



"VOICE of ISLAM"

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Roses have thorns!
The Haqq too has thorns!
"We strike baatil with the Haqq. Then it crushes the brains of baatil." (Qur'aan)

The Majlis

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"Whatever misfortune befalls you is because of what your hands have perpetrated. And, He forgives much (of your sins)." (Qur'aan)

DARUL ULOOMS

Question

I am currently in my final year of University in the UK and only have about 2-3 months remaining. After this, Alhamdulillah Allah Ta'ala has blessed me with the desire to become an Aalim and so I am also currently looking for a suitable Darul Uloom where I can commence my Aalim course studies later in the year. So far I have applied to some Darul Ulooms in South Africa and a Darul Uloom in the UK. What advice do you have for me in regards to choosing a Darul Uloom?

Answer and Naseehat

Regarding Darul Ulooms: Please understand well that in the current era, almost every Darul Uloom has become mercenary. There is hardly a Darul Uloom where the Ilm of the Deen is imparted for the Pleasure of Allah Ta'ala. The Ustaadhs, almost without exception, are all mercenaries. They are in pursuit of the dunya.

The mercenary effect of the Institution is highly contagious spiritually and morally, and this attribute is transferred to the students with adverse consequences for their Akhlaaq.

While there is still effort in the Darul Ulooms to create an academic intellectual foundation in the Students, but as far as Islamic Morality is concerted, the Students are generally bankrupt since in this era this vital Branch of the Deen has been excised from the curriculum. The circumfluence of worldliness in today's Madaaris is destructive for the acquisition of the *Roohaahi* effects of the Qur'aan and Sunnah. Taqwa is an alien concept for both the Asaatizah and Talaba of today's Darul Ulooms. They actually frown on Taqwa which has become antiquated and expelled from daily practical life. There is no emphasis on practical implementation of the Ilm imparted at the Madaaris.

The worst Darul Ulooms are in UK although the South African

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MUSJID FACILITIES FOR WOMEN?

Q. Some Ulama in UK have issued the fatwa that it is permissible to establish separate facilities for females at the Musjids for Salaat. They cite Imaam Abu Hanifah (Rahmatullah alayh) and Mufti Taqi Usmani in support. What is Shariah's ruling?

A. As far as Mufti Taqi is concerned he is *person'a non grata*. He is a liberal who has lost his Islamic bearings many years ago. He has opened the

avenue for the *fitnah* of immorality and *riba* with his corrupt fatwas halaalizing pictography and so-called 'islamic' banking. Meanwhile, all his halaalizing practices, especially banking fatwas are designed for the dollars. The capitalist bankers pay tens of thousands of dollars for fatwas of permissibility for their *riba* products.

As far as their citing Imaam Abu Hanifah (Rahmatullah alayh) is concerned, they mere-

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IMMORALITY OF 'ISLAMIC' SCHOOLS

Q. Is it permissible for an aalimah to accept females as mureeds in the manner Mashaaikh do? Is it permissible to enter into bay't with her?

A. Such a woman is a *shaitaanah*. Making bayt with a female is satanic. Such a woman is never an 'aalimah'. She is a *jaahilah*.

Q. I am a contributor to an islamic school and madressah. I have recently found out that in these so

called islamic institutions there have been confirmed multiple haraam affairs by male and female educators in the institutions. At the moment I heard there is once again an affair in this so called islamic institution. Is it permissible for me to discharge my zakaat to any of these institutions? Is it permissible for me to assist them financially with the hope of reward? Should encourage-

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ALLAH'S BOUNTIES

In preparing the wonderful gift of Allah, viz., food, the wife plays an important and a vital role in the home. She spends hours daily and devotes her entire life for the comfort of her husband and family, making available to them the wonderful divine gift of food without which life on earth is not possible. In spite of performing such an important and wonderful service, few husbands appreciate this double bounty (Ni'mat) – the food and the

wife preparing the food. Husbands take for granted that their wives are simply executing an obligatory task in the preparation of their food. This is a misconception. The Sharaiih does not impose this duty on the wife. She carried it out because for love of her family. It is, therefore, most inconsiderate and ungrateful for a husband to grumble and find fault with the food if occasionally it does not satisfy

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INTERFAITH – THE RESPONSE OF NABI IBRAAHEEM

While the Munaafiqeen and Juhala present stupid arguments to justify their participation in the kufr interfaith movement which is designed to demolish Islam, the Qur'aan Majeed informs us of the stance which the Ambiya (Alayhimus salaam) had adopted in their mission in denunciation of all brands of kufr and shirk.

The Qur'aan Majeed states:

"Remember when he (Ibraaheem – alayhis salaam)

said to his father and his nation: 'What are these idols which you are worshipping?' They said: 'We have found our forefathers worshipping them (hence we too worship them).' (Nabi Ibraaheem) said: 'Verily, you and your forefathers were in clear (manifest) deviation.'"

(Al-Ambiya, Aayat 54)

"By Allah! I shall plan (to demolish) your idols....." Then he made (smashed) them (Continued on page 6)

Questions and Answers

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Q. Are non-alcoholic drinks/beers halaal. They say that these drinks do not intoxicate.

A. The so-called non-alcoholic drinks/beers are haraam. The term 'non-alcoholic' is deceptive. Even if one does not become drunk, these drinks are not permissible. They do contain small quantities of alcohol.

Q. If the mother is a Sayyid, but not the father, will the children be Sayyids? Can they call themselves Sayyids?

A. If the father is not a Sayyid, then the children will not be Sayyid even if the mother is Sayyid. It will not be permissible to say that they are Sayyids.

Q. A restaurant sells both halaal and haraam foods. Is it permissible to consume the halaal vegetarian diet of such a restaurant? The haraam meat is kept separate.

A. It is not permissible to consume the food, even the vegetable food, of a restaurant which also sells haraam meat. Regardless of the distance between the halaal and haraam products, the food of such a restaurant is not permissible.

Q. In the third raka't, instead of going into Qiyaam, I sat for a brief second or two, then on realizing my mistake I stood up. Was Sajdah Sahw necessary?

A. The mistaken sitting of a second or two does not necessitate Sajdah Sahw. Only if you had sat for the duration of reciting 'Subaanallaah' thrice would Sajdah Sahw become incumbent.

Q. Qur'aan khatams are organized by way of whatsapp. Each person is allocated a juz or more. Is this method permissible?

A. The whatsapp khatam stunt is a mockery of the Qur'aan Majeed. It is not permissible to participate in this bid'ah and mockery.

Q. A couple committed fornication, then got married. The child was born five months after the Nikah. Will this child inherit in his father's estate?

A. The child will not inherit in the estate of the man who had fathered him illegitimately. However, the man can make a

wasiyyat (bequest) for him. The bequest may not exceed more than one third the value of his estate. The child will inherit in her mother's estate.

Q. I gave a brother a loan which he is unable to repay. Can I write off the debt as my Zakaat payment?

A. You cannot offset your Zakaat with debt owing to you. Your Zakaat will not be discharged. However, you may give the debtor your Zakaat, then after he has taken possession, you can demand payment.

Q. A person is in debt. He is unable to pay his debts due to sales having dropped drastically. The stock in his shop exceeds his debts. Can I give him Zakaat to pay his debts?

A. If the value of the goods in his shop is more than his debts, then you may not give him Zakaat.

Q. The baby was stillborn. What has to be done?

A. If a fully formed child is born dead, ghusal will be given. The child will be wrapped in a cloth and buried in the Masnoon manner without Janaazah Salaat.

If the child is born alive, but dies immediately, the normal Masnoon procedure will fully apply.

Q. Is it permissible to put flowers on the grave?

A. It is not permissible. It is a kuffaar custom and a waste of money.

Q. Is it permissible to erect a brick wall around the grave as is seen in most graveyards?

A. It is not permissible. All types of structure around the grave are impermissible.

Q. Some people recite the Athaan at the grave after burial. Is this a valid practice?

A. It is a bid'ah custom of the grave-worshippers (Qabar Pujaaris). It is not permissible.

Q. What must be done if the mayyit was buried without ghusal and without Janaazah Salaat? Must the grave be opened?

A. It is not permissible to open the grave. Only Janaazah Salaat will be performed at the graveside.

HARAAM VACCINATION

Q. In response to a vaccination query, a Mufti issued the following fatwa:

"If medical treatment is refused at government hospitals on the basis that one hasn't been vaccinated (and one is left with no choice but to utilize government hospitals), then, on the basis of such necessity one may be vaccinated in terms of Shariah. The principle of the jurists state, 'Necessities warrant prohibitions'."

Similarly, if one is required to travel abroad for business purposes, then, too, one is permitted to be vaccinated based on the above principle, as such travelling will be considered a necessity.

In conclusion, one is permitted to be vaccinated on the basis of necessity as understood from the above explanation." (End of the fatwa)

Please comment. Is this fatwa correct?

Answer

No, the fatwa is not correct. The Mufti has erred by wrong-

ly applying the principle of "Necessities warrant prohibitions". In the scenario stated in the question there is no such necessity (dharoorah) to compel acting in accordance with the Necessity principle. Even the rubbish government hospital does not believe that admission for the unvaccinated patient is necessary, hence they refuse admission. If the patient has valid Imaan, he/she should make dua for shifa' (cure) and seek for alternate remedies for the sickness. But to be injected with filth and poison is not permissible.

