



"VOICE of ISLAM"

PO BOX 3393 - PORT ELIZABETH - 6056 - SOUTH AFRICA VOL. 27 NO. 05



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

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

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

THE IMPORTANCE OF RECITING THE QUR'AAN

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

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

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

The Man: 'No.'

Hadhrat Uthmaan: "Come near to me."

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

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

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

HAJJ MASAA-IL ON PAGE 9

QIYAAMAH- WHEN WILL IT HAPPEN?

Q. Recently an Aalim from Gujerat gave a bayaan in which he discussed the time when Qiyaamah will take place. He mentioned that in the last 10 years about 200 articles have been written in various languages regarding the end of times, and in the last year 11 books were published regarding Hadhrat Imam Mahdi (Alayhis salaam). Imaam Suyuti wrote a kitaab in which he had calculated that the world will end by 1500 Hijri. Is there

any reality in these calculations and predictions? Please comment.

A. We must emphasize that all speculation regarding the time of the event of Qiyaamah, are nonsensical and in conflict with the explicit ta'leem of the Qur'aan and Hadith.

Regarding the Hadith, it is clearly mentioned that when Hadhrat Jibraeel (Alayhis salaam) appeared in human form to our Nabi (Sallallahu alayhi

wasallam), he posed several questions which were actually for the ta'leem of the Sahaabah. One of the questions he asked was: "When will the Hour be?" Rasulullah (Sallallahu alayhi wasallam) wrapped up the answer in a nutshell and said: "The questioner and the one to whom the question is posed are unaware." This was the end of the talk pertaining to Qiyaamah's date of occurrence. The Sahaabah did not involve

(Continued on page 21)

Questions and Answers

THE MAJLIS Q & A
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PORT ELIZABETH
SOUTH AFRICA 6056

Q. *A man said in anger to his wife: "Get for you another husband!". Is this statement Talaaq?*

A. If his intention was Talaaq, then one Talaaq Baa-in came into effect.

Q. *In anger the husband said to his wife: 'I am giving you Talaaq?' Is this Talaaq valid? He says that he had no intention of Talaaq.*

A. Yes, one Talaaq Raj'i (Revocable Talaaq) is the consequence whether he said so in anger or in love regardless of his intention.

Q. *I would like to find out with regards to non-mahram men entering the home to do some work or services. e.g. carpenter, electrician, etc. My husband comes home from work and explains to the men the work needed to be done. Then he goes away back to work. They continue the work and I remain in another room. If they require something, they ask me. After they are done they call me and tell me the problem etc.*

Will it be OK to answer them? Will it be permissible for me to walk around the home when necessary with full hijab. My house maid and non baaligh sons are present in the home. Kindly advise what can be done in such a situation.

A. This arrangement made by your husband is haraam. Everything described by you is haraam. You may not be in the house with the male workers. You may not converse with them. Your husband has to make another arrangement.

SCIENTISTS ARE BABOONS AND THEIR THEORIES ARE SATANIC SCRAP

My query is regarding the estimated age of the greatest grand ancestor of all human beings that is Hazrat Adam (Alayhis salaam).

According to geneticists and DNA testing laboratories, the DNA of all living human beings is traced back to 2,32,000 years at least. They have given that most recent common ancestor of all human beings a genetic DNA haplo group code as A-PR2921.

They call him as The Chromosomal Adam. Please share the authentic religious beliefs regarding how old was the greatest ancestor of all living human beings that is the great Nabi Hazrat Adam (Alaihis salaam).

Also kindly tell if authentic religious texts have any information regarding who were the Human-like creatures living on planet earth before the Hazrat Adam (alayhis sa-

laam).

Did prophet Adam alaihis salaam have their genes and DNA in his body being the direct descendant of those existing human like creatures or not. Scientists claim that it is proven beyond any doubt that age of ADAM was at least 2,32,000 years.

Answer. Scientists are atheists. They are the worst enemies of Allah Ta'ala. Their theories pertaining to the age of mankind are baboonic, stupid and absolutely baseless. At most mankind's age on earth is about 8000 years. Ignore the theories of the atheists. All of them are Satanists. They are worst than even idol-worshippers. Even idolaters have some concept of a Creator.

Prior to mankind, the earth was inhabited by the Jinn for many thousands of years.

Q. *Apas who are aalimahs are discouraging women from doing household work. They encourage them to teach. My wife has been influenced by this advice of an apa. Is teaching more important for a wife than seeing to the household work?*

A. These apas are apes, morons – jaahilas. It is Waajib for women to remain at home and to attend to the household duties. The madrasahs have ru-

ined these unfortunate girls who become defeminised by wasting years in unnatural institutions which Islam does not allow for them. Your wife should not listen to the rubbish talks of the moron apas.

Q. *Is it permissible to listen to a Qur'aanic recording whilst working?*

A. If you are listening to the recording, it will be permissible. If your mind is engrossed in the work causing you to ig-

Questions and Answers

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

nore the recitation, then it will not be permissible.

Q. Is it permissible to leave the recording to play in an empty house for barkat?

A. No, if no one is present, the recording may not be played.

Q. A baby was fed the milk of a woman, not by breastfeeding. What is the ruling?

A. If the baby drank the foster mother's milk within the two year period, then she becomes the *ridhaai* (milk) mother of the child regardless of the method the milk was fed. The same rules apply.

Q. Is Ideals Butchery in Stanger halaal? Someone informed me that The Majlis says that it is halaal.

A. We do not know the source from where the butcher receives his meat and chicken products. If the meat and chickens are from a kuffaar supplier or from even a Muslim supplier who slaughters according to the kuffaar system, then the products will be haraam. Therefore, ascertain from the butchery the source of his meat and chicken products. We have not said that Ideals Butcher is halaal. We do not know the sources from whence they obtain their meat and chickens.

Q. Is it permissible for a Muslim male to work in an office with a Hindu lady? They will be alone. The company is Muslim owned.

A. It is not permissible for the Muslim man to work in the office with the Hindu woman or even a Muslim woman. He should resign.

Q. Someone is asking regard-

MARRIAGE TO SIAMESE TWINS

Question

Two girls born as Siamese twins are joined at the hips. Neither one can do anything independently. If the one sits the other too has to sit. They have to sleep together, move together, go to the toilet together. This much I have witnessed myself. Furthermore, I have heard from others that both eat together, become sick together, are cured together, get haidh and tuhr together. Both have a common organ of urinating. Is Nikah valid to them?

Answer

Indeed this is an astonishingly weird case. We have not found a ruling for this particular case in the Kutub of Fiqh. Since there does not appear to be an explicit recorded case, we have to resort to the principles of the Shari'ah for an answer... In the circumstances Nikah will not be valid... This issue requires further reflection.

(End of answer in Fataawa Darul Uloom)

Comment

This particular case appears to be one person who is naturally deformed. Everything which is done and everything that happens are occurrences to a single person. In this particular case as explained in the question, there are no two separate desires or two persons having separate urges. All acts happen and are discharged as if by a single person. If these 'twins' had to be surgically separated, we believe that 'both' would die simultaneously.

If medical experts could determine that in this particular case, all senses function as if by a single person, it will confirm that this set of 'twins' is in fact one person. As such Nikah will be valid. Not all Siamese twins are of the same kind. Most have been surgically separated.

Obviously, our comment is not the final word. As stated in Fataawa Darul Uloom, it is an issue which requires further and considerable reflection. Allah Ta'ala knows best.

ing the incident of Ali (Radhiyallahu anhu) seeking permission from Nabi (Sallallahu alayhi wasallam) regarding taking a second wife, and Nabi (Sallallahu alayhi wasallam) told him not to, as it would hurt Faatimah (Radhiyallahu anha).

So they're asking for an explanation. Wouldn't any women feel hurt at it? And at

the same time, a man is allowed a second wife without the permission of the first wife. So what's the explanations

A. The explanation is simple. It is allowed by Allah Ta'ala. It was practised by Rasulullah (Sallallahu alayhi wasallam) and the Sahaabah and the entire Ummah.

The exception made regard-

Questions and Answers

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

ing Hadhrat Faatimah (Radhiyallahu anha) was exclusively for her. Other women should not stupidly compare themselves to Hadhrat Faatimah (Radhiyallahu anha).

Regarding the 'hurt' women feel, they just have to swallow and bottle it up and not fight the Law of Allah Ta'ala, and commit kufr, thereby losing their Imaan. For their Sabr, they will gain the rank of a Shaheed, and for their rejection they will be assigned to Jahan-nam.

Q. Is it permissible for women to visit the graveyard? Some muftis say that it is permissible.

A. It is not permissible for women to visit the graveyard. When it is not permissible for them to attend even the Musjid, then to a greater degree is the prohibition for visiting graveyards emphasized. The 'some' muftis are in error and extremely short-sighted.

Q. A woman was informed by reliable persons that her husband was killed in a foreign country. She sat in Iddat. After the Iddat she married and had two children by her new husband. Thereafter, the first husband appeared. The information of his death was incorrect. What is the position of the Shariah in this case?

A. She has to incumbently return to her first husband. Her nikah to the second husband is automatically invalid. However, the children are legitimate and belong to the second 'husband'. It is not incumbent to renew the Nikah with her original husband.

ONLY ALLAH CREATES

Question

We are married for just over a year now, we don't have any children yet. I am very concerned and worried, many of my friends and family, some of whom had gotten married after me have Alhamdulillah had a child or are expecting. I have the following concerns and questions:

1. My husband doesn't want me or him to go for any tests or check-ups to find if there is a problem or not despite the both of us wanting children.
2. I was checking on the internet for possible causes and I came across a certain condition called the klinefelter syndrome which affects male's fertility, I have noticed some symptoms in him like him being taller than average, having less facial hair and broad hips. I want him to go for the test, he doesn't want to go and says it is not permissible as you have to expose your private parts before the doctor and he says this whole thing is all nonsense, we must just make Dua and accept whatever Allah Ta'ala Wills for us.
3. If he refuses to go for the test and also refuses to take

me for a test, what am I supposed to do?

