you your sins.

Whoever obeys Allah and His Rasool has attained a great success.”

(*Al-Ahzaab*, Aayats 70 & 71)

The Qur’aan also warns that there is an ‘ever ready guard’ to record whatever is spoken. Guard the tongue.

Save it from indulgence in gheebat, falsehood and futility. Then Allah Ta’ala will reward you by ensuring that your *a’maal* (deeds) are correct, and He will then readily forgive your sins.

The best method of guarding the tongue is to keep it perpetually in the state of Thikr. Rasulullah (Sallallahu alayhi wasallam) said:

“*Your tongue should remain ever fresh with the Thikr of Allah.*”

Wisdom (Hikmah)

Allamah Abdul Wahhab Al-Sha'rani (*rahimahullahu*, born 898 AH—1488 CE) narrates,

‘Amongst the moral excellencies, attributes and salient features of our pious predecessors (*salf-e-saaliheen*) was they would adopt silence, speak very little and, when necessary, for the benefit of the listener, speak with great wisdom (*hikmah*).’

This was the instruction of Rasoolullah *sallallahu alayhi wasallam* who stated;

وعن ابن عمر رضي الله عنهما قال: قال رسول الله صلى الله عليه وسلم: "لا تكثروا الكلام بغير ذكر الله، فإن كثرة الكلام بغير ذكر الله تعالى قسوة للقلب! وإن أبعد الناس من الله القلب القاسي". رواه الترمذي.

“Do not indulge in excessive talk besides *Thikrullah* (remembering Allah). Excessive talking without the Remembrance of Allah hardens the heart; and those who are the furthest from Allah are those whose hearts are hard.” (*Tirmidhi*)

As is the habit of majority of people, excessive and unnecessary talking hardens the heart; just like excessive, gluttonous overeating harms the physical heart; creating heart diseases; in the same way much speech kills the spiritual heart. Silence produces such wisdom (*hikmah*), in which there is spiritual light (*noor*). Allah Ta’ala mentions this in the Glorious Qur’an:

يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا

“He (Allah Ta’ala) grants

wisdom unto whosoever He wills; and he unto whom wisdom is given, he truly hath received abundant good...” (2:269)

This wisdom does not refer to worldly expertise or knowledge; because the more these kuffar scientists and academics discover about Nature; the more they discover of the Wonder and Greatness of Allah Ta’ala in Nature; the worse becomes their disbelief (*kufir*). Despite their worldly material knowledge, they have no *hikmah* (wisdom). Allah Ta’ala grants *hikmah* to whosoever He Wishes. One then understands issues in a different light. The highest level of *hikmah* is called *Firaasah* (spiritual insight or inspiration from Allah Ta’ala). Rasoolullah *sallallahu alayhi wasallam* explained this reality:

“Beware of the *firaasah* (intuition) of the *Mu’min* (believer). Verily, he sees with the light of Allah.” (*Tirmidhi*)

During the time of Shaykh Junayd al-Baghdadi *rahimahullahu* (830-910CE), there was a Christian, who came into his daily *Majlis* disguised as a Muslim. Everybody accepted him as a Muslim as he also participated in Salaah. One day he came to Shaykh Junayd al-Baghdadi *rahimahullahu* and asked him to elaborate on the above Hadeeth regarding *Firaasah*? Upon this query, Shaykh Junayd al-Baghdadi

rahimahullahu lowered his head for a few seconds and then raising it commented,

‘It is now time for you to recite the *Kaleemah*!’

As soon as the Christian heard this, he recited the *Kaleemah Shahaadah* and said, ‘Now, I understand.’