The argument of travelling for business is excessively stupid. It is never permissible to commit haraam for the sake of travelling merely for business. One is not compelled to vaccinate. The choice is simply not to travel and be contented with one's local earnings. Rizq is provided by only Allah Ta'ala Who has pre-ordained our Rizq. Whatever has been predestined for us, will reach us.

Q. During his last illness (maradhul maut) a man bequeathed a large sum of money for a Musjid. The amount exceeds one third the value of his estate. What is the ruling?

A. Only an amount up to a third is permissible. It is not permissible to give more than one third to the Musjid.

Q. Some persons raised funds for a well for Muslims in India in memory of a non-Muslim work colleague. Is this type of honouring a dead non-Muslim permissible?

A. It is haraam. It is not permissible to honour a non-Muslim in any way, whether he is alive or dead. The act of these persons is akin to kufr.

Q. Nowadays in West Africa there is an upsurge in the activities of ritualists. They mercilessly kill their victims to harvest body parts which they sell. Someone suggested that such ritualists, if caught, should be fed alive to lions. Is this permissible?

A. No, it is not permissible. In an Islamic state, after the person is convicted of the brutal crime, he will be executed with the sword.

Q. What is the Islamic concept of Predestination (Taqdeer)?

A. It is not permissible to probe the Mas'alah of Taqdeer. Rasulullah (Sallallahu alayhi wasallam) forbade the Sahaabah from discussing this subject. The more one probes it, the more incomprehensible it becomes. Probing this subject can lead to the ruin of one's Imaan. Shaitaan loves one to delve into this dangerous domain.

Q. Is it permissible to announce at the time of Janaazah that people should forgive the mayyit and also any debt he owes?

A. At the time of Janaazah, the practice of reminding to forgive the deceased for debts, etc. is baseless and a bid'ah.

Q. For using our premises to install an ATM machine, the bank offers to pay rental in one

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can ones do not lag far behind in the villainy of worldliness and *Kitmaanul Haqq*. Almost all Darul Ulooms are guilty of concealing the Haqq or subverting the Haqq in their pursuit of worldly and *nafsaani* objectives. The primary concern is to retain the pleasure of the people, especially of the large donors. The Pleasure of Allah Ta'ala is, in reality, of no importance and significance. Darul Ulooms are nowadays modelled along Western educational institutions. In this silly and satanic process, they make a mess and a mockery of themselves. There is no origi-

nality left in the Madaaris.

The *originality* which is supposed to be the pride of a Darul Uloom is the atmosphere and aura of *Ghaar-e-Hira* (The Cave of Hira) where the Fountain of Ilm was revealed.

Nevertheless, despite this lamentable state of the Darul Ulooms, if the student is mature, sincere and determined to pursue Deeni Ilm for Allah's Pleasure, then he will still make the grade by Allah Ta'ala. If you are of such a disposition and temperament that will be conducive for the pursuit of Ilm, then at least the Body of Ilm is still available at the Darul Ulooms.

and fixed. Their percentage shareholding has to be agreed. It may be the same or more or less than the percentage of the deceased partner.

When a partner dies, his heirs become the owners of his share of the tangible assets in the business. If, for example, he was a 25% shareholder, then 25% of the assets belong to his heirs.

Q. At the time of birth, if a choice has to be made between the mother's life or the child, what should one do? This choice is compulsory and cannot be left to the doctor.

A. The choice of the mother or child living is satanic. Murder of the child may not be committed on the basis of the satanic notion that the child's murder will save the mother's life. It is absolutely haraam to make such an evil satanic choice. Under no circumstances is such satanic villainy and infanticide ever permissible. Whoever is destined to die, will die at the appointed time with the permission of Allah Ta'ala. The type of fear mentioned in the question stems from an attitude of kufr.

Q. I attended a Janaazah Salaah in our local area (Masjid Taqwa). I have been avoiding this masjid due to their COVID protocols. When a close friend

of mine passed away his janaazah salaah was performed in this particular masjid, so I decided to go. The Asr Salaah was performed with social distancing protocols in place but to my surprise the janaazah salaah was performed like normal, shoulder to shoulder.

1. Do I need to repeat my Asr Salaah of that particular day?

2. In future should one attend a Janaazah Salaah of a relative or friend if it's performed in this masjid?

3. Does the Imaam have a Shari'ah backed right to tell musallis they can only perform Salaah with mask?

A. Yes, repeat your Asr Salaat. The imam is a lout with corrupt beliefs. Do not attend this Masjid for Janaazah Salaat or for any other Salaat as long as they practise the protocols of the atheists. The imam has no right of preventing musallis from performing Salaat in the Masjid without the devil's niqaab (the accursed mask). He is an agent of Iblees.

Q. I went into my husband's cell phone and discovered that he was chatting to women, even non-Muslims. I am shocked at this betrayal. I want to get out of this marriage. What is your advice?

A. What you have discovered about your husband is not at all

of two weighs: (1) A fixed monthly rental, (2) R1 per transaction. Is this permissible? A Mufti says that the second option is permissible.

A. The Mufti has erred. Instead of advising that only the first option is permissible, he says that the second ambiguous option is permissible. The fatwa is incorrect. The second option is not permissible. The first option – fixed monthly rental, is permissible.

Q. We (husband and I) intend to go for Umrah. Please advise.

A. Umrah is Nafl. It is not permissible to undertake a journey in the current satanic environment and shaitaani scenarios prevailing in Saudi Arabia and along the journey for the sake of a Nafl act. You will be involved in sin from beginning to end. There is no merit in going currently for Umrah. The journey and the scenarios are overloaded with sin and transgression.

Q. Many people present the argument that there is a need for Muslim female gynaecologists within our community. So it is therefore important to send your daughters to study this profession. They state that how can people say that they don't want to send their daughters to study while they are the same people who want their wives to be attended to by Muslim female gynaecologists when the need arises. Can Mufti saahib please advise?

A. The 'need' as mentioned earlier is imaginary. It is a fiction whispered into the hearts by shaitaan. The 'need' does not justify Akhlaaqi emasculation and Imaani deracination. The 'need' when translated into reality is adequately fulfilled by – Muslim male and female physicians. A female Muslim gynaecologist is in the category of stolen halaal meat. If in a desperate situation a Muslim is confronted with the two evils: stolen halaal meat and pork, it will be permissible, in fact Waajib, to opt for the stolen halaal meat.

Q. Is it permissible to donate money for 'creating opportunities' for transgender? Will Zakaat be discharged?

A. It is not permissible to contribute funds for creating opportunities for transgenders. Zakaat will not be discharged, and it will be sinful to contribute.

Q. Are we permitted to keep hamsters and chinchillas as pets?

A. Hamsters and chinchillas are rodents. It is not permissible to keep them as pets.

Q. Which are the four sacred months mentioned in the Qur'aan?

A. The sacred four months are Zil Qa'dh, Zil Hijjah, Muharram and Rajab.

Q. The Imaam at our Masjid recited the Jum'ah Khutbah from his smartphone. In the course of reciting, he made many mistakes. Is it proper to recite the khutbah from a smartphone?

A. Certainly it is improper and not permissible. Only an evil molvi will recite the khutbah from a smartpone which contains the filth of immorality, etc. Furthermore, even if the phone does not contain porno filth, then too it is not permissible to abandon the Kitaab for reciting from the phone. The many mistakes is an indictment against the molvi who has abandoned the standard practice of the Ummah – a practice of many many centuries to recite from a sacred Kitaab.

Q. Will a woman's Salaat be valid if she is not wearing a pants under her abaya?

A. While it is preferable and more modest for a woman to wear pants under her abaya, it is not compulsory. Salaat will be valid.

Q. One of the partners in a business died. Do his heirs inherit the right of partnership in his place?

A. Death cancels the partnership. The heirs of the deceased partner do not become shareholders automatically in the business or property. A partnership with them has to be negotiated. If any heir refuses to be a partner, but wants to be paid in cash, then his/her share should be calculated and given to him.

If the heirs are agreeable to being partners, then the partnership terms should be negotiated

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surprising for us. Almost every man, including molvis and sheikhs, are involved in this type of filth – cellphone zina. Since they lack Taqwa, they have no fear for Allah Ta'ala.

Their hearts are like the hearts of atheists. While they verbally profess to believe that Allah Ta'ala is Present and sees us at all times, and while they proclaim with their tongues belief in the presence of the two Recording Angels, they completely sideline these beliefs when they misuse their eyes and when they sin. Then to soothe the evil nafs they conveniently forget that Allah Ta'ala watches and the Angels are recording.

Although we understand the pain which your husband's cellphone zina is causing you, you must expect this type of shaitaani conduct because your husband lacks Taqwa.

Reflect much on the consequences of divorce for you and the children. Make no emotional decision. Make dua for his reformation. Understand well that Dua is a powerful and wonderful cure for all issues.