Answer

You are supposed to conduct yourself as a Muslim who believes that only Allah Ta'ala creates. The doctors cannot do anything in conflict with the decree of Allah Ta'ala. Allah Ta'ala states explicitly in the Qur'aan Majeed:

"The dominion of the heavens and earth belong to Allah. He creates as He wills. He bestows females to whomever He wills, and He bestows males to whomever He wills, or He bestows male and female to whomever He wills, and He makes barren whomever He wills."

Whomever Allah Ta'ala has decreed for creation will appear. No technique will succeed if Allah Ta'ala has not decreed children for you. You are displaying the attitude of atheists. Your Imaan is exceptionally weak. Repent and be contented with dua. It is haraam for your husband or for you to go for these evil, kuffaar, obscene tests.

Q. A man wants to take his wife to another country to stay there for a year or two. The wife and her parents refuse because of strife and anarchy nowadays prevailing in most places. Can the husband override the wishes of his wife and her parents in this case?

A. No, he may not do so. He

may not compel his wife to go on the contemplated journey and to stay in a foreign country. In the present climate of fitnah and fasaad there is more emphasis on the prohibition.

Q. If there is a need to renew Nikah, should mehr also be renewed?

A. Yes, the wife has the right

Questions and Answers

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

to ask for Mehr when the Nikah is renewed.

Q. The wife committed adultery. Can she still demand the Mehr which the husband owes her?

A. Yes, she has the right to demand her Mehr even if she has committed adultery.

Q. Prior to consummation of the marriage, the husband died in an accident. Has the full Mehr amount to be paid to the wife?

A. Yes, the full Mehr amount has to be paid from the estate of the deceased husband regardless of the marriage not having been consummated.

Q. The wife left the marital home because she wanted a separate apartment. She refused to live with her in-laws. She went back to her parents home without the permission of her husband. Is the husband liable for her nafqah (expenses)? She refuses to return to the house which is occupied by her in-laws.

A. A separate apartment is her right. Since the husband has failed to provide separate accommodation, she is entitled to maintenance even if she has left his house without his permission.

Q. The Mehr of my wife was 2 Krugerrands. Although I was supposed to pay the Mehr cash, I have hitherto after two years not paid it yet. My wife demands payment. I have a cash amount of R130,000. May I deduct the Mehr amount from this amount and pay Zakaat on the balance only or do I have to pay Zakaat on the whole amount of

CUSTODY OF MINORS

Q. I am a divorcee with three minors – one son and two daughters. Their ages are 2, 4 and 7 years. My son is 7. The father claims custody of the son. He says that according to the Shariah custody of the 7 year old boy is his right.

He has married again. The whole day he is involved in his business. His parents have a haraam business. Although I accept his right, the question is the welfare of my son. How will he be able to care for the boy when the child will practically not be in his custody for the greater part of the day? Proper care cannot be expected from the stepmother.

He argues that his mother will take care of the child when he goes to the shop. The television is on almost the whole day at his parents. They are not strict followers

of the Shariah. Does my mother (the maternal grandmother) not have a greater right than the paternal grandmother? Do I not have a greater right over my own child than the stepmother?

In these circumstances can I deny the father custody?

A. The Deeni welfare of the child is of paramount importance. In the circumstances explained by you, it is obvious that his father is incapable of caring for him. The grandparents being fussaag are out of the question. Proper care is not to be expected from the stepmother. You may therefore deny the father custody. He may visit the children and take them to his house, but he must bring them back to you by Maghrib. If he wishes the children to sleep at his place occasionally, do allow it. However, they should not stay or even go to the house of their grandparents in view of the haraam television.

R130,000?

A. Deduct the value of 2 Krugerrands and pay Zakaat on the balance.

Q. A man married a woman while she was still in her Iddat. When he was informed that this is not permissible, he issued three Talaaqs. Now after completing her Iddat, the same man wants to marry her. Will Nikah be valid with her in view of him having given her three Talaaqs?

A. Yes, the Nikah will be valid. He may marry this woman.

The three Talaaqs were not valid due to the *faasid* (corrupt/invalid) nikah.

Q. A husband said to his wife: 'You are not my wife.' What is the ruling?

A. If his intention was Talaaq, then one Talaaq Raj'i came into effect. If he had no intention of Talaaq, it will not be Talaaq.

Q. To deceive his first wife, a man said to her regarding his second wife: 'She (the other woman) is not my wife.' His intention was not Talaaq. It

Questions and Answers

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

was to deceive the first wife. Was his statement Talaatq?

A. His false statement was not Talaatq.

Q. A divorced man with children marries a divorced woman with children. Both have boys and girls. How much purdah is required between these children?

A. Since marriage is permissible between them, 100% purdah will apply. It is a really combustible situation having ghair mahram boys and girls living in the same house. Zina is a 99.9% certainty in such a situation.

Q. My non-Muslim boss insist that I should wear a tie at work. Is it permissible?

A. Wearing a tie is not permissible. Allah Ta'ala is the Raaziq, not the employer. Rizq has been sealed. You will receive whatever Rizq Allah Ta'ala has set out for you.

Q. Is it permissible to hire out utensils) pots, plates, dishes, etc.) for wedding functions where haraam activities take place?

A. It is not be permissible to rent out utensils for impermissible functions such as today's haraam wedding functions. It will be *I'aanat alal Ma'siyat* to hire utensils for such functions.

Q. My son is excessively insolent to us (his parents). He is vulgar and abusive. Is it permissible to delete him from my will?

A. Regardless of your son's evil and disobedience, he will inherit in your estate. He may not be deleted from your will. He will inherit his Islamic

ZAKAAT ON ANIMALS

Q. I deal with cattle and sheep. What are the masaa-il pertaining to Zakaat on animals?

A. Zakaat is paid on animals which graze on natural pastures for more than six months. Also if the animals are kept for breeding and milking, then Zakaat is payable.

There is no Zakaat on animals which are fed for six months. Animals procured for trading are regarded as stock-in-trade. Zakaat is paid on the value of such animals. Cattle and sheep have different Nisaabs. Zakaat is not payable on less than 30 cattle and less than 40 sheep.

Goats and Sheep

Zakaat of one goat/sheep is payable on 40 to 120 goats/

sheep. Two goats/sheep on 121 to 200; 3 goats/sheep on 201 to 300, and 4 goats/sheep on 400. Then one sheep/goat is payable on every extra 100, that is on every 100 in excess of 400.

Cattle

One 1 year old cow/bull is payable on 30 to 39 cattle; One 2 year old animal is payable on 40 to 59; Two 1 year old animals are payable on 60 to 69 cattle.

On 70 cattle, the Zakaat is one 1 year old and one 2 year old.

On 80, 2 two year old animals. On 90, three 1 year old. On 100, two 1 Year old and one 2 year old. On 110, Four 1 year old and two 2 year old. On 120, four 1 year old OR three 2 year old animals.

share. Never do something which you will regret after your death in the Qabr. Allah Ta'ala will apprehend him right here on earth while the greater punishment will be reserved for the Aakhirat.

Q. Recently I have been seeing wooden and clear perspex or glass podiums being placed and used in the Masajid. The Moulana will stand in front of it and place his piece of paper and/ or his tablet or phone thereon and give his talk for the Friday. Kindly comment on this as I have seen pictures of them in churches. In days gone by our scholars no matter how old never stood in

front of a podium to give the Friday talk.

A. It is not permissible to have these Nasaara – type podiums in the Musaajid. It is Tashabbuh bil kuffaar. It is haraam to emulate the practices of the kuffaar. They use such podiums in Christian churches.

Q. In many cases the Mahr at the time of Nikah is only stated as 'jewellery'. Is this sufficient? Should the value also be stated?

A. The value of the jewellery must be mentioned for the Mahr, not only 'jewellery'. Furthermore, if the gold/silver jewellery is not given immediately, but deferred to a later

Questions and Answers

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

date, then the weight of the gold/silver should be stated. In this case, value will not be valid.

Q. The water was disconnected by the municipality. I made Tayammum and performed Salaat. After an hour the water was switched on. Was my Salaat valid?

A. Neither your Tayammum nor your Salaat was valid. Tayammum in a city/town/village will not be valid merely due to disconnection of the wa-

ter. You have to search for water elsewhere in the city. Water will surely be found somewhere in the city.

Q. A married man has become involved in a homosexual relationship with a young man. Is his nikah with his wife valid? Can she apply for faskh?

A. The nikah remains valid. Yes, she may apply for faskh (annulment).

Q. I have deposited an amount of money (the pur-

chase price of a property) in the trust account of the lawyer. This amount will be paid to the seller on registration of the property in my name. If my Zakaat year ends before the money has been paid to the seller, do I have to pay Zakaat on it?

A. The purchaser has to pay Zakaat on the amount as long as it has not been paid to the seller.

Q. It is my heartfelt desire to be buried in Jannatul Baqi in Madinah Tayyibah. Is there any specific dua to make?

A. The 'specific' dua is your 'heartfelt' desire. A person who is qualified for burial in Jannatul Baqi will ultimately be buried there even if he/she was buried elsewhere. The Malaikah will transfer the person to Jannatul Baqi.

Q. I have given my brother a big loan which he is repaying in monthly instalments. I want to state in my Will that when I die, the balance of the debt must be cancelled. Is this permissible?

A. The cancellation of the loan related to the future – to your demise – will not be valid. When you die, the amount owing by your brother will form part of your estate in which all your heirs will have their respective shares. You may waive the debt during your lifetime. It cannot be waived/cancelled after your death. The only thing you can do is to give a big discount now or waive the debt while you are alive.

