



"VOICE of ISLAM"

PO BOX 3393 - PORT ELIZABETH - 6056 - SOUTH AFRICA VOL. 27 NO. 06



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)**

VOTING THE DIFFERENT VIEWS

Question

The Majlis/Al-Haq has branded voting haraam and that it is to vote for Taghoot. From this it follows that those Ulama who say that voting is permissible are promoting the law of Taghoot, hence are kaafir. Please comment.

Answer

Yes, voting is a system of Taghoot. It is haraam to vote. But nowhere did we make *takfeer* (proclaimed kaafir) the Ulama who say that it is permissible. *Tajheel* (declaring as ignorant), *Tafseeq* (declaring as faasiq) and *Takfeer* (declaring as kaafir) may not be resorted

to on issues which are not *Mansoos Alayh*. *Takfeer* is permissible and necessary only if such *Ahkaam* of the Shariah are denied which are substantiated by the *Nass* of the Qur'aan and *Ahaadith* of the highest class of certitude – by *Dalaail Qat'i*.

The conflicting rulings pertaining to voting are the products of opinions based on the principles of the Shariah. Very senior Ulama such as Hadhrat Mufti Muhammad Shafi (Rahmatullah alayh) and other Ulama-e-Haqq are of the view that in certain circumstances voting is permissible. They do not deny voting being the sys-

tem of Taghoot. However, due to circumstances, they base the permissibility on prevailing circumstances. Just as consumption of haraam food, even pork, becomes permissible due to circumstances, so too availing oneself of the system of Taghoot becomes permissible because of circumstances.

Whether dire circumstances of need apply or not, obviously there will arise difference of opinion on this score, hence it is haraam and total ignorance to resort to *Takfeer* of sincere Ulama-e-Haqq who say that voting is

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MEDICAL AND VEHICLE INSURANCE

Question

1. Ulama now seem to have opened the door on Medical aid subscriptions.

Our internal senior accountant was given this 'fatwa' a few years ago and started his own business with selling this medical aid product/service to municipal employees, and for

each sign up, he gets a R100 per month per employee, and basically helps them with admin if ever they need to use it and see a doctor etc.

It's also something that's as commonplace as retirement savings, pension and tax deductions, meaning most people simply pay it or expect it to be part of any employment package, as often the employer matches the employees pay-

ment with a contribution from employers side, effectively meaning a medical aid policy that's R1000 per month is paid for by R500 deduction from the salary and R500 contribution from the employer.

Now this person wants us to start offering it as some of our employees are asking, and fur-

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Questions and Answers

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Q. A wife left her husband. After some years she married another man although her husband had refused to give Talaaq. Meanwhile he married another woman. She had two children from her second husband. The first husband had refused to give Talaaq. What is the ruling of the Shariah?

A. The husband (the first man) has grievously erred by not having issued Talaaq. The woman remains his wife as long as he does not issue Talaaq. According to the Shariah, her other 'marriage' was not valid. The Shariah decrees that children born to a woman who has not been Islamically divorced are the legal children of her husband. Thus, in the scenario explained by you, this man must understand the following:

- ♦ The woman is still his wife.
- ♦ The two children are regarded as his legitimate children.
- ♦ The children will inherit in his estate.
- ♦ The woman too will inherit in his estate as long as he does not issue Talaaq. It is therefore in his own interests to issue Talaaq.

The husband (there is only one husband involved) should not ignorantly and spitefully refuse Talaaq. He will only be cutting off his nose to spite his face.

Q. Property was bought for investment. Should Zakaat be paid on this property?

INTERFAITH KUFR AND IRTIDAAD

From the U.S.A., a sister writes: "Now in America, they have Ramadhan iftaar meals at churches, synagogues, Buddhist and Hindu temples. During this Month of Ramadhaan, they pray and break fast at these multi-faith houses. What does the Shariah say about this state of affairs?"

Answer

The Shariah says that all of these vile scoundrels are indulging in kufr. In fact they may even be Murtads. Interfaith dialogue has totally destroyed the Muslim inhibition towards kufr. As a consequence of participating in the

haram kufr interfaith ideology, Muslims have become so desensitized that they no longer have any abhorrence for kufr and shirk which are the most abhorrent crimes by Allah Ta'ala.

Professed 'Muslims' who happily enter the abodes of kufr and shirk (churches and temple), in reality are bereft of Imaan. It is not possible for a true Mu'min to ever enter a church or temple to even see the inside. But to pray inside these abodes of kufr and shirk, and to have meals dubbed 'iftaar' in these places of shirk and kufr is indeed unfathomable.

A. Zakaat on property is paid only if the property is purchased with the intention of reselling it. If the purpose is for gaining rental income, then there is no Zakaat on such property.

Q. I have purchased a property. The amount is in trust at the lawyer. It will be paid to the seller when the house is transferred to me. If by the time my Zakaat is due, the house has not yet been transferred, do I have to pay Zakaat on this amount?

A. Yes, Zakaat has to be paid on the amount kept in trust by the lawyer. As long as transfer has not been effected, the money remains your property.

Q. A person fasts every Monday. If Ramadhaan begins on Tuesday, is it permissible for

him to fast on the Monday?

A. The person who always fasts Monday may fast on Monday when Ramadhaan will be on Tuesday.

Q. At our Madrasah it was said that a woman's wudhu does not break if she falls asleep leaning against a wall. People in the Harams fall asleep whilst leaning against pillars. They do not renew wudhu. Is this correct?

A. Whoever in the Madrasah said that falling asleep while leaning against a wall does not break wudhu is a jaahil. The stupidities of people in the Harams are not the masaa-il of the Shariah.

Q. How long is the time from Hadhrat Aadam (Alayhis salaam) to the present time?

A. The time from Hadhrat

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Aadam (Alayhis salaam) to our time is about 8000 years. Allah knows best.

Q. Is it permissible for a woman to expose her face to her step father-in-law?

A. It is not permissible for a woman to reveal her face to her step-father-in-law. He is not her father-in-law.

Q. A Turkish group (UICIT) come to distribute literature at our Masjid. Should we allow them?

A. The UICIT Turkish group is a Gulen entity. Do not allow them to distribute any of their literature. Beware of them.

Q. Is the Talaaq issued by a bipolar man in anger valid?

A. Yes, the Talaaq issued by a bipolar man is valid. The bipolar man just like other men are experts in the art of controlling their anger and becoming meek as lambs if they are confronted by someone stronger and more powerful such as police officers or a judge in the court, etc. They will not exhibit their anger to someone who can clobber them. The bipolar man does everything intelligently. He knows on whom to vent his anger and when to restrain it. Bipolar men as well as other men who vent their anger on their wives over nonsensical issues or when the wife speaks nonsense, are cowards. They are able to exhibit their anger and flaunt their imaginary prowess simply because the wife is unable to retaliate. The bipolar man is not mad. His bipolarism is not a valid ground for claiming that Talaaq is not valid.

Q. A drop of water accidentally

BABY SHOWERS

Q. Are baby showers permissible?

A. What are these shaitaani 'showers'? Wikipedia describes these Satanist practices as follows:

"A baby shower is a party centered on gift-giving to celebrate the delivery or expected birth of a child. It is a rite of passage that celebrates through giving gifts and spending time together. (Wikipedia)

Traditionally, baby showers are given only for the family's first child, and only women are invited, though this has changed in recent years, now allowing showers being split up for different audiences: workplace, mixed-sex, etc. Smaller showers, or showers in which guests are encouraged to give only diapers or similar necessities, are

common for subsequent babies.

Activities at baby showers include gift-giving and playing themed games. Giving gifts is a primary activity. Baby shower games vary, sometimes including standard games such as bingo, and sometimes being pregnancy-themed, such as "guess the mother's measurements" or "guess the baby".

(End of Wikipedia)

Any Muslim whose Imaan is not dead can understand the evil and *hurmat* (prohibition) of this silly and Satanist practice of the western kuffaar. It is palpably clear that the stupid practice is bedevilled by many evils. Every act in this 'baby shower' satanic stupidity is haram.

slipped down my throat whilst making wudhu. Is my fast valid?

A. You have to make qadha of one fast regardless of it being accidental. Although the fast is not valid, it remains haraam to eat during the days of Ramaadhaan.

Q. In the Haramain nowadays only 10 raka'ts Taraaweesh are performed. What should we do?

A. Ten raka'ts Taraaweesh is bid'ah. It is a political stunt of the Saudi Darul Kufr. Twenty raka'ts are Sunnatul Muakkadah. Perform Taraaweesh in a Masjid where 20 raka'ts are performed or perform 20 raka'ts wherever you are staying.

Q. Foreigners usually accept moonsighting information from Saudi Arabia. They do not go by local sighting. Is this permissible?

A. The regime in Saudi Arabia is corrupt, in fact, kufr. It is not permissible to accept any moon-sighting information from that Darul Harb. Those who follow the information of the Saudi Darul Harb are astray.

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.

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Q. Are prawns halaal?

A. Prawns and all sea animals besides fish are haraam.

Q. May Taraaweesh be performed four raka'ts at a time instead of two-two raka'ts?

A. Taraaweesh may be performed in four raka't batches.

Q. Is it permissible to listen to ghadat without going to the function? Can I listen to a recording of the proceedings?

A. Ghadat is bid'ah. It is not permissible to listen to it. It is akin to attending the haraam bid'ah practice of morons.

Q. If women are not allowed in the Musjid, why are they allowed in the two Harams of Makkah and Madina?

A. Women are allowed in the two Harams because the Saudi regime is kuffaar. The Saudi state is Darul Kufr/Darul Harb.

Q. Can the husband enter the grave to assist with the burial of his wife?

A. On death, the Nikah terminates. He may opt to enter the grave. Her mahram males have to handle her Janaazah.

Q. A Muslim man married a Christian woman. A valid Nikah was performed. However, she had not embraced Islam. Now some time after the Nikah, she embraces Islam. Should another Nikah be performed?

