



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

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

Allah Ta'ala said:
“I am with every sad heart.”
(Hadith Qudsi)

THE SPIRITUAL LAUNDROMAT

A laundromat or laundry is a facility for cleaning dirty linen/garments. Just as there are laundromats for cleaning and purifying physical garments, so too are there ontological laundromats which spiritually clean and purify one from the filth of vice and sin.

While the cleansing in the physical world is achieved by machines washing dirty garments with water, the ontological purification in the spiritual realm is spiritually achieved by the action of human beings. Human beings constitute the metaphysical ‘machinery’ for purifying others who are soiled with the filth of

sins.

While water is the agent for cleansing the garments of the material dirt, in the spiritual realm the cleaning agent is *gheebat* (*backbiting*). The impure water squeezed from dirty garments is flushed down sewer drains. But the impurity of the sins which are washed by *gheebat* cling to the backbiter. In other words, he constitutes the ‘sewer drain’ into which the filth of the sins of the one who is being washed flows.

When a person makes *gheebat* of someone, his sins (i.e. the sins of the one who is the victim of *gheebat*) are washed, and are

transferred to the one who had committed *gheebat*. So while the victim of *gheebat* is purified, the one who made *gheebat* is polluted with the contamination of the sins which he has washed. Since he is the *sewer drain* in the ontological laundromat, he becomes loaded with all the filth and waste matter of the person whom he has back-bited.

A big difference between the physical and metaphysical laundromats is that the owner of the garments has to pay money for the purification of his garments whereas the one who indulges in *gheebat* renders the victim a free ser-

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BROILER CHICKENS A MAJOR CAUSE OF HEART-PROBLEMS & CANCER

Diseases unheard of in former times are increasing developing and are endemic even in Muslim society. Young people are suffering from heart problems, cancer and a variety of incurable diseases. They go from one scan to another scan; drugs upon drugs are prescribed by the butchers of the medical establishment, but there

is no cure. There is no cure because these devastating diseases are part of the *Athaab* of Allah Ta'ala.

There are two major factors for the immense rise of these devastating diseases:

1. The consumption of Haraam muck believed to be food.
2. The tremendous increase in sin – fisq, fu-

joor and even kufr.

Among worst and most destructive ‘food’ muck are broiler chickens. These chickens are diseased. They wrought havoc to the health. Kuffaar experts have elaborately explained the diseases stemming from these satanically doctored artifi-

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Questions and Answers

Q. I bought a product which was sold without any defect. Later I discovered a defect which was not of my making. It was in the product before I purchased it. The seller conceded that the defect was in the product, but he was unaware. I demanded a refund. The seller refuses. He has only agreed to repair the product. The seller is also a Muslim. What is the ruling of the Shariah.

A. The seller has no option. He has to incumbently cancel the sale and refund you in full. In this scenario, the buyer has the right to retain the product without being compensated in any way whatsoever or he can return the product and claim a full refund.

Q. A friend confided in me some information about another person. He did so of his own accord. I did not ask him anything about the other person. After he explained the episode related to that person, he says to me: 'What I have told to you is an amaanat. It is not permissible for you to divulge it.' I am of the opinion that in the interests of the other person and his family it is necessary for me to discuss the issues with them. Will it be sinful for me to do so? Am I obliged to keep the matter a secret because my friend said that it is an amaanat?

A. No, you are not obliged to honour something which is not an amaanat nor did you promise to retain it as a secret. An 'amaanat' cannot be imposed on a person. Your friend had merely committed gheebat

SALAAT IN THE PLANE

Question: How should one perform Salaat in a plane? They do not allow to perform Salaat standing anywhere in the plane.

Answer: There is difference of opinion among the Ulama on this issue. Nevertheless, all unanimously say that Salaat must be performed in the plane. They differ on the issues of validity and repeating the Salaat.

The correct view is that it is compulsory to perform Salaat

in its time on the plane. If one is able to stand, then one has to stand. Some planes still do allow standing. Some planes have a small 'jamaat khaanah'.

If standing is not allowed by the kuffaar staff, then perform Salaat even sitting on the seat. Perform as best as is possible. In all cases repeat the Salaat on the ground. If on landing the time has passed, make qadha of the missed Salaat.

about the other person. If you deem it beneficial to discuss the issue with the other person, you are free to do so.

Q. I have received a marriage proposal from a pious boy. The only reservation I have is that he is a staunch tablighi. Will there be compatibility? Should I accept the proposal on the basis of the boy's piety?

A. Nowadays 'piety' is a rarity. Genuine Taqwa is not to be found. An outward display of religiosity is not piety. Every Muslim, whether faasiq or faajir, is obliged to adopt outward piety which consists of Islamic dress, beard, performing regular Salaat and speaking with a smile. But these outward displays whilst important and imperative, are not the sum total of piety (Taqwa). The seat of genuine piety is the Heart, and this is lacking in Tablighis.

If you will be able to be at peace with a husband going on

40 day and 1 year jaunts; with a man who will accord greater concern to his jamaati activities than to the obligations of his family, then perhaps there will be compatibility. Reflect deeply, and make no hasty decision. A mistake in this domain will bring misery lifelong.

Q. What is the meaning of tafweez?

A. In the sphere of moral reformation and spiritual elevation, *Tafweez* means to assign all affairs unto Allah Ta'ala, and not to become distressed in adversity. In whatever condition you find yourself, understand that it is the decree of Allah Ta'ala and there is goodness in it for you though you cannot understand it.

Q. Is it permissible for a Muslim vet to treat pigs?

A. It is not permissible for a Muslim vet to treat pigs.

Q. A Muslim man committed zina with a non-Muslim woman. Is his Imaan still valid?

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A. As long as the person believes that zina is haraam, he remains a Muslims albeit with excessively weak Imaan.

Q. *A man and his old mother about 89 years old were selected to perform the Hajj in the year 2024. The mother felt very sick and is no longer able to travel for Hajj due to her severe sickness. Consequently, she could not go but her son went without her. Having already performed his own Hajj, Alhamdulillah! now her son wants to perform a Hajj Badal for her mother who is still alive. His mother has already made her provision to do Hajj. The ICC -Islamic Cultural Centre - responsible to organize Hajj in Mauritius, is refusing to let him do the Hajj Badal for her, despite her mother having still the right to do her Hajj without the need to do a fresh attempt to be selected. According to the ICC Conditions, her personal selection is still valid. She can do her Hajj at any moment. But the ICC refuses to let her son do the Hajj in her place. Has the ICC the right to do so? If yes, what can she do to be among those who have obeyed Allah's Commandment to accomplish the, Hajj the FIFTH PILLAR OF ISLAM?*

A. On the basis of your explanation, the ICC is in grievous error. It has absolutely no right to debar you from performing Hajj on behalf of your mother or even if you wish to perform another Nafl Hajj. Debarring people from Ibaadat is the act of the mushrikeen.

BE NOT APOLOGETIC AND DEFENSIVE

Generally, Muslims of weak Imaan are extremely apologetic and defensive when kuffaar raise issues such as slavery in Islam, child-marriage, the marriage of Rasulullah (Sallallahu alayhi wasallam) to Hadhrat Aishah (Radhiyallahu anha), Rajm (stoning to death for adultery), etc.

The attempt to answer and convince the kuffaar consists of stupid platitudes impregnated with apologetism which

is the effect of ignorance and Imaani deficiency. The stupid, hateful criticism should not be entertained. Dismiss it with firmness. Say to the morons: We are proud of all these injunctions of Islam which are beyond the comprehension of your brains contaminated with kufr. Further, say to them as the Qur'aan commands: "To you is your religion and to us is our religion. ---- We do not follow ignoramuses."

Q. *Please explain what an Islamic prenuptial agreement (Nikah contract) is? Also, is it permissible for a woman to include a condition in the Nikah contract stating that her husband will not take a second wife as long as she remains healthy and fulfils her responsibilities as a wife during their marriage? Some people say such a condition is un-Islamic — is that correct?*

A. The laws pertaining to Nikah are prescribed by the Shariah. There is no prenuptial Nikah contract in the Shariah. If any condition is attached to the Nikah it will be examined in the light of the Shariah for permissibility or impermissibility.

If a woman stipulates a condition prior to Nikah that her husband may not take a second wife, then even if the husband accepts, it will still be permissible for him to take a second wife.

However, if the condition states that if he takes a second

wife, then the first wife will have the right to opt out of the marriage with Talaaq, then this condition will be valid. She will have the right to be divorced if her husband takes a second wife.

The condition is undoubtedly in conflict with the spirit of Islam despite its validity.

Q. *On social media, males are using Ahaadith and selected passages from Fiqh to justify husbands allowing their wives to serve food to male guests (strangers) provided she is fully clad, and there is no fear of fitnah. Is this permissible?*

A. It is haraam for husbands to allow their wives to serve male guests with food. Both the wives and their husbands are people of zina. The men are most certainly of the *Dayyooth* kind. This kind of *dayyooth* can tolerate his wife committing adultery. He is bereft of every vestige of haya. He is like a swine.

Q. *What should the parents*

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do if their baaligh child becomes a flagrant murtad? Are they allowed to keep the child in the house as normal even if he/she is adamant on irtid-aad?

A. If a baaligh child becomes a murtad, the parents and others should employ all ways to convince the child of his/her satanism and to endeavour to save the child. If all efforts fail, the child should be expelled. He/she may then perish wherever he/she goes and seeks refuge.

Q. Our deceased father left a box of gold coins. The number of coins is known and stated on the box. If the heirs agree to leave their respective shares in the box without opening box and to keep it in a bank, will this be permissible?