Q. My father is involved in a haraam relationship with a

SHAITAAN'S CAKE STUNT

Q. Some women have baked a big cake which appears like a stack of Islamic kitaabs. The name of a Deeni kitaab is 'printed' on the 'cover' of each 'book' stacked in a pile. Is this permissible?

Answer

The cake is a shaitaani-inspired stunt. Rasulullah (Sallallahu alayhi wasallam) said:

"If you know what I know (of Maut, the Qabar and Aakhirat), you will laugh little, cry much and not derive any pleasure from your wives..."

While Maut hovers over our heads and calls on us reminding us about its coming, according to our Nabi (Sallallahu alayhi wasallam), people totally oblivious of this reality and of the suffering of Muslims, especially in Palestine, indulge in stupid, time-wasting, money-wasting

cake stunts in emulation of western kuffaar ways and mindsets- and they do so to display merrymaking which in turn is the evidence for their total lack of feeling for the suffering Ummah in Palestine and elsewhere. Will anyone indulge in such silly merry-making stunt if there is a death in his/her house?

This is another shaitaani stunt to divert the minds of Muslims from the reality of the objective for which Allah Ta'ala has sent us to this earthly abode for a very short sojourn. Are these people going to show-off their shaitaani cake stunt on the Day of Qiyaamah? Will they be pleased when this shaitaani cake will be displayed for disgracing them on the Day of Qiyaamah? Futility is haraam.

Did they find nothing else to mock other than Instruments of Allah's Deen? It is HARAAM to eat of this satanically inspired cake.

Questions and Answers

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

woman. Should I inform my mother?

A. Never should you reveal to your mother the villainy/immorality of your father. The most you are permitted to do is to politely and respectfully offer naseehat to your father and to make dua for his hidaayat. But it is haraam for you to become instrumental in creating turmoil between your father and mother.

Q. One of our partners in a business has died. What is the ruling of the Shariah?

A. When a partner dies, it is then Waajib to immediately assess the amount of his share in the business. That amount has to be compulsorily transferred to his heirs.

The partnership with the deceased terminates with death. His heirs do not have the automatic right of becoming partners. If they desire to become partners and if the ex-

isting partners are willing, then a new contract has to be arranged with them.

Q. A loan was given to a person who is now unable to repay it. Can this loan be offset with the intention of it being a Zakaat payment by the creditor?

A. The debt cannot be offset with the intention of it being a Zakaat payment. The Zakaat should be given to the debtor. After he takes possession of the money, he should pay the debt.

Q. Is it permissible for Hanafis to perform Janaazah Salaat for a Shaafi who died in India?

A. It is not permissible for Hanafis to perform Janaazah Salaat if the body is not present.

Q. A woman stipulated at the time of Nikah that she be given the right to pronounce Talaaq to herself at any time during the marriage. If this condition was accepted by the man, can he revoke it? If valid, will it be Talaaq Raj'i or Baa-in?

A. Yes, the stipulation by the woman is valid. If he accepts it, he will not be able to revoke it. It will remain valid. She will have the right to pronounce Talaaq to end the marriage. If the condition states: Talaaq Raj'i or Talaaq Baa-in, it will be according to the stipulation.

Q. From which point is the safar distance of 77 km calculated? From one's house or the outskirts?

A. The safar distance is calculated from the boundary/end of the city, not from your house.

Q. I'm making ice cream to sell. Are the ingredients used for making ice cream such as milk etc., used for calculating Zakat?

A. The ingredients are also stock in trade. Zakaat has to be calculated on the ingredients as well.

Q. Am I allowed to set boundaries within my own home when it comes to visitors? Can I ask people to take off their shoes even if it offends them? Maaf it seems so trivial, but when we stayed in previous home, people would enter my home through the back section via my in-laws home, with no permission and I was always caught off guard. I never had any privacy even though I had my own section. On a few occasions it caused me great takleef and I always told my husband this isn't right, people must ask permission. Are we allowed to say no, if we don't want visitors at that moment for what ever reason?

I've spent many years with people not respecting my privacy (taking tours of the house and some to the extent of opening cupboards, etc.).

A. Privacy is the right of the wife. No one has the right to invade her home in the manner you have described. It is not permissible for people to enter a home without permission. They have to proclaim the Salaam from outside, and enter only after permission has been granted.

You may ask them to remove their shoes if this is the

(Continued on page 22)

ANIMAL BOOK

Q. A Maulana has published a book on 'Animals of the Qur'aan'. The book is littered with pictures of animals. It is permissible to read this book?

A. How can it ever be permissible when it is littered with haraam pictures. Never read such a haraam book using haraam in the Name of Allah Ta'ala. The molvi who have resorted to this haraam stunt is a moron. The lust for money invents avenues and pursuits of haraam which are marketed as 'halaal' under some deeni-appearing cover.

NAFL UMRAH AND HAJJ



IN THESE TIMES it is NOT PERMISSIBLE to go for Nafl Umrah and Hajj due to the numerous sins and acts of Shar'i violations perpetrated from the very day the holiday-maker leaves home until his/her return. All of these 'umrah and hajj' performers are in reality holiday-makers. The villainy of their intentions is known to Allah Ta'ala, and to all people of intelligence who are able to discern the sins exuding from the eyes, ears and

pores of their bodies.

The commission of sins, specially sins of immorality, is glaring evidence for the falsity of the intentions of these miserable holiday-makers who dishonestly present the Ibaadat of Umrah and Hajj as a screen and camouflage for their haraam holidays.

They are the victims of the snares of Iblees whose main agents are the travel agents. In this regard, the following episode in the Kutub of the Maaliki Fuqaha, throw much

light on the farce of the so-called umrah and hajj people perform in self-deception.

According to the Maaliki Fuqaha even the *Fardhiyat* (being *Fardh* – compulsion) of Hajj is waived if it is known that one will miss even a single *Fardh* Salaat. What conclusion should be drawn when people indulge in sin on a wholesale scale on these journeys?

THE FARCE AND PERILS OF A 'WALKING HAJJ'

An experienced Brother explaining the pitfalls and perils of today's style of 'walking hajj', says:

(1) Even senior aalims are guilty of the farce of today's walking hajj presented as ibaadat, and which they will crow about back home. Around 2 a.m., they group together with those walking and leave towards the Mina boundary where they will camp until Fajr time. The Salaah is made in a very haphazard way. There is zero *khushoo*. It's just an empty, meaningless ritual.

Men and women bump into each other all the time. Some unscrupulous men do so deliberately to gratify their carnality even in the holiest of places. Instead of waiting in Mina in their respective tents, performing Fajr in comfort in the proper way and then leaving, they load themselves with sins.

The group leaders (*who are about the worst scoundrels—The Majlis*) do not give the Hujaaj adequate time to eat before leaving, resulting in many Hujaah becoming weak and dehydrated by the time they arrive in Arafah.

(2) Marriages have broken down because of the mock 'walking hajj'. Couples walk together, in complete disregard of all demands and etiquettes of Purdah.

(3) Arguments and petty squabbles take place between couples and people as some walk too fast, whilst no consideration is given to those wanting to go to the toilet. They are left behind and asked to catch up as they are delaying the group which results in squabbles and difficulties.

(4) Senior alims (*who in reali-*

ty are juhala and mercenaries—The Majlis) have people even canvassing for Hujaaj to do the walking hajj as it has become a big show of pomp. (*These 'aalims' are agents of Iblees. Shaitaan harnesses them in to execute his plot of destroying the Hajj of thousands.—The Majlis*)

(5) Hujaaj, upon arriving in Arafah are bruised and blistered. Thus most of them find it difficult to even walk, resulting in them being moody, picking arguments with each other. This is further aggravated by the lack of medical facilities in the camps in Arafah. The main objective of Haj which is the Wuqoof in Arafah is forfeited. Since they are so tired and injured, they are unable to devote themselves to proper ibaadah. Therefore, purpose of Haj is defeated.

(Continued on page 10)

THE FARCE AND PERILS OF A 'WALKING HAJJ'

(Continued from page 9)

(6) The 'ulama' (they are *juhala* – *The Majlis*) leading these 'walking hajj' excursions, are extremely lax in Amr bil Ma'roof, especially with regard to the intermingling within the groups.

They refrain from Naseehat as they are more concerned about increasing their numbers for the walk of *riya* (show/ostentation).

(7) Women will openly approach men and even the ulama leading the pack (*of ignoramuses* – *The Majlis*), offering water, refreshments and even asking *mas'alas* directly instead of going via their mahrams. (They are *shameless women with lesbian or prostitute tendencies on holiday under guise of 'hajj'*. – *The Majlis*)

In light of these evils, it is not permissible to go on a 'walking hajj, which is a farce and a mockery of the Deen. It is best to take the offered buses and reach Arafah fresh, with the least amount of Shar'i violations, to enable them to concentrate on the Ibaadah of

Arafah.

(End of the Brother's *naseehat*)

OUR COMMENT

Hajj in these times has been transformed into a *haraam* holiday. Ibaadat is furthest from the minds of the innumerable *fujjaar* and *fussaaq* who undertake the 'hajj' holiday under guise of Hajj. Just as the *thawaab* of Ibaadat is multiplied manifold, 100,000 times its stipulated value, so too is the notoriety and punishment of sin aggravated in the Holy Places, especially on the sacred Hajj journey and performance.

The packs and droves of people led by the Agents of Iblees are under serious misapprehension regarding their Hajj performance. In this era the Hajj of millions is rejected. Instead of *thawaab*, they return under the shadow of *Athaab*. Hadhrat Fudhail bin Iyaaz (Rahmatullah alayh) said that most people emerge from their bathrooms at home purified from sins. Rasulullah (Sallallahu alayhi wasallam) said that when Wudhu is correctly performed, the sins of the person fall from his/her

limbs with the water in the same way as dried leaves fall from a tree. Thus, they come out of their bathroom purified.