Shaykh Abul Hasan *rahimahullahu* said: ‘*Hikmah* is a concept which progresses and improves with four actions: **“First, to be remorseful upon sins.”**’

For a person of Taqwa, even a deed considered insignificant by the masses, for example, to enter the Masjid with the left foot, for such a person, even this is a major sin. There are many such sins which the masses regard as insignificant, an attitude which the Sharee’ah has classified as *Is-tikhfaaf* (i.e. to view a Shar’i order/tenet as being insignificant). People of Taqwa regard everything ordered by Rasoolullah *sallallahu alayhi wasallam*, regardless of its status or *fiqh* classification such as *Waajib*, *Sunnah*, *Mustahab* or even amongst the *aadaab* (etiquettes) as practically compulsory (*fardh*) and they do not forgo it.

‘Second concept is to always be prepared for death (*maut*).’

Make preparation for *maut*; as it may arrive anytime; it does not respect your age, health or status. How does one prepare for *maut*? By following the commands (*ahqam*) of the *Sharee’ah*. Engaging in much

(Continued on page 17)

HONEY

“In it is a cure for mankind.”

And even a cure for animals

By [Good News Network](#)- May 25, 2025

A popular bear in the Edinburgh Zoo was diagnosed with terminal cancer and given just days to live, but she's stunned experts by going into remission after taking medicine drenched in honey.

The bleak diagnosis for the 13-year-old sun bear named 'Babu' was announced publicly to her supporters, while zookeepers tried to keep her comfortable in her final days. Only one similar case was

found with a bear in China who died quickly after such a diagnosis, so little hope was given for Babu's future—a beloved resident of the zoo known for her curious personality

Vets said one of the 'sweetest parts' of Babu's dilemma was how delighted she was to take her medicine—hidden in honey, which is her absolute favorite.

Normally saved for special occasions, honey is a rare treat in a sun bear's diet, but it became part of her twice-daily routine during recovery. The only downside to her remission,

keepers joked, is that Babu won't be treated to honey quite as often anymore.

Professor Simon Girling, head of veterinary services at The Royal Zoological Society of Scotland (RZSS), was “delighted that Babu has responded so positively to the medication”, especially because the animal experts were in uncharted waters.

“This news is better than we ever hoped for. We've been able to stop her pain medication, and are now gradually reducing her cancer treatment while closely monitoring her remission.”

ASHURA- A FALSE ATTRIBUTION

Some morons claim that Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) had discouraged fasting on the Day of Ashura (10th Muharram). The following Fatwa of Hahrat Thanvi in *Imdaadul Fataawa* explicitly rebuts the

falsehood attributed to him. Hadhrat Thanvi states in this regard:

“Hitherto I had been issuing the fatwa that the one fast on 10th Muharram was permissible without karaahat (that is without it being Makrooh). However, in Durr-e-Mukhtaar and other Kitaabs this is ne-

gated. I therefore, retract and issue fatwa in accordance with the mas'alah stated that to fast only on 10th Muharram is Makrooh. The karaahat will be eliminated by also fasting on the 9th. Similarly, will it be if one fasts on the 10th and 11th although the first way (9th and 10th) is preferable.”

Wisdom (Hikmah)

(Continued from page 16)

dhikrullah; adopting the sunnah of Rasoolullah *sallallahu alayhi wasallam*; being conscious of what one is doing, saying, behaving. Fear of the grave, of the Akhirah, of the Reckoning; this is the meaning of preparing for *maut*.

‘Thirdly, to eat in moderation.’

Do not overeat or eat gluttonously for it kills the soul (*ruh*) and damages the body.

‘Fourthly, to disassociate

from people inclined towards the world (dunya) and join the company of those disinclined from dunya (the saadiqeen).’

Allah Ta'ala mentions in the glorious Qur'an:

وَكُونُوا مَعَ الصَّادِقِينَ

‘And join the company of the Saadiqeen (pious).’ (9:119)

The *Saadiqeen* are the *Auliya*, the pious; when you look at them or listen to their speech, they remind you of Allah

Ta'ala and the *Akhirah* (Hereafter).

So in accordance to these four principles, which every *Mu'min* is obliged to practice, Allah Ta'ala grants *Hikmah* (wisdom):

يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا

“He (Allah Ta'ala) grants wisdom unto whosoever He wills; and he unto whom wisdom is given, he truly hath received abundant good...” (2:269)

Allah Ta'ala grant all of us *tawfeeq*.