A. If the woman was a Christian, not an atheist, then the original Nikah remains valid. Nevertheless, it is preferable to renew the Nikah.

Q. Are the names of the mother and sister of Nabi Musa (Alayhis salaam) known?

A. The name of the mother of Nabi Musa (Alayhis salaam)

COMMERCIAL 'HAJJ BADL'

Q. A radio station offers to perform Hajj Badl for about R30,000. Is this valid?

A. The radio station is one of the illegitimate children of Iblees. It is a huge haraam money-making scheme. These devils fleece moron Muslims of their money in the name of the Deen. Never fall in their

satanic traps. Anyone who wants to fulfil a Hajj Badl obligation should arrange with someone in Saudi Arabia. Besides the cost being substantially less – very much less than the fraudulent R30,000 – there is assurance that the Hajj will be validly performed.

was *Yookhand*. According to one narration the name of his sister was *Maryam*, and according to another version her name was *Kulthoom*.

Q. If a gap opens in the front saff of Salaat, directly in front of me, what should I do?

A. If a gap opens up in the front row, then you should enter it even during Salaat.

Q. Should Zakaat be paid on earnings/wages which have been spent during the course of the year?

A. Zakaat is paid once a year on the cash, gold and stock-in-trade in one's possession. Zakaat is not paid on earnings which have been used up during the course of twelve months. After twelve months, pay 2.5% of the value of your Zakaat assets (cash, gold, silver and stock-in-trade).

Q. Can women perform Taraaweesh in Jamaat at home, e.g. mother and daughters? An Apa says that it is permissible for one's Qur'aan revision.

A. It is not permissible for females to have a Taraaweesh Jamaat even at their homes. They must perform individually. The apa speaks nonsense. Her non-

sense cannot cancel a *hukm* of the Shariah.

Q. Can the followers of one Math-hab follow an Imaam of another Math-hab in Salaat? What should they do regarding major differences?

A. Yes, the followers of one Math-hab may follow the Imaam of another Math-hab in Salaat. When the Shaafi' Imaam recites Qunoot in Fajr, the Hanafis should remain silent. On the other hand, the Shaafi performing behind the Hanafi Imaam should recite the shortest Qunoot and link up with the Imaam in Sajdah.

In Ramadhaan they should not follow in Witr. They should perform their Witr separately.

Q. The Saudis have their own agenda regarding moon-sighting. Their unreliability is an established fact. What is the status of Hajj when the day of Arafaat is not on the correct date?

A. Regardless of the haraam shenanigans of the Saudi kufr regime, the Hajj will be valid according to the Shariah. Thus, even if it is not the correct day, Hajj is valid. The people have no choice in this issue.

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Q. The plot of land on which my brother has built his house belonged to my father who has died. How should the law of inheritance be applied?

A. The house built by your brother belongs to him while the land on which the house was built belongs to the heirs. The current value of the vacant land is for the heirs.

Q. Here in Poona, India some Ulama are conducting Taraaweesh Salaat with women behind them in the Musjid. Is this correct?

A. It is bid'ah and not permissible for the molvis to conduct Taraaweesh Salaat with women also in the jamaat. The moron molvis are astray.

Q. In some Musjids after every four raka'ts Taraaweesh, the musallis recite certain duas aloud and collectively. What is the status of this practice?

A. The duas which are collectively recited aloud during the pauses of Taraaweesh are bid'ah, that is, the method of recitation is bid'ah. Bid'ah is sinful. People should be informed and advised to discontinue this practice.

Q. I am told that I should not sit on my musalla during my haidh period. Is this right?

A. No it is not right. In fact it is necessary for a woman during haidh to make wudhu as usual and to sit on her musalla to engage in Thikr and Dua.

Q. My deceased father has left some money. Can this money be used to perform Hajj Badal for him?

A. If the deceased had made a wasiyyat (i.e. issued a di-

ANARCHY & STRIFE

Question

Gangsters Running Our Towns

Please advise:

What should Muslims do about the drug lords and gangsters running our towns in South Africa? They have hands in the entire criminal system from petty theft to murder. Some are Muslims and attend Jum'ah Salaat. They donate to graveyards and mazaars.

Police, politicians, and security companies are on their payroll. Community/vigilante patrollers are threatened. Some businessman benefit from gangster protection and political connections. What is the solution? When one gang boss or gang family dies, another takes his place.

Answer

The crime, anarchy, fitnah

and fasaad engulfing us are the consequences of our own misdeeds, kufr, fisq and fujoor. The only solution is for Muslims to become obedient slaves of Allah Ta'ala. Only then will Allah Ta'ala eliminate the mischief and anarchy. Allah Ta'ala says in the Qur'aan Majeed:

"Fasaad (mischief/anarchy/corruption) has appeared on the land and ocean as a result of what the hands of people have perpetrated so that Allah gives them a taste of what they have earned."

Besides moral reformation and spiritual elevation, the crime and anarchy will be incremental. There is no other solution besides obedience to Allah Ta'ala. Even the law of criminals is a form of punishment from Allah Ta'ala.

rective/bequest) for Hajj Badal to be performed for him, then it will be incumbent to have the Hajj performed for him. The expense for the Hajj should be taken from one third of the value of his assets.

If the one third is not sufficient to cover the expenses, then it will not be permissible to take anything more from the estate without the happy consent of all the heirs.

If the deceased had not made wasiyyat for Hajj Badal, then all the assets he left belong to the heirs. Nothing of his money may then be used to

perform Hajj Badal.

Q. If for some reason a person missed responding to some of the statements of the Muath-thin, should he respond from the beginning?

A. Start responding from the beginning. Quickly respond to also the missed statements of the Muath-thin.

Q. City A is my hometown. I work in City B which is 200 kilometers away. When I return to City A with the intention of staying 3 days, will I be a musaafir or a muqem?

A. City A is still your hometown. En route to your

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hometown city you will be a musaafir. As soon as you reach the boundary of your hometown, you become a muqem even if you will just be passing through.

Q. From City B where I work, if I go to a place 100 km away, then on returning to City B where I work, what will be my status?

A. After returning to City B you will become a muqem only if the intention is to stay there for 15 days or more. If the intention is not 15 days, then in city B you will be a musaafir.

Q. The Imaam forgot to make Sajdah Tilaawat in Taraaweeh Salaat. What is the condition of the Salaat?

A. If the Imaam mistakenly omitted Sajdah Tilaawat and completed the Namaaz, then there is nothing he can do other than Istighfaar. The Salaat will be valid.

Q. A mother exchanged her more expensive gold ring for her son's lesser expensive gold ring. Now, after some years she wants the son to return her ring. She will give his ring back to him. Is this permissible?

A. This deal is a sale. The one ring was sold for another ring. It is not a gift. If the gold weight of the two rings differ, then the exchange-sale was riba and haraam. It has to be compulsorily cancelled. If the weights are the same, then it is not permissible for the mother to demand return of the ring. Nevertheless, the son who is an adult, should please his mother by accepting her re-

THE 15th SHA'BAAN

Q. Salafis and even now lately some Deobandi molvis deny the validity of the holiness of the 15th Sha'baan. What is the response for their denial?

A. Their denial is old stupid hat. We as well as many other Ulama have adequately responded to the invalid claims and baseless arguments of those who deny the validity of the auspiciousness of the 15th of Sha'baan. A brief refutation by the Grand Imaam of the Salafis, namely Shaikh Ibn Taimiyyah suffices to nail the Salafis. Ibn Taimiyyah states in this regard:

“The 15th Night of Sha'baan: Verily Ahaadith Marfooah and Athaar narrated in this regard establish the auspiciousness of this Night... The majority of our Ulama and others besides them state the significance of it (the 15th Night). And Ahmad (Imaam Hambal) has explicitly stated this on the basis of many Ahaadith and the testimony of the narrations of the Salaf.” (*Iqtidhaau Siraatil Mustaqeem*)

This should be more than adequate for the moron Salafis.

quest. There is immense thawaab for keeping one's mother happy.

Q. Many people sitting in the Musjid do not join the Janaazah Salaat. Is this permissible?

A. Those who do not join in the Janaazah Salaat are not sinful. Janaazah Salaat is Fardh-e-Kifaayah. Nevertheless, they are depriving themselves of much thawaab. But no one has the right of criticizing them for abstaining from Janaazah Salaat. Furthermore, it is not permissible for Hanafis to perform Janaazah Salaat inside the Musjid.

Q. Can we plant flowers on the grave?

A. Flowers, etc. should not be planted on graves. It is in conflict with the Sunnah. It is a practice of the kuffaar.

Q. How should Zakaat be paid on old coins which are out of circulation?

A. If the old coins are silver or gold, Zakaat will be paid on the current value of the weight of the gold/silver. There is no Zakaat on the old copper/bronze coins which are no longer in circulation.

Q. I have received salary in advance. Is Zakaat payable on it?

A. If the advance salary is still in your possession at the end of your Zakaat year, then Zakaat is payable on it. If it was used up, then Zakaat is not payable.

Q. Is Zakaat payable on monthly expenses?

A. Monthly expenses (rent, water, electricity, food and the like) still to be paid, which are not yet due, may not be de-

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ducted from the Zakaat assets. However, if the payments are already due, then it may be deducted.

Q. Is Zakaat payable on loyalty points?

A. There is no Zakaat on 'loyalty points'.

Q. A person is a faasiq. He shaves his beard, keeps kuffaar hair styles and indulges flagrantly in sins. Can Zakaat be given to him if he is poor?