But, said Hadhrat Fudhail (Rahmatullah alayh), they return from the Ka'bah Shareef loaded with sin under the shadow of *Athaab*. Since they indulge in *fisq*, *fujoor*, *laghw*, etc., they ruin their Hajj and come away loaded with sin.

The sign and evidence for rejected Hajj are the innumerable pebbles laying at the *Jamraat*. The system designed by Allah Ta'ala for removing the pebbles of those *Hujjaaj* whose Hajj is *maqbool* (accepted), is that this service is rendered by *Malaaikah* who come and remove the pebbles of those *Hujjaaj* whose Hajj is accepted by Allah Ta'ala.

Alas! Nowadays municipal trucks have to execute this duty. Due to the Hajj of millions being rejected, there are mountains of accumulated pebbles – pebbles which the *Malaaikah* do not remove – hence artificial arrangements have to be made by the authorities for the removal of the mounds of pebbles.

THE NIQAAB DURING IHRAAM

Question: Is it permissible to cover the face for a woman in order to observe *purdah*?

Answer: It is not permissible

to let the *nikaab* touch the face. In this case a sun hat or headgear could be worn in such a way that the *nikaab* is suspended over the hat so that it does not touch the face. However if this becomes cumbersome whereby there is danger of tripping, etc. then due to

the great *fitnah* prevalent during hajj and umrah, the *nikaab* should be strictly worn at all times. If it touches the face and the face is covered for less than a day or night then only *sadaqah* should be given, i.e. the *sadaqah fitr* amount.

Questions and Answers

Question: Is Makkah and Aziziah regarded as one?

Answer: No, they are completely independent of each other. Makkah is separated all sides by tunnels which is greater in distance than a *Galwa*, approximately 137 meters which is the distance used to separate 2 suburbs.

Question: Can one stay over in Aziziah on the 8th of Zhil Hijjah and proceed straight to Arafah?

Answer: It will be against the Sunnah. Spending the night in Mina on the 8th Zhil Hijjah is Sunnah. However if one did not spend the night in Mina, rather stayed elsewhere and proceeded to Arafah, there will be no Dum.

Question: Does staying in Aziziah instead of Mina render the same thawaab?

Answer: Staying in Aziziah does not render the same thawaab as staying in Mina. Mina is a *mubarak* place. Its boundaries which have been demarcated by Allah Ta'ala, cannot be expanded nor reduced. The reward of staying in Mina is immense.

Question: I intend staying in Makkah for 12 days, thereafter I will proceed to stay in Aziziah for 4 days and then proceed to stay in Mina. Am I a Musafir in Makkah as well as in Aziziah and Mina?

Answer: Makkah is independent from Aziziah and like wise Aziziah is independent from Mina. Since you will be stay-

ing less than 15 days in Makkah, you will be a Musafir in Makkah, Aziziah and in Mina.

Question: Can Jumuah be performed in Arafah and can one perform Jumuah in small groups in the Mina camps?

Answer: Under no circumstances is Jumuah allowed in Arafah. Jumuah is allowed in Mina on condition the Khalifah or his appointed deputy performs the Jumuah. This is not found in current times, hence Jumuah is not valid in Mina. Performing Jumuah in small congregations in tents or even as a big jamaat in Mina is not valid. Zuhur Salaat has to be performed.

Question: I intend staying in Makkah for 15 days. However, during the 15 days, I will travel to Jeddah for a day trip which is 80km away from Makkah. Upon my return to Makkah do I perform my Salaat in full or Qasr since upon my return from Jeddah, I will be staying in Makkah for less than 15 days as I will move to Aziziah?

Answer: You will be a muqem in Makkah as you intend to stay for 15 days, hence full salaah will be performed. When you intended to undertake a journey of 77km or more you become a musafir and your status as a muqem is nullified. Upon returning to Makkah from Jeddah, you will now be a musafir as your stay in Makkah is less than 15 days.

Question: Can I buy a Dumm-e-Shukr voucher from the Saudi Agency and entrust them to do my slaughter?

Answer: According to the Hanafi Math-hab, Tarteef (sequence of pelting, slaughter, shaving the head) is Waajib. This sequence cannot be disrupted. If this sequence is not adhered to strictly, Dumm becomes Waajib. By entrusting the Saudi Agency to do the Dumm, this sequence is definitely broken as one will not know when the Dumm was done. Therefore entrust a reliable person to do your Dumm-e-shukr after pelting and before shaving your head.

Question: On the 12th Zhil Hijjah, due to the excessive crowds it's not always possible to leave Mina by Maghrib. What should I do if I'm still in Mina after Maghrib on the 12th Zhil Hijjah?

Answer: It is Sunnah to leave Mina before the sun sets on the 12th. If this is not possible then there is no harm nor sin to stay over after sunset on the 12th. Only if one is still in Mina at the time of Subh Saadiq of the following day, then pelting of the 13th becomes Waajib. There is no Dumm for staying over in Mina after Maghrib on the 12th.

Question: Can women omit sleeping over in Muzdilifah and go straight to the hotel from Arafah due to crowds and difficulty especially for going to the bathroom, etc.?

(Continued on page 12)

Questions and Answers

Answer: If the crowds are excessive and it's difficult to spend the night in Muzdilifah, then women are allowed not to sleep over, they may return to Mina or to their respective accommodations. Men who accompany their women back to Mina or their respective accommodation need to return to Muzdilifah and spend the time in Muzdilifah between Fajr and sunrise, otherwise Dumm will be Waajib upon the men.

Question: Can an elderly person appoint someone to pelt the Jamaraat on his/her behalf?

Answer: Only if the elder is so frail that he is unable to walk to the jamaraat nor is there any conveyance that can take him may he appoint someone. Excessive crowds are not a justifiable reason to appoint someone else to pelt on one's behalf. If the crowds are excessive, then delay the pelting until the evening or evening around midnight. By delaying the pelting until the evening or midnight does not render a Dumm Waajib.

Question: Due to crowds a woman did not pelt, what should be done?

Answer: If a woman did not pelt due to fear of crowds then Fidyah is Waajib, which is 1 Dumm.

Question: Due to haidh, I cannot make my Tawaaf-e-Ziyaarah before the days of Nahr end, i.e. by sunset on the 12th Zhil Hijjah. What should I do?

Answer: Make your Tawaaf-e-Ziyaarah when you are clean, even if it's after the 12th and no Dumm is Waajib.

Question: Can I make the Niyyah of Tawaaf Wida whilst making my Tawaaf Ziyaarah, so with one Tawaaf, I'll have 2 intentions, Tawaaf Ziyaarah as well as Tawaaf Wida?

Answer: No, Tawaaf Wida will not be valid if the intention is made to run concurrently with Tawaaf-e-Ziyaarah. Two separate Tawaafs need to be done.

Question: I have difficulty keeping my Wudhu, can I make Tayammum and do my Sae?

Answer: It is not Waajib to have Wudhu when making Sae. Sae without Wudhu is valid and no penalty is warranted.

Question: I did not make my 2 Raka'ts Salaah of Tawaaf in the Haram. I only remembered when I returned home, what do I do?

Answer: Perform your 2 Raka'ts Salaah of Tawaaf at home. There is no penalty.

Question: Due to extreme fatigue, I could not manage to make Tawaaf Wida, what should I do?

Answer: Tawaaf Wida is Waajib and to omit a Waajib act renders a Dumm Waajib, unless there is a valid reason, e.g. a woman experiences her haidh and there is no option to delay her departure, then Ta-

waaf Wida is waived. Likewise, a person becomes so sick that he cannot even walk to the Mataaf to make the Tawaaf and there is no means of anyone carrying him nor does he have the physical strength to sit on a wheel chair and he cannot delay his departure, then this Tawaaf will be waived and Dumm will not be necessary.

Question: What is the meaning of giving Dumm?

Answer: Giving Dumm means to sacrifice a sheep or goat as an expiation for committing a violation during Hajj or Umrah. The animal must be sacrificed within the boundaries of the Haram and a monetary substitute cannot be made. A Dumm does not have to be sacrificed immediately. Upon return to one's home the money can be sent to a reliable person who would be able to discharge the obligation of the Dumm. However unnecessary delay in sacrificing the Dumm is sinful.

Question: I made tawaaf without wudhu, what should I do?

Answer: If 4 or more circuits of Tawaaf-e-Ziyaarah were made without wudhu, then Dumm is Waajib. If Tawaaf Qudoom and Tawaaf Wida, or less than 4 circuits of Tawaaf-e-Ziyaarah or any Nafl Tawaaf were made without wudhu then for every circuit, the equivalent of about 2kg of flour should be given in Sadqah. If the Tawaaf of Umrah was made without Wudhu

Questions and Answers

then Dumm is waajib.

In all of the above situations, if Wudhu was made and the Tawaaf repeated, the penalty falls away.

Question: I made Umrah whilst I was in Haidh. Please advise what should I do?

Answer: It is abhorred and extremely sinful to make Tawaaf whilst in haidh. A Dumm is necessary. However, as long as one is still in Makkah, one should repeat the Tawaaf after attaining purity. Then the Dumm falls away. It is not necessary to go into Ihraam again to repeat the Tawaaf. If the Tawaaf was not repeated in a state of Tahaarah and one left Makkah then the Dumm has to be made.

Question: Do I need to go into Ihraam again and make an Umrah if I take a day trip to Taif whilst residing in Makkah during Hajj or Umrah?

Answer: An Umrah needs to be made upon returning to Makkah from Taif. The ihraam should be worn from the Meeqat in Taif. One cannot proceed to Makkah for whatever reason without being in ihraam from Taif.