THE BRUTALITY, ROT, FILTH & DISEASE OF THE 'halaalified' CARRION CHICKEN INDUSTRY

Thousands of chickens culled as Daybreak Farms faces abandonment crisis

[Robin-Lee Francke](#) | Published 23 hours ago 7/5/2025

Urgent inspections by the National Council of the [Society for the Prevention of Cruelty to Animals](#) (NSPCA) at [Daybreak Farms](#) have revealed severely [neglected poultry](#) and resulted in the culling of thousands of birds.

Despite direct engagement with the state-owned poultry producer and issuing an official warning over the denial of feed and the suffering of vulnerable animals, Daybreak has failed to take action, the NSPCA said.

On Wednesday, April 30, the NSPCA was alerted to the dire situation of 200,000 birds at a Daybreak contract grower who were without feed for days, resulting in mass cannibalism.

"The birds were over 28 days old but weighed under 700 grams. Daybreak Foods was contacted, and through urgent intervention, the NSPCA was granted consent to cull.

"A poultry veterinarian also assessed the birds and confirmed they could not be salvaged. This resulted in approximately 200,000 birds being culled over two days," the organisation said.

On May 1, Daybreak Foods corresponded with the NSPCA and revealed they were no longer able to supply feed and authorised the organisation to dispose of the chickens.

"Effectively abandoning the birds to starvation, Daybreak cited financial collapse as its reason for ceasing operations.

Faced with an animal welfare catastrophe, the NSPCA and Gauteng SPCAs had no choice but to intervene." "Daybreak's original plan, which was to transport the birds to its abattoir in a last-ditch attempt to salvage their feet, was rejected by Veterinary Public Health officials.

The emaciated birds were too small for the slaughter equipment, particularly the leg shackles and stunning bath, raising serious risks of inadequate stunning and inhumane slaughter," the NSPCA said.

Over 100 NSPCA staff and volunteers were called in to assist.

"In the days following, more farms were uncovered with shocking cruelty and starvation. The mass culling began on Wednesday, April 30, 2025, and continued until May 5, 2025.

Since 01 May 2025, the NSPCA has rescued and placed over 500,000 birds on rearing farms. With the assistance of a producer, these birds received suitable feed after being denied food for several days," it said.

"Unfortunately, over 350,000 birds from various farms could not be salvaged and had to be humanely culled. The mortalities on each farm were a shocking indication of how long these birds were denied feed. At various sites, staff had not been paid, and the stench was unbearable, with thousands of mortalities unremoved from houses," the NSPCA said.

The organisation said it was a harrowing scene with skeletal chickens huddled together, feeding lines stripped bare, some birds reportedly without food for more than seven days.

Manager of the NSPCA's Farm Animal Protection Unit, Senior Inspector Nazareth Appalsamy, could barely put into words what they saw.

"This was one of the most emotionally and physically taxing operations our team has ever faced. We were not there to save lives; we were there to end suffering. And that breaks every one of us," Appalsamy said. The NSPCA said, despite intense media attention and public outrage, not one offer of support came from Daybreak.

"It was our men and women in blue and white who stood between these animals and unrelenting suffering. The NSPCA will pursue full prosecution of Daybreak for abandonment, neglect, and unnecessary cruelty. The NSPCA will be initiating criminal charges under the Animals Protection Act 71 of 1962 against Daybreak's Board of Directors."