A. It is not permissible to give Zakaat or Lillah or even interest to the type of flagrant sinner you have described.

Q. A person has only a Kruger Rand and no other wealth, is zakaat waajib?

A. Zakaat is not wajib as the weight of a Kruger Rand is less than the nisaab of gold.

Q. A person has a Kruger rand and 18ct gold jewelry, is zakaat waajib?

A. A fine ounce Kruger Rand weighs 33.93 grams and the nisab of gold is 87.47 grams. If the combined weight of the coin and the gold jewellery equals Nisaab, Zakaat will be Waajib otherwise not.

Q. How much is the gold nisaab in terms of rands?

A. The gold nisaab is R116,000

Q. If a person has silver jewellery and gold jewellery, neither independently reaches the nisab of gold nor silver, is zakaat payable on this jewellery?

A. Zakaat is payable if the rand value of both the gold and silver is equal to the nisaab amount of either gold or silver.

Q. A person rents out flats, is zakaat payable on the flats. If so, on the market value of the flat or the purchase price of the flats?

A. There is no zakaat payable on the value of the flats, unless it was intended for resale. Zakaat is not applicable on property for rental, however zakaat will be payable on the rental income. If the rental income has been used up during the course of the Zakaat year, then Zakaat is not payable on that which has already been spent.

Q. Is it permissible to keep the stuffed heads of wild animals as trophies and to hang them for display?

A. It is haraam to keep or hang the stuffed head of an animal. It is worse than a picture of an animal.

Q. I keep a sweet or a piece of chocolate or a tablet under my tongue without swallowing it. It slowly dissolves under my tongue. Will the fast be nullified? A Mufti says that it will not break the fast.

A. The fast will most certainly be invalid. The Mufti has erred.

Q. On the third day of I'tikaaf, my haidh commenced. Do I have to observe Qadha of all ten days?

A. If haidh commenced whilst you were in I'tikaaf, you have to make qadha of only that one day.

Q. May woman attend a talk by an Aalim in a hall if separate seating arrangements are made for them? Men will be seated in front and the women

at the back. There will be no intermingling.

A. Regardless of the separation scenario explained by you, it remains haraam for women to leave home to attend the talk. In fact, the scenario depicted by you is no separation at all in terms of the Shariah. When they may not go to even the Musjid for Salaat, how can it be permissible to go for a talk?

Q. Is the fast of a person who does not perform Salaat valid?

A. The fast of a person who does not perform Salaat is valid. Regarding acceptance, only Allah Ta'ala knows.

Q. A person who is unable to recite the Arabic Qur'aan Shareef, reads the transliteration. He has memorized some short Surahs from the transliteration and recites these in Salaat. Is this permissible?

A. It is not permissible to read the Qur'aan Majeed in a transliterated form. However, for purposes of Namaaz, the person should recite only Bismillaahir Rahmaanir Raheem three times or more in Qiyaam. In Ruku' and Sajdah, he need say only Subhaanallah three times. In Tashahhud he should recite Bismillaah. and Subhaanallah a few times.

It is Waajib to learn to recite the Qur'aan Majeed in Arabic. He may read the translation. But transliteration is not permissible.

Q. Someone claims that the rank of Hadhrat Zaid (Radhiyallahu anhu) is higher than that of Hadhrat Abu Bakr (Radhiyallahu anhu). Is

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this correct?

A. This claim is tantamount to kufr. The rank of Hadhrat Abu Bakr (Radhiyallahu anhu) is confirmed by Ijma' to be the highest. His rank is only next to Rasulullah (Sallallahu alayhi wasallam).

Q. *A brother who reverted to Islam is being cremated by his non-Muslim family. There's no documentation for his accepting Islam however there are witnesses when he accepted. How can Janazah Salah be performed if he is cremated?*

A. If those who want to perform Janaazah Salaat for the brother whose family is cremating him, are Shaafis, they may perform Janaazah Salaat. However, Hanafis may not perform Janaazah Salaat without the presence of the mayyit (deceased). Dua for his maghfirat (forgiveness) will suffice. His Muslim friends

should make dua for him.

Q. *The estate of a deceased was finalized only after several years. Must Zakaat be paid on the money held in the trust account?*

A. There is no Zakaat payable on the wealth the deceased leaves. The inheritors will pay Zakaat on their shares only after they gain possession of the money. As long as the funds are with the executors, Zakaat is not payable. It is Waajib to wind up the estate with extreme haste. It is haraam to delay it.

Q. *The Musjid trustees took from the Lillah funds a sum to buy grocery parcels for the poor. Their intention is to give these food hampers as Zakaat using the Lillah funds. They will replace the Lillah when later they get Zakaat contributions. Will the Zakaat be discharged in this manner.*

A. Zakaat will not be discharged. No Zakaat payer had instructed them to give Zakaat on his behalf.

Q. *In the Haram golf carts are being used for Tawaaf. People are using the analogy of Nabi Sallallahu Alayhi Wasallam having performed Tawaaf on his camel as an analogy. Is this a valid analogy?*

A. The analogy is fallacious. The carts may be used only for a valid reason.

Q. *I invested R100,000 in a business which is in operation. I will be receiving 40% of the profits. Do I have to pay Zakaat on the R100,000 I had invested?*

A. The R100,000 you had invested was in lieu of stock, equipment, etc. in the business. You became 40% owner of the assets of the business, and this entitles you to 40% of the profit. The R100,000 no longer belongs to you. It became the property of the person from whom you had purchased the 40% share in the business. Hence, there is no Zakaat payable by you on the R100,000.

Q. *Some people from South Africa went for Umrah. Ramadhaan in Saudi Arabia started a day before South Africa. They are back in South Africa. If we have Ramadhaan of 30 days, what should they do? It will be the 31st day for them.*

A. They will just have to fast regardless of it being the 31st day for them. They have to celebrate Eid with the community here.

Q. *Please advise on the following:*

In our school we collect sadqah everyday from the learners to teach them about sadqah and this money must be given to the poor learners. That was the intention. Now some educators were having some quiz and they used from the same money to buy some gift for the learners, rich and poor, who won. Is this permissible?

A. The whole scheme is haraam.

Firstly, if any child is not baaligh, then it is haraam to take any money from them on the pretext of Sadqah. Secondly, this whole scheme is haraam. It is an imposition on

THE JANAAZAH

Rasulullah (Sallallahu alayhi wasallam) said:

"When the Janaazah is ready and the men lift it on their shoulders, the mayyit (deceased), if he/she was pious, says: 'Sent me ahead quickly.' If he/she was impious, he/she says to the family: 'Alas! Where are you going with me. Its wailing is heard by everything except man. If man was able to hear it, he would fall down unconscious (on account of fear and terror).'"

Questions and Answers

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the students. The monies must be refunded to the students. Explain to them only the *fadhaa-il* (virtues/thawaab) of *Sadqah*. Thirdly, the prize giving from the *haraam* money aggravates the *hurmat*. Nothing of this scheme is permissible.

Q. Is it permissible to share gifts and to give eidi on the day of eid? Or is it an innovation?

A. The custom of exchanging gifts on Eid Days has no sanction in the Sunnah. It is *bid'ah* to be shunned.

Q. Is it permissible to organise a lil eid party some other day (not on Eid day), decorating with eid banner and exchanging gifts?

A. This 'lil eid party' is *haraam*. It is *bid'ah*.

Q. I am invited for after Nikkah meals. The meals will be served at a Muslim school hall. This will be a joint function between the bridegroom and bride. I am told that a lot of people are invited as well. There will be proper segregation between men and women and there will be arrangements made for those who want to sit on the floor and eat as well. Should I attend such a function?

A. It is not permissible to participate in any way whatsoever in this *haraam* function.

Q. Is it a Sunnah practice to exchange gifts on Eid days?

A. The custom of exchanging gifts on Eid Days is an innovation. Abstain from it.

Q. Are Eid parties permissible?

A. Eid parties are *haraam*.

Q. Is it Sunnah to invite people on the occasion of Aqeeqah?

A. There is no Sunnah custom of inviting people for an *Aqeeqah* meal. It is *Mustahab* to divide the meat into three portions: one for the poor, one for relatives/friends and one portion for oneself. Besides this, there is nothing else.

Q. A scholar says that it is more rewardable to read the Qur'aan from a mobile phone. Is this correct?

A. The 'scholar' is a *jaahil*. Reading the Qur'aan *Majeed* from a mobile phone when the actual *Mushaf* is available, is disrespectful and not permissible.

Q. Is it permissible to reserve a grave for oneself?

A. It is permissible.

Q. Is it permissible for a woman to wear gloves during Salaat.

A. It is permissible.

Q. I have inherited a large sum of money. Is there a Shariah compliant company in which I could invest?

A. There are no *Shariah* compliant companies to invest in. All of them are bogus and frauds. Until you are able to find a *halaal* business for investing, buy gold coins. The value of gold constantly appreciates.

Q. Could multiple intentions be made when performing two raka'ts Nafl Salaat, e.g. making intention of Tahyatul Wudhu, Salaatul Haajat, Salaatul Taubah, etc.? Will two raka'ts Nafl suffice for many

intentions?

A. While the multiple intentions in one *Nafl Salaat* are valid, it is obviously not the same as performing separately, one *Salaat* for each intention. The best method is to perform each *Salaat* separately. However, if due to preoccupations you cannot find the time to perform separately, then make multiple intentions. By adopting multiple *niyyats* as a norm, one will be depriving oneself from great rewards. It is simple to understand that two *raka'ts Nafl* with multiple intentions will not be the same as performing ten *raka'ts*, each two *raka'ts* with its own *niyyat*.

Q. Someone has rented out a property and in the rental agreement it says that the rent will increase by 3% from the second year. When the second year comes the landlord forgets it is 3% and instead tells the tenant that the rent will be increased by 5% according to the agreement. The tenant doesn't check the agreement and agrees to it and starts paying the rent with extra 5%. After some time the landlord going though the rental agreement sees that it is 3% and realises his mistake. What should the landlord do in this circumstance?