Question: Can I enter into my ihraam from Musjid Aishah upon my return from Taif?

Answer: A Dumm will be necessary if the ihraam is adopted from Musjid Aishah upon returning from Taif as Taif is the Meeqat whereas Musjid Aishah is not a Meeqat. One cannot pass a

Meeqat unless one goes into ihraam.

Question: We will be visiting Madinah Shareef first and then proceed to Makkah for Umrah. By the time we reach Makkah I will be experiencing my haidh. Can I enter Makkah without ihraam and once clean go to Musjid Aishah and put ihraam on from there and complete my umrah?

Answer: One cannot proceed beyond the Meeqat enroute to Makkah without going into ihraam.

Question: Due to excessive crowds the saffs (Salaat rows) extend outside Musjid Nabawi as well as Musjid Haraam. Can we follow the imam standing outside?

Answer: As long as there is continuity of the saffs from within the Musjid, you may follow the Imam. However if there is a break in the saffs once it overflows outside then the Salaat behind the Imaam will not be valid for those who are performing outside the Musjid. A gap of 2 saffs is regarded as a break in continuity and if this is found outside the Musjid then the Salaat of those behind the break is not valid behind the Imaam.

Question: After completing Tawaaf I discovered najaasat (impurity) on my Ihraam garb. What should I do?

Answer: Although it is Makrooh, there is no penalty. The Tawaaf is valid.

Question: A woman who is in

the state of haidh, made Tawaaf Ziyaarat. She was unable to delay her departure nor could her visa be extended. She therefore made Tawaaf Ziyaarat in the state of haidh (menses). What does she have to do?

Answer: The penalty is a camel or a bull.

Question: What is the penalty if any other Tawaaf besides Tawaaf Ziyaarat is made in the state of haidh?

Answer: The penalty is a goat or a sheep.

If Tawaaf Ziyaarat was made in the state of janaabat while Tawaaf Wida was made during the state of Tahaarat, then if Tawaaf Wida was made during the days of Nahr (10th, 11th and 12th), this Tawaaf Wida will become Tawaaf Ziyaarat. The Dumm penalty will be necessary for omitting Tawaaf Wida.

Question: I made Tawaaf Ziyaarat on 10th without Wudhu. What should I now do?

Answer: If you had made Tawaaf Wida with Wudhu during the days of Nahr (10th, 11th and 12th), then this Tawaaf is an adequate substitute for Tawaaf Ziyaarat. The Dumm penalty will apply in this case for the omission of Tawaaf Wida. Also, if Tawaaf Wida was made after the days of Nahr, it will not substitute for Tawaaf Ziyaarat. Dumm is Waajib for having performed Tawaaf Ziyaarat without Wudhu.

(Concluded on page 14)

Questions and Answers

(Continued from page 13)

Question: My Wudhu broke in the fifth shaut (circuit) of Tawaaf Wida. I completed the Tawaaf without Wudhu in the last two shauts. What should I do?

Answer: For each shaut performed without Wudhu, the penalty is the Sadqah Fitr amount.

Question: I made the Tawaaf of Umrah without Wudhu. What is the penalty?

Answer: The penalty is a Dumm.

Question: A person shaved his hair to be released from his Hajj Ihraam outside the Haram area and after the days of Nahr. Is there any penalty?

Answer: He is liable for two Dumm.

Question: Is the yearly Qur'baani Waajib for a person performing Hajj?

Answer: Qur'baani is not Waajib for the musaafir. Nevertheless, if he can afford, it is of great merit. It is not necessary

to have the Qur'baani done in Makkah. It may be done anywhere in the world.

Question: On entering Musjidul Haraam, should one perform Tahyatul Musjid?

Answer: Make Tawaaf. However, if for some reason one is unable to make Tawaaf immediately on entering, then perform Tahyatul Musjid.

Question: In Musjidul Haraam it is extremely difficult to ensure that one does not pass in front of people performing Salaat. What should one do?

Answer: It is permissible to pass in front of them. However, ensure that you pass beyond the spot of the musalli's Sajdah.

Question: Is it permissible to make Tawaaf riding in a cart?

Answer: Walking is Waajib. Riding in some contraption without valid reason when making Tawaaf, makes Dumm compulsory.

Question: What is the penalty for unintentionally passing Hajr

Aswad without making Istilaam during Tawaaf?

Answer: Istilaam is Sunnat. Therefore, there is no penalty.

Question: I made two Umrahs together without shaving/clipping my hair after the first Umrah. What should I do?

Answer: The penalty is one Dumm.

Question: I made the Rami of Jamrah Aqbah on the 10th during Fajr time. Someone informed me that the Rami was not valid. It must be made after sunrise. Is this correct?

Answer: While your Rami is valid, it is Makrooh. The valid time for Rami of Jamrah Aqbah is from Subh Saadiq of the 10th until Subh Saadiq of the 11th.

The Masnoon time is after sunrise until Zawwaal. The Mubah (permissible) time is from Zawwaal to sunset. The Makrooh times are from Subh Saadiq to sunrise, and after sunset until Subh Saadiq of the 11th.

OMISSION OF WAAJIB ACTS

(1) Departing from Arafaat before sunset makes a Dumm obligatory.

(2) Abandoning Wuqoof of Muzdalifah without valid reason makes Dumm waajib. If abstaining from Wuqoof at Muzdalifah is for a valid reason, Dumm is not waajib.

(3) Due to crowds and congestion, Wuqoof of Muzdalifah is waived for women.

(4) If Rami of the four days is abandoned or if Rami of one day is abandoned, the penalty of Dumm will apply.

(5) If the majority of the pebbles of the Rami is abandoned, then too the Dumm penalty applies. For example if on the 10th four pebbles were not flung, then Dumm is Waajib. If the lesser number was abandoned, then for each

pebble, Sadqah is waajib.

(6) If the hair is shaved/clipped outside the Haram area, Dumm is Waajib. If the hair is shaved/clipped outside the Haram and after the 12th, then two Dumm are Waajib.

(7) If the head was shaved before Rami, the Dumm penalty will apply.

(8) If the animal was slaughtered before Rami, the Dumm penalty will apply.

HAJJ MASAA-IL

(1) It is not permissible to perform Maghrib and Isha' at Arafaat or along the route. If this was done, the Salaat has to be repeated at Muzdalifah.

(2) If one arrives at Muzdalifah before Isha', then too Maghrib Salaat may not be performed. It will be performed together with Isha' during Isha' time.

(3) In Arafaat, the two Salaat (Zuhr and Asr) may not be combined by groups in their tents. If for some reason one did not join the combined Salaat led by the official Imaam, then each Salaat has to be performed in its own time.

(4) If on the 8th Zil Hijjah, one performs a Nafl Tawaaf with

Idhtiba and Ramal, and Sa-ee thereafter, then on 10th it will not be necessary to perform Sa-ee after Tawaaf Ziyaarat.

(5) While making Tawaaf it is not permissible to face the Ka'bah. However, when commencing the Tawaaf, it is permissible when facing Hajr Aswad.

(6) After each Tawaaf performing two raka'ts is Waajib. It is Makrooh to unnecessarily delay the two raka'ts until finishing another Tawaaf.

(7) If a woman abstains from the Waajib act of Wuqoof in Muzdalifah, due to the intensity of the crowds, she is not liable for Dumm.

(8) The Dumm penalty will not apply to a woman who is unable to perform Tawaaf Wida because of haidh.

(9) Jamaat is not a condition for performing Maghrib and Isha' together in Muzdalifah although Jamaat is best.

(10) The Sunnat and Nafl of Maghrib should be performed after Isha' Salaat.

(11) It is permissible for a woman in Ihraam to wear sewn garments. She may wear gloves. Her head must be covered, not her face.

(12) The Dumm penalty is not obligatory on women who have to perform Tawaaf Ziyaarat after the 12th.

THE FARDH ACTS OF Hajj

Hajj has three Fardh acts:

- (1) Ihraam
- (2) Wuqoof at Arafaat
- (3) Tawaaf Ziyaarat

If these THREE acts are performed Hajj will be valid even if the Waajib and Sunnah acts and factors have been deleted.

Ihraam is to make the Niyyat

(Intention) for Hajj and to recite the Talbiyah.

Wuqoof at Arafaat is to be present in Arafaat on the 9th Zil Hijjah at any time from after Zawwaal until Subh Saadiq of the 10th Zil Hijjah. The Wuqoof will be valid even if one is present at Arafaat for one minute.

Tawaaf Ziyaarat is the Tawaaf made on the 10th at any time from Subh Saadiq until 12th Zul Hijjah after the head is shaved or the hair cut.

Omission of any one of these three Fardh acts invalidates the Hajj, and the only remedy is to make Qadha of the Hajj. There is no Dumm penalty to redeem the invalid Hajj.

THE WAAJIB ACTS OF Hajj

Six acts are Waajib in Hajj.

- (1) Wuqoof at Muzdalifah: To be at Muzdalifah at any time from Subh Saadiq until sunrise, even for a minute.
- (2) Sae between Safa and Marwah.

(3) Rami (Pelting) of the Jamaraat

(4) Qur'baani –Sacrificing an animal if the Haaji is a Muta-matti' or a Qaarin.

(5) Halq (shaving the hair) or Qasr (clipping the hair)

(6) Tawaaf Wida when depart-

ing from Makkah Mukarramah.

If any Waajib act is omitted, the Hajj will still be valid, the penalty is sometimes a Dumm (animal) and sometimes Sadqah (the Sadqah Fitr amount).

JINAAYAAT (ERRORS)

There are two types of *Jinaayaat* (errors) during Hajj:

- Omission of Waajib acts
- Commission of Hajj prohibitions.