If perhaps in the past you had also committed similar misdemeanours, then mellow your pain with your own misdeeds and sins. Say to yourself: 'I too was guilty of similar conduct.' Cellphone zina is a disease in which all men and also all women today are trapped. No one really believes in the Ever-Presence of Allah Ta'ala and the two Recording Angels. That is why sins are premeditated. Muslims sin just like kuffaar sin.

Q. Is it correct for a Muqallid Aalim to say, 'It is not Fardh to follow a Madhab, but by following them you will get the true perspective of following the Shariah', meaning that if you don't you won't get the true perspective. While his intent is sincere and is to explain the importance of following the Madhaab, is saying in a public bayaan that it is 'not Fardh' correct?

A. At the minimum, it is exceptionally childish for an Aalim to say to the public that "It is not

fardh to follow a Math-hab". This statement is an inspiration of shaitaan. The molvi is extremely short-sighted. He has grossly erred and rendered a great disservice to the Deen. Especially in this age the Ulama should say: **Taqleed is Waajib. Taqleed is incumbent. Minus Taqleed the road to Jahannam is paved.**

Technical terms should not be used to describe the Ahkaam to laymen. Laymen become confused and gain opinions which are appealing to the nafs from the type of statement made by the Molvi.

Q. Does one need the permission of a Shaikh to read the Hisbul Bahr? Or can anyone read this? Does Hadhrat advise reading it?

A. Instead of Hizbul Bahr, recite Masnoon Durood and make Tilaawat of the Qur'aan. No one's permission is required for reciting Hizbul Bahr. But why recite something which has no comparison in thawaab and benefits to that of the Qur'aan and Masnoon Athkaar?

Q. An Aalim has recommended a prescription of a zikr by Hajee Abdul Wahaab as a Cure for Cancer. Recite 125 000 times Subhaanallahi wabi-hamdihi, Subhaanallahil Azeem. In the recording sent around it is mentioned that this is a remedy that many people have benefitted from. My understanding is that it is still in Allah Ta'ala's control whether the person will be cured or not. Can it be said that it is a cure (for sure), would it be ok to be propagated like that?

A. For all sicknesses including cancer, adopt the prescription of Rasulullah (Sallallahu alayhi wasallam) who said that "Surah Faatihah is a cure for every sickness". Recite this Surah many times, make dua and abstain from sin and futility. This is the prescription for gaining cure. Then too if cure is not acquired, then know that it is the Will of Allah Ta'ala which no remedy and no wazeefah can annul.

Q. If all heirs in their lifetime

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ly flaunt their jahaalat. They are morons wallowing in *gha-baawat*. Haafiz Ibn Hajr (Rahmatullah alayh) said that it is only a *GHABI* (a chap whose brains are densely clogged with *nafsaaniyat* and worldly objectives) who will have the temerity to claim that it is permissible for women to gatecrash into the Musajjid.

All the arguments of 'hikmat' proffered by the legalizers of

this Prohibition are spurious excrescences of the nafs. We have elaborately discussed and refuted all their *ghutha* (rubbish) arguments in seven booklets which are available on our website. It is not permissible to have facilities for females in the Musajjid. The Sa-haabah had enacted *Ijma'* on this Prohibition, hence no one's view can ever override this sacred Consensus.

agree that when the deceased dies they will distribute all the shares equally amongst themselves, is this correct?

A. The agreement by the heirs is a major sin. It is haraam. It is to override the distribution fixed by Allah Ta'ala, Himself. It will not be valid.

Q. Can a person make his house Waqf and still live in it?

A. Yes, one may make one's house Waqf and live in it until one's death. It is necessary to make it currently Waqf. The Waqf may not be attributed to one's death. That is, you may not say: 'My house will be Waqf after my death'.

Q. Can a person say his house should be made Waqf when he dies?

A. If Waqf of the house is at the time of one's death, then if the value of the house is not more than one third the value of one's estate, the Waqf will be valid. However, if the value of the house exceeds the third, then only so much of the house will be Waqf which does not exceed one third the value of the estate.

Q. My in-laws hardly perform Salaat. My father-in-law does not attend even Jumuah Salaat. He invites us to his home for meals. What should we do? Can I invite them to our home?

A. It is not permissible to eat the food or visit such in-laws who grossly neglect Salaat. Their house and food are accursed. Such food has an evil effect on the heart. Your father-in-law's Imaan is dangling on an extremely thin thread. He is perched on the precipice of

Imaani destruction. When refusing his invitation, inform him politely of the truth. Don't beat about the bush. Discharge your Waajib obligation of offering him the Naseehat of the Haqq. Do not invite such in-laws to your home.

Q. From my home to my destination the distance is 49 miles. However, from the end of the town the distance is 46 miles. Will I be a musaafir at the destination?

A. No, you will not be a musaafir. You have to perform Salaat in full. The distance of *sa-far* is from the end of the town, not from your home. Therefore, if the distance from the end of the town to your destination is less than 48 miles, you will not be a musaafir.

Q. I remember a time when we used to mix mud and tree leaves together to fill the gaps in the grave of the deceased person we are burying. Now a plastic or sometimes a white sheet is used to cover the boards and thereafter the grave is filled with sand. Kindly comment on this, and is it correct?

A. No, it is not correct. It is not permissible. Plastic and cloth may not be used. The old system should be maintained.

Q. I am moving out of the rented flat. I had paid a deposit in addition to the month's rent when I moved in. Now the landlord refuses to refund my deposit. He says that he needs it to paint the flat. Can he refuse to return my deposit?

A. It is not permissible for the landlord to refuse refunding the

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deposit and to use it for painting the flat. His action is haraam. He must refund the deposit.

Q. A woman due to chemotherapy has lost her hair. Is it permissible for her to use a wig? Is hair transplant permissible?

A. It is not permissible for her to use a wig. She should cover her head with a scarf. Hair transplant is not permissible.

Q. What is the status of gatherings of Ulama at the graveside of a Buzrug and making collective dua which are recorded?

A. The gatherings at the graves of the Ulama are bid'ah and not permissible. However, individuals may go and make Dua, but the customary practices and gatherings are not permissible. The recordings aggravate the evil customs. Furthermore, do not visit such *dargahs* (graves of Auliya) where bid'ah is practised. Whoever wishes to make dua for the deceased Buzrug may do so from his home or from anywhere else. There is no incumbency to visit a dargah.

Q. Is it permissible to have a rehab institution for females? The head will be a male.

A. Rehab institutions for females are permissible as long as Hijaab is strictly maintained. It will not be permissible for the male head to be on the premises at all. He has to be far away from the centre and operate the institution via the aid of a mahram female, e.g. his wife. If a male is on the premises, it is a sure recipe for zina even if he happens to be an Aalim or a Buzrug. Shaitaan and the Nafs will most certainly entrap him. The afflicted females will be easy prey for him.

Q. Are Ramadhaan countdown calendars permissible for children? Such a calendar has approximately 30 squares. The child can open each day one square to find a chocolate/treat. It is a way to count down Eid and to encourage children to do good deeds. The child is allowed to open only one square if he/she kept a fast.

A. Fasting is an Ibaadat. Ibaadat should not be contaminated with nonsensical trap-

pings such as the drivel 'countdown' calendars. It should not be inculcated in children that the Fasts of Ramadhaan are a burden and that they should daily be in expectation of an exit from this 'burden'.

Rasulullah (sallallahu alayhi wasallam) said: *"For the Fasting person there are two moments of happiness: at the time of Iftaar and at the time when he will meet his Rabb."* With these nonsensical items the child's mind is focussed on trivialities.

Parents should explain to their children the importance and significance of Fasting. The Pleasure of Allah Ta'ala and the bounties of Jannat are the rewards, not stupid, nonsensical squares of chocolates which in all probability are haraam due to the numerous chemical ingredients in chocolates.

It is not permissible to corrupt the minds of children by trivializing Ibaadat with silly pieces of chocolate as rewards for such a great and wonderful Ibaadat as the Saum of Ramadhaan.

Q. There was a burglary at a Musjid in Lenasia. The Musjid was also vandalized. Please comment.

A. The burglary and vandalisation at the Musjid are not as bad as the vandalisation which Muslims themselves caused the Musajid with their haraam, kufr covid protocols.

Vandalisation of Musjids can be expected from spiteful kuffaar who harbour hatred for Islam and Muslims, but the vandalisation committed by Muslims is unexpected. The villainy which Muslims had perpetrated in the Musajid at the behest of the atheists and to bootlick the government is infinitely worse than the vandalisation by some kuffaar miscreants.

Q. A Hanafi Maulana advised that Salaat be combined before boarding the plane. Neither will there be valid Salaat time nor proper Salaat facilities in the plane. Is this correct?

A. Combining two Salaat in the time of one Salaat is not valid according to the Hanafi Math-

IMMORALITY OF 'ISLAMIC' SCHOOLS

(Continued from page 1)

ment be made to send children to these places?

A. The immorality you have now so belatedly discovered is old hat. At all these so-called 'islamic' schools there is a combustible mix for zina. Sins of sexual misdemeanour are rife at these institutions. These schools are *Mal-oon* (Accursed) aberrations in the Muslim community. It is not permissible to contribute your Zakaat or any other funds to this school where haraam and immorality take

place. Do not assist these schools. They cause more moral and Deeni harm than good. If anyone wishes to ruin the moral character of his child, then these schools are the ideal places. Ustaadhs, molvis, sheikhs, apas and pupils are all trapped in this shaitaani and nafsani web of zina. It is a wicked morass of filth.