A. The 5% increase is valid. It was agreed on by the parties regardless of what appears in the lease agreement. Nevertheless, from the Islamic moral point of view it will be rewardable to refund the tenant and to adhere to the 3% initial agreement.

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Q. The cemetery burial cost for burial in the Muslim section of the graveyard is much more than the cost for burial in the non-Muslim section. Will it be permissible to opt for the non-Muslim section?

A. Never be buried in a kuffaar cemetery. It is an abode on which the Curse of Allah Ta'ala settles. Regardless of the higher price, ensure that burial is in a Muslim cemetery, not in a place which is *Maloon*.

Q. Is it permissible to make Sajdah Tilaawat after the Fardh of Fajr and Asr?

A. Sajdah Tilaawat is permissible after the Fardh of Asr and Fajr Salaat.

Q. Is it the obligation of the husband to pay his wife's Zakaat?

A. The husband is not responsible for paying his wife's Zakaat. He may pay it with her consent.

Q. Can a principal of a Madrasah become the wakeel of students to collect Zakaat for paying their Madrasah fees?

A. If the children are not baaligh, then the principal needs the consent of the parents to be their wakeel.

Q. Is it Sunnat to recite a certain Durood 80 times on Fridays?

A. The Durood to recite 80

times is mentioned in the Hadith. It is permissible to recite it individually. The group recitation nowadays in Musjids of this Durood is bid'ah.

Q. I have R500 to give as Kaffarah for a broken oath. Can I give the R500 to one poor Muslim?

A. Kaffarah for a broken oath cannot be given to one or two persons. It has to be compulsorily given to ten persons. Give each one R50.

Q. The value of the gold I have is sufficient for me and my husband to perform Hajj. I have not made Hajj yet. Is it necessary for me to sell the gold and go for Hajj?

A. Hajj is Fardh for you. It is compulsory to sell your jewelry and go for Hajj.

Q. Zakaat is payable on loans owed to one. I purchased a share in a property for income. The property belongs to the person to whom I had given the loan. With the loan I paid for the share. Do I still have to pay Zakaat on the loan?

A. If you purchased the share and paid with the loan before expiry of your Zakaat year, then Zakaat is not payable on it. But if you paid with the loan after expiry of your Zakaat year, then Zakaat has to be paid on it.

Q. I am flying from Abu Dhabi to Jeddah. Can I put on Ihraam in Jeddah or should it be in Abu Dhabi?

A. If the plane does not overfly any Meeqaat, then you may don Ihraam in Jeddah. If the flight is directly to Jeddah

from Abu Dhabi, then it will not enter the Meeqaat zone. We are not aware of the plane's route.

Q. Is it permissible for women to form their own Taraaweeh Jamaat?

A. It is not permissible for women to form a women's only jamaat for even Taraaweeh. They should perform individually at home.

Q. Is the Hadith which mentions about Rasulallah (Sallallahu alayhi wasallam) eating marrow and that it strengthens the mind authentic?

A. Yes, the narration is authentic. Rasulallah (Sallallahu alayhi wasallam) loved eating marrows.

Q. I do not have the Zakaat Nisaab amount. Nevertheless, if I give 2.5% of whatever I have, will it also be Zakaat?

A. If a person does not have the Zakaat Nisaab, then whatever he gives, whether 2.5%, more or less, will be Nafl Sadqah for which there is much reward. It will not be Zakaat.

Q. Are there any genuine haalal food suppliers in Saudi Arabia? What about the Wātani (local) chickens?

A. When in Saudi Arabia abstain from all meat and chicken. Eat only dates, bread, nuts, fruit and vegetables. When you suffer the misfortune of being trapped in that Darul Harb then become a 100% vegetarian.

Q. Must Zakaat be paid on the exact date it becomes due?

A. Zakaat becomes due at the end of your Zakaat year which

REPENTANCE (TAUBAH)

Rasulullah (Sallallahu alayhi wasallam) said:

"The sincere repentant is the beloved of Allah and he is like one who is sinless."

Questions and Answers

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is 12 months from the time you become the owner of Nisaab. Although the Zakaat becomes due, it is permissible to pay it to the needy as you deem appropriate. It is not Waajib to pay it on the exact day it becomes due.

Q. Will the benefits of reciting Aayatul Kursi, Surah Yaaeen, Waaqiah, etc. after Salaat be the same if these Surahs are recited in Salaat?

A. The specific benefits of Ayatul Kursi and the other Surahs will apply only if recited after Salaat. While it may be recited in Salaat, reciting after Salaat is a separate, special *amal*.

Q. I have refused to speak to my sister who travels without a mahram. I therefore do not allow her in my home. Am I right?

A. If your sister travels without a mahram, then you should not speak to her. Do not allow her into your home. You are right. Rasulullah (Sallallahu alayhi wasallam) said:

"It is not lawful for a woman who believes in Allah and the Last Day to travel without a mahram."

Q. I would like to know if it will be permissible for me to hire out backdrop boards to people. People use these

boards at weddings, award ceremonies, baby showers and other celebrations. It is usually placed at the entrance of the event. Some people use it on a stage.

A. It is not permissible to hire out 'backdrop boards'. These boards are used for haraam functions.

Q. What is the status of Bukhari Jalsahs?

A. Bukhari Jalsahs have no Sunnah significance. It was introduced by the senior Ulama about 200 years ago. However, it has outlived its utility and today these jalsahs are functions of bid'ah, israaf, riya and takabbur.

Q. Is it permissible for a man to marry his son's ex-wife?

A. Marriage with the ex-wife of one's son is not valid.

Q. Does a woman's wudhu break if she falls asleep in Sajdah?

A. Yes, the woman's wudhu will break if she falls asleep in Sajdah.

Q. When making niyyat for Salaat and fasting, is it necessary to recite the niyyat verbally?

A. Niyyat means the intention in the mind. It is not incumbent to recite any formula. Just make the intention of Fardh or Nafl fasting. The same for Salaat.

Q. What should be the ibaadat programme in Ramadhaan of a woman in the state of haidh (menses)?

A. The woman in haidh should perform Wudhu as usual at the times of Salaat, sit on her musallah and engage in

Thikrullaah. She should make Thikr of *Laailaha il lallaah, Subhaanallah, Allaahu Akbar*, or any other Name of Allah Ta'ala, Durood Shareef, and make much Dua. This is not restricted to Ramadhaan.

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

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

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

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

Q. The estate of the deceased father was not wound up. The business continued to operate. Now after five years, the heirs want to finalize the distribution of the estate. What is the status of the increase in the assets due to trading with the joint assets of the heirs? How should this matter be resolved.

GLUTTONS

Rasulullah (sallallahu alayhi wasallam) said:

"Verily, the dunya is the paradise of ignoramuses. They eat as animals eat, oblivious of the Hereafter."

(Continued on page 24)

THE DALLIANCE OF THE MUNAAFIQEN WITH THE KUFR INTERFAITH SATANISM

Why do persons who profess to be Muslims crawl and truckle disgracefully under the aprons of the interfaith kuffaar *junubis*? What pleasure does such kufr dalliance give them? Such crawling into the hinds of the kuffaar by deceits who profess to be Muslims is described in the Qur'aan as '*Yusaari-oona fi him*', i.e. 'racing in them', and the Qur'aan attributes this crawling and racing to a *mardh* (disease) in their hearts. And, that *mardh* is the disease of *Nifaaq* (hypocrisy).

Those who profess to be Muslims, but are snug in their dalliance with the kuffaar interfaithers are in reality Munaafiqs. These Munaafiqs such as Reverend Abraham Bham, Solomon Moolla, Menk and numerous other agents of Iblees have one fundamental motive in common for their dalliance with the interfaith kuffaar *junubis*. Their motive is the BOODLE. Their appetite for money is shockingly voracious. That is precisely why they always 'race' to be in the company of kuffaar priests, rabbis and pundits, and participating in their interfaith kufr assemblies and conferences.

The chimera of the boodle dangled in front of their snouts is too juicy and lucrative. Imaan for them is of nil importance when it clashes with their boodle instincts. The Western kuffaar who are perpetually producing schemes to

demolish Islam have an exceptionally keen sense of detection. They are experts in choosing their agents. They are experts in detecting greed for boodle in the prey they are stalking. When they are convinced of the disease of *hubb-e-maal* (love for wealth) in a Muslim, they rope him into their web to peddle their conspiratorial wares against Islam.

Not so long ago the Motsepe family fund doled out R20 million to more than 30 religious organizations. As sure as night follows day, Reverend Abraham Bham was in the haraam *junubi* kuffaar mix dining and wining with them. He was ever ready and eager for his cut from the R20 million boodle packet.

This Bham reverend also suffering from the disease of self-aggrandizement -*riya* and *takabbur* – projects himself to be the representative of the Muslim community of South Africa. But after collecting a cut from the R20 million he remains ominously silent. He did not advertise his participation in the haraam kufr interfaith assembly nor has he displayed any transparency regarding the boodle cut. How much did he receive? What has happened to the haraam boodle he accepted ostensibly on behalf of the Muslim community?

These interfaith villains in addition to their voracious appetite for haraam boodle are garrulous with their tongues.

They verbally acquit themselves like devils because according to the Qur'aan Majeed, their 'adorned statements' are whisperings of Iblees. Thus, the Qur'aan Majeed states:

"Thus, have We appointed for every Nabi human devils and jinn devils as enemies. They whisper to each other zu-khrufal qawl (adorned statements) in order to deceive."

(*Al-An'aam*, Aayat 112)

They acquit themselves with satanic 'eloquence' to deceive and entrap the juhala. The juhala who become entangled in these satanic webs of the munaafiqeen are stupid Muslims and modernists, the so-called intelligentsia who have lost their Imaan when they were subjected to barrages of kufr theories and immoral conduct in the educational haunts of the Yahood and Nasaara.