A. The items must be physically handed to the heirs. Thereafter they can decide what to do further. The box must be opened and the contents distributed to the heirs.

Q. I am a consultant. People owe me money for services rendered. When I calculate my Zakaat should I include the amount owed to me?

A. Yes, do include in your Zakaat calculation the money owed to you for services already rendered.

Q. Is it permissible for Muslim males to attend a fitness centre where most of the participants are non-Muslims?

A. It is not permissible for Muslim males to attend the fitness centre which caters mostly for kuffaar.

Q. Are weddings permissible in Islam and is it in alliance

with the Sunnah of Nabi? Wedding is the function from the bride's side after the nikah. A venue is hired and people are invited to partake of meals. This not the Wali-mah from the groom's side.

A. Weddings are functions of shaitaan. These functions are accompanied by many evil and haraam practices. It is not permissible to organize and attend wedding functions. The food served at such functions of Iblees is accursed.

Q. I am a building contractor. People come for quotations for their building projects. Is it permissible to charge for a quotation?

A. It is not permissible to charge for a quotation. A quotation is merely stating the price which is intrinsic to a sale transaction. Whether the quotation is written or verbal, it is essential to apprise the customer of the price, and a fee for informing him of the price is haraam. It is riba.

Q. My father passed away recently in Pakistan. I am in a foreign country. Is it permissible for me to visit my relatives while I am loaded with debt?

A. It is not permissible to visit your relatives in Pakistan at this stage. It is Waajib to first pay your debts.

Q. A sheikh says that reciting the Athaan and Iqaamah in the ears of a newborn baby is not Sunnat. Is he right?

A. He is crooked in his brains. The 'sheikh' who claims that it is not Sunnat to recite the Athaan in the baby's ears is a jaahil.

Q. A 15 year old girl unfortu-

LOOMING IMPOTENCY

It is mentioned in the Hadith:
"The masturbator is mal'oon (accursed)."

"On the Day of Qiyaamah the masturbator's hand will be pregnant."

This filthy, sub-human unnatural act of immorality is endemic among the youth. Extreme Imaani deficiency makes people oblivious of the presence of the two Recording Angels and of the Omnipresence of Allah Ta'ala, and that He is watching the villain who indulges in this vile act of immorality.

It is incumbent to reflect on the Presence of Allah Ta'ala and the Recording Angels when the satanic lust develops for indulgence in the evil unnatural shaitaani act of masturbation. If one has become so spiritually blind that one is unable to visualize the Presence of Allah Ta'ala, then at least understand that in later life one will be afflicted with the incurable disease of sexual impotency.

Then the miserable one will run from physician to physician who will prescribe physically debilitating drugs which will not cure the disease, and this can have disastrous consequences for marital life.

nately got into an online relationship with a boy of 22 years. The day she turned 18, an online Nikah was performed. The parents remained

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unaware of this situation until this whole process was done.

I requested the girl to write how this ceremony was performed. This is mentioned below:

'I am 18 years old and I did an online nikah with a man who lives in Pakistan. I had no witnesses and no one from my side with me. I was alone in the room whilst the online nikah was happening. On his side there were 2 moulanas, a lawyer, his dad and a few more witnesses. He told me one of the moulanas will represent me as my wali, and the lawyer will be my witness. The moulana first read the names and confirmed that it was our names and confirmed the mehr amount and then he started the nikah. I said I accept 3 times and so did he. He then did the nikah khutbah and dua and that was it.'

Looking at the above will the Nikah be considered valid?

A. This 'nikah' is fake. It is invalid. The 'moulans' and the lawyer are all juhala (ignoramuses). These kinds of on-line nikahs are not valid.

Q. Is it permissible to be an executor of my deceased father's will which is in conflict with the Shariah?

A. If the will is not according to the Shariah, then it will be a *kabeerah* sin to be his executor. It is *haraam*. However, if it is possible to override the will practically by ensuring that the distribution is in accordance with the Shariah, then you may remain as executor.

Q. A woman is survived by 6 brothers and 5 sisters, all

ISAAL-E-THAWAAB

Question

Although many Ulama and Auliya say that it is permissible to fix days for Isaal-e-Thawaab, e.g. 3 days, 7 days, 40 days, 6 months and 1 year khatams, Deobandis say that it is bid'ah. There are many Hadith narrations and statements of senior authorities saying that these khatams are permissible. So why do the Deobandis say that it is bid'ah?

Answer

We are not the followers of the 'many Ulama and Auliya'. We are the Muqallideen of the Sahaabah. We say that all these fixed day khatams are Bid'ah *Sayyiah* (Evil Innovation) because that is precisely what these innovated customs of deviates and grave-worshippers are. We are not concerned with what the promoters of these bid'ah customs say and what arguments they proffer to bolster their baseless claims.

Methods of Ibaadat ended with the termination of the *Khairul Quroon* era. After this

from one father but different mothers, how will her estate be distributed?

A. If a woman dies leaving only 6 brothers and 5 sisters, and no husband, no parents and no children, then her estate will be divided into 17 shares. Each brother receives two shares, and each sister one share.

Q. If I enter the Musjid when the Fardh Salaat has already

glorious Era, all acts presented in the form of 'ibaadat' are *mardood* (rejected/accursed). Islam does not tolerate innovations. Innovations had destroyed the Shariats of Nabi Musaa (Alayhis salaam) and of Nabi Isaa (Alayhis salaam).

All arguments proffered to bolster the Bid'ah acts are drivel, flaccid and flapdoodle. Rasulullah (Sallallahu alayhi wasallam) labeled such acts *Mardood*.

While Isaal-e-Thawaab (Reward sent for the deceased) is valid and meritorious, the specific methods and forms with which this Ibaadat is clothed are bid'ah. The ibaadat of Isaal-e-Thawaab existed during the era of the Sahaabah. But 3rd day, 40th day an bogus days did not exist. The bogus methodology belongs to those who seek to supersede the Sahaabah.

All of these functions innovated by the Qabar Pujaari deviates are *Mardood* and *Mal-oon*, hence *Haraam*.

commenced, can I also make the intention of Tahyatul Musjid?

A. The intention for making Tahyatul Musjid when making the Sunnats or joining the Imaam is valid.

Q. Is it correct that in Salaat when reciting the short Surahs, a Surah may not be skipped?

A. The rule of not skipping a

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short Surah applies to only Fardh Salaat, not to Nafl and Sunnat.

Q. Is it permissible for Shaafis to perform 3 Fardh Salaat with the same wudhu if the person is a ma'zoor?

A. Even according to the Shaafi' Math-hab the Ma'zoor cannot perform 3 Fardh Salaat with one Wudhu. Wudhu has to be made for each Salaat.

Q. I am an heir in the estate of my deceased father who was a non-Muslim. The other heirs refuse to give my share because I have embraced Islam. Legally I can institute action for my share. Will it be permissible?

A. It is not permissible to resort to legal action regarding the inheritance/bequest issue. According to the Shariah, you have no right to make any claim on the assets of your deceased non-Muslim father. Just forget about this issue. You have no rights in it.

Q. Is it permissible to sell goods on consignment? Whatever the buyer is unable to sell will be retrieved by the seller.

The price is fixed.

A. Consignment sales are permissible.

Q. A wasiyyat (bequest) was made by the deceased for a friend. A sum of money was bequeathed. However, before estate was wound up, the person died. What is the position of the bequeathed amount?

A. The wasiyyat remains valid. It has to be distributed to his heirs.

Q. Is it permissible for a Muslim to make a bequest for a

SHARAH SADR

"Allah expands the breast of whomever He intends to guide, And He restricts and narrows the breast of whomever He Wills to misguide, as if he is ascending into the sky. Thus Does Allah afflict rijs (filth) on those who do not believe."

(Al-Anaam, Aayat 125)

Sharah Sadr mentioned in this Aayat means 'expansion of the breast/heart'. When Allah Ta'ala wills *hidaayat* (the guidance of Imaan) for some-

non-Muslim relative?

A. Although there are no ties of inheritance between Muslims and non-Muslims, bequest will be valid from both sides.

Q. The mayyit (deceased) had made wasiyyat of residence for his adopted daughter to allow her to live in the property for five years. Is this wasiyyat valid?

A. The wasiyyat is valid. She has the right to reside in the property for 5 years. The property remains the asset of the heirs. After 5 years, her right terminates.

Q. Will Zakaat be discharged if paid directly to the creditors of the debtor?

A. The Zakaat will be discharged only if the debtor makes you the *wakeel* to pay the debt on his behalf with money you will give on his behalf.

Q. A man who married a woman who has children by a previous marriage says that he is not responsible to maintain the children who are minors. He says that it is the ob-

one, He expands his spiritual heart which readily absorbs the *hidaayat* infused into him.

No one ever gains *hidaayat* and Imaan as a result of efforts of others. Only if Imaan is recorded in a person's Taqdeer will he accept Islam.

"No person will accept Imaan except with the permission of Allah."

(Yoonus, Aayat 100)

The guidance of people is not reliant on our efforts and tableegh.

ligation of his wife's brothers. Is he right?

A. The responsibility of the maintenance of her children by a previous husband is on the children's father. If he fails or refuses, then it devolves on the male relatives of the father i.e. his brothers, nephews. If he has no such relatives to maintain the children or if they are callous and refuse to fulfil their obligation, then the duty will be on the mother's male relatives. If they too fail, then the duty devolves on the stepfather. He may not abandon them. When he married their mother, he invited the obligation to support the children as well. A Muslim may not behave like an animal. He is utterly callous and shameless for refusing this responsibility.

Q. A Christian who has embraced Islam has been rejected by his family. To turn him against Islam they point out that Islam allows slavery, child marriage and other issues which are abhorred by non-Muslims. How should he

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answer them?