We have for decades criticized these so-called Islamic schools. There is too much evil in these schools. Never encourage people to send their children to these institutions of moral disaster and destruction.

hab. Nevertheless, those travelling by plane may combine Zuhr and Asr, Maghrib and Isha, on land as the Shaafis do. Then, on the plane they should repeat the Salaat in its proper time. On landing, they should repeat all the Salaat which they had performed on the plane.

Q. On the plane we are not allowed to stand and perform Salaat. What should be done?

A. When Salaat is not allowed standing in the plane, it remains compulsory to perform it while sitting in the seats even if the correct direction cannot be faced. However, all Salaat performed in the plane should be repeated when on land.

Q. My husband wrote 3 Talaqs for me. After issuing the written Talaq, he tore up the paper. What is the state of our Nikah?

A. The three Talaqs which your husband had written are valid and final regardless of him having torn or burnt the paper. Your Nikah had ended the very moment he wrote the three Talaqs, and your Iddat had commenced at the same time. It is not permissible for you to return to him. Reconciliation is now no longer possible nor permissible.

Q. My Muslim friend has retail shop wherein he sells ready-made t-shirts and jeans. His customers are mostly Muslims. The t-shirts and jeans are tight fitting and designed according

to the latest trends and fashions. My friend says that many ulema have given him permission for selling such clothes.

As these clothes are against sunnah mode of dressing and in emulation of kuffar in terms of designs, style, trends and fittings how can these be permissible? It has been observed that when youngsters don these dresses they do not grow their beard one fist in length as is sunnah but they shorten and style their beards as per kuffar fashion to go along with their dress.

Will my friend not be sinful for encouraging kuffar style of clothing and devaluing the Muslim dressing? How will his income be halaal? How will there be barakat in his rizq?

A. Most certainly your friend is sinful selling haraam garments to Muslims. The permissibility stated by some ulama is highly erroneous. Every simple Muslim, provided he is sincere, can understand that it is not permissible. Your friend is aiding in the commission of haraam. His earnings are not halaal.

Q. A person was making 4 raka't Fardh namaaz. In the 4th raka't, he sat for Tashahhud, then mistakenly stood up into a 5th rakat. Immediately on standing, he realises his error, then returns to sitting and makes salaam. Is

(Continued on page 12)

INCREDIBLE LEWDNESS

A girl trapped in a marriage with extremely lewd and filthy in-laws, laments:

“I got married 5 months ago. The problem is my in-laws don't allow me any privacy. After the nikaah at my parents' house we were put to sit in seclusion for about 1 hour. Then we went to an apartment. My father-in-law, mother-in-law and sister-in-law came with us in the same car. My father-in-law drove. In the car was also my sister-in-law who sat be-

tween my husband and I.

When we got to the apartment, there were only 2 rooms, so they put my sister-in-law with myself and my husband in the same room on the same bed between us two. We stayed there for 3 nights and this continued. She slept between my husband and myself. We didn't even get to talk because of her presence in the room and between us.

Then I went back to my parents because they dropped me off as our room wasn't ready

yet. After 6 weeks my father brought me here to my in-laws house and my mother-in-law says the rule of her house is that my room door cannot be closed. Secondly my sister-in-law comes to sleep between us two (husband and wife) again although she is 18 years. She only doesn't come on Friday nights but still our door cannot be closed.

When I complained, my mother-in-law says I must make sabr or I will get divorced. My husband also fought with his parents but they say if we move out they'll curse

him, and they will fire him from work.

I can't do anything without my mother-in-law's permission. I can't even make a cup of tea if she says no. What should I do? I can't live like this.

Our Answer and Comment

This is truly a bizarre scenario. The attitude of your in-laws is HARAAM, lewd, stupid and full of *shaitaan*iyat. They have absolutely no shame. They are shameless fussaaq and fujjaar. In these evil circumstances prevailing at their home, it is best that you

leave and go back to your parents. Your mother-in-law must be a witch, and so is your sister-in-law.

It is incredible that the sister-in-law sleeps between husband and wife. This type of immorality and utter shamelessness is unheard of in Muslim society. As long as they do not prepare a separate apartment for you, remain at your parents. If your mother-in-law threatens you with divorce, it is better to be divorced than to live with such filthy-minded people who are bereft of the slightest vestige of shame.

INTERFAITH – THE RESPONSE OF NABI IBRAAHEEM

(Continued from page 1)
(the idols) into bits (with an axe)... (Al-Ambiya, Aayat 58)

“What! Do you worship besides Allah that (i.e. idols) which cannot benefit you nor harm you. Have you no brains?” (Al-Ambiya, Aayat 67)

“Rehearse to them the episode of Ibraaheem when he said to his father and his nation:

‘What are your worshipping? ... What! Do they (the idols) hear you when you worship (them)? Or

do they benefit you or harm you? ... You and your forefathers of old are my **enemies**..... (Ash- Shu'raa 69 – 77)

Not the slightest vestige of ambiguity, co-operation and conformity with the religions and ideologies of kufr and shirk existed in the mission of the Ambiya (Alayhimus salaam).

They proclaimed the Deen with the greatest of clarity – with such clarity which invited the wrath of the kuffaar and mush-

rikeen. They never cuddled with the kuffaar seeking harmony and such satanic coexistence which demands acceptance of their religions and ideologies of kufr and shirk. They did not conduct themselves with the despicability portrayed by today's interfaith participants who accept the elevation of kufr and shirk to the pedestal of the Absolute Truth of Islam.

The stance and methodology of Haqq are stated with emphasis and

clarity in the following Qur'aanic Aayat:

“Verily, for you (O Muslimeen!) there is a beautiful methodology in Ibraaheem and those with him. (Remember) when he said to his people: ‘Verily, I am free from you and from the idols you worship besides Allah. We have **rejected** you. **Hatred and enmity** have surfaced between us and you (and will remain) as long as you do not believe in The One Allah forever...”

(Al-Mumtahinah, Aayat 4)

There can never ever be a common platform for Imaan and kufr. The abode of kufr is Jahan-nam, and this will be the abode of the interfaithers who profess themselves as Muslims. This world is the arena for the conflict between Imaan and Kufr. Thus, there will never be coexistence and harmony between these two mutually repelling ideologies. This Conflict is a Divine Decree. Allah knows and we know not His Wisdom which is unfathomable to the puny, created mind of man with its cognitive limitations.

NAPAKISTAN — ROTTEN EDIBLE OIL

The following report is reproduced from Pakistani News Channel (June 2010). The original report was in Urdu:

It is criminal!

They use dead animals, rats, discarded bones – you name it, they use it, to make oil, gelatine and many daily items of use.

The jalebi and pakoras you may be eating or have eaten are/have been made from these!!!

Nothing is surprising from that Impure Land.

The avalanches of diseases, both physical and spiritual, can be directly attributed to the filth, carrion and the deluge of haraam deglutition to which the entire Muslim Nation of the world has become addicted. Pakistan does not hold a monopoly in this type of carrion delicacies. Similar satanism exists in all countries where commercial food has become an indispensable fundamental constituent of life. Minus commercial carrion and filth people have be-

come indoctrinated to believe that there is no hope for survival.

The extreme velleity displayed by even highly-learned Ulama and even sincere Buzrugs of this day is the effect of their gross carelessness regarding the food they ingest. Even the mashaaikh of this age are extremely negligent in this regard. Abstention from *mushtabah* has become an antiquated act to them. Thus, the Ulama and the Mashaaikh of our age display an extremely lacka-

daisical attitude towards the consumption of food, and the Tablighi Jamaat people are the worse of deeni personnel in this field of careless and gluttonous consumption of just anything available to download into the alimentary canal. Taqwa has been shelved or abrogated in their math-hab of the *nafs*, hence they frown indignantly when any real haraam product to which they are addicted, is proclaimed haraam.

The satanic depredation and onslaught on the for-

tress of Imaan which the halaal-certifying devils such as SANHA, MJC, etc. are making with their satanic weapons of carrion and pork have practically extinguished the Flame of Imaan which now remains somewhere remotely tucked away in the brain as if it is some concept for pastime cognitive dissonance. Halaal and Haraam now belong to the domain of oblivion. However, these terms are very much alive when they are related to filling the pockets and coffers of the satanic carrion certifying outfits.

ISLAAH OF THE NAFS

Question

Currently I have many Islaahi issues.

Greed and coveting desire: The desire for bestial pleasure and zina of the eyes exists to a very large degree within me and it is a very difficult struggle to fight against these desires. Also, I find it very difficult to do good deeds, even the fardh ones such as Salaat.

Anger: I think because of my arrogance/ego I get angry when someone says something bad about me or even if they correctly criticise me. I can also be impatient because of my ego which leads me to get angry.

Falsehood: Sometimes I make jokes and include falsehoods in them to make others laugh more. Sometimes I lie to avoid getting in bigger trouble.