All these munaafiqeen interfaithers who profess to be Muslims have kuffaar handlers who are their paymasters. The munaafiq agents of the interfaith masters have to dance to the tune of the kuffaar. A variety of schemes such as the Abraham Accord, is plotted to achieve the objective of destroying Islam. But Allah Ta'ala thwarts the plots of the enemies of Islam. The Qur'aan Majeed says:

"They plotted and We too plotted, and by Allah is their plot."

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THE DALLIANCE OF THE MUNAAFIQEEEN WITH THE KUFR INTERFAITH SATANISM

(Continued from page 12)

These very same interfaith munaafiqeen were in the forefront of the Covid Satanist plot. These interfaith molvis and sheikhs under camouflage of the covid hallucination went to great strides to suspend Jum'uah, to close the Musaa'jid and to introduce a host of haraam kufr protocols, all designed to demolish Islam. They even brazenly applied to the kuffaar court to have the Musaa'jid closed. They branded the Musaa'jid 'the worst spreaders of the covid disease'. They threw out of the Musaa'jid even copies of the

Glorious Qur'aan Majeed. According to these illegitimate sons of Iblees, even the Qur'aan Majeed was spreading the disease.

The love of the dunya and the boodle has destroyed them. It is their objective to destroy Islam, hence they become the willing agents of the Yahood and Nasaara to give effect to the nefarious objectives of these enemies of Islam. They are snug in the company of kuffaar priests and pundits. About these interfaith agents of Iblees, the Qur'aan Majeed states:

"You will see those in whose

hearts is a disease (of kufr and nifaaq) racing among them saying: 'We fear some misfortune will befall us..'"

(Al-Maaidah, Aayat 52)

Warning those who crawl behind the Yahood and Nasaara, Allah Ta'ala says:

"O People of Imaan! Do not take the Yahood and Nasaara as friends. They are friends to each other. Whoever from among you who befriends them, verily, he is of them. Verily Allah does not guide people who are zaalimeen."

(Al-Maaidah, Aayat 51)

CONSEQUENCES OF THE COVID JABS

"Young people who received multiple COVID-19 jabs were significantly more likely to die than those who skipped the shots, according to data from the U.K.'s Office for National Statistics (ONS).

The data include deaths by vaccination status from April 1, 2021, to May 31, 2023, when the COVID-19 shot campaign was in full effect.

When The Exposé analyzed the data, they revealed the disturbing finding that those with

the most COVID-19 shots fared the worst:

"Our analysis focused on mortality rates per 100,000 person-years from January to May 2023 among residents in England aged 18 to 39, and what we found is truly shocking.

"Initial observations of the data prove that individuals in this age bracket who had received four doses of a COVID-19 vaccine exhibited higher mortality rates compared to their unvaccinated counterparts."

Mortality rate 318% higher among quadruple-jabbed youth

"Young people who received multiple COVID-19 jabs were significantly more likely to die than those who skipped the shots, according to data from the U.K.'s Office for National Statistics (ONS). The data include deaths by vaccination status from April 1, 2021, to May 31, 2023, Dr. Kat Lindley (@KLVeritas) April 23, 2024

THE ABYSS

"Why does man not emerge from the abyss?"
(Balad, Aayat 11)

An *abyss* is a bottomless chasm/pit. Man is sinking deeper and deeper into the

abyss (al-aqabah) with his evil nafs. Explaining some ways of emerging from this *abyss*, Allah Ta'ala says that the way of emerging from the *abyss* of destruction is:

"The emancipation of slaves, or feeding (the poor), the or-

phaned relative, or the dust-covered miskeen (destitute) on the day of hunger. Then will he become of those who believe, enjoin one another with Sabr and mercy."

(Balad, 13 – 17)

BID'AH

(Hadhrat Mujaddid Alfe
Thaani Sarhindi – Rahmat-
ullaahi Alayhi)

...As long as man does not abstain from such 'bidah hasanah' which is in reality 'bidah sayyiah' (evil innovation), he will be deprived of the fragrance of this wealth of Imaan. Today, the compensation of the truth has become most difficult because the entire world is drowned in the ocean of bid'ah. People are reclining and taking comfort in the darkness of bid'ah practices.

Who, today, has the ability to eliminate bid'ah and revive Sunnah? The majority of the Ulama of this age (i.e. the age in which Hadhrat Mujaddid lived – more than four centuries ago) are engaged in establishing bid'ah and eliminating Sunnah.

An accepted principle by the Ulama is the foregoing of even many benefits if the acquisition of the benefit entails the possibility of harm as well. On the basis of this accepted

principle, if a practice revolves between bid'ah and Sunnah then abstention from bid'ah will be superior to practising the Sunnah because in bid'ah is the possibility of harm and in Sunnah, the hope of gain.

Deen consists of following Rasulullah sallallahu alayhi wasallam, obeying the elevated Sunnah, and abstention from bid'ah even though the bid'ah may seem (deceptively) as clear as the 'noor' of the early morning. In all truth, there is no 'noor' and no glitter in bid'ah. There is no cure for the diseases in bid'ah and no medicine for any sickness. How is it possible that bid'ah be a cure for the indisposed when it (bid'ah) is the eliminator of Sunnah? It either destroys Sunnah (at its worst) or (at its best) it refrains about speaking about Sunnah.

It is indeed among the greatest Boons of Allah Ta'ala that in this age of darkness - darkness of bid'ah - some fortunate person requests from Allah Ta'ala the ability to eradicate some bid'ah practice and to enliven some Sunnat. It appears in the authentic Had-

ith that he who revives a Sunnat practice after it was lost, will obtain the thawaab of a hundred shuhadaa (martyrs).

Even some of the later mentors of this elevated Path of Naqshabandiyah have also introduced into this Path some bid'ah practices. Hence, they have lost the original way of the seniors of this Path (Naqshabandiyah). A group of mureedeen (disciples) of these later mentors entertains the belief that perfection of this Path could be realised by way of these bid'ah practices. Allah forbid! Never ever is this possible.

In this Path (of Naqshabandiyah) people have made customary, innovations and new practices. Therefore, there is justification for the opponents of this Path to claim that this Path condones the establishment of bid'ah and the abstention of Sunnah ... But Najaat (salvation), is in the following of the Shariah of Rasulullah sallallahu alayhi wasallam – obedience rendered both in belief (i'tiqaad) and practice (amal).

A CURE FOR A BLOOD SICKNESS

A pious sister From Pakistan offers the following remedy for blood sickness:

“The eldest daughter of my maid who is married is very sick with **zero white blood count**. A doctor prescribed some medicines and blood tests were suggested. When she told me about this I said to

her that no medicine or treatment can raise her white blood count.

Only **beetroot and carrots** are the cure. I have personal experience in this regard. This was our Hakeem Saheb's prescription when my grandsons were sick. I gave them the juice of these vegetables plus apple. Also Moong daal was suggested by the Hakeem Saheb.

HOMOSEXUALS ARE MAL-OON

Hadhrat Abu Hurairah (Radhiyallahu anhu) narrated that Rasulullah (Sallallahu alayhi wasallam) said:

“Allah Ta'ala has cursed from above the seven Heavens seven kinds of persons from His creation, and from these seven He repeated the La'nat (Curse) thrice on one of the

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DUBIOUS 'HIKMAT'

Some Ulama have a policy called '*hikmat*' which literally means *wisdom*. The Qur'aan Majeed commands: "*Call to the Path of Allah with hikmat (wisdom) and Mauizah Hasanah (Beautiful manner of naseehat).*"

Leaning on this Aayat, these Ulama justify their abstention from *Amr Bil Ma'roof Nahyi Anil Munkar*. However, their policy of '*hikmat*' is a dubious idea which is inspired by shaitaan. This dubiousity requires the molvi to seal his lips and to abandon *Amr Bil Ma'roof* for the sake of imaginary 'benefits' conjectured by his mind. Thus, according to the Hadith, he becomes a veritable shaitaan. The Hadith states: "*He who is silent regarding the Haqq is a dumb shaitaan.*"

Even if baatil is perpetrated, it becomes accepted on the basis of the conjectured 'benefits' regardless of the conflict with the Shariah and regardless of the masses cast into deception and being misled. A satanic example of this 'hikmat' deception is the ha-laalization of haraam media such as these vile, filthy radio stations, facebook, you-tube, video, pictures, etc.

While shaitaan dangles the chimera of imaginary 'deeni benefits' in these haraam me-

dia, the perpetrators act in conformity with their nafsani desires and Imaani deficiency. They justify their silence and concealment of the Haqq on the imaginary basis of 'benefits'. However, the criterion is only the Shariah. Any practice or institution which is in conflict with the tenets of Islam is *mardood (rejected)* and *mal-oon (accursed)*.

During the fourth Islamic century, Sultan Mahmood Ghaznawi (Rahmatullah alayh) in India invaded the city of Somnat with the objective of destroying the Hindu idol also called Somnat. This huge idol filled with precious stones and cared for by 2000 priests living in the temple which housed this idol, was the almighty deity of the Hindus.

Allah Ta'ala granted Sultan Mahmood victory. The Hindus pleaded for the idol to be spared. They offered massive amounts of wealth for sparing the idol. The Sultan consulted with his advisers who unanimously advised him to spare the idol and to accept the wealth. On the basis of the policy of dubious '*hikmat*' they pointed out the many 'benefits' of the wealth which could be utilized for the projects of the Deen.

However, Sayyid Mas'ood

Ghazi (Rahmatullah alayh) rejected this opinion. Sparing the idol is akin to idol worship, he said. The Sultan is famed for breaking idols. If he succumbs to the advice of the advisers, he will become known as a seller of idols.

Although the advice of Sayyid Mas'ood appealed to the Sultan, he was still hesitant. That same afternoon in his sleep he saw himself in a dream on the Plains of Qiyaamah being dragged to Jahannam by an Angel who proclaimed: "This man is an idol-seller!"