A. It is natural and expected that kuffaar will hate their relatives who embrace Islam. This is not something new to be surprised of. It was the state right from the time that Rasulullah (Sallallahu alayhi wasallam) announced the Message of Islam. It is a trial for the new Muslim. If he is sincere, he will ignore the hatred and remain firm on Imaan.

He should not waste time attempting to convince them regarding any issue of Islam which they find abhorrent. There is no incumbency to answer them. Furthermore, he will never be able to satisfy them regardless of any logical explanation provided. They are motivated by pure hatred, hence it is futile and stupid to attempt answering the venom they disgorge.

If Allah Ta'ala has not decreed Imaan for him, he will renounce the Deen and re-enter his kufr religion. Imaan is by the decree of Allah Ta'ala. The Qur'aan Majeed declares: "No person will have Imaan accept with the permission of Allah."

Q. I accepted Islam, but not my wife who is an atheist. Must I give her Talaaq, and am I responsible to pay her expenses for three months?

A. Since your wife did not accept Islam, the marriage is no longer valid. She is not your wife any more. You are free of her. There is no need for Talaaq. You do not have to support her for three months.

Q. In an argument a man killed his father. The deceased

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THE AI & CHAT GPT CRUTCHES

Question

With the coming of high tech media options such as Artificial Intelligence and Chat GPT, where does that place our manual mode of translating books which we have always used till now? To what extent should we use these inventions for our translations and other Deeni works Mufti Sahib?

Answer

We should always be independent of these contraptions and devices. Our system of acquiring and teaching *Ilm* MUST remain the same as that which we have inherited from the Akaabireen of this Ummah. Never should we become dependent on devic-

es such as AI. In fact, AI is unreliable. We have tested this 'chap' and found many serious errors in its answers and opinions.

While one could make use of these inventions, never be dependent on them and do not accept everything disgorged to be correct.

The Madaaris Talaba (Students) should be totally prohibited from seeking assistance from these devices. Talaba who seek aid from AI, etc. will not gain *Isti'daad*. Their intellect will become cripple. The original Kutub will become hieroglyphics for them. They will be dependent on the AI crutch, hence prone to grave error and deviation.

is survived by this son, 1 daughter, his wife, 1 brother and 1 sister. How should his estate be distributed?

A. The son who murdered his father is non-existent in so far as inheritance is concerned. Thus the heirs are the wife, the one daughter, and the 1 brother and 1 sister. The share of the daughter will be 50% of the estate. The share of the wife will be 12.5%. The balance will be for the brother and sister of the deceased. The brother receives twice the share of a sister.

Divide the estate into 24 shares and distribute as follows:

Wife 3; Daughter 12, Brother 6 and Daughter 3.

Q. I am currently in the process of setting up a business. My job will consist of finding wholesale products to offer to commercial companies. Those offers shall come from third-party suppliers locally and abroad.

When a potential client is interested in one of the products I had found and put on offer, I will take the responsibility of ordering the product for them and get it delivered to them from the suppliers directly. I will charge a fixed fee for my service- for each transaction a client would order me to initiate on his behalf.

Is this permissible?

A. It is permissible.

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Q. I am contemplating alternative or additional business/payments structure though and would like to enquire if those are permissible or not:

Will it be permissible to charge my clients a subscription fee (monthly or annual) which includes a set number of transactions service that I would have to fulfil on their behalf? However, it may so happen that they decide not to use my service in full or at all in any given month. In that case, what happens? Should I issue a full refund of the already paid subscription?

If, for any reason, I am unable to fulfil all the transactions that are included in their subscription plan, are they entitled to a full or partial refund?

A. This subscription method is not permissible.

Q. If I regularly compile a catalogue listing different products offers, can I sell this catalogue in digital form (i.e. PDF) to my clients either for a one-off price for each catalogue or a subscription price for a set number of catalogues?

A. Yes, it is permissible

Q. What is the meaning of taufeeq?

A. Taufeeq is spiritual buoyancy. One feels enthusiastic for ibaadat and obedience. It is a temporary favour which Allah Ta'ala bestows to encourage one. It is short-lived. The process of Obedience is Mujaahadah (to struggle) against the dictates of the nafs.

Q. A family visited some

THE SHIFAA' AAYAAT

IMAAM Abul Qaasim Abdul Kareem Bin Hawzaan Qushairi (rahmatullah alay) – died 465 Hijri – was among the very senior Auliya of his age. Once his son became so ill that all hope of him living vanished. During that time Hadhrat Abul Qaasim saw Allah Ta'ala in a dream.

In his dream he mentioned to Allah Ta'ala about his son's severe illness. Allah Ta'ala advised him to accumulate from the Qur'aan Majeed the *Aayaat of Shifa (the Verses of Cure)*.

These aayaat had to be recited and blown on the ailing

son.

In the dream he was also instructed to write these verses on a plate, wash it and give the water to his son to drink. Imaam Abul Qaasim adopted this remedy and very soon his son completely recovered from his sickness.

Allaamah Subki (rahmatullah alayh) narrates that he had seen many Mashaaiikh prescribing these verses as instructed, for the sick.

(Anyone interested in this divinely prescribed remedy, may write to us – The Majlis)

friends. Their child broke an expensive item at the home of the host. Must the parents pay for the item?

A. It is not incumbent for them to pay. Nevertheless, it is best to offer to pay.

Q. Can I sell an item which I do not own, but will definitely be able to give it to the customer after buying it?

A. It is not permissible to sell something which one does not own. First acquire the item, then sell it.

Q. Is it permissible for the Masjid committee to use Masjid waqf money for entertainment purposes to buy food and accessories to celebrate Moloodun Nabie etc. and what is the criteria how

should Masjid funds be utilize.

A. It is haraam to use Musjid funds for any purpose other than for the expenses of the Musjid. Leave alone the haraam entertainment you have mentioned, it is not permissible to use the funds of the Musjid to buy food for even genuinely poor Muslims. The funds of the Musjid have to be compulsorily used for only the expenses of the Musjid.

The trustees who have stolen the Musjid's funds for moulood functions are scoundrels who have to repay the embezzled amount.

Q. A husband has the habit of coming home late at night even at 2 a.m. He spends his

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time with friends. The wife is extremely frustrated and intends to leave him. Is this permissible for the husband?

A. It is haraam for him to make it a habit to come home late at night. According to the Shariah, the husband has to be with his family from Maghrib time. The night time is one of the rights of the wife for which the husband will be answerable.

Q. Is it permissible for a farmer to store his produce in expectation of the prices increasing?

A. It is haraam for the farmer to hoard/store his produce in anticipation of gaining higher prices.

Q. Is it permissible for a trader to store his products because he expects prices to increase?

A. The trader may store goods by increasing his purchase. But he may not tell customers that he does not have the products they desire. He has to sell to them.

Q. The Imaam of the Musjid

DOUBTFUL FOOD

Once Hadhrat Abu Ali Daqqaaq (Rahmatullah alayh) was lost in a wilderness. He wandered aimlessly for 15 days in the desert. Ultimately when he found the road, he met a soldier who gave him some juice. After he drank the juice, he experienced immense spiritual darkness. He said: "I suffered spiritual darkness for 30 years after having consumed the juice."

is paid a fixed salary. When he goes on a collection drive, he is paid 15% commission on the amount he collects. Is this permissible?

A. The commission paid to the Imaam/teacher on the Lillah, Zakaat, etc. funds he collects is haraam. He is being paid a fixed monthly salary. The commission is haraam.

Q. Is it permissible to pay a fundraiser a percentage commission of the funds he collects?

A. The fundraiser may be paid a fixed wage, not a percentage commission on the funds he collects.

Q. I am doing Hifz. Tablighi brothers advised me to go four 4 months tabligh. Hifz could be done later they say. What should I do?

A. Do not follow the stupid advice of these jaahil tablighis. Do not join the Tabligh Jamaat. Do not go for 4 months. Concentrate on your Hifz.

Q. Is it permissible for females to wear black jeans?

A. Females may not wear jeans of any colour.

Q. While I embraced Islam, my wife had refused. After a few days she accepted Islam. What is the status of our marriage?

A. Nikah has to be performed. You may not regard her as your wife at this moment. Arrange for nikah to be performed.

Q. Should dead snakes be burnt, not buried?

A. Bury the dead snakes.

Q. Can one make dua in Sajdah?

A. Make dua sitting with hands raised, not in Sajdah. In Sajdah recite Tasbeeh.

Q. Some people say that even if the chicken/meat is haraam, the curry/gravy may be consumed. The meat should not be consumed. Is this correct?

A. Such people are indeed weirdly stupid. All of the food is haraam. The haraam meat has contaminated all of the food. Most certainly, the curry is also haraam.

Q. On what value of the gold jewellery does Zakaat have to be paid?

A. Zakaat will be paid on the current value of the gold in the jewellery.

Q. I have the Nisaab value in the form of gold jewellery, but I have no cash. Is Qur'baani waajib for me?

A. Yes, Qur'baani will be Waajib. You have to either acquire a loan or sell some of the jewellery to acquire the cash for the Qur'baani.

Q. Can Tahyatul Musjid be made before Maghrib Salaat while waiting for the Imaam?

A. Tahyatul Maghrib may not be performed after Maghrib Athaan while waiting for the Imaam to begin Maghrib Salaat.

Q. Can one eat of the fruit from trees growing on Musjid property?

A. It depends on the niyyat of the one who had contributed the fruit trees. If the niyyat is not known, then the fruit should be given to the poor.