Ostentation/show: I get happy when I am praised for something. I clearly I lack Ikhlaas. Also I get happy on the inside when

people see me praying in the Masjid. I have a desire that people think I am pious.

Vanity: I like to let others know the accomplishments I have made and think I am very great because of them. I wish that others hear of my accomplishments and respect me. I forget that it is only because of Allah that I have been able to achieve anything.

Pride: I find it very difficult to consider myself worse than people when I see them committing sins publicly even though I know this is the wrong attitude. I definitely suffer from pride and think I am more intelligent than others etc. I sometimes do not let others speak and instead speak over them because I think I am better than them. My pride also leads to anger as I think that nobody should be able to criticise me.

Love for Fame: I wish

that others honour and respect me and listen to me and I wish to be the leader in situations. Sometimes I commit sins just so that I can 'fit in' with others (for example backbiting). I care about others' opinions of me and want attention from others.

Love of the world: I have strong desires to 'have fun' in life which is basically by hankering after the world and wasting time enjoying myself with friends instead of focusing on the real purpose of life. I wish to purchase the newest gadgets and I also joke and laugh too much. I also engage in futile talk and waste precious time.

Hypocrisy: I act in such a way that others think I am pious when in reality I am one of the worst of sinners.

These are just the Islaahi issues which I can think of presently. There are definitely more which have not come to mind or I am not

aware of. I humbly request advice and guidance. Please suggest a daily routine for me.

ANSWER AND NASEEHAT

The spiritual maladies listed by you are to be found in most people. To initiate the process of *Islalah (moral reformation)* for curing these maladies, you have to engage in *Muraaqabah-e-Maut* and *Qabr*. While it is imperative to apply pressure and struggle (make *mujahadah*) against nafsani desires, it is essential to cultivate fear for Allah Ta'ala. Such fear will simplify the process of *Mujahadah* against the nafs. Fear will open up the blinded spiritual eyes. Then one will be better able to understand and see the realities of the evils of the nafs and the snares of Iblees.

Every night spend a few minutes in seclusion and meditate on the unbearable pangs of Maut and the torments of the Qabar. By

doing so nightly on a regular basis, Insha-Allah, fear will develop in you.

All the ills listed by you are generally the effects of a kind of 'atheism' which lurks in the heart without one realizing it. A Muslim claims verbally that Allah Ta'ala is Omnipresent – that He sees and watches us every moment. The Muslim believes that there are two Recording Angels alongside him 24 hours of the day. Despite these verbal professions, when the urge develops to sin, he selects to become spiritually blind of the Presence of Allah Ta'ala and the Recording Angels. This is the evidence for the 'atheism' in his heart. This spiritual corrosion can be cured by *Muraqaba-e-Maut* and *Qabr* which generates Fear.

Rasulullah (Sallallahu alayhi wasallam) said that Remembrance of Death (Maut) polishes the heart by eliminating the spiritual

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THE STATUS OF MEDICINE

Question:

May I respectfully enquire about a brother who is ill, and suffering an early level of incapacitation, which can be easily cured by the doctors and available technology at present, with Allah's guidance and Wisdom. However, he declines medical intervention and repeatedly refuses to do so, in spite of repeated appeals by the family of the brother and my insignificant self. May I mention that failing to seek medical intervention, will result in a progressive deterioration of his condition with demise. The condition is eminently curable, at this stage, Insha Allah, Aameen, and denying early treatment for this condition at present will render delayed therapeutic intervention ineffective. As I view the stance, adopted by the

brother, it almost amounts to a focussed intention on self-termination, as I reflect the decision to be.

I will be most grateful for the Mufti Sahab's learned and correct opinion on these matters?

Answer:

Medical treatment is not Waajib. 'Demise' – Maut – comes with precision at its appointed time. Allah Ta'ala says in the Qur'aan Majeed: *"No person shall die except with the permission of Allah at the appointed time."* There will be no delay or advance by even a second. Submission to medical treatment or abstention will in no way whatsoever affect the moment of Demise.

A person has the right – Shar'i right – to refuse medical treatment even if the sickness leads to death. This is the unanimous ruling of the

Fuqaha of all Math-habs.

This has been the practical attitude of numerous Sahaabah and Auliya. They would refuse medical treatment, rely on Allah Ta'ala (Tawakkul) and accept with Ridha (Pleasure) His decree.

Once when Hadhrat Umar (Radhiyallahu anhu) was severely ill, he was advised to call a ha-keem. Ameerul Mu'mineen Hadhrat Umar (Radhiyallahu anhu) responded:

"If I know that the cure for my sickness is to only touch my head, I will then too not do so."

This was his level of *Tawakkul* and *Ridha Bil Qadha*. The attitude of the pious Ulama and Auliya of former times was to generally abstain from medicine. They were pleased with whatever condition Allah Ta'ala decreed for them.

There are numerous examples of pious Muslims abstaining from medical treatment.

Besides their attitude of Tawakkul, the Fuqaha have unanimously issued the verdict that medical treatment is not Waajib regardless of the consequences.

This attitude and practice of abstention from medicine and medical treatment is further reinforced by abstention from even dua for cure. Once a lady suffering from a type of fits came to Rasulullah (Sallallahu alayhi wasallam) seeking his dua for cure. Aware of her degree of Taqwa, Rasulullah (Sallallahu alayhi wasallam) advised her against making dua for cure. While she accepted this advice, she explained that whenever she was apprehended by the fits, she denuded herself of her clothing. She therefore requested our Nabi (Sallallahu alayhi

wasallam) to make for her to be saved from this calamity of self-denudation of garments. Rasulullah (Sallallahu alayhi wasallam) made the requested dua. Her sickness continued, but the problem of the clothes was solved. Nabi (Sallallahu alayhi wasallam) had explained to her the immense rewards of Sabr for bearing the sickness, hence she was pleased to adopt Sabr in lieu of the Rewards of Jannat.

This episode in particular, and the practice of the Auliya in general, adequately explains the insignificance and unimportance of medicine. Nevertheless, we are weaklings with defective Imaan and spiritually barren, hence it is perfectly permissible for us to resort to medicine and medical treatment. We are bereft of the spiritual mettle of the Salafus Saaliheen.

PLACING THE SAHAABAH UNDER SCRUTINY IS KUFR

Question

Our classes have ended. Was visiting a friend and another Moulana was present. He was discussing a paper he had written while studying Takhasusfil Hadith in Bin-nori Town.

He had written it on the basis of a question he was asked by a friend of his regarding the raawis of Ahaadith. The person asked him as to why the Sahabah were not put under the light of scrutiny because they also committed sins.

He had asked another senior scholar but before the senior scholar could answer the Moulana mentioned his own response that when it comes to sins there are 2 types:

1. Sins that happen due to the nafs, lust and desire.
2. Sins that would be to sabotage the Deen or attributing a lie towards Nabi (sallallahu alayhi wasallam).

The first type was possible by them, but the second type is something that is unexpected of them (the Sahaabah).

The senior scholar told him this is correct.

After the paper was submitted our Jalalayin

teacher and also the Nazim for the Iftaa Department) rejected the Moulana's paper and said we will attach another reason towards their actions. This was all in 2015. I told the brother that we had been by our teacher. Allah Ta'ala had caused these things to be committed by the Sahaabah. These were things that were against the Shaan of Nabuwat, hence and for teaching purposes, Allah Ta'ala induced the Sahaabah to commit such acts.

So the Moulana said yes my class mate gave a similar response but our Aqeedah is that Allah Ta'ala doesn't force anyone to do anything so they had done it of their own free will. I told him I shall ask my teacher with regards to this because I honestly don't know. I am still satisfied with the answers the other teachers have given, but want to know if what the Moulana said is correct. Please comment.

Answer

"Why the Sahaabah were not put under the light of scrutiny": After more than fourteen centuries

and after thousands of great, illustrious Fuqaha, Muhadditheen and Mufasssireen have flourished and written thousands of volumes on every branch of Islamic knowledge, some non-entity in this belated era in close proximity to Qiyaamah comes up with the question;

"Why the Sahaabah were not put under the light of scrutiny".

Wallaah! This is a pure shaitaani waswasah. This question never occurred to any of the great Souls of the past nor did Iblees have the courage to present this *ishkaal* to any of the illustrious Muhadditheen and Fuqaha. A total non-entity of our age deemed it appropriate to fabricate this question. It is the first step in shaitaan's ploy to attack the Imaan of the person concerned. Shaitaan has designed this snare for the elimination of his Imaan.

Furthermore, the attempt to answer this question by categorizing sin into two kinds is nonsensical. It does not answer the shaitaani question. All sins are the products of the *nafs*, lust and desire.

Sins to sabotage the Deen are most certainly sins of the *nafs*. There is no other fountain for sins other than the *nafs*. Thus, this answer has no validity.

The simple answer to the shaitaani question is that Rasulallah (Sallallahu alayhi wasallam) forbid the Ummah from making his Sahaabah targets of criticism. He said:

"Honour my Sahaabah, for verily they are the noblest...."