"Rather than taking accountability, Daybreak chose to wash its hands of the crisis, dumping the responsibility onto the NSPCA. This disaster proves, once again, that when profit fails, compassion is left to pick up the pieces. The question we must all ask is, what would have happened if we were not there?" the organisation asked. It also expressed its gratitude to colleagues from local SPCAs from Alberton, Benoni, Boksburg, Brakpan, Edenvale, Germiston, Heidelberg, Johannesburg, Kempton Park, Midrand, Nigel, Parys, Randburg, Randwest, Roodepoort, Sandton, Springs, and Tshwane who made the intervention possible. robin.francke@iol.co.za **IOL**

KUFFAAR CUSTOMS & DRESS

Q. According to a graduate of Darul Ifta Chicago kuffaar wedding anniversaries, wearing ties are permissible. Explaining his view he says:

“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 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.

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...”

Is his view valid in the Shari'ah?

(Continued on page 20)

SHAITAAN'S 'IFTAAR' BUFFET

The following is the 'iftaar' buffet of Iblees, which his agents had organized.

“Whoever finds dates should make iftaar with it, and whoever has no dates should make iftaar with water.” (Haakim)

QURTUBA Limoni RESTAURANT

Ramadan Iftaar Buffet

Saturday Iftaar Buffet

8th & 15th March 2025
(18h15 - 19h30)

Bounty Dates	Spring Rolls	Aloo Paratha
Falooda Shots	Samosas	Juice Station
Chicken Tikka Strips	Mutton mystery & Veg	Tea and Coffee Station
Lebanese Kebabs	Butter Chicken	Fruit Salad Cup
Magherita Pizza Slices	Naan Bread	Assorted Cake Slices
Bhajias	Rice	Dessert

SALAAH FACILITIES AVAILABLE
Subject To Availability & Price Changes
Bookings are essential

R220 ADULTS
R110 KIDS (12-10 Y/O)

+27 66 282 2175 | +27 66 282 2175 | 31 2nd Rd, Linbro Park, Sandton, 2090 | limoni_restaurant | qurtubahospitality.co.za

Rasulullah (Sallallahu alayhi wasallam) said: “People will remain on goodness as long as they make haste with iftaar.”

Every sincere Muslim will understand the *nifaaq* of these agents of Iblees who masquerade as Muslims. The gluttony of those who indulge in the pig-like shaitaani 'iftaar' buffet is horribly abominable. The command of Allah Ta'ala is Three Dates or Water, but these miserable followers of shaitaan provide mounds of shaitaani food which also includes carrion to gorge and devour like khanaazeer at a time when they have to be engaging in Maghrib Salaat.

While Rasulallah (Sallallahu alayhi wasallam) commanded haste and immediate commencement of Maghrib Salaat, these devourers of carrion indulge in satanic gluttony which destroys the Fast, the physical body and the Soul.

The extremely simple and holy act of Iftaar has been transformed into a satanic buffet dubbed 'Ramadhanaan Iftaar' to deceive and bamboozle morons. This deception is also among the signs of Qiyaamah:

“The dunya (and the nafs) will be pursued with the amal of the Deen.”

To understand the satanism and evil of shaitaan's 'iftaar' buffet, compare it with the following Iftaar method and command of Rasulallah (Sallallahu alayhi wasallam):

“It was the loving practice of Rasulallah (Sallallahu alayhi wasallam) to have Iftaar with three dates or with something which the fire had not touched (i.e. uncooked).” (Mirqaat)

Rasulallah (Sallallahu alayhi wasallam) said:

KUFFAAR CUSTOMS & DRESS

(Continued from page 19)

Answer

Far from being valid, his view is palpable trash, the figment of *nafsaaniyat*. He has failed to apply his mind constructively, hence the commission of cognizant miscegenation. The restriction of *Tashabbuh* (emulation) to only religious practices is bereft of Shar'i substance. It is blatantly baseless. *Tashabbuh* in all useless and superfluous practices and customs of the kuffaar is haraam.

The emphasis on the prohibition of *Tashabbuh* of kuffaar practices extends to even extremely important and neces-

sary issues, e.g. weapons. If Muslims have their own brand of weapons capable of countering the kuffaar, then adopting kuffaar weapons is not permissible. This principle is based on the explicit prohibition of Rasulullah (Sallallahu alayhi wasallam). He had prohibited in the thick of battle the use of a more accurate bow because it was a Persian instrument.