Q. Is it necessary to have purdah for a 12 year old boy who is not baaligh?

Questions and Answers

A. Yes, it is incumbent. You should maintain purdah for the 12 year old boy.

Q. Is it permissible for a man to marry the pregnant woman with whom he had fornicated?

I am a Maaliki.

A. According to the Maaliki Math-hab, the nikah is not permissible. The nikah will be permissible only after she has given birth.

Q. On the diagnostic machine, there are different types of codes that show on a vehicle. Sometimes it can be as active/confirmed (meaning that the vehicle computer confirmed that it is a fault and not just a once off issue)

Then it can be as pending, meaning it may have occurred once or twice but the issue didn't occur enough times over a certain period of drive cycles.

So, my question is that it is it necessary to mention those faults that have occurred as 'pending' to the customer because from a driving point of view the car doesn't feel like there is an issue in the area marked as 'pending'. And there is no engine light.

CORRUPTION

Nowadays, the reason for so much corruption is that every person has appointed himself as a 'mujtahid'. Indeed the Salafus Saaliheen were truly men of profound wisdom. They had closed the door of ijtihaad. They understood the Deen better than us.

(Hadhrat Maulana Ashraf Ali Thanvi)

A. It is necessary to inform the customer of the latent fault/malfunctioning. It should not be concealed.

Q. I sell products in 100 ml tubs. Should the contents be 100 ml or will it be permissible for the products together with the container to be 100 ml?

A. The weight of the package should not be included in the weight. If the product is sold as 100 ml, it must be 100 ml without the container's weight.

Q. Why is it not permissible for a husband to be present while his wife is giving birth? Is this mentioned in the Qur'aan and Hadith?

A. Some issues are readily understood by Muslims if their Imaan has not been corrupted by modernism and westernism. It is natural for a Mu'min to understand that it is vile and utterly shameless for a man to be in the room when a ghayr mahram female is busy with his wife giving birth. When it is not permissible for a man to even look at a strange woman, how can it ever be permissible for him to look at a woman handling the naked body of his wife. Such a man is bereft of the slightest vestige of haya (shame).

The demand for Qur'aan and Hadith proof stems from extreme deficiency of Imaan. What is the Qur'aan or Hadith proof for the prohibition of a woman urinating in public in the street? There are thousands of issues for which there is no specific Qur'aan/Hadith reference, hence Rasulullah

(Sallallahu alayhi wasallam) said: "Seek a fatwa from your heart."

If there is valid Imaan in the heart, then one will not have asked this stupid question. One's heart is supposed to answer it. Her heart would have issued the correct fatwa.

Q. One of the heirs had built a house on the land inherited by several heirs. How is this problem to be resolved in terms of inheritance?

A. The ground is part of the estate. However, the house built by the heir belongs to him/her. The issue now is to decide the fate of the house. The heirs can offer to buy the house or they can compel the demolition of the house and the removal of the rubble. It is best that they buy the house and pay the price in instalments. A mutually agreed price could be fixed.

Q. I intend to go for Umrah from South Africa. Before Umrah I plan to stay a few days in Jeddah. Where should I don Ihraam?

A. Your Miqaat is in Jeddah. You may don Ihraam at any time in Jeddah before proceeding to Makkah.

Q. My husband agrees to end the marriage by Khula'. In lieu of khula' he wants the return of the mehr (a kruger-rand) and all the jewellery and other gifts he had given. Is this just?

A. For the purposes of effecting Khula, the demands of your husband besides the Mehr (the Kruger rand) are haraam. When a marriage is dissolved

Questions and Answers

by Khula', then the husband may request only the return of the Mehr. Therefore all his other demands are baatil and zulm. He has no right to make such haraam demands. It is haraam for him to demand return of the gifts.

Q. In the Musjid I attend, before the bayaan loud thikr is recited in congregation. After the thikr, a bayaan is given. Is this thikr programme permissible?

A. Do not participate in the bid'ah of the loud thikr programme. It is not permissible.

Q. If the driving instructor is a lady, can I allow my daughter to learn driving?

A. It is Haraam for your daughter to go for driving lessons even if the instructor is a woman. Driving is haraam for females.

Q. Is it permissible to work for a Muslim company whose main business is selling cigarettes?

A. If the main income of the person is from the haraam sources, then it is not permissible to work for him. The salary will not be permissible. Cigarettes are haraam. It is not permissible to work for such an evil company.

Q. What does the Shariah say about investing in a private 'Muslim' hospital?

A. Of a certainty, all private hospitals are butchers who exploit and their exploitation is based on the sicknesses of people. They are the worst sadists. They are among the worst exploiters under the sky. Never should one invest in the opera-

tions of such cruel people.

Q. Can I charge a fee for the use of my name in a business for legal purposes?

A The fee for using your name is haraam.

Q. We are two partners in a business. The shares are 40% and 60%. The 40% partner has died. How should this partnership be dissolved? Do the heirs of the deceased partner inherit the deceased's partnership share? Do they become 40% partners in the business?

A. Death cancels the deceased's partnership. His partnership share is not inherited. His share of the assets is inherited by the heirs. It is Waajib to assess the financial state of the business as at the date of death. 40% of the profit must be given to his heirs. The heirs have no right to demand being taken as partners. It rests with the other partner to decide to accept them as partners or not.

Q. My husband gave me three Talaaq. He said 'Talaaq, Talaaq, Talaaq'. Now he says that he had no intention of Talaaq. What is the state of our nikah?

A. On the basis of what you say, three Talaaq have come into effect. You are now in Iddat. His claim of not having had the intention of Talaaq has no validity. The Talaqs are effective without intention.

Q. I am a convert to Islam. Islam stresses much on obedience to parents. When will it be permissible to cut ties with my parents?

A. When parents endeavour to

divert you from the Deen, when they interfere with your obedience to Allah Ta'ala, then stay away from them. Do not obey any of their instructions/wishes which are in conflict with the teachings of Islam. Nevertheless, respect them and be of service to them, but know where and when to draw the line.

Q. Is the retirement scheme (RB Wealth Retirement Annuity) compliant with the Shariah?

A. The retirement annuity scheme is a blatantly Haraam Riba scheme. Never become trapped in this evil riba scheme which offers a number of enticing rewards. This is shaitaan's way of trapping people into haraam. In lieu of a contribution of about R2 million in 15 years, the return will be R6 million. The extra R4 million will be riba.

A person who wishes for a retirement project, should save R5000 or whatever he wishes monthly. As soon as he has saved sufficient, he should buy a gold coin. The price of gold escalates continuously. However, a Muslim should not concern himself with his rizq during old age. Allah Ta'ala has already predetermined one's rizq. It is gross Imaani deficiency to doubt the Razzaaqiyat (Providence) of Allah Ta'ala and to resort to haraam schemes for securing rizq 10, 20 or 30 years later.

Q. Two years ago my husband gave me one Talaaq, but retracted it. Now after two years

HUSBAND-WIFE RELATIONSHIP

In this era of fitnah and fasaad, the holy institution of marriage has been transformed into a western joke. Divorce is a daily occurrence. Neither do Muslims understand the meaning the Shuddering of the Arsh of Allah Azza Jal nor is there any stigma of contempt attached to Talaaq.

Western kufr education with its emphasis on immodesty and immorality has taken its satanic toll on Muslim society, hence the sanctity of Nikah has been expunged from the minds of Muslims.

Marriage is not a bed of roses. Rather, it is a bed of thorns and rocks. It is a valley strewn with obstacles, hardships and misery. Utmost Sabr is imperative for the success of marriage. But the almost total lack of Taqwa in almost 100% of the Muslim community does not permit scope for Sabr, hence marriages collapse at a daily rate.

Hakeemul Ummah Maulana Ashraf 'Ali Thanwi (Rahmatullah alayh) said:

"In all circumstances, husbands should value their wives. There are two reasons for this. First reason is she is your wife – a special relationship – you should appreciate and treasure this relationship – because she is imprisoned under your hand. It is contrary to manhood, honour and courage to give grief and difficulty to anybody under your jurisdiction and in your prison."

Added to these two reasons is the primary factor of

the Name of Allah Ta'ala on the basis of which the wife was procured into the Nikah bond. Thus marriage is a holy bond, and the wife is a Trust of Allah Ta'ala granted to the husband. Abusing this Amaanat, is a sin of exceptionally grave magnitude.

Allah Ta'ala, assigning the Amaanat to the husband, informs him: "*Men have a rank above woman*" (*Qur'aan*). This is to enable him to discharge all the requisites necessary for the safe-keeping of the Amaanat.

Allah Ta'ala has created men superior to women. They have greater strength and higher 'aql (intelligence) --- and to hell with the modernists who speak from behind the skirts of the immoral feminists to proclaim an imaginary satanic 'equality' in defiance of the explicit declaration of Allah Azza Wa Jal. Their chagrin is pure shaitaaniyat.

It is not befitting for this person who has been given a superior rank to oppress one who is weak. Allah Ta'ala appoints the Khalifah or King, which means he is the ruler. This is not a licence for oppression and injustice. He may not oppress his subjects. He has to uphold the law but treat all with fairness and kindness.

The meaning of valuing the holy marital relationship and appreciating the wife does not mean obedience to the wife. Obedience to the wife is not allowed by Islam. When hus-

bands begin to obey their wives, they then become a Sign of Qiyaamah. Hadhrat Abu Hurayrah (*Radhiyallahu 'anhu*) narrates that Rasulullah (*Sallallahu 'alayhi wa sallam*) said:

"Amongst the signs of Qiyaamah is that a man will obey his wife and disobey his mother..."