There is *Ijma'* (Consensus of the Ummah) on the *Adaalat* of the Sahaabah. Even the Qur'aan Majeed testifies for the *Adaalat* of the Sahaabah. It is mentioned in *MirqaatulMafaateeh*: *"The Sahaabah, all of them, are Udool on the basis of the Kitaab (Qur'aan), Sunnah and Ijmaa'"*

There are many Ahaadith to this effect. Putting the Sahaabah under scrutiny will be to put Rasulallah (Sallallahu alayhi wasallam) himself under scrutiny. The Hadith to this effect is recited almost every week in the second Jumuah khutbah.

Rasulallah (Sallallahu alayhi wasallam) had

vouched for the uprightness, honesty and integrity of his Sahaabah. Therefore, whoever subjects the integrity of the Sahaabah to scrutiny in fact places Rasulallah (Sallallahu alayhi wasallam) under the glare of the satanic scrutiny.

If such 'scrutiny' had to be accommodated, then the same effects applicable to Ahaadith would have applied to Qur'aanic Aayaat. The same Hadith principles of Saheeh, Dhaeef, etc. would have been applied to the Qur'aan Majeed since it were only Sahaabah who narrated and authenticated the Qur'aanic Aayaat. Some Qur'aanic Aayaat would then be classified 'dhaeef' and even 'maudhoo'.

Only Shiahs are the experts in the satanic science of putting the Sahaabah under the scope of kufr scrutiny. That is precisely their basis for rejecting the authenticity of the Qur'aan Shareef.

The simple answer for the question is that it is a shaitaani waswasah for which *Ta'awwuz* and *Wala houla* should be recited to eradicate the thought from the mind.

AN IMAAM'S HARAAM FLIGHT TO THE CCMA

Question

An Imaam sahib and his wife were employed at a Jamaat khana to do Imaamat and teach maktab classes during the afternoons. The Imaam sahib and his wife were given an apartment free of rental as well as water and lights at no charge. Over and above they were paid a monthly salary of R11000 between them.

Due to financial difficulties the Imaam sahib's and his wife's employment was terminated during March 2021. i.e. about a year ago. The termination of his contract

was handed to him in writing and he personally signed receipt thereof.

Thereafter he was asked to pay rental or vacate the apartment. He was constantly reminded of his outstanding rental and water and lights accounts on a monthly basis. However, he has not paid up to today. He continued performing his Salaah at the Jamaat khana. He was told that there was no objection for him to perform any Salaah whenever he was available.

Now, one year later, with the influence of one of the musallees and a

Muslim attorney, he has delivered a notice to the committee to appear before the CCMA (governments legal labour dispute authority) with the following demands:

1. Unfair dismissal with the claim that he didn't receive any notice for his termination of contract and that the signature which appears on the notice of termination of his contract was a forged signature.
2. Twelve months of unpaid salary i.e. R120,000.00 and twelve months of rental to be waived.

Are the above mentioned demands valid in the Shariah?

The committee doesn't have funds but in the event they are forced by the law to accept this liability, can the musallees or any other potential contributors be approached to contribute towards this liability and can the Imaam sahib be paid with interest money?

Answer

This shaitaani imaam's Imaan is dangling on the precipice of kufr for having run to the kuffaar CCMA to claim haraam money. He is not entitled

to one cent in terms of the Shariah.

The evil imaam's attitude and action advised by the vile musallee are shockingly disgusting. It is haraam to appoint this scoundrel to lead Salaat. If he is leading Salaat elsewhere, the trustees and musallis should be advised to dismiss him. He is not fit to be an imaam. He is a faasiq, a crook and a scoundrel of the worst kind.

With what Imaani conscience can he demand R120,000 haraam money and expect to be paid with Lillah funds? Rasulallah (Sallallahu alayhi wasallam) said that

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THE EVIL OF SECULAR EDUCATION

Question

Can Mufti Saahib please advise on the following: I often get into arguments with people regarding the issue of gaining secular education. Initially we thought that gaining secular education while not physically attending school is allowed by the Shari'ah, but after looking at the content that is being thought, we realised that it is completely haraam to be learning such things irrespective of physically being in school or not. How does one explain to an individual who says that not all people can become Muftis or Aalims, their reasoning being that there is a need for Muslim doctors, lawyers etc. People also say that they attended school but they all turned out fine in the end, they didn't lose their Imaan etc. How do you respond to such individuals in a respectful manner?

Answer

Much of "Secular" education – the kind being taught nowadays is *fujoor* (immorality) and *kufr*. The secular college/university environment is

immoral. Anyone who denies this clearer than daylight fact is a confounded liar, munaafiq and murtad. In fact, a university is worse than a brothel. Indulgence in brothel activity (zina and the like) despite its villainy and immorality does not efface Imaan nor does it have the disastrous immoral consequences which are integral to university life.

A person who emerges from a brothel after indulgence in zina, comes out with remorse, regret and shame. He does, in most cases, gain the *taufeeq* for Taubah. He does not justify his *fujoor*. He conceals his villainy. On the other hand, in direct contrast, the John and Jane, even if they profess to be Muslims, indulge in the *fisq*, *fujoor* and *kufr* which are integral to all universities. It does not cross their minds that they are wallowing in filth, immorality and *kufr*. They are proud of their haraam accomplishments or shenanigans. They justify all their haraam, and emerge from university with arrogance flaunting scrap degrees and donkey qualifications.

Consequently, they

never acquire the *taufeeq* for Taubah. They perish without Imaan whilst believing all the time that they are 'Muslims'. They are in fact Munaafiqeen of the worst kind. You say: **"We realised that it is completely haraam to be learning such things irrespective of physically being in school or not."**

We are not aware of the full content of what is being taught online. However, if the full content is haraam as you say, then obviously it will be haraam to pursue such satanic education even online.

The 'need' for Muslim doctors and lawyers is trounced by the imperative need to preserve Imaan and Akhlaaq. It is never permissible to pursue a 'need' at the price of sacrificing Imaan and Akhlaaq. If the universities stipulate that a condition for admission is to renounce your Imaan and adopt interfaith, that is to believe that Islam is not the absolute truth, will a true Muslim succumb to this *kufr* for the sake of the 'need' which in reality is a hallucinated need?

If the hallucinated need does materialize and be-

comes a reality in the future, then the Shariah allows it to be surmounted by resorting to the services of kuffaar physicians. Hence, Muslims are not faced with the problem of selection between two evils – a greater evil and a lesser evil. This principle comes into operation only when there is absolutely no third *hallaal* option available. But in this case, there is no incumbency to pursue donkey education and in the process of this satanic pursuit to lose one's Imaan and Akhlaaq. The answer is simply to abstain from this haraam secular pursuit.

Furthermore, understand well that Muslims who pursue secular careers are not motivated by any altruism. They are not out to become philanthropists. On the contrary, the sole objective is the boodle. Doctors, among all these secularists, are the worst, vilest and most brutal scoundrels. They are real butchers, physically and figuratively. The rare exceptions are obviously excluded from this pejorative appraisal.

That **"they all turned out just fine in the end"**, is a massive shaitani de-

ception. In reality, the vast majority remain munaafiq, kaafir and murtad while professing to be Muslims. Their Aqaaid and Akhlaaq are absolutely corrupt and spiritually nauseating. Just view the statements of flagrant *kufr* which so-called 'Islamic' medical associations issue. They wallow in *kufr*. Even those whose Imaan has not been effaced, do not emerge unscathed from university. Their Imaan and Akhlaaq are adversely affected to some degree. You will be able to glean this Imaani damage in the writings of sincere professors who had the good fortune to become mureeds of Akaabir Ulama. They are just unable to totally shed the cocoon of *kufr*, *fisq* and *fujoor* which was fitted on to their brains at university.

You will not be able to respond to such individuals "with respect". You simply have to call a spade a spade and say with clarity to them that they are on the path leading to Jahannam. Don't waste time in the futile attempt to convince those for whom *kufr* and Jahannam have been ordained. Allah Ta'ala guides whomever He wills, and He misleads whomever He wills.

SICKNESS – A PURIFIER

A man said to Rasulallah (Sallallahu alayhi wasallam):

"O Rasulallah! What is there for us when afflicted by these sicknesses?" Rasulallah (Sallallahu alayhi wasallam) said: "Purification (from sins)." Then Ubayy Bin Ka'b (Radhiyallahu anhu) said: "O Rasulallah! Even if it (the sickness) is slight (a little)?"

Rasulallah (Sallallahu alayhi wasallam) said: "Even a thorn-prick and more than it." Ubayy Bin Ka'b (Radhiyallahu anhu)

supplanted that he should perpetually be with fever until death, without the fever preventing him from Hajj, Umrah, Jihad in the Path of Allah Azza Wa Jal and the Fardh Salaat with Jamaa't. Thereafter whoever touched him would perceive the heat of fever in his body, and this endured until he died."

These were the Sahaa-bah! They did not resort to haraam medication. They did not go into quarantine nor adopted any stupid, satanic protocols as Muslims have lapped up today from the excreta of the atheists.

AN IMAAM'S HARAAM FLIGHT TO THE CCMA

(Continued from page 8)

Jahannam has a greater claim over a body which is nourished with haraam.