If any Waajib act is omitted without valid reason, penalty is obligatory. If any Waajib act is omitted with valid reason, the

penalty is not obligatory.

Penalty (Kaffaarah) is compulsory even if the prohibition of Ihraam is committed for a valid reason.

The Kaffaarah (Penalty) is sometimes a Dumm, sometimes Sadqah and sometimes Saum (Fasting).

Dumm is a goat/sheep or one

seventh share in a camel/cow. A whole camel/cow is obligatory only on two occasions: (1) Making Tawaaf Ziyaarat in the state of janaabat (greater impurity), and (2) Sexual relations after Wuqoof of Arafaat, but before shaving/clipping the hair.

Sadqah in the context means the Sadqah Fitr amount which is the price of 2 kg flour.

THE JINAAYAAT PENALTIES

Committing any jinaayat of Hajj intentionally is sinful. Payment of the penalty does not efface the sin. Taubah has to be made for gaining forgiveness.

(1) Discharging / paying the penalties for Hajj jinaayaat (errors) is not immediately obligatory. The penalty may be paid at any time during one's lifetime.

(2) Regardless of the circumstances which constrained commission of the jinaayaat, the penalty becomes waajib. Even if one has a valid reason for committing an error, the penalty is waajib.

(3) Scent/perfume

The Dumm penalty is waajib if an entire limb/portion of the body, e.g. the whole head, the whole palm, the beard, etc., is perfumed.

If less than a full limb/portion is perfumed, then the penalty of Sadqah is obligatory.

If perfume was applied before Ihraam, there is no penalty. If a woman applies mendhi

(hennah) to her palm, a Dumm is Waajib.

If one *baalisht* (a hand's span) or more of the garment is perfumed and worn for 12 hours or more, the Dumm penalty will apply. If less than a *baalisht* is perfumed or a *baalisht* is perfumed but the garment is donned for less than 12 hours, then Sadqah is waajib.

If scented soap is used, Sadqah is waajib. If scented mineral is consumed, Sadqah is waajib. If olive oil is applied to a full limb, Dumm is waajib. However, if olive oil is consumed, penalty is not waajib.

(4) Covering the face and head

It is not permissible for a man to cover his head and face during the state of Ihraam. However, a female has to keep her head covered.

If a man covers his face and/or head or a quarter of the face/head for 12 hours, then a Dumm is waajib. If he had covered less than twelve hours, the penalty is Sadqah. If a woman

covers her face in Ihraam for 12 hours, then Dumm is waajib. If she covered for less than 12 hours, Sadqah is waajib.

THE TIMES OF RAMI (PELTING)

Rami (Pelting) the Jamraat on the 10th, 11th, 12th and 13th

HANAFI

Time commences from Subh Saadiq of the 10th and ends at Subh Saadiq of the 11th.

Masnoon time after sunrise until Zawwaal.

Mubah Time from Zawwaal to sunset.

Makrooh Time after sunset until Subh Saadiq on the 11th. Makrooh Time is also from Subh Saadiq of 10th until sunrise.

Time begins from Zawwaal until Subh Saadiq.

Masnoon time is from Zawwaal to sunset.

Makrooh time is from sunset until Subh Saadiq. Makrooh time does not make Dumm incumbent.

On the 13th Rami is permissible before Zawwaal.

The representative has to pelt first his own pebbles. After completing his Rami, only then is it permissible to make Rami on behalf of the Ma'zoor.

On the 11th, 12th and 13th, he has to pelt first all three Jamrat, then return to pelt on behalf of the Ma'zoor.

THE SUNNAT AND MUSTAHAB ACTS

Besides the Three Fardh acts and the Six Waajib acts, all other acts are either Sunnat or Mustahab.

While it is sinful to intention-

ally omit any Sunnat act without valid reason, the Hajj will be valid and there is no monetary penalty for having omitted a Sunnat or Mustahab act.

The Ghaafiloon

"We have created numerous jinn and men for Jahannam. They have hearts with which they cannot understand. They have eyes with which they cannot see. They have ears with which they cannot hear. Indeed they are like animals. In fact, they are worse (more than even animals). Indeed they are the ghaafiloon."
(Al-A'raaf 179)

The *ghaafiloon* are those who are completely oblivious of Allah Ta'ala and His Deen. They have been created for the purpose of being *Hasabu Jahannam* – fuel for Jahannam. Never will they be guided since Allah Ta'ala has decreed Jahannam for them. Why has He made this decree? That is the wisdom and prerogative of Allah Ta'ala which is unfath-

omable to our created minds with finite understanding. Always supplicate to Allah Ta'ala to save us from falling into the snares of the *ghaafiloon* who are the agents of Iblees.

In the Muslim community, the *Ghaafiloon* are the *Mudhilleen* (those who misguide) about whom Rasulullah (Sallallahu alayhi wasallam) said: *"I fear most for my Ummah the Aimmah Mudhilleen."* They are the molvis, sheikhs, imaams and fake buzrugs who pave the Path of Jahannam which Allah Ta'ala has decreed for them. The Qur'aan Majeed describing these *ghaafiloon / mudhilleen*, says: *"...Even if they see every sign, they do not believe in it. If they see the Path of Hidaayat, they do not adopt it as the Path (to*

follow). But if they see the path of deviation, they adopt it. This is because they deny Our Aayaat (Signs), and they are ghaafil (oblivious) in this regard."

(Al-A'raaf, Aayat 146)

These are the *ghaafiloon* who had conspired to abolish Islam by closing the Musaaqid, suspending Jumuah and the daily Fardh Jamaat Salaat, and by displacing and discarding a host of *ahkaam* of the Shariah. They are the Reverend Abraham Bham and his clique of vile molvis, and they are Menk, Moolla, the devils of radio shaitaan, the devils of Darush Shaitaan and numerous others who plot the destruction of Islam with the gimmicks, stunts and tricks of modernism and liberalism. The UK also abounds with such *Mudhilleen*.

ELIMINATE WASAAWIS
Hadhrat Shaikh Abu Mas'ood Ibn Abi Al-Ashaair (Rahmatullah alayh) said:

"It is incumbent to deracinate all such thoughts which incline you to yourself and create love for the dunya.

When any such waswasah enters the mind, then ignore it. Do not allow it to germinate. Immediately engage in Thikrullaah

Do not allow the wasaawis to become embedded in the heart. When a waswasah be-

comes embedded in the heart, the intention to commit the act develops. The intention becomes a dominant carnal desire. Then the heart weakens. Its *noor* is extinguished, and Aql (intelligence) is overshadowed. A veil falls over it."

SHUKR (GRATITUDE)

Hadhrat Abu Humzah Baghdadi (Rahmatullah alayh) said: "When Allah Ta'ala opens up an avenue of goodness for you, then cling to it, and beware of becoming vain (developing self-esteem because of the goodness/excellence). Be profoundly

grateful to Allah Ta'ala for the bounty of the goodness. Vanity will lead to the elimination of the goodness. Shukr will increase the bounty."

Allah Ta'ala says in the Qur'aan Majeed: *"If you are grateful (for His bounties – ni'maat – He will increase it, and if you are ungrateful, then verily My punishment is severe."*

DENYING THE PERPETUITY OF JAHANNAM

Among the beliefs of kufr to which Ibn Taimiyyah subscribed was his denial of the everlasting nature of Jahannam. According to him, Jahannam will not be everlasting. This is a clearcut belief of kufr in denial of the *Nusoos* of the Qur'aan and Hadith.



THE DEVIATION OF IBN TAIMIYYAH

Commenting on the deviation of Ibn Taimiyyah, the imam of the deviant Salafis, Allaamah Alaauddeen Muhammad Al-Bukhaari (Rahmatullah alayh) said:

Ibn Taymiyyah plummeted into the depths of Kufr and misguidance because he did not acquire knowledge from the mouths of men and was attached to the false fantasies and wrong imaginations that occurred in his mind. He was deceived by the great

number of Hadīths and reports he had memorised and was proud of the statements, narratives and accounts he could cite. He imagined they made him an abundant sea of knowledge and freed him from having to take benefit and insight from the authorities. He thus stuck his nose up as a result of the waswaas of the accursed devil. He imagined himself to be from the authorities of ijtiḥād and qiyās because of the kha-beeth khannaas (evil devil)

spitting into his brain.

It is evident to anyone who has a degree of awareness that having memorised a lot does not generate knowledge, even if it is many loads (of knowledge). Knowledge is only acquired from the recited texts heard from the firmly-grounded luminaries, not from texts written by the pens of copyists that are memorised."

(Muljimat al-Mujassimah, pp.35-41)



THE JANAAZAH

Rasulullah (Sallallahu alayhi wasallam) said:

"Make haste with the Janaazah. If it (the mayyit) was pious, then the abode to which you are sending it is better. If it (the mayyit) was impious, then get rid of it from your necks."

Delaying the burial of the mayyit is haraam. The command is "to make haste".

Therefore delaying the burial for transporting the mayyit from one city to another city is haraam, and so is it haraam to delay the burial in expectation of friends and relatives coming from other towns and cities.

BEWARE OF ZINDEEQS!

Rasulullah (Sallallahu alayhi wasallam) said:

"Listen well! I have been given the Qur'aan and its likeness with it (that is the Hadith/the Sunnah). Listen well! Soon will (you see) a fat man sitting on his (luxury) couch saying: 'Cling to this Qur'aan. Whatever you find in it of Halaal, regard it as halaal, and whatever you find in it of haraam, regard it as haraam.' (Refuting this idea, Rasulullah –Sallallahu alayhi wasallam) said: *"Verily, whatever the Rasool of Allah has made haraam, it is just as Allah has made it haraam."*

The "fat / obese" man mentioned in the Hadith is a genus

which refers to the zindeeqs and molvis / sheikhs of our era. They perpetrate scandalous fraud by misinterpreting the Qur'aanic Aayaat to extrapolate meanings to suit their bootlicking narratives of fisq, fujoor and kufr.