He has to be kind to his wife; fulfil all her *huqooq* (rights) and tolerate all her indiscretion. As far as her rights are concerned, it is *Waajib* (compulsory) to fulfil all her rights. If she displeases you, then it is not proper for a man to become annoyed. If he is annoyed and anger develops, he has to suppress it, not vent it. In all worldly matters, if the wife displeases the husband, he should tolerate and not make demands.

Yes, as far as Deen is concerned, he is neither allowed nor is it permissible for a man to obey, to show leniency or act in a feeble manner. The Shariah has to be resolutely obeyed and enforced.

Nowadays there are extremes. Husbands totally obey their wives, submitting to all their whims and fancies regardless of the infractions of the Shariah entailed. Such obedience to the wife is haraam. He becomes a sign of Qiyaamat. However, in worldly matters which displease him, he displays anger and annoyance. Many husbands assault and hit their

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HUSBAND-WIFE RELATIONSHIP

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wives who are powerless. They shamelessly and with extreme cowardice lift their hands to strike the weaker being – the Amaanat of Allah Ta’ala. It is disgustingly shameful and haraam.

During *Hajjutul Widaa* (Farewell Hajj), Rasulullah *sallallahu alayhi wasallam* emphasized kindness to wives. He said that women are in the prison of their husbands; that they have been made halaal in the Name of Allah Ta’ala. Therefore Beware of injustice and of abusing this sacred Trust.

You have made your wife Halaal in the Name of Allah Ta’ala. She is an *Amaanat* (Trust). Allah Ta’ala has created her with the attribute of *Nuqs fil Aql*. Thus, she is intellectually deficient, and to hell with what the zindeeq modernists say. They are the followers of immoral western feminists. It is, therefore, expected that she is going to talk nonsense. She is going to annoy you. All of this is to be expected for Allah Ta’ala has created her from the crooked rib of Sayidunna Aadam (*Alayhis salaam*). Rasulullah (*sallallahu alayhi wasallam*) said:

Regarding firmness, the husband’s only obligation is when it concerns Deen. Everything else - all her nonsense is to be tolerated. The *Shariah* does not allow the man to allow his wife to leave her home without his consent and, if he

does allow her to go to such places, which the *Shariah* has forbidden, then he too is sinful. No Deeni indiscretion and infractions are allowed. Here he has to utilise his rulership and his superiority: “*Men are rulers of women...*” (*Qur'aan*).

As the king, sultan and khalifah, he has to rule. When his subjects violate the *Shariah*, his hands are tied. He has to mete out the Law of Allah Ta’ala. In exactly the same manner when the wife is disobedient to Allah Ta’ala. For example, if she refuses to perform *Salaat*, or she refuses to don *Hijaab*, or she leaves the home without his consent, the husband may not tolerate such infractions. Now if the husband allows her haraam misdeeds, he will be described as a *dayyooth* (cuckold). This is the epithet given to such a husband by Rasulullah (*Sallallahu alayhi wasallam*).

Such a *dayyooth* husband following his wife is contemptible. It is an inverse order now. Everything is in reverse. She is leading now. The result is total chaos.

However, in all worldly matters, for example the wife is lazy; she does not wish to cook; does not wish to clean the house; or sleeps late, etc., the husband should react with toleration and mild *naseehat* (advice).

One perennial occurrence of turbulence is conflict between the wife and husband’s parents. This is very difficult

terrain to traverse for most people. They do not understand what needs to be done because both have rights. Knowledge of the Deen accompanied by *Taqwa* will indicate the way forward and the manner of manoeuvring in such situations.

The mission of most wives nowadays from the day they get married is to ensure that they break the relationship between their husbands and their parents and family. She wants everything for herself. Totally selfish, she does not want her husband to have much of a relationship with his own parents. Few are the wives who do not suffer from this disease of selfishness.

There is no gainsaying in the fact that most mothers-in-law too are oppressive and intolerant. They acquit themselves as dictators and invade even the privacy of their daughters-in-law. Such shaitaniyat committed by mothers-in-law is undoubtedly haraam. This evil embedded in most mothers-in-law constrained Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) to say that “*the mother-in-law is the aunt of shaitaan.*” Sabr from all sides is essential. But, Alas! Minus fear for Allah Ta’ala, there will be no Sabr.

If a husband obeys his wife in her haraam whims and fancies, he will be committing major sins. The husband should know where to

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HUSBAND-WIFE RELATIONSHIP

(Continued from page 13)

draw the line. He has to fulfil her rights, but this does not mean he has to disobey his parents and fail to fulfil their *huqooq*. In the same way, he has to fulfil the rights of his wife even if his parents are displeased. The criterion is always the Shariah. He has to be very careful and if in doubt he must ask those who know.

The major reason for appreciating your wife is because she is your wife and in your prison. Also, just as you are a Muslim, she too is a Muslim. We have to be kind and appreciate every Muslim. So, this is an added factor. Just as you are engaging in the service of the Deen, she too serves Deen. You perform Salaat, she too performs Salaat. You fast and she also fasts. Moreover, all the work she does at home, is also part of Deen and she receives great *Thawaab* (reward) for it.

No one knows who in the Eyes of Allah Ta'ala and His Deen is higher in acceptance (*Maqbooliyat*) and superiority. Although in this world, the Law of Allah Ta'ala - the Glorious Qur'an says that the man is superior to the woman-- in the Akhirah (Hereafter), by Allah Ta'ala, the criterion is only Taqwa:

"Verily, the most honourable of you by Allah is he who is the most pious. Verily, Allah is All-Knowing, All-Aware."

With regards to the Akhirah, the criterion for superiority is *Taqwa*. By Allah Ta'ala, a woman may be superior to a man. There are many pious female *Awliya* whose rank was obviously much higher than most men, nevertheless, in this world they still had to be under the jurisdiction of a man no matter how great a *Waliyah* may become. Regardless of the lofty rank of the *Waliyah*, she will still be under the jurisdiction of her husband who may not be a *Wali* and whose rank may be far lower than her status by Allah Ta'ala. In this dunya, Allah Ta'ala has ordained a different system.

Superiority of the man is not permission for despising her. He has been bestowed more rights in order to control the situation. Allah Ta'ala has given you, men, more intelligence and more authority to govern the home environment – not to despise women nor to oppress them.

The rank of a woman on the Day of Qiyamah will be in accordance to her *Taqwa*. On the Day of Qiyamah, Allah Ta'ala will order all the people

to be divided into two groups. An Angel will be instructed to announce: 'All the *Rijaal* (Men) should go towards one side.' The first to step forward will be Hadhrat Maryam (*Alayhi salaam*). In the Realm of the Akhirah, *Rijaal* (Men) will have a different meaning. It refers to the People of Jannat. So, the rank in the Akhirah is dependent on *Taqwa*.

Sayidunna Abu Darda (*Radhiyallahu anhu*) reported, Rasulullah (*Sallallahu alayhi wasallam*) said:

"Seek out your weak ones on My behalf. Verily, you are only given provision and support from Allah due to the weak amongst you."

Therefore, nobody should be proud or under the impression that he is supporting or sustaining others. Allah Ta'ala is the only Sustainer and in reality, He sustains you through the *barakah* of the weak ones, and this includes your wife and children whom He has placed under your jurisdiction. You are not rendering them a favour by spending on them. You are merely the *Wakeel* (Agent) of Allah Ta'ala Who has selected you to be the medium for the transmission of their *Rizq*.

EVIL

Rasulullah (Sallallahu alayhi wasallam) supplicated: "I seek refuge with Allah from an evil companion and an evil moment."

RUST AND ITS POLISH

Rasulullah (*Sallallahu alayhi wasallam*) said: "These hearts rust just as steel rust. Its polish is *Thikrullah* and remembering *Maut* much."

MUNAAFIQEEN

Rasulullah (Sallallahu alayhi wasallam) said: "Most of the *Munaaifiqeen* (*Hypocrites*) of my *Ummah* are its *Qaaris*."

SCOUNDRELS!

The world abounds with scoundrels of a myriad of hues and persuasions. Among Muslims the vilest of the vilest scoundrels are two classes of stercoraceous specimens:

- ⦿ Molvis/sheikhs who are employed by the kuffaar capitalist bankers to sit on fake boards called 'shariah' boards.
- ⦿ Molvis/sheikhs who halaalize carrion for the kuffaar meat entrepreneurs.

For the molvis/sheikhs who halaalize and promote the riba products of the capitalist banks, there is the Declaration of War issued by Allah Azza Wa Jal.

The molvis/sheikhs who

issue satanic fake 'halaal' certificates to halaalize the carri-on products of the kuffaar meat and chicken producers, have ruined the spiritual fibre of millions of Muslims who have become addicted to carri-on consumption promoted as 'halaal' by these copro scoundrel molvis and sheikhs.

Among the signs of Qiyaamah mentioned by Rasulullah (Sallallahu alayhi wasallam) is that "*the dunya will be pursued with the amal of the Aakhirat.*" The molvis/sheikhs who haaalize the haraam riba products of the banks and the molvis/sheikhs who haaalize carrion come within the purview of this Hadith.

The dunya they are pursu-

ing is the haraam boodle which the banks pay lucrative-ly for 'halaal/jawaaz fatwas'. The deeni cover these copro characters present for their halaalization of riba consists of Islamic nomenclature. They deceptively use terms such as *mushaarakah* and *mudhaarabah* to promote the haraam riba products with an Islamic hue.

In like manner, the carri-on halaalizing scoundrel molvis/sheikhs hanker after the boodle paid by the kuffaar killing plants for 'halaal' certifi-cates. Thus, they are pursuing the dunya with deeni cover. Thus, these two clas-ses of molvis/sheikhs are among the vilest of the vilest scoundrels inhabiting this earth.