Another Angel appeared and said: "No! He is an idol destroyer." The Sultan's eyes opened. He immediately issued the command for the idol to be destroyed. It was then that he discovered that the interior of the idol was filled with precious stones. Sultan Mahmood (Rahmatullah alayh) profusely expressed Shukr to Allah Ta'ala for having saved him from being an idol-seller.

The Ulama should derive lesson and understand that the consequence of abstention from the Haqq and concealing the Haqq on the basis of their confounded '*hikmat*' policy is being dragged to Jahannam.

HOMOSEXUALS ARE MAL-OOON

(Continued from page 14)

seven. On the other six He sent His La'nat once which suffices for them.

He who commits the act (of homosexuality)

of the nation of Loot is *Mal-oon* (accursed). He who commits the act (of homosexuality) of the nation of Loot is *Mal-oon* (accursed). He who commits the act (of homosexuality) of the nation of Loot is *Mal-oon* (accursed). (*Allah's La'nat on homosexuals is repeated thrice*).

MEDICAL AND VEHICLE INSURANCE

(Continued from page 1)

ther, he says, since its so much in demand and so commonplace and so necessary in these times, he wants us to start selling it to our clients as a add-on or new business product / service, so with any client that takes this medical aid, we will get a monthly amount and if poor when they want to claim or use a doctor visit etc., we will be their admin contact, this will be rather easy as we will merely get our salespeople to mention this to clients and we believe we will be able to generate new revenues and profit from this.

Is it permissible / advisable for us to get into such a new business?

2. Secondly, this medical aid product has many similarities to short term insurance / vehicle, mechanical and 3rd party, and is likewise a necessity for some pertinent reasons, least of which transport is now an essential part of life and repairs from even small damages or breakdowns are exorbitantly expensive, to a point that it could compound the problem and leave 1 without a car to use, and compound the debt if the car was purchased on instalment sale...

Further, the law is also a major factor that could create extra burdens - for example, if a staff during work hours has an accident, the other party legally has ground to sue the em-

ployer, and whether or not the employee/ driver was negligent or not, the employer will be legally liable and has no ground to contest this - the claim simply says. "in the course and scope of employment, your employee / driver was involved in the accident causing loss/ damages." And thats the end of it as its the law, and litigations too to defend it in extreme circumstances is expensive, hence insurance companies each have their own internal legal teams and usually fight between themselves where they have the manpower, and legal expertise as well as budget for this and settle between themselves... further, a client hiring a car, if they have an accident, they do not want to be liable - and some clients say up-front, we want to pay for extra cover or pay a higher rental rate per day, but we do not want to be liable for any repairs or damages whatsoever irrespective of whether we are at fault, negligent or not, this 'super cover' or premium rate rental is almost a norm, and by us not offering it to our clients, creates confusion or suspicion since such insurance, like medical aid has largely become a 'norm'.

And just like medical aid, the same insurers will pay a commission for each and every client that we refer to them,

3. Going further, the accountant said that the Mufti / Principal of the darul uloom said in

his opinion, the short term insurance cover is more of a necessity than medical aid as, firstly its a legal requirement is SA for any vehicle purchased on instalment sale, further, since the vehicle is an amaanat that is being paid off monthly, the lender/ financier could be negatively impacted and the client could get sued too if or when any damages or accident occurs irrespective of who is at fault or whether there was negligence or not as the realist is with such high costs related to damages and repairs- so this will create a debt burden onto the client driving whilst he may not even be able to pay for repairs, instalments as well as the other party - with amounts getting so high from even a seemingly small accident, it could be a very long time to get free of the zulm costs, charges and legal fees.

Please advise if short term insurance has any similar allowance as medical aid in the current circumstances, and if its ok to refer our clients and earn a commission on this?

Answer

1) In the Shariah there is a principle: "*Dire need legalizes prohibitions.*" This principle is based on the Qur'aanic Aayat which makes permissible pork in cases of dire need when there is no alternative food available for a person starving and on the verge of death.

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MEDICAL AND VEHICLE INSURANCE

(Continued from page 16)

This principle is regulated by another principle of the Shari'ah, viz. *"The legalized prohibition will be permissible only to the degree of absolute need."* Thus, it is not permissible to keep pork in freezers for future use in places where people are starving and dying of hunger.

In these times, due to the real need, many Ulama have issued the fatwa of permissibility for medical aid. The government hospitals are deplorable and torturous. Medical costs in the private sector are so extortively and exploitingly high and blood-sucking that it would not be an exaggeration to say that doctors are butchers created and destined for Jahannam.

Since haraam medical aid may be availed of to the degree of need, it remains haraam to set it up as a business to make money. It is just not permissible to make profit from selling pork and carrion. Medical aid is insurance, hence it is haraam spir-

itual carrion which may not be the subject of making money. It may be used only to the degree of absolute need.

Another example is photography. Due to the real need, taking passport and identity photos is permissible. But this permissibility does not halaalize opening a studio for photography and making money from haraam photography.

2) One haraam act may not be based on another haraam act for transferring the first haraam act's acquired permissibility to the second haraam act. Transference of a ruling whether permissibility or prohibition, halaal or haraam, is subject to the logical reasoning (Qiyaas) process of the Shari'ah. There are conditions for valid transference of rulings.

It may not be argued that since medical aid is decreed lawful due to need, car insurance too is halaal. If the basis on which medical aid is proclaimed halaal is found to exist in car insurance, then the

latter will be permissible. But this permissibility will not be because medical aid is permissible. Its permissibility will be on the basis of the Shari'ah's principle of *Dhuroorat (Dire Need)*.

Thus, if there is a real need in the car insurance you have described, it will be permissible to the degree of need.

3) If 'short-term insurance' is truly a 'legal necessity', that is, it will be a criminal offence to abstain from it, then this one factor will suffice for permissibility. Since this factor is adequate, there is no need for the Mufti to traverse beyond its confines and to introduce figments of opinion. The 'amaanat' argument is baseless.

It is haraam to earn a commission from a haraam act rendered permissible temporarily. It should be understood that if the dire need which is the basis for permissibility disappears, then the original ruling of haraam will return.

PROMOTING VOTING IN THE MUSJID

Question

Today the Moulana was giving his talk in the Masjid. He mentioned respecting the signs of Allah Ta'ala. Towards the end he tells us that it is not their job to tell us who to vote for but that we should vote for a party that will protect Islam and Muslims in this country. Is it permissible for a Maulana

to encourage voting from the Masjid platform?

We are told by these scholars to vote for the Taghut law which promotes same sex marriages, lgbt filth and killing of babies in their mother's wombs through abortions and the list of evil, wickedness, vileness and corruption is endless. Please comment.

Answer

The moron molvi is a bootlicker of Taghooti forces.

Voting is a kuffaar system. To vote is therefor to avail oneself of the kufr system to vote for the law of Taghoot. The Masjid is the House of Allah Ta'ala dedicated for Ibaadat, but the bootlicking jaahil 'scholars' are abusing the Musajjid for base and despicable motives. The jaahil is misusing the Masjid platform for *dhalaalah* (deviation/misguidance).

VOTING THE DIFFERENT VIEWS

(Continued from page 1)

permissible. At most, we can differ with them and reject the basis they proffer for their permissibility view, but we cannot doggedly and tenaciously assert that our view is 100% correct and absolute. Our view is not the effect of Wahi.

We therefore caution those who follow our view! They should not insult and criticize those genuine Ulama-e-Haqq who say that voting is permissible. Hadhrat Sayyid Abdul Qadir Jilaani (Rahmatullah alayh), proffering advice to a Mureed said : *“Do not lay claim to Nubuwwat.”* The mureed did not understand this advice, hence asked for an explanation. Hadhrat Jilaani (Rahmatullah alayh) explained that one should not attribute *Qat’iyat* (Absolute Certitude) to one’s opinion. Only a Nabi has this right since he speaks on the basis of Wahi. Thus, the Qur’aan states: *“He (the Nabi) does not speak on the basis of desire. Whatever he says is wahi revealed to him.”*

Therefore, our views despite being based on the Usool of the Shariah, may not be elevated to the degree of *Qat’iyat*. Unlike the *Adwa* (contagion), *riba*, *hijaab* and *tasweer* (picture making) issues which are substantiated by *dalaa-il* of Absolute Certitude, the issue of voting is the product of opinion, and despite its Shar’i basis, is not the effect of Wahi. Hence, it is improper and not permissible to resort to *tajheel*, *tafseeq* and *takfeer* of those

Ulama-e-Haqq holding the opposite view.

We, nevertheless, maintain that in the South African scenario, the Ulama who claim voting to be permissible are in grievous error. They have erred because they have failed to apply their minds constructively. They have erred because their focus is not on Allah Ta’ala. They have erred because they do not accord adequate importance to the Aayaat of the Qur’aan and Ahaadith which categorically state that rulers, kings and regimes are by the decree of Allah Ta’ala.

They have erred because of either extremely deficient *Tawakkul* or because of total lack of *Tawakkul*. Although they do not verbally say so, their practical attitude displays that the Qur’aanic warnings, strictures and declarations are somewhat antique, hence there is a need to adopt some of the systems of Taghoot to bring about change.

But they fail to understand that *change* is the decree of Allah Ta’ala, and the Ummah’s state of abject disgrace and degradation will change only when they change their own state of moral putrefaction which is the actual cause of the calamities which are settling on us. Allah Ta’ala states unequivocally in the Qur’aan Majeed:

“That is so because Allah will

not change (snatch away) any Ni’mat (bounty/favour/prosperity) which He has bestowed to a nation until they change that (moral condition) which is within themselves.”
(Al-Anfaal, Aayat 53)

Thus, the decline and fall into defeat and disgrace are the consequences of the treachery and transgression of the Muslim Ummah. And, the solution for this appalling state of humiliation of the Ummah is not the adoption of the ways and methods of the kuffaar. The Qur’aan states the solution with clarity:

“O People of Imaan! Turn unto Allah altogether so that you attain victory.”

