



"VOICE of ISLAM"

PO BOX 3393 - PORT ELIZABETH - 6056 - SOUTH AFRICA VOL. 27 NO. 01



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

THE BEST WEALTH
"The best wealth is that which banishes from you the fear of poverty."
(Hadhrat Ahmad Bin Al-Antaaki)

OLD AGE AS A CAPITAL

When will old age be a capital for the aged person? It is mentioned in the Hadith that when a man reaches the age of 70 years, the inhabitants in the heavens, that is the Malaaikeh, are ordered to love him. They express their love by making dua for the aged man.

When he attains the age of 80 years, only his virtuous deeds are recorded, not his sins. When he is 90 years old, he is completely pure – purified of all sins. Everything is forgiven. He is further granted the right to intercede (make shafaa'at) for his family. All the acts

of ibaadat which he used to practice during his age of health and strength, but is now unable due to weakness, are continuously recorded in his Book of Deeds in the same way as he used to practice.

Old age is a wonderful treasure for those who had utilized their youth, health and strength constructively, that is for Itaa-at (obedience) and Ibaadat. They had abstained from evil, sin and futility during their youth, hence will not be deprived of perpetual reward notwithstanding their infirmity and inability to practice the virtuous deeds

of the era of their youth.

The bounties of old age are not for those who had squandered their youth, health and strength in reckless sin, transgression and immorality as is the practice of almost all young people nowadays. Nowadays almost all people, young and old engross themselves in wanton filth and vice, especially internet pornography. They do not guard their eyes and tongues against haraam. Their bodies, hearts and minds are soiled with moral filth. They should not expect to be recipients of the bounties of old age.

FAQEEH ABU LAYTH SAMARQANDI

Who was Faqeeh Abu Layth Samarqandi whom the puny, cardboard molvis of today criticize on the basis of the baseless criticism of Muhaddith Dhahabi?

Faqeeh Nasr Bin Muhammad Bin Ahmad Bin Ibraaheem Abul Layth Samarqandi was a famous, renowned Imaamul Huda (Imaam of Guidance) who flourished in the 3rd Islamic

century. He was amongst the very senior Ulama of Balkh.

He was a Muhaddith who had memorized a hundred thousand Ahaadith. He had also memorized the Kutub of Imaam Abu Yusuf, Imaam Muhammad, Imaam Wakee', Muhaddith Abdullah Bin Mubaarak, etc.

He was the author of numerous Kitaabs which are all reliable and famous. Among his valuable treasure

of Kutub are Tafseer of the Qur'aan Shareef, Kitaab Na-waadirul Fiqh, Khazaanatul Fiqh, Tambeehul Ghaafileen, Bustaanul Aarifeen, Sharah Jaami' us Sa-gheer, Ta'seessun Nazaair, and many other kitaabs.

He was one of the most illustrious Fuqaha of the Hanafi Math-hab. Yet, miscreant Molvis of today deem it appropriate to criticize such a great Wali of Allah Ta'ala.

Questions and Answers

THE MAJLIS Q & A
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Q. There appears to be a misconception regarding wearing the garment below the ankles. Some say that only if one has pride will it not be permissible to wear below the ankles. Is this correct?

A. There is no misconception whatsoever. The fact that despite being aware of the strict prohibition and the dire warning of Fire for wearing the garment below the ankles, molvis still ignore the prohibition and soothe their conscience with the 'pride' factor, is the evidence for either pride or Tashabbuh bil kuffaar (emulating the kuffaar). The reason of pride stated in the Hadith is because this is the usual factor for wearing the garment below the ankles. Its mention is merely to add emphasis to the prohibition. It does not mean that wearing the garment below the ankles is permissible on the assumption that it is not motivated by pride. The reality is that it is pride and imitating kuffaar, hence preference is given to it over the style of Rasulullah (Sallallahu alayhi wasallam).

Hadhrat Abu Bakr (Radhiyallahu anhu) was excluded from the prohibition because he was unable to keep his garment above the ankles despite the effort to do so. That is because of his bulging belly. But those who are averse to following the Sunnah present baseless interpretation to justify their major sin.

Q. A jalsah was held for a boy who had completed hifz. Ladies were also invited. They were seated upstairs. Was this

jalsah permissible?

A. Even if there were no women present, then too, the jalsah was not permissible. It was a merrymaking concert of pride, show, and waste. (Takabbur, riya and israaf). On the basis of a false assumption of permissibility, the presence of women, regardless of them being upstairs or downstairs or in Hell's stairs, renders the jalsah impermissible.