NUQS FIL AQAL (INTELLECTUAL DEFICIENCY)

Among the natural attributes created in females according to Rasulullah (Sallallahu alayhi wasallam) is *Nuqs fil Aqal*. Nabi (Sallallahu alayhi wasallam) described females as *naaqisaatul aqal* (deficient of intelligence).

This attribute has no pejorative stigma for females who remain within the bounds of the Shariah. However, when a woman trans-gresses the limits of the Sha-

riah to project, exhibit and promote herself to all and sundry, then her intellectual deficiency becomes a dangerously evil characteristic which destroys her Imaan. She becomes imbued with *shaitaaniyat*, and she is trans-formed into an embodiment of impedance to almost every-thing commanded by the Shariah.

This satanist attitude is extremely conspicuous in women on the stage. Females who are public speakers and promoted as 'shaykhas' and 'aalimahs' are among the worst *habaa-il* (*traps*) of Iblees. They are the types whom Allah Ta'ala has creat-

ed to be *Habaailush Shaitaan* (*Snares of Shaitaan*) men-tioned by Rasulullah (Sallallahu alayhi wasallam). They are bereft of every ves-tige of *haya* (Imaani modesty/ shame). They are in the class of *zaaniyaat*.

On the contrary, *Nuqs fil Aqal* is a virtue for pious Muslim females. Allah Ta'ala describes them affectingly in the Qur'aan as *Ghaafilaat* (*innocent simpletons*). Of the two classes of females, viz., *Habaailush Shaitaan* and *Ghaafilaat*, the former are confirmed inmates of Jahan-nam while the latter are confirmed inmates of Jannatul Firdaus.

PROPOSED RETIREMENT VILLAGE

Some leaders in our local business community are considering the establishment of a retirement village for the elderly. These business people are willing to fund on-going operational costs and some of the initial establishment cost for the physical buildings.

It is intended that elderly married couples and widowed individuals from the age of approximately 70 years will be able to access the facility.

They will get a small apartment of approximately 50 sqm for their sole use, many of them are willing to pay for the initial cost of the apartment within the complex, but may not be in a position to pay for the monthly operational cost.

Some of the potential beneficiaries will be willing to pay a monthly fee for services of staying in the complex and may not be able to pay an initial lump sum, these individuals will be accommodated.

The basic services they will receive are as follows:

- Full exclusive use of the apartment assigned to them
- Cleaning services (domestic worker)
- Daily food
- Access to general lounge and all services provided by the complex
- Basic medical assistance, a few doctors are willing to provide free services on an ongoing basis

For the once off initial payment, we are considering a few possible funding mod-

els. There are three ideas we have in mind and want to check if they are consistent with Islamic Principles:

1. With the initial lump sum payment, the occupant buys the apartment, this model is not favoured as the heirs may dispose of the property in a way that is inconsistent with the objective of the retirement village.

2. Upon buying the apartment, the occupant makes a Waqf award that says that they will occupy the apartment for as long as they wish and that the property will be transferred to the retirement village upon their death or in the event of them vacating the premises, all future occupants shall not pay the initial lump sum payment made by the original contributor.

3. The initial payment will result in a service agreement between the trustees of the retirement village and the occupant of the apartment, where the above-mentioned services will be provided until one of the following events:

a. Death (this means that the occupant of the apartment upon payment of the initial fee will have 100% access to the premises even if he lives to 100, however if he dies within 24 hours of moving into his apartment, the apartment will be transferred to the re-

tirement village to be used at the discretion of the retirement village)

b. If the occupant goes into dementia and become frail and is unable to take care of himself, then he loses the right to his apartment and moves into the assisted care section of the retirement village in order to enable high care of the individual were there will be specialized care giver or the frail care unit of the village for people who are near death.

Please do advise on the options outlined above, if there are other options that may be more suitable please advise.

(End of query)

ANSWER

The very first factor to remember in all humanitarian projects is the Niyyat. The intention must be only to gain the Pleasure of Allah Ta'ala and Thawaab in the Akhirat.

- 1) Option No.1 has already been dismissed by you for a valid reason.
- 2) Option No.2 is not valid in terms of the Shariah. The condition of Waqf may not be imposed on the one who makes an initial lump sum payment. The person becomes the owner of the apartment purchased, hence conditions to the sale may not be im-

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TALABA & ASAATIZAH IN PUBLIC ZINA

A Brother explaining public zina committed by students and molvis of a New York madrasah, writes:

"One big, so-called Deobandi Madrasah, *Darul Uloom New York*, had taken their Talaba (students) on an outdoor retreat (dubbed "Future Leadership Retreat") recently. In the course of this trip the staff and students had gone to a mixed-gender swimming pool for some "poolside bonding". Several pictures circulating online showed that non-Muslim females in swimwear (bikini, short-shorts, etc.) had been present at the same pool

on this occasion; even the female lifeguard overseeing the swimmers was sitting bare-legged nearby. Yet, the 'Ulamā and Talabā seemed completely at home and comfortable to their presence as they frolicked and played volleyball in the waters.

Afterwards, when it was time for Salāh, they all got out of the pool and prayed in Jamā'at next to the semi-nude lifeguard. Only one student was observed in his Islāmic clothing at this juncture, the rest, including the president of the Madrasah and teachers, were content to pray in their

swimwear.

It's unknown whether they showered or even made Wudhū after exiting the pool.

The American brother was so scandalized by this incident that he'd planned to get it covered by the local newspapers. He thought that highlighting the aforementioned pictures would generate enough negative publicity that parents would be deterred from sending their children to this ultra-liberal Madrasah in the future. Is his line of thinking correct and should he continue with this plan? Please comment."

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PROPOSED RETIREMENT VILLAGE

(Continued from page 16)

posed.

3) Option No.3 is invalidated by the ambiguity of the time factor and the possibility of future frailty which will negate the right of residence in the apartment.

The way of validating the scheme is to accept the initial payment in lieu of a specified amount of the services you have mentioned. For example: the initial payment will be for five years or ten years of service. Thereafter, the Trustees should render free services since the project is for the sake of pleasing Allah Ta'ala. Then Zakaat funds could also be used to provide the ongoing services by giving the occupants Zakaat if they quali-

fy. With the Zakaat they could then pay for the services if the trustees lack funds.

Assuming that the person dies a week after having made the payment, the balance of the payment will have to be refunded to the heirs.

This problem associated with the 'initial' payment should not be a deterrent to prevent the scheme from being implemented. If the intention is sincerely to please Allah Ta'ala, then those desiring the project should proceed regardless of any initial payment forthcoming or not. Allah Ta'ala opens up avenues for projects which are dedicated to Him with Ikhlaas for His Sake.

The envisaged project is an incumbent need of this era.

Even Muslims have become like animals. They abandon their aged, ailing parents, casting them into kuffar-type old-age homes or leave them to rot wherever they may be. Therefore, this project should not be abandoned if there is no resolution for the initial payment. When millions will be spent to set up the building structure, the initial payment expected from the elderly persons is of no significance. There will be lawful ways of funding the project's encumbrances. The intention should be sincere and the focus should be on Allah Ta'ala. Allah Ta'ala will then see to the funding.

"And on Allah should the Mu'minoon have Tawakkul."
(Qur'aan)

TAFWEEZUT TALAAQ

Talaaq (Divorce) is quickly becoming a norm in Muslim society. Perhaps it has al-

ready become an accepted norm. Western kuffaar education emaciates Imaan or de-

stroy Imaan. There is no longer Sunnah culture in Muslim society, hence Muslims are competing with western

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TALABA & ASAATIZAH IN PUBLIC ZINA

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Answer and comment

Such filth, immorality and zina activity perpetrated by talaba and molvis of a madrasah while extremely lamentable and disgusting, come without surprise. We are in the era known as *Aakhiruz Zamaan*.

The *Alaamaat* (Signs) of the Impending Hour of Qiyaamat are developing swiftly all around us. These Signs are occurring with the swiftness of beads scattering hither and thither when the string holding the beads is cut. This is the description of the swiftness of the occurrence of the *Alaamaat* mentioned by Rasulullah (Sallallahu alayhi wasallam).

Among the Signs is the commission of fornication in public roads in full view of people who will consider such animal or sub-animal perpetrations to be acceptable norms. When even students of a Darul Uloom together with their swine-headed molvis have the blatant shamelessness of indulging in acts of zina in full view of the public, what surprise can be evoked when the ultimate act of fornication becomes a public norm on the streets.

There are no pejorative words in the dictionary strong enough to adequately describe evil of the scenes of immorality and obscenity of the Darul Uloom's students and molvis. They are setting the stage for Dajjaal. The simplest pejorative depiction of the talaba and molvis mentioned in the question is to say that they are **SWINES**, and this epithet is in fact a gross under-statement which we are constrained to use for lack of a severer descriptive designation which no dictionary provides.

Rasulullah (Sallallahu alayhi wasallam) said: "*The one who imparts Ilm to one who is unfit (for it) is like one who garlands SWINES with diamonds, pearls and gold.*"

Thus, all of these wretched students and teachers of this miserable Darush Shaitaan come within the purview of this severe stricture of Rasulullah (Sallallahu alayhi wasallam).

If the Athaab of Allah Azza Wa Jal should settle on Rubbish of the copro kind described in the question – Athaab Netanyahu-Trump style – it will be mild in relation to the villainy and notoriety of the Filth perpetrated by the illegitimate progeny of Iblees.

Perhaps all of the Madrasah

participants in the evil described above are illegitimate (*aulaaduz zina*), hence their utter, utter shamelessness and absolute disregard for anything of the Shariah. Their outing and satanic 'leadership' programme were pure shaitaan and the effects of the lustful demands of the bestial nafs which has reduced them to sub-swine level. Even an elaborate litany of pejorative epithets, vulgarity and abusive vituperation will fail to do justice to any kind of criticism one is capable of disgorging.