Hadhrat Mufti Muhammad Shafi (Rahmatullah alayh) and other Ulama-e-Haqq who had promoted voting in the Pakistani scenario had logical reasons for their view. This view is based on the argument that the kuffaar system of voting should be utilized as a weapon to displace the fussaag/kuffaar secular government. If sufficient Muslims vote for a genuine Islamic party, the reins of government could be snatched from the modernist fussaag and murtaddeen who happened to be the rulers in Pakistan. Once the genuine Islamic party acquires the reins of government, the constitution of Taghoot would be abolished and the Shariah be instituted.

While there is sound logic in
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VOTING THE DIFFERENT VIEWS

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this argument, it was a distant dream devoid of reality. It was a pipe dream the objective of which could not be achieved, and which even Hadhrat Mufti Shafi conceded.

The Ulama-e-Haqq of that era had failed to take cognizance of the fact that the vast majority – 90% or more – of the population was absolutely corrupt – rotten to the core. They demonstrated their corruption and disdain for Islam by voting into power fussaag, fujjaar and murtaddeen. The declaration in the Qur’aan regarding the appointment of rulers was forgotten by the Ulama or it had become meaningless to them due to their own spiritual deficiency. Allah Ta’ala says:

“Say: ‘O Maalikul Mulk! You bestow sovereignty to whom-ever You will and You snatch

away sovereignty from whom-ever You will.

You grant honour to whomever You will and you disgrace whomever You will. In your Hand is goodness. Verily You have power over all things.”

Nusoos of this kind in the Qur’aan and Hadith were not understood correctly by the Ulama, hence their focus shifted from the Qur’aan and Sunnah towards the ways and structures of aliens. But in the wake of such adoption came only more and greater suffering, calamity and humiliation.

Gazza, Kashmir, Burma, Syria, India, China, etc. loudly testify for the veracity of Qur’aanic Warnings. Voting will NEVER change this equation. The solution is only *Inaabat Ilallaah (to turn unto Allah Ta’ala with Taubah and Taa-at (Repentance and Obedience)).*

Summing up the Islamic reality, Hadhrat Umar (Radhiyallahu anhu) said:

“We are a nation whom Allah elevated with Islam.”

This elevation and honour are not obtainable by adoption of the laws and systems of Taghoot. The Qur’aan with considerable emphasis says:

“Verily, all honour is for only Allah.”

It is only Allah Azza Wa Jal Who apportions honour and power to His servants, whether they happen to be Muslim or Kuffaar. Granting it to the kuffaar is for punishing Muslims for their treason and treachery.

Rasulullah (Sallallahu alayhi wasallam) said: *“Whatever is by Allah is obtainable by means of Taa-at (Obedience).”*

THE MUTTAQEEEN

Who are the Muttaqeen (the people of Taqwa)? What are their attributes? Allah Ta’ala describing them says:

“Hasten to maghfirah (forgiveness) from your Rabb (and hasten) to Jannat whose vastness is like the (space between) the heavens and the earth.

It has been prepared for the Muttaqeen. They are those who spend (their wealth in the Path of Allah) in prosperity and in adversity; those who swallow anger; those who forgive people. Allah loves those

who practice virtue.

They are those who remember Allah when they commit evil or oppress themselves (with sin). Thus do they seek forgiveness for their sins. Who can forgive sins besides Allah? They do not intentionally persist in (the sins) they have committed.

Indeed, for them there is forgiveness from their Rabb and Orchards beneath which flow rivers. Therein shall they dwell forever. Indeed wonderful is the reward for those who practice virtue.”
(Aal Imraan 133-136)

COMFORT

Hadhrat Abdullah Khafeef (Rahmatullah alayh) said: *“Freedom from the dunya gives great comfort at the time of Maut.”* Efface worldly love and attachment.

QANAA-AT

Qanaa-at (to be contented and satisfied). One who has *qanaa-at* does not pursue that which is not in his control nor does he worry about that which is in his control.

(Shaikh Abdullah Khafeef – Rahmatullah alayh)

TALAAQ & ANGER

Q. *A husband verbally gave his wife one talaq and then later messaged her via WhatsApp with another talaq. The husband claims he gave the second talaq out of anger.*

The husband follows the Shafi'i Madhhab and the wife follows the Hanafi Madhhab.

How many talaqs have been given? What will the process be if they want to reconcile and be married again?

A Shafi'i sheikh informed the husband that he should say to her: "I revoke the talaq", if they want to be married again. He also added that the second talaq does not count because it was said out of anger.

The husband informed the wife that he wants her to continue with her iddat period and once completed, they can reconcile. Will the husband be allowed to see the wife during her iddat period and is an arrangement like this allowed?

A. Two Talaqs came into effect. Anger does not cancel Talaq. In fact, 99.9% of husbands issue Talaq in the state of anger. No one issues Talaq in the state of love. Rare are the men who issue Talaq intelligently.

Since the term Talaq was used, they may reconcile immediately without need for renewing the Nikah. The reconciliation without Nikah is permissible prior to the expiry of the wife's Iddat. The Iddat is a period of three haidh cycles.

The man should understand and remember that even after reconciling, the two Talaqs will remain suspended. Should he issue one more Talaq, all three will be activated and the Nikah will then terminate irrevocably and finally. Thus, he should not treat Talaq as a joke, then plead anger, bipolarism, OCD and such nonsense whispered by Iblees.

The Shaafi sheikh has erred by claiming that the Talaq in anger is not valid. Since the husband is a Shaafi, he should say some words to the effect of revocation, e.g. "I revoke the Talaq". But renewal of Nikah is not incumbent even according to the Shaafi Math-hab in view of the *Raj'at (Revocation)* having been effected before expiry of the Iddat.

The arrangement between the man and woman mentioned by you will not entitle him to demand renewal of the Nikah after expiry of the Iddat. Once the Iddat has expired, the woman will be free to marry any other man.

It should also be understood that according to the Shaafi' Math-hab, if the husband has any kind of sexual relations with his 'wife' prior to *Ra'jat*, it will be tantamount to zina. But according to the Hanafi Math-hab, any such relationship will be permissible and it will effectively be *Ra'jat (Revocation)*.

TECHNOLOGY – HIS COMMAND

"Do you not see that Allah has made subservient for you whatever is in the earth, and the ship sails in the ocean by His command..."

(Al-Hajj, Aayat 66, and in many other Aayaat)

Technology and scientific advancement are the effects of the

decree of Allah Ta'ala. It is Allah Ta'ala Who has created man's brains. It is Allah Ta'ala Who by way of *Ilhaam* creates technological brainwaves in the brains of the atheist scientists. Most of the *Ilhaam* pertaining to material progress is awarded to the kuffaar because Rasulullah (Sallallahu alayhi wasallam) said: "*The dunya is jeefah (carrion)*". And, the Mu'mineen "*have been created for the*

Aakhirah".

The ship sails with His Command. Similarly all effects of technology operate by the command of Allah Ta'ala. Since there is a natural coherence between the *jeefah* and *kufir*, and since the kuffaar are doomed for eternal perdition in Jahannam, Allah Ta'ala favours them in this dunya with *Ilhaam* in the material realm.

JANNAT WITH PEACE

Rasulullah (Sallallahu alayhi wasallam) said:

"Spread Salaam (i.e. greet everyone, the known and unknown); feed the poor; maintain family ties; stand during

the night (to perform Salaat) while people are sleeping, then enter Jannat with Salaam (in peace)."

A SHIAH SYMPATHISER

Mr. Daniel Haqiqatjou says regarding Shiah:

“Mass takfir of Shiah is incorrect because they are highly diverse in their beliefs. Therefore takfir can only be done on a case by case basis.”

Mr. Daniel appears to be a sympathiser of the Shiah. Today Shiah is Khomeinist. The diversity to which Mr. Daniel refers is no longer applicable today. In the initial phase of Shi'ism, the movement was political. Then, to establish its political status, the Shiah began fabricating beliefs of kufr regarding Hadrat Ali (Radhiyallahu anhu).

But today, almost all Shiah, if not all, are followers of the twelve hallucinatory infallible imaams to whom they attribute a plethora of kufr doctrines and teachings which are glaringly present in their books of theology. Khomeini had revived Shiah Kufr and the Shiah of today are his followers.

Displaying blatant sympathy for the Shiah, the chap says that only some Shiah commit shirk with their imaams.

“Some, but not all. Twelvers do tawassul of their imams. Now, you might take the position that this is an act of shirk, but does that justify takfir? If so, then you have to takfir a large percentage of Sunnis as well who do tawassul through the Prophet and awliya, so on what basis are you takfiring all Shiah?”

On the basis of the induracy of their shirk. The concept of Tawassul for Shiah and Muslims are similar in only name. Christians believe in God and so do Muslims. But there is a vast difference in the concepts of the two groups. The Shiah concept of tawassul is hard-core shirk. It is first class shirk.

Shiah believe that their imaams are *ma'soom* (sinless); Jibraeel (alayhis sa-

laam) delivers wahi to them. They believe that their imaams have the power to answer supplications. On the other hand, Muslims make dua to Allah Ta'ala. They petition Allah Ta'ala and supplicate to Him to grant their duas by virtue of the proximity which Rasulullah (Sallallahu alayhi wasallam) or the Auliya have with Him.

The Tawassul concept of Muslims does not assign any power to Rasulullah (Sallallahu alayhi wasallam) and the Auliya. Dua is not directed to Rasulullah (Sallallahu alayhi wasallam) and the Auliya.