The origin of the tie was to symbolize Christ hanging on the cross. Regardless of the tie having become a widespread item of dress, it remains haraam. It is a superfluous item of religious origin and shirk significance, having kufr

and shirk beginnings.

Furthermore, everything has a spiritual and moral influence (*athr*). The tie and kuffaar dress in general come with their evil spiritual effects. Kufr attitudes are engendered.

The abhorrence of *Tashabbuh* was emphatically highlighted by Rasulullah (Sallallahu alayhi wasallam) instructing Muslims to wear topis under the Amaamah (Turban). Despite the topi not being visible and ostensibly not creating a difference for the onlooker, it is Makrooh to wear a turban without a topi under it. This was to differentiate between the turban of the Yahood and Muslims.

The view of the graduate is baseless.

THE MUTTAQEEEN

FASTING ON ASHURA

Q. A molvi says about Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh): "Although a traditional Hanafi scholar, Ashraf Ali Thanvi cautioned against giving excessive importance to fasting on Ashura if it led to neglecting the real historical significance of Karbala. He did not outright prohibit fasting but discouraged it in cases where it seemed to undermine the remembrance of Imam Husayn's sacrifice." Please comment. Is this correct?

A. No, it is not correct. Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) said that fasting on the Day of Ashura (10th Muharram) is Mustahab, and that it is Mak-

rooh to fast on only the 10th. He said that one day should be added (either 9th and 10th or 10th and 11th). This is what he said.

Hadhrat Thanvi did not link the Fasting of Ashura with the events which had transpired at Karbala. This Fast was commanded by Rasulullah (Sallallahu alayhi wasallam). There is absolutely no relationship between the Fasting of Ashura and Karbala. The Qabar Pujaaris (Grave-worshippers) of Barelwi have frauded the Karbala link.

Mustahab is a category of the Sunnah. Observing the Sunnah is of utmost importance for the development of Imaan. Avoiding Mustahab or treating it with a lackadaisical attitude is

termed *Istikhfaaf* which is tantamount to kufr. A lukewarm attitude towards Mustahab leads to abandonment of the Sunnah which has grave consequences for Imaan in the long term.

Observing the Sunnah does not lead to neglect of any of the Ahkaam of the Shariah. Only morons entertain such a convoluted idea. There is no such hallucinated neglect between the Fast of Ashura and the events of Karbala. These are two entirely separate issues. Just as Karbala may not be linked to Ramadhaan or to the Five Salaat, so too may it not be linked and fabricated as a basis for the Fast of Ashura.

The Qabar Pujaari has attributed a LIE to Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh).

MADAARIS DEVIANCE

QUESTIONS OF A U.K. MADRASAH STUDENT

Q. I seek Shar'i clarification on some practices at the Madrasah I am in, in the UK.

1) The madrasah gathers the students, asaatizah, and encourages the general public in the masjid after Esha for non-congregational zikr majlis, almost daily. Most are required to do it loudly especially after 3rd year. Is this a

valid Sunan practice?

A. It is a bid'ah practice. It is not permissible to participate in this innovation which has no basis in the Sunnah.

2) Is the salah valid if there are pictures or statues nearby? There is a foosball/football toy table in the room that we read salah in, which has highly simplified figures and pictures of people (defaced, some of them arms

removed, just a basic outline like a shadow).

A. While the Salaat will be technically valid, it is not permissible to perform Salaat in such a room. It is preposterous for a Darul Uloom to have such shaitaani artefacts in its Jamaat Khaanah.

3) How should I handle having to sit in bayans (3+ hours a week) of Ulama who are "blind" or at worse, 'soo'?

(Continued on page 22)

BEWARE OF PHILANDERING 'MUFTIS'!

A Lady says: *"I sent the following question to the Muftis of a Darul Ifta (name provided):*

My cousin recently gave birth, but she did not shave before that. Now she wishes to shave while she is still in nifaas. The hairs are more than 40 days. Please let me know."