We are struck speechless by the *rijs* of the immorality so brazenly perpetrated by these *shayaateenul ins* (human devils) who masquerade as Talaba and Asaatizah of a Darul Uloom. It is an institution fit to be destroyed and deracinated by the Athaab of Allah Azza Wa Jal. It is Haraam for parents to allow their children to study at a madrasah of Shaitaan.

While the shocked brother may and should give as much publicity of the public zina programme of the madrasah of the Devil, he should not publish pictures. Pictures are haraam. May Allah Ta'ala have mercy on this fallen treacherous Ummah. May He guide this Ummah back to Si-raatul Mustaqeem.

YOU ARE NEVER ALONE!

“He (Allah) is aware of the surreptitious glances of the eyes and of whatever is hidden in the hearts.”
(Qur'aan)

“He (Allah) is with you wherever you may be.”
(Qur'aan)

“He (Allah) is closer to you than your

jugular vein.” (Qur'aan)

In addition, you are constantly – 24 hours – accompanied by the two Recording Angels. Thus you are never alone. When your nafs demands indulgence in sin, especially sins of the eyes and cellphone zina, then immediately bring to mind that Allah Ta'ala is looking at you and

the two Angels are right next to you recording the evil you are enacting.

You are not alone when you derive filthy haraam lustful pleasure from cellphone zina and masturbation which have become your occupation in total obliviousness of Maut stalking you every minute. Should you die whilst indulging in filth, you perish and depart from this world without Imaan.

THE FITNAH OF QAARIS

Narrating a Hadith pertaining to the Signs of Qiyaamah, Hadhrat Abdullaah Ibn Mas'ood (Radhiyallahu anhu) said:

“What will be your condition when you will be enveloped by such a FITNAH which will make the elderly senile and make the young old. The

people will regard the fitnah to be Sunnah. If anything from it (the fitnah) is omitted, they will say: ‘The Sunnah has been abandoned.’. The people asked:

“When will that be?” Abdullaah Ibn Mas'ood (Radhiyallahu anhu) said:

“When your Ulama (of Haqq) have departed and your qaaris have become abundant... and when the dunya will be searched for with the amal of the Aakhirah and when knowledge (of the Deen) will be acquired for purposes other than the Deen.”

TAFWEEZUT TALAAQ

(Continued from page 18)

kuffaar in even their marital issues. They have now become adept in the art of Talaaq.

In view of the difficulties and hardships in the wake of everyday divorce, in these times it is best and advisable to insist that the groom signs a Tafweezut Talaaq document. He should delegate the right of Talaaq to a senior male member of the bridegroom's family or to any other senior responsible person.

Our experience has established that when marriages collapse – and this is a daily occurrence – spite and intransigence create substantial problems for securing an honourable and an amicable resolution. The husband usually withholds Talaaq solely to spite his wife whilst the marriage has irretrievably crashed and ended. In such cases, the matter could be easily resolved by the senior issuing Talaaq, the right of which is delegated to him by the husband.

This measure has become necessary nowadays even if the man is a 'great buzrug'. Buzrugs nowadays are bogus. The 'buzrug's' true satanic colours become manifest after marriage. He will then show the kind of shaitaan he is. We speak of experience and we have examined many 'buzrugs' and molvis who happen to be unadulterated scoundrels. Therefore insist of Tafweezut Talaaq.

The need for Tafweezut Talaaq has greater importance if the man happens to be a foreigner.

MOULOOD BID'AH

Some deviates, even so-called 'deobandis' arguing in support of the bid'ah of moulood present the view of Ibn Hajar (Rahmatullah alayh). They quote him as follows:

'Imam Al-Hafiz Abu Al-Fadl Ibn Hajar said: "The origin of the Mawlid celebration is an innovation that was not transmitted from any of the righteous predecessors of the three centuries, but despite that it included good points and their opposites. So whoever seeks out the good points in his celebration and avoids their opposites, it is a good innovation." (The English translation of this quote is not that of The Majlis)

Our comment:

The argument is baseless. Despite conceding that moulood is such a bid'ah for which there is no basis in Khairul Quroon, he nevertheless, la-

bours on its assumed 'good points' to extravasate permissibility.

Adding a few raka'ts after Fajr Salaat could be argued as being a 'good point'. Fasting on the Day of Eid has 'good points'. Similarly, numerous innovations have 'good points'. However, the 'good points' do not transform the bid'ah practice into a permissible act nor into a meritorious act. Despite the imagined 'good points', the entire bid'ah act is BAD and haraam.

Rasulullah (Sallallahu alayhi wasallam) said: 'Whatever is innovated into this Deen of ours is mardood (rejected/accursed)."

"The vilest of deeds are innovations (bid'aat). Every bid'ah is dhalaalah" (deviation leading to Jahannam).

Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) commented that while Ibn Hajar (Rahmatullah alayh) was an illustrious authority of Hadith and a veritable Mountain of Hadith which can crush others, nevertheless, his *ijtihaad* was flaccid.

This illustrious Muhaddith had erred in his understanding of bid'ah, hence he did not discern the harm in the innovated practice. He appeared on the scene almost 8 centuries after Rasulullah (Sallallahu alayhi wasallam). We acquire the Deen from the Sahaabah, not from an Aalim who appeared many centuries after the Sahaabah.

The Shariah is the criterion, not the errors of Ulama who came several centuries after the era of Khairul Quroon.

Our latest booklet [The Bid'ah Sayyiah Moulood & Khatam](#) discusses the bid'ah of moulood in detail.

SALAFI LIES

Q. Salafis claim not to resort to ta'weel (interpretation) of the Qur'aanic verses which pertain to the Attributes of Allah Ta'ala. They accuse us of shirk for interpreting verses referring to Allah Ta'ala being on the Arsh (Istiwa'), His Omnipresence, His Hands, etc. What is the response?

A. Salafis are anthropomorphist's and liars. They ascribe physical body to Allah Ta'ala – Nauthubillah! They confine Him to created space with their belief that Allah Ta'ala is only on the Arsh and not everywhere as the Ahlus

Sunnah believes.

They subtly deny all the Qur'aanic Aayaat which explicitly state the Omnipresence of Allah Ta'ala. As for their claim of not making *ta'weel*, they are confounded liars. They are the worst in the art of *ta'weel*.

The Qur'aan states:

"He is the Ilaah (Allah, the Deity) in the heavens and the Ilaah in the earth."

"The east and the west belong to Allah. Whichever way you face, there will be the Face of Allah."

"In any secret gathering of three, He is the Fourth; in a

gathering of four, He is the Fifth; in a gathering of five, He is the Sixth...."

Salafis resort to *ta'weel* to explain these Aayaat. They do not accept the literal meaning of these Verses. However, as far as *Istiwaal Arsh* (*Established of the Throne*) is concerned, they unequivocally believe that Allah Ta'ala is physically sitting on the Throne, and that He is cordoned off in the space in which the Throne is – in the space created by Allah Ta'ala. Thus, in terms of the corrupt convoluted beliefs of these anthropomorphist liars, Allah Ta'ala is confined to

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THE SPIRITUAL LAUNDROMAT

(Continued from page 1)

vice. He receives no payment for washing the sins of his victim.

On the contrary, despite rendering the service of spiritually purifying his victim with his *gheebat laundromat*, he will be most severely punished on the Day of Qiyaamah. Regarding his punishment, the Qur'aan Majeed states:

“O People of Imaan!

Abstain totally from (baseless) suspicion. Verily, some suspicion is sinful, and do not spy (on one each other) nor make gheebat of each other. What! Does he love to devour the flesh of his dead brother which he (most certainly) abhors? Fear Allah, Verily Allah is The Forgiver, The Most Merciful.”
(Al-Hujuraat, Aayat 12)

When you are informed

about a person who has made *gheebat* of you, there is no need to flare-up. There is no need to confront the person and no need to prove your innocence. He has rendered you a wonderful free service. He has purified you from your sins. Pity him because he has confirmed for himself the punishment of devouring the carrion meat of your dead body.

Rasulullah (Sallallahu alayhi wasallam) said: “*Gheebat is worse than zina.*”

A LOOK OF LUST

Hadhrat Abu Abdullah Al-Jalaa' (rahmatullah alayh) was a renowned Wali during the early stage of Islam. He was the mureed of Hadhrat Junaid Baghdaadi (rahmatullah alayh). Narrating an episode which had happened to him during his early years of self-reformation, he says:

“Once whilst walking in the bazaar I saw an extremely handsome Christian lad. I stared and wondered at the beauty of this lad. While I was admiring the lad's beauty, Hadhrat Junaid Baghdaadi (rahmatullah alayh)

appeared on the scene. I said to him: “Hadhrat, will Allah Ta'ala punish such a beautiful form in the fire?” Hadhrat Junaid said to me: ‘Did you look at the lad?’ I said: ‘Yes.’ He responded: “Your look was not a look of *ibrat* (to derive lesson). It was a look of lust. For deriving lesson there are thousands of universes into which you could look and contemplate to gain lesson. You shall taste the punishment of this lustful glance.”

So saying, Hadhrat Junaid departed. As he left me, sudden-

ly the entire Qur'aan Majeed of which I was a Haafiz was snatched from my heart. I forgot the whole Qur'aan from the *Alif of Alif Laam Meem* to the *Seen of Surah Naas*.

Shock, fear and grief overwhelmed me. Thereafter for years, I cried, repented and offered penances. Finally, Allah Ta'ala out of His Mercy restored the Qur'aan Majeed to my heart. Henceforth I never again looked at anything because in looking there are great dangers.”