Should the kuffaar institution order the Committee to pay the haraam money, they can validly and lawfully argue that

they have no funds available. They depend on public donations and the community will not contribute to pay the unjust and haraam demand of the faasiq imaam.

While interest may be used to fulfil the haraam

demand of the shaitaan, the Committee should not seek even interest to pay him. They should simply argue that they have no funds. This man is unfit to be an Imaam. He is a crook, a fraud and a usurper.

IBRAAHEEM'S THREE DEEDS

Hadhrat Ismaaeel (Alayhis salaam) asked his father, Nabi Ibraaheem (Alayhis salaam): "O my father! On what basis did Allah Ta'ala award you with Nubuwwat?" Hadhrat Ibraaheem (Alayhis salaam) said: "On the basis of three acts:

I never had any concern for my Rizq. I never worried about tomorrow's Rizq.

I did not eat without a guest joining me.

Whenever I was confronted with both a worldly need and an act of the Akhirat, I would prefer the latter and set aside the worldly need.

FOOD - UNNECESSARY PROBING

Question: I understand that vinegar is halaal and so are foods pickled in them like cucumber. However there are other forms of pickled items which are not formed with the use of vinegar. Such items include saurkraut, kimchi both of which are formed from cabbage, there are pickled radishes also. In general these food items are pickled through fermentation. As with this process there will remain trace amounts of alcohol that may remain, evaporate or become vinegar. Are such foods halaal. Or must the food be pickled using on-

ly vinegar as some cucumbers happen to be.

Additionally there is a popular drink classified as non alcoholic beverage called *kombucha*. It is a fermented tea from what I understand. It has trace amounts of alcohol.

I have further learned that any yogurt that is made is always involved with a fermentation process. The fermentation occurs through lactic acid bacteria in milk. This is again the case for any form of yogurt plain or flavoured. Are yogurts permissible?

In addition, breads produced with yeast will

produce alcohol as well, along with anything that uses yeast. Breads not produced with yeast too contain small amounts of alcohol and this will be residually present in all breads and baked flour products. Are such forms of cooking and food permissible? Ripened but not spoiled fruits such as bananas and pears too contain small amounts of alcohol. Are these permissible?

Answer: Understand well that the vast majority of Muslims consume even products which are blatantly haraam. Due to extreme deficiency of the

Imaan of the masses, it is unwise to pry and investigate every product which does not ostensibly appear to be haraam.

Now you have investigated bread, yogurt, etc., thereby bringing difficulty for yourself and others. Yeast has been used since time immemorial in baking bread. All the great Ulama, Fuqaha and Auliya consumed bread in which yeast has been used. Therefore it is imprudent to probe such products which are generally accepted as halaal on the basis of there being no haraam ingredients in the products.

If your Taqwa constrains you to abstain from these products, then by all means you may do so, but do not create difficulties for others. We are extremely reluctant to investigate such details. The example of ripened fruit is absolutely ridiculous. Alcohol was not injected into the fruit nor is such fruit intoxicating. If a chemical analysis establishes that such fruit has traces of alcohol, it will be of no significance. The fruit remains halaal.

The drinks are haraam. The pickles are halaal. The bread and flour products are halaal.

HARAAM EXCESSES OF TABLIGHIS

Question from the U.S.A:

We went for Fajr Salaat. Alhamdulillah. After the Salah a Jamaat brother said, the more you do, the better. He stated that Hazrat Khalid bin Waleed (Radhiyallahu anhu) went with a Jamaat for dawah for 6 months to Yemen and nobody became Muslim. Subsequently Hazrat Ali (Radhiyallahu anhu) went to the same area for 3 days and everyone became Muslim. He stated it was due to his level of effort. I got up and left because it seemed like a criticism of Sahabah.

Is this not dangerous

for one's Imaan to discuss Sahabah (Radiallahu anhum) in this manner. Is this not what Maududi and other modernist did/do?

These incidents makes one not want to join them. Their arrogance is beyond understanding. They act as if they can give hidayat.

These same brothers are making a 5 and a half million dollar complex in which will be a girls and boys madrasah, school, wedding hall, Eid prayer, banquet hall, Jamaat gatherings, and sports. This is a 45000 square foot area. They ask for money every time you go to the Masjid. What can be said to them?

The more I read about Jamaat in the Majlis, it seems the same nonsense is happening here as well. The only reason we go is because Jumuah khutba is in Arabic. Also the Imaam does not wear a mask. Is it okay to listen to their taleem from Fazal

Amaal?

(End of question)

Answer: Your understanding regarding the statement of the jamaat fellow is correct. What the chap said is a LIE. Hadhrat Khalid Bin Walid (Radhiyallahu anhu) did not take any group such as the current tablighis, to Yemen or anywhere else to engage in 'dawat' Tablighi Jamaat style.

Hadhrat Khalid (Radhiyallahu anhu) went with an army of Mujahideen to wage Jihad in the battlefield, not to read from a kitaab in a Masjid. In fact there was no Masjid in Yemen at that time. It is *ghulu* (haraam excess and falsehood) to promote one's ideology by misinterpreting the Qur'aan and Hadith.

The difference between the Da'wat of the Sahabah and the da'wat of the Tabligh Jamaat of this era is as the difference be-

tween earth and heaven. While the Tabligh Jamaat's da'wat has six principles, the Da'wat programme of the Sahabah had THREE fundamentals:

- (1) Accept Islam, or
 - (2) Pay Jizya and hand over the country to us, or
 - (3) The Sword – Jihad.
- They had no fourth option. It is vile in the extreme for the Tablighis to liken their form of da'wat to the Da'wat of the Sahabah.

The type of character who had impugned the integrity of Hadhrat Khalid Bin Walid (Radhiyallahu anhu), is harmful for one's Imaan. Do not listen to even his reading of Fazaail A'maal. He implied that Hadhrat Khalid Bin Wali (Radhiyallahu anhu) had not made the proper effort to spread the Deen. The moron perhaps is ignorant of the fact that despite Hadhrat Nooh (Alayhis salaam) having made da'wat and tableegh for

nine centuries, only about 70 or 80 persons had accepted Imaan.

This jaahil Tablighi is ignorant of the fact that there will be a Nabi who will be entering Jannat with only three Ummatis: another Nabi with only two Ummatis; another Nabi with only one Ummati, and one Nabi will enter without any Ummati. Not a single person had accepted the Deen despite the many years of da'wat of this Nabi. Were all these Ambiya (Alayhimus salaam) negligent in the execution of their obligations of Nubuwwat?

The Tablighi is ignorant of the fact that this type of *ghulu* takes a man to the precipice of kufr. One can lose even one's Imaan.

The type of corrupt/haraam hall/centre which they contemplate building testifies to their lack of *Ikhlās*, and that their motivation is not the *Maqsood* of the Aakhirah. Their primary concern is to market their own peculiar ideology of tabligh.

A PERMANENT THAAKIR

"Every person who is obedient to Allah is a *Thaakir*."
(Hadith)

Hadhrat Abdullah Ibn Abbaas (Radhiyallahu anhu) said: "A man who is constantly in the obedience of Allah is like one who is perpetually in Thikr even though his practical deeds of virtue (Salaat, Saum, Tilawat, etc.) may be few. The one who is disobedient to Allah, has forgotten Him."

ARROGANCE

Hadhrat Bishr Haafi (Rahmatullah alayh) said: "I have seen such people whose good deeds resembled moun-

tains (so numerous were their deeds), yet they were arrogant. However, you (addressing his contemporaries) despite lacking in A'maal (good deeds), are arrogant."

A PIOUS SLAVE GIRL

HADHRAT ABU Aamir (rahmatullah alayh) said: "I saw a pitiful slave girl being sold in the marketplace. She was as thin as a rake. Her hair was dishev-

(Continued on page 11)

MURDER IS NEVER PERMISSIBLE

Question

I'm in my 22nd week of pregnancy and various doctors have picked up quite a few complications in this pregnancy. The complications that are concerning with regards to the baby are as follows - a rare condition which cannot be treated, called Cystic Hygroma. The child has a huge lump surrounding its neck filled with fluid causing the child to not breathe well and suppressing his organs.

Hydropsfetalis - the entire body is swelling up with fluid in its skin, lungs and abdomen which has resulted in the lungs to be poorly developed and is 1/4 in size of what it's supposed to be. The organs are all being crushed by this fluid. This is causing heart failure at a slow pace.

There's also concern with the child's limbs as they haven't been growing in proportion to my pregnancy term, it's a few weeks back, so the child has regressive growth. The baby also hasn't been picking up weight.

There's a 50 % chance of the mother picking up the exact same syndrome as the baby and its concluded as a high risk, life-threatening pregnancy for mother and child.

Doctors have come to the conclusion that the child has no hope for survival and have opted for a termination of pregnancy before 24 weeks, so the mother will deliver normally at 24 weeks knowing the child won't survive as after 24 weeks if there's any complications with the mother, doctors

will have to intervene and according to medical terms save the mother's life under preferential circumstances and intervene with the baby's heart. Please advise. Will it be permissible to do as the doctors advise?