Instead of providing the answer by e-mail, the Mufti requested that I send the question via Whatsapp. His shamelessness constrained me to respond by e-mail as follows:

"Mufti...(name provided)! I am a woman and you are asking me to contact you. Don't you have any shame! Why are you giving me your number? I don't want your number. I already had it before I e-mailed you. But Hayaa (Shame) demands that ghair mahram men and women should not speak to one another on the phone or on

whatsapp. Email still has more hayaa as you won't have my number, unlike whatsapp, sms or phoning.

Your Darul Ifta can get lost. You call yourself 'representatives of our Prophet (sallallahu alayhi wasallam), but you want us women to contact you via phone.

Are you not shy? Must I explain to you on the phone about shaving? And do not say that you want an SMS. Why should I share my number with a ghair mahram mufti? Are you not aware of the fitnahs of this era? Or are you expecting a whatsapp message from me which is even a bigger fitnah? Or do you want to start chatting?"

(End of the Sister's reprimand for the philanderer)

Such moron 'muftis' are utterly shameless. Goaded by Iblees they submit to the immoral demands of the lustful nafs. Under cover of the Deen

they strike up zina relationships. Women must be on guard when dealing with these vile philandering characters whose obtund Imaan makes them oblivious of the Presence of Allah Ta'ala and the Recording Malaaikeh. The Qur'aan Majeed warns: *"Allah is aware of the evil surreptitious glances of the eyes and of that concealed in the hearts."*

This Mufti was setting a trap for the Sister to initiate zina chatting under cover of answering the mas'alah. What business did he have to request answering by Whatsapp? Why did he not respond by e-mail to the e-mail query? The evil trick of the lustful nafs had constrained him to use the Deen to give expression to lust. May Allah Ta'ala save us from the evils of our nafs and the snares of Iblees.

The answer to the question is extremely brief: "Yes, in the circumstances, it is permissible to remove the hairs."

MADAARIS DEVIANCE

(Continued from page 21)

Should I just do dhikr, read Qur'an, or sleep during the bayans?

A. The 'Ulama' you are referring to are your Asaatizah. If they are truly Ulama-e-Soo', then you should not study under them. Even if they are 'blind' or 'worse', you have to respect them since you are acquiring ta'leem from them. As long as you are in their bayaans at the Madrasah, listen to their talks, but discard the wrong they propagate.

4) Unnecessary security cameras are on me sometimes when I go around the madrasah. What is the ruling regarding these, and your advice? Is it compulsory on me to make an effort to avoid cameras — even in masjids? And if I can't, is it that important that I should change madaaris to one where there is less/no cameras?

A. It is not permissible for the Madrasah to have these cameras. The picture-making is haraam. The Madrasah makes a mockery of the Ahaadith which prohibit pictures, but which they teach. If you are able to avoid being pictured, then do so. Changing to another Madrasah which also has these cameras, though less, does not solve the problem you are facing.

5) Should I stop standing immediately after Fardh salah for the Sunnats, because out of all the students and

Ustaadhs and almost the whole masjid, I am the only one who stands straight away?

A. No, do not abandon what you are doing regardless of being the only one.

6) How should I address doing practice bayans (Anjuman) to students. I'm not an 'Alim and just started 'Alimiyyah course of study. I have no choice here and need to know what to do.

A. The practice in the Madaaris of this era to teach students in the art of public-speaking is corrupt and nugatory of the Maqsood of Ilm-e-Deen. Deeni Knowledge is acquired to enable one to practice the Deen correctly and this is for the Pleasure of Allah Ta'ala and for gaining tha-waab in the Aakhirah. However, in these times which are close to Qiyaamah, Ilm is taught and acquired for the dunya – for despicable worldly and nafsani motives, hence the flood of ulama-e-soo'.

As long as you are in the Madrasah, you cannot rebel. The best is to seek another Madrasah free from all these *fitan*. But finding such a Madrasah today is itself an onerous or a near impossible task.