Beware of them. Beware of the Mickey Mouse muftis such as Menk, of the reverends such as Bham and the myriad of other mudhilleen such as Solomon Moolla, Tariq Jameel, the shaitaani radio molvis, MJC porky sheikhs, pundits and swamis and the like all masquerading as Muslims. They are highway robbers lying in ambush to loot your Imaan.

DIVINE DISPENSATION ON THE 15TH NIGHT OF SHA'BAAN

Tafseer Abis Saood states:

"It is the Night of Qadr, and it is said, the Night of Baraa'at... It has been said that the re-

cording of affairs from Al-Looḥul Mahfooz commences during Lailatul Baraa'at and is completed during Lailatul Qadr. Then the record of sustenance's (is handed to Mee-kaail; the record of wars is handed to Jibraeel as well as

the record of natural calamities; the record of deeds is handed to Ismaeel, the Angel in charge of Samaa-e-Dunya, and he is a mighty Angel; the record of hardships is handed to Malakul Maut (Peace on them all)."

IMMENSE REWARD FOR THIKRULLAH

Rasulullah (Sallallahu alayhi wasallam) said:

“Whoever recites the Tasbeeh of Allah (**SUBHAAN-ALLAAH**) 100 times in the morning and 100 times in the evening is like a person who has performed **Hajj a hundred times**. Whoever recites the Hamd of Allah (**ALHAMDU LILLAAH**) 100 times during the morning and 100 during the evening is like one who has provided a **hundred horses in the Path of**

Allah (in Jihad).

Whoever recites **Laa ilaaha ilal laah** 100 times during the morning and 100 times during the evening is like one who has **emancipated a hundred slaves from the offspring of Ismaaeel (alayhis salaam)**.

Whoever recites Takbeer (**ALLAHU AKBAR**) 100 times during the morning and 100 times in the evening, no one will surpass him (in virtue) on

that day except a person who says as he has said or says more than what he has said.”

(*Hamd* is any form of praise which has the word ‘*Al-hamdulillah*’. *Tasbeeh* is any form which has the term ‘*Subhaanallaah*’)

Thus, Allah Ta’ala has granted everyone the opportunity of gaining these immense rewards daily merely by means of Thikrullaah.

TAQDEER

Q. Could you please explain taqdeer and how us as Muslims should understand and accept taqdeer. Does all good and bad come from Allah?

A. Yes, all good and bad are from Allah Ta’ala. No one can fathom the wisdom and mysteries of Allah Ta’ala. Shaitaan is bad/evil. Who created him? There is no other creator besides Allah Ta’ala. If Allah Ta’ala had not willed the creation of evil, He would not have created Iblees.

Furthermore, Allah Ta’ala allows Shaitaan to execute whatever evil he desires. So too is our evil nafs. This evil propensity in us has been created by Allah Ta’ala. There is no evil in the Malaaikeh because Allah Ta’ala did not create an evil nafs for them. If Allah Ta’ala had willed us to be as sinless as the Angels, He would not have created an evil nafs in us.

Taqdeer cannot be explained. Even on the Day of Qiyaamah, the Ambiyaa too will not fully understand Taqdeer. Rasulullah

(Sallallahu alayhi wasallam) forbade the Sahaabah from probing into this issue. It is a forbidden domain. The more you try to understand it, the more confused you will become. Then in your state of confusion shaitaan will intervene to shake and even ruin your Imaan.

Since our Nabi (Sallallahu alayhi wasallam) has angrily warned the Sahaabah against this topic, we do not venture to explain something which can never be adequately explained.

THE DUNYA AND THE DEEN

As long as the honour and value of the Deen are not greater in one’s heart than honour for the dunya, one will not be able to sever ties with the dunya. The attitude which is dominant in the heart will assert itself. Thus, if one has greater value for the dunya, it will overshadow one’s honour for the Deen and it will not permit severance of worldly love. It is mentioned in the Hadith: “*This world is jeefah (carrion).*”

DESPISING OTHERS

When one feels contempt for someone, then be of service to him. Be kind to him. Act with humility towards him until the contempt is erased from the heart. Reflect on your own deficiencies and contemptibility.

DO NOT TAUNT ANYONE

Hadhrat Abu Abdullah Shakheeri (Rahmatullah alayh) said: “Do not taunt anyone for a sin he/she has committed as long as you have no certitude that all your own sins have been forgiven.”

(Continued on page 20)

SLANDERING HADHRAT THANVI

Q. Salafis accuse Maulana Ashraf Ali Thanvi (Rahmatullah alayh) of teaching magic in his book, A'maal-e-Qur'aan, e.g. separating persons. What is the response for their accusations?

A. The *a'maal* mentioned in the kitaab have absolutely no relationship with magic. Stupid people who do not know what *sihr* is, i.e. such stupid salafis who have an abhorrence for the Muqallideen make false accusations against the Ulama of Deoband just as the Barelwi Grave Worshippers do.

If a person separates a woman from her husband

with a stick or a gun or with poison or with false information to create discord and dissension, then only a moron salafi will say that the man has perpetrated magic.

If someone commits adultery with a woman thereby separating her from her husband or he convinces her to abscond and run away from her husband, then only a jaahil salafi will say that the man has perpetrated magic.

The words and aayaat of the Qur'aan Majeed have certain powers and effects which could be utilized for a variety of effects and consequences. Rasulullah (Sallallahu alayhi wasallam) said that Surah

Faatihah is a cure for every disease. The *Muawwazatain* were revealed to cure magic. But the jaahil salafis say that it is magic because Hadhrat Thanvi has recorded it in his kitaab.

Provided the amal is correctly used, it will be permissible, and the salafis may stand on the roof to shout and bark like mongrels that it is 'magic'. Hadhrat Umar (Radhiyallahu anhu), as well as other Sahaabah and the Auliya in all ages practiced certain A'maal for different purposes. Salafis are plain stupid and full of enmity. They are too stupid to understand the *haqeeqat of sihr*.

INTERFAITH KUFR

While Interfaith dialogue is haraam, Da'wat is incumbent. Far from Muslims being allowed to sit and listen to the propagation of kufr religions and ideologies which are expounded at interfaith dia-

logue sessions of Ibllies, the Qur'aan Majeed commands *Da'wat*.

"Verily, those who say that Allah is Maseeh the son of Maryam have committed kufr. Maseeh (Nabi Isaa) said: 'O Bani Israaeel!

Worship Allah, my Rabb and your Rabb. Verily, he who commits shirk with Allah, Allah has made haraam for him Jannat, and his abode is the Fire. And, the oppressors will have no helpers.

Verily, those who say that Allah is a trinity have committed kufr. There is no deity but Allah The One. If they (the Nasaara) do not desist from (the kufr) they are saying, then most certainly the Painful Punishment will apprehend

the kuffaar."
(*Al-Maaidah*, 72, 73)

"Say (to them): 'What! Are you worshipping besides Allah (such deities) who neither can harm you nor benefit you?'"
(*Al-Maaidah*, Aayat 76)

Say (to them): 'O People of the Kitaab! Do not commit excesses in your religion, that which is not the truth, and do not follow the vain desires of a nation which has gone astray before, and who has misled numerous from the Straight Path.'" (i.e. the Yahood)
(*Al-Maaidah*, Aayat 77)

"Remember when Ibraahim said to his father Aazar: 'Do you take idols as gods? Verily
(Continued on page 21)

DO NOT TAUNT ANYONE

(Continued from page 19)

It is obvious that one can never have such certitude, hence never taunt someone. Do not seek to shame someone for sins which he/she has committed. Rasulullah (Sallallahu alayhi wasallam) said: "He who taunts a person with a sin (committed by that person) will not die without committing the same sin."

QIYAAMAH- WHEN WILL IT HAPPEN?

(Continued from page 1)

themselves in discussing futilities.

Rejecting this futility, the Qur'aan Majeed states:

"They ask you (O Muhammad!) about the Hour: when will it occur? Say: Verily, its knowledge is only with my Rabb. Only He will manifest it at its time. It will be momentous in the heavens and the earth. It will come suddenly. They ask you as if you have perfect knowledge of it.

Say: Its knowledge is only with Allah, but most people do not know." (i.e. they only indulge in conjecturing).

(Al-A'raaf, Aayat 187)

"They ask you about the Hour. When will it occur? What have you to say about it? (i.e. nothing, since you are not aware). Its term is (known only) to your Rabb. You are only a Warner for him who fears it (the Hour). The day when they will see it, it will appear as if they had lived

only an evening or a morning."

(An-Naazi'aat, 43, 44, 45, 46)

This should be the 'be all' response to any conjecturing about the time of the occurrence of Qiyaamah. Indulgence in the futility of attempting to unveil what Allah Ta'ala has kept concealed, is a stunt of Iblees and the nafs. It is all baseless speculation to detract from the Maqsood (Objective) of life on earth.

TARIQ JAMIL – MUDHIL

Question

There is something bothering me. In December I was in Mecca. I was staying in the same hotel as Molana Tariq Jameel. When I was coming down in the lift, a girl was talking on phone. She was telling to someone that she had met Molana Tariq Jameel. She said: "Molana came for few minutes and I met him." A man was also in this lift. This girl said to this man: 'You

were there too and you made YouTube video. Can you share it with me?" Both are strangers to each other. The man agreed to share video with this girl.

To my knowledge pictures are haram, videos are haram, talking to strange men is haram, and looking at men is haram. To my knowledge all this is haram. My question is that we have to show utmost respect to an Alim and we should not think bad of him. But with all this that happened how to have respect for the

alim in my heart. Please guide me.

Keep me in your prayers I can enter heaven without accountability.