Mr. Daniel exhibiting his stupid sympathy for Shiah says:

“Sunni scholars have discussed the question of whether insulting particular Sahaba takes one out of Islam, and the majority said no, unless you insult ALL of them because that contradicts the Quran. Part of the reason is there are documented cases of

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VIEWING BEFORE MARRIAGE

Question

In one of his talks, Mufti Rashid Ahmad Ludhyanwi (Rahmatullah alayh) vehemently decried the convention of girls removing their nikaab before suitors. He insisted that this was both haraam and shameful. The proper way of doing things was to get one's womenfolk to visit the girl on some pretext and to ascertain

her appearance, or the suitor should contrive some situation wherein he'll be able to cast a glance at the girl without her being aware of it. Is this correct?

Answer

The venerable Mufti Ludhyanwi (Rahmatullah alayh) had erred in his opinion. Far from it being haraam and shameful, viewing with the intention of marriage is not even Makrooh Tanzihi. It is

permissible. In fact, Rasulullah (Sallallahu alayhi wasallam) had instructed the Sahaabah to view the girl before marriage.

This is a well-known *Mas'alah* clearly explained by the Fuqaha. The Kutub of Hadith and Fiqh state the permissibility with clarity. All Ulama regardless of their lofty ranks do err, and sometimes the error pertains to simple issues.

A SHIAH SYMPATHISER

(Continued from page 21)
individual Sahaba insulting each other. The general rule that scholars agree on is that the nature of the insult has to directly contradict the Quran. So if you insult Our Mother Aisha radiAllahu anha, you are a disgusting fasiq deviant, but you are still considered a Muslim. UNLESS your insult directly contradicts the Quran, e.g., by accusing Our Mother of that specific sin that Allah explicitly exonerated her from in the Quran. If you insult her in that way, you are deemed a kafir because you are denying the Quran. Same principle applies for insulting other Sahaba, may Allah be pleased with them all. It does not automatically take one out of Islam. It depends on the nature of the insult."

Firstly, this chap spins a deceptive narrative as a red herring to detract focus from the extreme villainy of Shiah vituperation hurled against the most senior Sahaabah for whom Jannat has been assured by Rasulullah (Sallallahu alayhi wasallam), and which fact is testified to by the Qur'aan Majeed itself.

The averment of 'all of them', is pure stupidity based on dubiousity and hypocrisy. We state unequivocally that even if ONE Sahaabi whose salvation is substantiated by Qat'i Daleel is insulted, then the vile person is a kaafir. Among the primary targets for Shiah slander and vituperation are the most senior Sahaabah, namely, Hadhrat Abu Bakr, Hadhrat Umar, Hadhrat Uthmaan, Hadhrat Muaawiyah

and Hadhrat Aishah (Radhiyallahu anhum), as well as almost the entire body of the Sahaabah.

The vilest epithets of slander and abuse are hurled by Shiahs at these illustrious Sahaabah. And, this is the state of belief of the Twelvers whom the Daniel fellow seeks to vindicate. Without the slightest doubt, these Shiah slanderers are kuffaar, and only one in whose heart lurks nifaaq can sympathise with them.

Further demonstrating gross stupidity in the attempt to vindicate the Shiahs, this Shi'i sympathiser or perhaps hidden Shiah, says:

"Most Twelvershiah do not view the imams as prophets in the sense that the imams receive revelation. They believe that the imams are ma'sum in the sense of understanding revelation. They believe the imams cannot make a mistake in understanding and teaching Islam. This is undoubtedly a deviant belief, but is it kufr? Sunnis have an analogous concept from the hadith of the Prophet ﷺ Allah will not let my Ummah agree upon misguidance. 'Scholars understood this as ijma (consensus of the ulama). So there is a concept of isma being possible after the Prophet ﷺ in Ahl al-Sunna too, and obviously it's not kufr. Note: Historically there are shia who believed revelation continued after the Prophet ﷺ These are certainly kuffar but this is not the belief of the mainstream Twelvers howev-

er."

This is deceptive spinning of their beliefs in an abortive bid to exonerate Shiahs from kufr. All Twelvers believe in the 'nubuwwat' (prophet hood) of their 'infallible' imaams. Not referring to them as Nabis does not detract from their belief in the 'nubuwwat' of their imams. All the attributes of a Nabi are bestowed to the imams by the Shiahs.

The averment that Shiahs believe their imaams to be ma'sum in only the issue of 'understanding and teaching Islam' is an insidious falsity. Shiahs believe that their imaams are ma'sum, sinless and infallible in all respects. This Daniel Shiah sympathiser has sucked this copro claim from his thumb.

The claim that Muslims have an 'analogous concept' is more copro bunkum. There is absolutely no resemblance between the Islamic concept of Ijma' and Ismat (infallibility/sinlessness) which Shiahs attribute to their imaams. There is absolutely nothing in common between the two concepts.

It is not an issue of 'historically there are Shiah who believed revelation continued after the Prophet...' This is the belief of all Shiahs. From whence do they acquire Hadith when they have no Kutub of Hadith as do the Muslims have? There are no Muhadditheen in their ranks. It

(Continued on page 23)

A SHIAH SYMPATHISER

(Continued from page 22)

is their belief that Islam was revealed to their imaams via Jibraeel (alayhis salaam).

This Shiah sympathiser or covert Shiah says:

"So, I'll tell you why. I was a Twelvershii from childhood and my encounter with sunnis challenged my belief. And none of the above arguments would have convinced me. You know why? Because I didn't do tawassul of the imams, thought it was silly. I didn't insult the Sahaba, never felt the need to do so. And I didn't think the imams received revelation. But I was, nonetheless, fully shi'i."

Since this deviate Daniel was a Twelver Shiah since birth, his affinity with Shi'ism constrains him to defend the Shiahs despite his claim of having renounced the Shiah religion. Shi'ism is entrenched in his veins. If he did not practice tawassul nor insult the Sahaabah nor believed the imaams received wahi whilst he was overtly a Shiah, it does not exonerate Shi'ism from the stark copro kufr it propagates.

There may be many modernist Shiahs as there are modernist Muslims who reject their re-

spective beliefs. But such rejection does not detract from the reality of the beliefs of the respective religions.

Very cunningly defending Shi'ism, this deviate says:

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

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

Since he is aware of the absolute kufr and abuse of the Sahaabah recorded in all the official books of Shiah theology, he abortively seeks to exonerate Shiahs by attributing the deluge of kufr to their books which are not authentic and to the fact that they have no 'preserved tradition'.

Since they have no authentic books of Hadith, from whence to they derive the thousands of masaa-il pertaining to all aspects of life? According to their belief, their

knowledge of Islam is from the Imaams who acquired it from Jibraeel (Alayhis salaam). Thus, they are kuffaar, not only Ahl-e-Bid'ah.

Then very stupidly he attempts to defend them with a ridiculous argument. Thus he says that *"Shi'ism is an ever evolving set of beliefs."* But, Islam is not "an ever evolving" Deen. It is a Deen which the Qur'aan declares was perfected and finalized during the very lifetime of Rasulullah (Sallallahu alayhi wasallam). Now when the Shiahs have no established Deen which reached them by means of reliable narration and transmission from Rasulullah (Sallallahu alayhi wasallam), then this by itself confirms that all of them are kuffaar. They have no religion. They do not follow Islam. The religion they follow is a religion of 'ever evolving beliefs'. And, even this moron deviate confesses:

"They cannot trace any of their distinct beliefs and practices to the Prophet."

This confession clinches the argument and confirms that all Shiahs are kuffaar. They do not follow the Deen of the Qur'aan and Sunnah. The moron has unwittingly conceded this irrefutable fact.

UNDER THE WRATH OF ALLAH

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

"There are four kinds of persons who are under the Wrath of Allah in the morning and also during the evening." 'Who are they, O Rasulullah! (asked Abu Hurairah)?' Rasulullah (Sallallahu alayhi

wasallam) said: 'Men who emulate women and women who emulate men, and the one who approaches (sexually) animals, and the homosexual.'"

Questions and Answers

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

(Continued from page 11)

A. Firstly, those who had failed to wind up the estate expeditiously should repent, make Taubah for the extremely grave sin they are guilty of. Procrastinating in winding up the estate is a major sin.

Since the assets of the heirs were employed in the business, they have the right to share in the 'increase' as well. All assets should be treated as part of the estate of the deceased. Once the shares have been paid, the partnership terminates. Then the business will belong to those who operate it.

Q. One of the heirs refuses to accept his share. What should be done with it?

A. His refusal to accept his share is not valid. He should accept it, then make a gift of it or do with it whatever he pleases. His share should be held in trust until he makes a decision or until he dies, then it

should be given to his heirs.

Q. Is it permissible for a lady in haidh to be in the room during the sakraat (death process) of a person?

A. It is not permissible for a lady in haidh to be in the room where the person is in sakraat. The Malaaikeh of Rahmat will then depart. She should not assist with the mayyit in any way whatsoever.

Q. The false teeth of the mayyit were not removed. The mouth has become stiff and cannot be opened. What has to be done?

A. Nothing can be done if the false teeth can no longer be removed. The mayyit will be buried with the false teeth.

Q. The finger of the mayyit on which there is a gold ring is so much swollen that the ring cannot be removed. What should be done?

A. If the heirs want the gold ring, they should arrange for

cutting the finger surgically to remove the ring. The finger should be buried with the mayyit. If the heirs do not want the ring, then it should be left. But the heirs must be informed. If among the heirs there are naabaaligh (minors), then their shares should be calculated and that amount be held in trust for them. The adult heirs should pay the shares of the minors.

Q. The long false nails cannot be removed from the mayyit. Should it be cut short?

A. If the false nails cannot be removed, then bury the mayyit without the need to cut them short.

Q. A married woman uttered kufr? What effect does it have on the marriage?

A. If a woman utters or does an act of kufr, the Nikah immediately terminates. She has to repent, renew her Imaan and also renew her Nikah.

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**Zul-Hijjah 1445
July 2024**

**ZAKAAT NISAAB R 10,800
MEHR-E-FATIMI R 27,200**