7) Is it okay to daily pray nafl salah with jama'at (usually after Maghrib currently) for dhohr? I make the intention of just praying by myself when I lead.

A. This practice is bid'ah. It is not permissible. Again, the ob-

jective is not the Deen.

8) Is salah in the dars building rather than the masjid, which is 1 minute away, permissible?

A. The Salaat is valid and permissible.

9) As part of tajweed, the ustaadh teaches tarteel and how to recite the Qur'an in a good tune, which involves him picking a surah and few tunes and gets the students to copy the styles. I feel uneasy by the heavy emphasis put on tune while most don't know the meaning – and emphasizing things like highs and lows and specifically practicing tunes of reading. Is it permissible to take part in this if I have to?

A. Rasulullah (Sallallahu alayhi wasallam) said: "Most of the munaafiqeen of my Ummah are its qaaris." The Madrasah is ingraining *nifaaq* in these students. Nowadays, there is no emphasis on *amal* and *akhlaaq* in the Madaaris which have become mercenary institutions. Search for another Madrasah.

YAA SALAAMO! A REMEDY

A Remedy for sickness, even if incurable, is to fix a time daily and to recite:

Durood 11 times, then YAA SALAAMO 111 times, then again Durood 11 times.

Stand close to the patient, recite this Remedy and blow on him. In fact the patient too should recite it.

IS PULLING THE TASBEEH A WASTE OF TIME?

Question

A sheikh's advice regarding thikr is as follows:

“When you make thikr, there must be an outcome of thikr. You can't just do thikr. Otherwise you a *wazeefjee*, a puller of tasbeeh. That's all you are. If you do thikr with its proper way and method, you will know where your *Laaif-e-Sittah* are. Then it will have a different effect on you - a very very different effect. When you say *Laailaha illallah*, it will then become (truly) *Laailaha illallah*. Otherwise you'll just pull the tasbeeh. Like you know how you do it after the Fajr and Asr, *Subhaanallaah*, *Subhaanallaah*, *Subhaanallaah*, said in a rushed fashion. That's not tasbeeh man! You are wasting your time.

That's not the way how you do Tasbeeh. You must concentrate on your spiritual heart, *Subhaanallaah*, *Subhaanallaah*; *Alhumdulillah*, *Alhumdulillah* *Alhumdulillah*. Concentrate on your spiritual heart, then you'll see it will make an effect on you. Otherwise it will have no effect. You are just counting tasbeeh.”

(End of the shaikh's explanation)

Please comment on this method advised by the sheikh. Does it mean that people who do not make thikr according to the shaikh's method are wasting their time pulling the tasbeeh?

Answer

The respected sheikh has erred – erred egregiously. His deprecation of the Thaakir with the derogatory epithet '*wazeefjee*'; his fobbing off the 'pulling of the tasbeeh'; his attributing of the thikr of the masses to mere 'counting tasbeeh', and that 'you are wasting your time' because your thikr does not conform to the method he has explained, are all baseless comments which makes *Istikhfaaf* of Thikrullaah. *Istikhfaaf* is to view with an attitude of disdain and to fob off an act as being insignificant or of no significance. This is an attitude of kufr.

The sheikh has failed to understand that there is considerable thawaab for just 'pulling the tasbeeh', and for Tasbeeh Faatimi after the five Salaat regardless of the *lataa-if* dimension he has mentioned. While the *Lataa-if* method is valid and important, it is the innovation – a valid,

permissible and very beneficial innovation – but it has no basis in the Sunnah. The *athkaar* stated and commanded in the Qur'aan and Hadith are unrelated to the *Lataa-if* methodology.