Answer

Doctors are atheists. Even those who profess to be Muslims, but prefer advice of atheists, are in fact atheists even if they perform Salaat and generally act like Muslims. Saving life is NEVER within their power. Allah Ta'ala states in the Qur'aan Majeed:

"No person will die except at the appointed time with the permission of Allah."

The deformities of the unborn child are created by Allah Azza Wa Jal. The Qur'aan Majeed

states this fact with clarity. The doctors are prescribing haraam because of their lack of Imaan, or because their extremely deficient Imaan dangles by a thread with them on the precipice of falling into Jahannam. It is absolutely haraam to resort to any method to kill the unborn child.

If the child has to die or if the mother has to die or if both have to die, it will be by Divine Ordainment. The conclusion of the doctors that there is no hope for the child's survival, whether valid or not, does not constitute a lawful basis for committing a haraam act, that is abortion. Termination of the pregnancy at this stage is MURDER of a living human being. It is haraam. The doctors are under the spell of Iblees.

THE PRIEST SAYS: "THE POPE IS FULL OF DISEASES"

On a bus, a priest sat next to a drunk who was struggling to read the newspaper.

Suddenly, with a "slurred" voice, the drunk asked the priest: Do you know what arthritis is?

The parish priest soon thought of taking the opportunity to lecture the drunk and replied:

It's a disease caused by sinful and unruly life: excess, consumption of alcohol, drugs, marijuana, crack, and certainly lost women, prostitutes, promiscuity, sex, binges and other things I dare not say.

The drunk widened his eyes, shut up and continued reading the newspaper.

A little later the priest, thinking that he had been too hard on the drunk, tried to soften:

How long have you had arthritis?

I don't have arthritis! It says here in the paper that the Pope has it.

LA ILAHA IL LALLAAH 70,000 TIMES

HADHRAT SHAIKH Abu Yazeed Qurtubi (rahmatullah alayh) narrates:

"I saw in a Hadith that whoever recites *La ilaha*

il lallaah 70,000 times will be saved from Jahannum. With the intention of gaining the barkat, I recited this *amal* a few times.

During that time a lad was living with us in the same place. Despite his youth everyone respected him. It was well-known that sometimes

Jannat and Jahannum would be revealed to him. However, I entertained some doubts about the lad.

Some Brothers had invited us for meals. The young man also accompanied us.

Suddenly, the lad made a fearful sound and let out

a piercing cry, and he exclaimed: "My mother is in the Fire!" I said to myself: "Today I shall test the truthfulness of this young man." I made dua asking Allah Ta'ala to bestow the reward of one of my acts of 70,000 *La ilaha il lallaah* to the lad's mother and to save her from Jahannum. I said to myself that this

Hadith is Saheeh (Authentic), and the narrators are all truthful. Even before I had completed my supplication, the young man exclaimed with delight: "O Uncle! My mother has been saved from Jahannum."

SIGN OF SIN

Hadhrat Hasan Basri (Rahmatullah alayh) said that the sign of a man being drowned in sin is his displeasure for Salaat and Saum.

Hadhrat Ja'far Bin Muhammad (Radhiy-allahu anhu) said that a man who has been freed from the disgrace of sin, Allah has enriched him without (worldly) wealth; ennobled him without lineage, and grants him peace in solitude."

FRAGRANCE AND STENCH

Someone asked Hadhrat Sufyaan Bin Uyainah (Rahmatullah alayh): "How is it possible for the Recording Angels (Kiraaman Kaatibeen) to record the inner intention of a person who has not yet practically implemented the deed he contemplated?"

Hadhrat Sufyaan said: "Yes, Kiraaman Kaatibeen are not aware of the ghaib (the concealed, the unseen). However, when a person resolves to do good, the fragrance of musk emanates from his body. Thus, the Angel recognizes the good intention and records it. When the person resolves to commit a sin, a terribly bad odour emerges from his body. Thus the Angel recognizes his evil intention and records it."

(Continued from page 10)

A PIOUS SLAVE GIRL

elled, and her colour was extremely pale. Out of pity I purchased her and said to her: 'Come let us go to buy some necessities for the month of Ramadhan.' She said: 'Shukr unto Allah Who has made all twelve months equal for me.' She fasted all year round, and spent the nights in ibaadat.

When Eid approached, I said to her: "Come with me to the bazaar to buy some necessities for Eid." She said: "O my master! You are engrossed in the world." Then she went inside and engaged in performing Namaaz. When she reached the aayat: 'The people of Jahannum will be given pus to drink.', she repeated it several times, then letting out a piercing cry, her soul departed from her earthly body."

Questions and Answers

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

(Continued from page 5)

this correct? Did he have to make Sajdah Sahw?

A. He was supposed to sit, make Sajdah Sahw and com-

plete the Salaat as usual. In the case mentioned by you, he has erred.

Q. In a similar scenario, he stood up into the 5th raka't af-

ter Tashahhud, but only realised his error just before going into ruku' or whilst in ruku'. What should he do? Is the ruling the same as the above?

A. In the second scenario he should complete two raka'ts and make Sajdah Sahw. The four will be his Fardh and two raka'ts will be Nafl.

ALLAH'S BOUNTIES

(Continued from page 1)

his palate.

The husband should remember that he is a sinful slave of Allah Ta'ala. He fails in many of his duties. He at time neglects his family. He sins from morn-

ing till evening, yet he expects to receive faultless treatment from his wife. In harbouring such expectations he is in fact exhibiting arrogance, pride and displaying injustice to the weak servants of Allah Ta'ala.

A husband has no right to

demonstrate any displeasure if he finds that the food is not to his liking. With love and kindness he may make suggestions. But, it is a sign of ingratitude to Allah for the bounty of food and the bounty of the wife's service for a husband to be offended and show displeasure when the food is not up to his expectations. Many ignorant husbands act

impatiently and arrogantly at home. They sour the relationship by losing their tempers over trivialities while they display good character and smiling faces to others outside the home. Such a hypocritical lifestyle indicates takabbur (pride) and callousness. Husbands should always value the services of love offered by wives.

ISLAH OF THE NAFS

(Continued from page 7)

corrosion which darkens the heart and blinds its vision.

Regarding a daily routine, start off with permanent Thikrullaah. In all states, whether walking, sitting, reclining or working, keep the tongue engaged in the Thikr of *Laailaha il lallaah*. Keep strict guard of the tongue and eyes. Most spiritual

pollution which contaminates and ruins the *Baatin* (spiritual heart) enters via these two avenues. Whenever the urge for sin develops, immediately engage the tongue in Thikrullaah and focus on the Presence of Allah Ta'ala Who is watching you, and understand that the two Angels at your side are ready to record your misdeeds.

Spend a few minutes in

seclusion and recite *Laailaha il lallaah* 500 times. Be punctual with Ishraq and Chasht Namaaz. Strive to always be with Wudhu. Make Tahajjud incumbent on yourself. If you are presently so weak as not to be able to wake up after midnight, then before sleeping perform four Rak'ats with the niyyat of Tahajjud. Drastically reduce your

association with people. Meet them only when necessary.

Stay away from all jalsahs and functions. Today all jalsahs/functions are merrymaking ploys and plots of shaitaan. These bid'ah haraam functions are plastered with some deeni hues and presented when in reality they are bestial at the behest of the nafs. Israaf, Riya and Takabbur are their hall-

marks. May Allah Ta'ala guide and protect you.

The above-explained prescription is a bare outline or skeleton. The struggle against the nafs is a life-long process. It is essential to constantly read the life stories, episodes and advices of the Auliya. From their anecdotes you will gain a better understanding of what is expected of a person in the Path leading to Allah Ta'ala.

HE DOES NOT FORGET

Hadhrat Kahmash Bin Hasan (Rahmatullah alayh) said: "When sin becomes old (that is, many years have passed since the sin was committed), most of you gain the idea that your sin has been forgiven. This is mere deception."

While Allah Ta'ala forgives all sins, the incumbent requisite is to

regret and sincerely repent. Most people who may have reformed themselves during later life, forget of the reckless life of flagrant sin they had led during their youth. Their current 'piety' soothes their conscience and lulls them into the perception that their relationship with Allah Ta'ala has been rectified while this may not be so.

Remember that Allah Ta'ala does not forget. It

is incumbent to repent for all sins committed even decades ago. Mere reformation and practice of good deeds are not adequate for achieving forgiveness. It is incumbent to regret, confess one's sins to Allah Ta'ala and to seek forgiveness from Him. Then, undoubtedly, He will forgive.

Allah Ta'ala revealed to Nabi Daawood (Alayhis salaam): "O Daawood! Say to Bani

DECEPTION

"Do not let the glitter of the world deceive you."
(Qur'aan)

Hadhrat Haatim Asam (Rahmatullah alayh) said: "If despite being disobedient to your Rabb, you enjoy worldly prosperity, then fear! Such prosperity is respite. (The time will

come when you will be severely apprehended). I have seen the Salafus Saaliheen who would view even their slight errors as being major sins while you view with insignificance your major sins." (Salafus Saaliheen are the noble Mu'mineen of the first three eras of Islam.)

Israaeel: 'You have abandoned regret and remorse. How do you know that I have forgiven you?

I take an oath by My Glory and Might! I shall reveal to you every one of your sins.' "

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