Punishment on the Auliya settles almost immediately when they err, even if the error pertains to Mustahab practices. Their close proximity to Allah Ta'ala makes them liable for a loftier standard which does not apply to the rank and file. The slightest spiritual pollution severely tarnishes their souls, and Allah Ta'ala is swift in taking retribution from His close Devotees. Rasulullah (sallallahu alayhi wasallam) said: “*When Allah intends goodness for a servant, He hastens his punishment in this world.*”

SALAFI LIES

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the Arsh and He is no where else while the Qur'aan explicitly negates this baseless concept.

They claim not to make *ta'weel*, yet they brazenly resort to *ta'weel* to explain away and deny the literal meaning of Allah's Presence

on earth and all over the heaven as mentioned with clarity in the Qur'aan.

Their narrative is based on lies and stupidities. While they are at pains and painfully and abortively labour to explain that they do not believe in physical dimensions for Allah Ta'ala, they are in reality anthropomorphist and aggravating this is the fact that they are liars.

BROILER CHICKENS A MAJOR CAUSE OF HEART-PROBLEMS & CANCER

(Continued from page 1)

cial chickens which Rubbish ‘molvis’ halaalize to satiate their monetary lust.

Even if these chickens are slaughtered in your presence 100% in accord with the rules of Thabah, then too, never eat the diseased carrion which may not be fed to even dogs. In addition to even the halaal-slaughtered broiler chickens

being haraam due to the devastation caused to health, ALL the halaalized chickens by shaitaan’s agents such as MJC and SANHA, are HARAAM.

Muslims are recklessly perpetrating fisq and fujoor. Sin and transgression are no longer viewed to be sinful. Even the Musaajid are used for sin. Sin is committed bla-

tantly even in the name of the Deen. This is among the Signs of Qiyaamah. Evil is adorned by shaitaan with a ‘deeni’ veneer to justify indulgence. The worst felons in this satanic art are the molvis.

There should therefore be no surprise when afflicted with the punishment of disease.

HARAAM FEES IN THE HARAAM ‘HAJJ’ PACKAGES

Questions

I have a few questions pertaining to the new Hajj system via the Nusuk Hajj app.

1.) In order to pay for the Hajj package, you have to put an e-wallet in the Nusuk app, with the required amount, before applying. If you do not get accepted, you either have to withdraw the funds, paying a 2.75% fee, or forfeit your money if it is left in the e-wallet. It does not roll over to the next Hajj. My questions are:

*a.) Is it permissible for them to charge this 2.75%?
b.) What is the status of forfeited money according to*

Shariah?

Answer

The 2.75% fee is haraam. They are usurping money parasitically. They are evil parasites who thrive on haraam. The forfeited money remains the property of its owners. Such forfeiture is Haraam. The entire Hajj ibaadat has been commercialized brutally by both the kufr regime of Saudi Arabia and the shaitaani Hajj agents selling their haraam packages. They are shaitaani usurpers.

2.) Since the new system came into effect, the quota for South Africa has been reduced and the old queu-

ing system falls away. This means that anyone who has been for Hajj before can apply and receive the same priority as someone who has never gone. Given the situation, shouldn't those who have completed their Fard Hajj be encouraged to abstain from Nafl Hajj to facilitate those performing Fard Hajj?

Answer

Due to the haraam quota system, it is best to afford the opportunity to those on whom Hajj is Fardh. We have always been discouraging Nafl Hajj and Umrah in these times. See our booklet, *Tourism in Islam*.

THE PIT OF GRIEF FOR QAARIS

“Seek the protection of Allah from the Pit of Grief (Jubbul Huzn).” (The Sahaabah) asked: ‘O Rasulullah! What is Jubbul Huzn?’ Rasulullah (Sallallahu alayhi wasallam) said: “It is a valley in Jahannam. Daily Jahannam seeks the protection of Allah 400 times from it (the intensity of its heat).” The Sahaabah asked: ‘O Rasulullah! Who will enter into it?’ Rasulullah (Sallallahu alayhi wasallam) said: “It has been prepared for the qaaris who exhibit their a’maal (deeds – their qiraat), and verily, the worst of the qaaris are those who visit the umaraa (the wealthy rulers).”

SICKNESS - THE SADQAH REMEDY

-The importance of water-

Rasulullah (sallallahu alayhi wasallam) said:

"Protect your wealth (by paying) Zakaat. Remedy your sick ones (by giving) Sadqah. Fortify (yourselves) against calamities by means of Dua."

Sadqah is an efficacious method of treating sickness. A man came to Hadhrat Abdullah Ibn Mubaarak (rahmatullah alayh) and complained: "I am suffering for seven years from this wound on my knee. I have resorted to every kind of remedy. I have consulted many

physicians, but to no avail."

Hadhrat Abdullah Ibn Mubaarak said: "Go and search for a place where people are experiencing hardship because of lack of water. Have a well dug for them. I have hopes that with the gushing of water, your wound will be healed."

The man obeyed. He arranged for the construction of a well. After a short while he was completely healed. Imaam Baihqi narrated the following wonderful episode.

"My Ustaadh Imaam Abu Abdullah Haakim's face became covered with pimples.

MOTHER IS YOUR NAFL HAJJ

A man left from the City of Farghaanah (in Central Asia) with the intention of performing Nafl Hajj. When he reached Nishapur, he went to visit Hadhrat Abu Uthmaan Al-Khairy (rahmatullah alayh). He made Salaam, but Hadhrat Abu Uthmaan did not respond. Feeling annoyed, the man reflected in his mind: 'It is indeed surprising that a Muslim does not respond to the Salaam of another Muslim!'

By *kashf* it was revealed to Hadhrat Abu Uthmaan what the man was thinking. He commented: "Does a person perform Hajj whilst abandoning his ailing and grieving mother?" Jolted by this truth, the man abandoned his plan for Hajj, and immediately set off to return to Farghaanah. He remained in his mother's service until her death.

After his mother's demise he travelled to Nishapur to be

in the company of Hadhrat Abu Uthmaan Al-Khairy. When Hadhrat Abu Uthmaan saw the man, he leapt up, embraced and honoured him. He remained in the company of Hadhrat Abu Uthmaan until the latter's demise.

The rights of a mother, in fact the rights of parents, are sacred. The importance and sanctity of the rights of parents increase with age. The bond of parenthood becomes stronger with time. Even if the son reaches 60 years, he remains a child to his parents and it remains his obligation to keep them happy in all lawful things. It is not permissible for even the adult or elderly son to depart on a journey without the happy consent and blessings of his parents. And a journey in terms of the Shariah is a distance of 77 kilometres or more. Children should not deprive themselves of the won-

derful Duas of their parents when they go on a journey. Rasulullah (sallallahu alayhi wasallam) described the Dua of parents as '*Mustajaab (readily acceptable), without doubt*'.

The next Jumuah, a lady sent a letter to Imaam Saabuni in which she had written: 'I too had made fervent dua at home that night for Imaam Abdullah Haakim. That very night Rasulullah (sallallahu alayhi wasallam) appeared in my dream and said: 'Tell Abu Abdullah Haakim to make water available in abundance to the people.'

Imaam Baihqi said that he delivered the letter to Imaam Abu Abdullah Haakim. After reading the letter, he immediately arranged for the construction of a well to supply the people with water. Even before a week had passed, his face began to heal. Very soon there remained not a single pimple nor any blemish on his face. He was completely cured.

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Most people indoctrinated with western ideas are oblivious of the Waajib rights of their parents. The western cult of life is the life-style of animals. The parental bond fades into oblivion for animals.

Questions and Answers

(Continued from page 11)
he pronounced Talaaq twice, but he quickly retracted. A maulana says that the retraction is valid. Is our Nikah still valid?

A. The moment your husband gave you 2 Talaaqs, all three became valid and the nikah terminated immediately. You are not his wife.

You are definitely not the wife of the person whom you believe is your husband because he has already issued three Talaaqs. Only if you marry another man and if he gives you Talaaq, will you be able to remarry your former husband.

Q. An Aalim here in Sri Lanka says that secular education is Fardh-e-Kifaayah. This is surprising news for Muslims. Is the Aalim's view correct?

A. The 'Aalim' who claims that secular education is

Fardh-e-Kifaayah is a jaahil bootlicker of the kuffaar. He spoke absolute nonsense. He must be receiving 'wahi' from Iblees. Shaitaan does have the ability for inspiring people with his 'wahi'. Regarding the 'wahi' of Iblees, the Qur'aan Majeed states:

"Verily, the shayaateen reveal (send wahi) to their friends so that they dispute with you. If you follow them, then verily, you will become mushrikoon."

(Al-An'aam, Aayat 121)

Iblees must have revealed to this jaahil so-called 'aalim' that secular education is Fardh-e-Kifaayah.

Q. At the behest of the kaafir doctors, families will switch off the life support machine of their elderly relatives, whilst watching them desperately gasp for breath in those final moments.

Many families are aware

that this will happen when the machine is switched off, but they take the doctor's word that there's nothing further they can do, and that switching off the machine is the best course of action. In this sadistic movie, the relatives stand and watch their so-called "beloved" vainly grasping for breath.

"Molvis" too, who are in awe of secular academia, will defer such matters to the "medical experts." In these circumstances, is it permissible to switch off the life-supporting machine?

A. Most certainly it is haraam. It is tantamount to murder. If the patient gasps for breath, it will not be permissible to switch off the machine. These doctors are satanists. A satanistically motivating factor for practicing medical murder is to grab the organs of the murdered patient.

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Rajab 1447
January 2026

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MEHR-E-FATIMI R 61,000