Q. Will non-Muslims burn eternally in the Fire even if they had good morals and had engaged in humanitarian activities? These thoughts seem to disturb my peace of mind.

A. Whatever Allah Ta'ala will do with non-Muslims, will be His prerogative. It will be subject to His Mercy and Justice. We cannot fathom the mysteries and wisdom of Allah Ta'ala. Your ideas will not influence Allah Ta'ala. It suffices to believe that only Muslims will go to Jannat, and that kuffaar are doomed for everlasting perdition regardless of their good deeds which are not structured on the Foundation of Imaan. The Qur'aan describes their good deeds as mirages – phantoms - devoid of reality and substance.

Your brooding over the issue will not change the condition of the people. You are plagued by shaitaani wasaawis. The only way to combat these shaitaani thoughts is to immediately lapse into Thikr. Don't brood over the thoughts. Just divert your mind to Thikr. Recite *Istighfaar* and *Laailaha il lallaah* constantly when afflicted with these satanic

thoughts. The thikr will, Insha-Allah, eliminate the thoughts.

Q. I completed Fajr Salaat precisely at 6.45. This is the time of sunrise. Was my Salaat valid?

A. The Fajr Salaat will not be valid since at 6.45 the sun starts rising. You have to make qadha.

Q. Is balsamic vinegar ha-laal?

A. The balsamic vinegar is ha-laal.

Q. In the NNB jamiat's Tasheel booklet for maktab children it is mentioned that listening to a deeni lesson or learning is valid reason for not attending Jamaat Salaat. Is this correct?

A. It is not permissible to abandon the Waajib Jamaat Salaat for listening to a lesson or learning a lesson regardless of it being of Deeni content. Jamaat Salaat is Waajib.

Q. Is it permissible to recite Aayatul Kursi during the state of menses for protection when going to bed?

A. During the state of menses Aayatul Kursi may not be recited before sleeping or at any other time. Nothing of the Qur'aan Majeed may be recited during haidh. Recite *Authu-billaah...* and *Wa La houla...* These too are powerful for protection. Recite it 100 times. It takes only 5 minutes.

Q. A relative who was keeping my money in trust paid the Zakaat on the money for a number of years from his own money without me having asked him. I was also not aware of it. Was my Zakaat obligation fulfilled?

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A. No, your obligation was not fulfilled. You have to pay the Zakaat for the past years.

Q. *A non-Muslim woman embraced Islam. A Muslim man wants to marry her. She left the marital home due to being severely assaulted by her kaafir husband. The Muslim man has asked me to perform the nikah. Will it be proper for me to refuse? She embraced Islam a few days ago. Is there an Iddat period? If the kaafir ex-husband embraces Islam, what will be the status of the nikah, if I perform it? Does the husband have to first divorce her?*

A. It is not proper to refuse performing the man's Nikah. It is not necessary for the kaafir husband to divorce his wife who has embraced Islam. With her embracing Islam, her marriage was automatically annulled. From the date of her accepting Islam, an Iddat of three haidhs (menses) must pass. Only thereafter may you perform the Nikah. If her ex-husband embraces Islam now, then he can marry her only with her consent if she has not already married the Muslim man.

Q. *Is it permissible to keep a pangolin as a pet?*

A. The pangolin being a reptile may not be kept as a pet.

Q. *What is the ruling pertaining to smoking and selling cigarettes?*

A. Smoking and selling cigarettes are haraam. It is a major sin.

Q. *Is it permissible to take injections for weight reduction?*

A. We shall not say that the

injections to reduce weight are haraam. But we do say that in the long term you will suffer from the harmful effects of the poisons they will inject into you. It is unnatural. Control his diet and daily walk a couple of kilometres. Insha-Allah, it will help him.

Q. *A brother does a favour for a farmer. He collects money for the farmer and goes give the farmer the money the whole year through. At the end of the year farmer gives him 2 sheep as a gift for doing him a favour. Can the brother use the sheep for qurbaani or does he have to buy a sheep with his own money for qurbaani?*

A. He may use the sheep for Qur'baani.

Q. *Can i use my interest money to pay for a website hosting which is used to convey about free child education, scholarships, meals, etc. This is also meant for charity for muslim people, but the website is meant only for communication. And can we use interest money to pay for that website as this is NGO and poor.*

A. Interest money may not be used for these purposes. It must be given away to the poor.

Q. *My son is still studying (aalim course) Inshallah he's starting his last year in January. I've been paying maintenance consistently for my grandson as my son is still studying. The mother has refused that any of us should see my grandson, as she is recently remarried and her husband says we can't see him*

until he is of an age where he understands why the parents got divorced (her reason given).