Answer

The chap called Tariq Jamil is dangerous for one's Imaan and Akhlaaq. He is a deviate who flagrantly indulges in much haraam. He has no concept of haraam and halaal. He perpetrates fisq and fujoor flagrantly, and then justifies his blatant sinning. Don't even listen to any of his talks.

INTERFAITH KUFR

(Continued from page 20)

I see you and your people in manifest deviation."
(Al-Anaam, Aayat 74)

Never is it permissible to sit, dine and wine with kuffaar priests, swamis, reverends and pundits listening to the exposition of their faiths. Never is it

permissible to sit mute, like dumb donkeys listening to all the kufr they disgorge. The obligation of the Muslim is to state the Haqq and to inform them that the consequence of rejection of the Haqq of Tawheed is the Fire of Hell – the everlasting perdition in Jahannam. It is Waajib to inform them that besides Islam there is no truth.

Islam is the sole repository of Truth and Salvation.

The current interfaith dialogue methodology is kufr. The so-called Muslim participants in this evil shaitaani conspiracy are munaafiqs, zanaadaqah and even mur-taddeen. That is why the kuffar titles of reverend, pundit and swami are most befitting for them.

Questions and Answers

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(Continued from page 8)

practice in your home.

People who enter without permission are rude and committing haraam. No one has the right to open your cupboards and pry around the house. Some mothers-in-law do have this shaitaani habit.

Q. The agreement I have with my worker is to pay him R150 per day. However, the CCMA people say that I have underpaid the worker. What is the position according to the Shariah?

A. The wage should be fixed and the times of employment should be fixed. The nature of the work should be specified. These are the only requirements of the Shariah.

According to the Shariah there was no 'under payment'. The agreement between the employer and the worker is the valid Shar'i requisite. The kuffaar's laws are not valid.

Q. What is the status of Salaat performed behind a person who has much debts?

A. Salaat behind a debtor is

valid.

Q. Is it permissible to allow a person in debt to lead the Taraaweesh Salaat?

A. It is permissible to appoint a debtor to be the Imaam.

Q. I have a three month old baby whom I am breast-feeding. Fasting will cause my milk to dry up. May I abstain from fasting and make qadha afterwards?

A. If fasting will cause decrease or drying up of your milk, then make qadha of the

(Continued on page 23)

“TARAAS-SU”

STAND SHOULDER TO SHOULDER, GLUED TOGETHER

Among the several Ahaadith commanding shoulder to shoulder standing in the Salaat Sufoof (rows), Rasulullah (Sallallahu alayhi wasallam) ordered:

“TARAAS-SU!”

This means to stand in such a manner that the shoulders of the Musallis should be pressed against one another, leaving not a gap of even a centimetre. This method of standing in the saff is **Waajib**.

The formation of the *sufuof* (rows) in almost all Musaajid is absolutely horrible. Wide gaps are left. In the second raka't, the gaps tend to widen more. Rasulullah (sallallahu alayhi wasallam) said that Shaitaan occupies the gaps between the musallis in the *sufuof* (rows). The Shayaateen

are invisible and are able to fill even the one or two centimetre gaps which the ignorant and careless Musallis leave. They stand in such haphazard formation as if they have a hatred for the command of “Taraas-su” issued by Rasulullah (Sallallahu alayhi wasallam).

Carelessness in this regard is not the monopoly of the ignorant ones. Even molvis and those who ostensibly are practising Muslims are extremely lackadaisical in saff-formation. The gaps which have become the practice of most musallis, are signs of *nifaaq* (hypocrisy).

Rasulullah (Sallallahu alayhi wasallam) warned that the effect of such satanic gaps is mutual hatred. It breeds enmity in the hearts. Musallis should be conscious when they form the *sufuof*. They should ensure that their shoulders touch. Incorrect standing

destroys much of the *thawaab* of the Salaat.

Musallis should be conscious when they form the *sufuof*. They should ensure that their shoulders touch. Incorrect standing destroys much of the *thawaab* of the Salaat. It was the practice of Hadhrat Umar (Radhiyallahu anhu) to inspect the *sufuof* after the *Iqaamah* to ensure correct formation. Rasulullah (Sallallahu alayhi wasallam) said that *of the perfection of Salaat is the straightening of the sufuof*. This includes standing with shoulders welded as Allah Ta'ala describes in the Qur'aan Maeed:

“Verily, Allah loves those who fight in His Path

As if they are a solid wall of steel.”

(Surah As-Saff)

Allah Ta'ala loves solid formation of the *sufuof* in both Jihad and Salaat. The *sufuof* should be like a solid barrier of steel, not the rubbish covid devil style of rows.

Questions and Answers

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fasts afterwards.

Q. Is it permissible to fast after 15th Sha'baan?

A. It is permissible to fast even the whole month of Sha'baan. It is meritorious and Sunnah to fast on the 13th, 14th and 15th of every Islamic month. The 15th day of Sha'baan has greater significance. One should fast on the 15th Sha'baan. However, do not fast on the 29th if it is not your standard practice to fast on the day that the 29th falls, e.g. if it is your practice to fast every Thursday, then you may fast on the 29th if it happens to be a Thursday.

Q. A woman died leaving her three year old daughter. Who has the right of custody? Her parents and her husband's parents are alive.

A. The maternal grandmother (Naani) has the right of custody.

Q. Is it permissible for muslim woman to have a YouTube channel? The term they use is 'influencer' where they basically show what they do daily in their lives, what they cook and eat; what they wear what make-up and jewellery they wear. At times how they clean their homes. Sometimes the husband and kids are in these videos. They even show when they go Umrah or Haj or for vacation. Is this income halaal?

The other option is having a YouTube channel where you don't show your face, just from the back. Clad in a abaya and scarf and you just hear the voice. Would this be an halaal source of income?

The last one is showing on-

ly hands in gloves and maybe designing something to teach people, and no audio. Would this be a permissible source of income?

A. All the options of these shaitaani media are haraam. It is haraam for even men to have Youtube and similar other channels. These are all shaitaani channels. Videos are haraam. All forms of these evil channels are haraam. All of these vile channels are gheebat and riya channels. Never participate in flagrant haraam. The income is likewise haraam.

Q. While I was making Tilaawat I recited an Aayat of Sajdah audibly. The person sitting nearby heard me reciting the aayat but did not make Sajdah. Was I supposed to have informed him?

A. If you think that the person is unaware of the mas'alah, then do inform him. However, it is best to recite the Sajdah aayat silently so that it does not become obligatory on others.

Q. I am not aware of all the Sajdah aayats. Therefore, I will not make Sajdah if I hear someone reciting it and not making Sajdah immediately Am I still liable?

A. Yes, you remain liable for the missed Sajdahs. You will be answerable by Allah Ta'ala for not knowing the 14 Sajdah aayats.

Q. What should be done with Mushtabah food? Can it be given to poor Muslims?

A. Mushtabah food may be given to non-Muslims and to such Muslims who are not concerned with what they eat.

JUMUAH IN MINA

Performing Jumuah Salaat in tents as some people do at Mina is not valid. Jumuah in Mina is valid only if the Imaam is the Ameer of Makkah or the Khalifa. Since this condition is lacking, Jumuah in Mina is not valid.

Q. Is it permissible to give Zakaat for bursaries pertaining to secular education?

A. It is not permissible to use Zakaat for secular education. Zakaat is the Haqq of Fuqara and Masaakeen. It may not be squandered in the haraam avenue of secular education.

Q. Is it permissible to prevent people from entering the Masjid if they smell of liquor?

A. Most certainly the people smelling of liquor should not be allowed into the Masjid.

Q. I have read in one of your articles that it is permissible to pay Income tax with Interest accumulated on Bank savings. From our monthly salary, the income tax is automatically deducted before handing the salary over to us, and interest gets accumulated separately.

For example, if we got Rs 500 as interest, and we have paid Rs 10,000 as Income tax, can we now use the Rs 500 in our bank account with the assumption of having paid Rs 9500 as tax from the salary and Rs500 as tax from Interest money?

A. When the employer automatically deducts from the 'salary' of the worker whether for tax or some fees, then the actual salary in terms of the

Questions and Answers

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Shariah is the amount the worker receives. The deducted amount will not be part of the salary in view of the fact that the worker has no right and no control over it. In this case, the interest may not be used to offset the deducted amounts. The interest could be used to pay income tax or any other government or municipal tax/fee.

Q. I live in a two room apartment with my husband and in-laws. There is no privacy whatsoever. Is it not my Is-

lamic right to have a separate home?

A. According to the Shariah, it is the right of the wife to have her own apartment / house where she can enjoy her privacy without in-laws interference. The husband is obliged to make a separate arrangement for his wife.

Q. I am unable to wake up for Tahajjud. What should I do?

A. Perform Tahajjud before going to bed and make dua for Taufeeq to rise after midnight.

Resolve firmly to get up. If your intention is sincere, Allah Ta'ala shall bestow the necessary taufeeq to enable you to wake up for Tahajjud.

Q. My husband has not yet paid my Mehr. Do I have to pay Zakaat on the Mehr?

A. Zakaat will be payable on the Mehr only when it is given to you. Zakaat on the Mehr will not be paid for the years that you had no possession thereof.

ARABIAN MEADOWS AND GREEN MOUNTAINS

A SIGN OF QIYAAMAH

Among the Signs of Qiyamah, Rasulullah (Sallallahu alayhi wasallam) said that the Hour of Qiyaamah will occur only once the land of Arabia has once again become meadows with greenery and many rivers.

In ancient times, long before Arabia became a desert, it was a land of luxurious forests and rivers. When Qiyaamah nears, the



land will once regain its former condition of forests, meadows and rivers. This is what is happening currently. Qiyaamah cannot be in the too distant future.

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