Whether there is concentration or not, the Thikr is NEVER without benefit and reward. In fact, it is a great and a wonderful bounty of Allah Ta'ala for the person who engages his tongue in Thikrullaah regardless of any perceived 'effect'. Make shukr for the bounty of the tongue being in the state of Thikr. Rasulullah (Sallallahu alayhi wasallam) said: “*Your tongue should remain ever fresh with the Thikr of Allah.*”

Thus, regardless of concentration and regardless of the *Lataa-if* method, *Thikr-e-Lisaani* (Thikr with the Tongue) is not useless and futile as implied by the shaikh. The *Lataa-if* method is not for the masses.

The 'outcome of thikr' is always acquired regardless of the thikr not being according to the shaikh's advised method. The 'outcome' is the Pleasure of Allah Ta'ala and the acquisition of Thawaab, and this outcome is not reliant of the *Lataa-if* method.

...TO THE DEGREE OF TAQDEER

It is mentioned clearly in the Hadith that whatever benefit or harm befalls a person is only to the degree which Allah Ta'ala has decreed. If all mankind unites to benefit one, the

benefit will be only to the decreed degree. Similarly, if all mankind unites to harm one, the harm will be only to the degree Allah Ta'ala has decreed.

No one besides Allah Azza Wa Jal has power. In all condi-

tions, keep the focus on Allah Ta'ala and express shukr for the benefit. Adopt Sabr when harm befalls and supplicate to Allah Ta'ala for relief and aafiyat (safety). Never complain. Do not become frustrated and despondent.

Questions and Answers

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

(Continued from page 11)
in our Musjid and in most Musjids for musallis who enter is to sit down and listen to the bayaan. After the bayaan, a few minutes are allowed for the Sunnat Salaat. Was the trustee correct? What is the Sunnah practice?

A. In fact, it is sinful to abandon Tahyatul Musjid for listening to the talk. After the 2 raka'ts Tahyatul Musjid, the 4 Sunnat Muakkadah should be performed. Tahyatul Musjid has to be performed immediately on entry and before sitting down. These Salaat may not be abandoned or delayed for listening to the talk. The trustee is 100% correct. The abandonment of Tahyatul Musjid and making the 4 Sunnatul Muakkadah the handmaid of the Imaam's talk are acts of bid'ah and sin. The evil practice should be abandoned.

Q. *A man committed zina with*

his stepdaughter multiple times. His wife, the mother of the girl, had tolerated this evil misconduct. However, since the immorality has not stopped, she finally separated herself. The marriage has now ended. But now the man and his stepdaughter are determined to get married. They are saying that although it is sinful, the marriage will be valid. The mother and the family want to know if they should attend the marriage. Also, what is the status of the proposed marriage and of the girl and her stepfather?

A. *Khanaazeer (swines)* – this is the status of the mother, her daughter and the devil (the stepfather). Their brains and hearts are wallowing in filth and pure unadulterated satanism for even asking the rubbish questions. The mother, her daughter and the stepfather are immersed in and drowning in

filth and immorality. The mother with her 'toleration' of the zina between her husband and daughter, the daughter and the rubbish man were constantly under the *la'nat* of Allah Ta'ala.

Their questions are stupefyingly mindboggling. How can a Muslim even dream of the 'marriage' between a man and his stepdaughter ever being valid? And, who is the murtad moron who will ever perform such a satanic 'marriage'? The worst faasiq, faajir molvi/shaikh even of the MJC and NNB Satanists will not perform such a satanist ceremony which these khanaazeer term 'marriage'. Yes, those epistasis sub-human specimens who perform same sex 'marriages' are available for 'marrying' khanaazeer. All of them have lost their Imaan. They are murtads.

SUPPORT THIS STRUGGLE

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

Send your contributions to:

Mujlisul Ulama of SA
Nedbank
Acc no. 1217 040 145
Branch: Greenacres
Branch Code: 198765
Port Elizabeth
(Swift Code NEDSAZJJ)

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

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

www.themajlis.co.za

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

mujlisul.ulama@gmail.com

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

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

**Safar 1447
August 2025**

**ZAKAAT NISAAB R 13,100
MEHR-E-FATIMI R 32,800**