We were seeing him before this, for an hour, once every few months.

She has returned all my grandsons maintenance money that I've paid, since he was born. He is now 2 years and one month old. I will continue to pay the maintenance as it is his haq. She can continue to return it, if that's what she feels she wants to do. We do not communicate.

My questions are: 1. Do I keep this money until he is baaligh and then give it to him? It was not her money to return. He is rightfully the owner.

2. Does his father take ownership of the money?

I'm really at a loss as to what to do because it is already a large amount of money and it will become larger as the years go on.

A. The returned money belongs to you, not to your grandson. There is no need to keep it in trust for him. If the child's father had given the money, then it belongs to him, he child's father). The evil mother of the child and the outsider man will suffer for their zulm.

Q. *Does a woman have to pay Zakaat on the Mehr amount owed to her. The husband has not paid the Mehr. When he pays, should she pay Zakaat for the past years?*

A. Zakaat is not paid on the outstanding Mehr. Only after it

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has been paid will Zakat be payable on it. There is no Zakaat for the past years.

Q. The Mehr amount is substantial and has not yet been paid. When calculating my Zakaat, may I deduct the Mehr amount from my Zakaat assets to calculate my Zakaat?

A. No, you may not do so. The Mehr debt is not deductible.

Q. A man owes his wife a big amount of money being for her Mehr which he has not paid. She committed adultery, hence the husband divorced her. Now she is demanding her Mehr. Is it valid for the husband to refuse paying her the Mehr because of her adultery?

A. No, it is not valid. He has to incumbently pay the Mehr regardless of her infidelity.

Q. After a woman has waived the Mehr, can she reinstate her claim and demand that Mehr be given to her?

A. If the waiver was prior to the Nikah, then she may again ask for Mehr to be paid. However, if she made *maaf* (waived) the Mehr debt after the Nikah, then she may not claim it.

Q. Is it compulsory for a woman to be of service to her mother-in-law?

A. It is not the Waajib obligation of a woman to serve her mother-in-law. While it is rewardable, such service may not be imposed on her by her husband. It is his obligation to serve his mother.

Q. Does a separation of many years invalidate the Nikah?

A. Even a separation of a lifetime does not invalidate the

LOOKING AT PICTURES

Q. It is narrated that the emperor Heraculeus had shown the Sahaabah some pictures which he claimed were the portraits of the Ambiya. The Sahaabah looked at these pictures. Why do some Ulama say that it is not permissible to even look at pictures?

A. It is haraam to intentionally look with pleasure at pictures of animate objects. Those molvis who say the contrary are not Ulama. They are extremely dim in their thinking, hence they blurt out just any trash that comes to their mouths.

Prohibited looking refers to intentionally looking at a picture to derive pleasure. Even if it is a picture of a wine bottle, it will not be permissible to look at it to derive pleasure. The Fuqaha have forbid-

den looking at even the dress of ghair mahram, yet it is quite evident that the Sahaabah must have looked at the outer garments of women who passed them in the streets, etc. The prohibition applies to intentional looking to derive pleasure.

Similarly, unintentional listening to music is not sinful. It is just unavoidable. The Sahaabah had not gone to Heracleus to look at pictures. It was something coincidental and not planned to derive pleasure. It was an exception. Such rare exceptions do not cancel the normal hukm of the Shariah. There are many rare/exceptional incidents in the lives of the Sahaabah which are set aside and not followed.

Nikah. The Nikah remains valid and the wife will inherit in her husband's estate even if she commits adultery. A man should not seek to punish his wife by withholding Talaaq if she refuses to live with him. In the long term he punishes himself.

Q. What is the rule of purdah if a man gives his wife one Talaaq Baain?

A. Talaaq Baain completely severs the Nikah bond. The woman is now a stranger. Purdah is Waajib. She is halaal for marriage with another man.

Q. Must purdah be observed if Talaaq Raj'i is given?

A. No, there is no purdah in this case.

Q. If the woman during Iddat refuses to live in the marital home, will her maintenance still be Waajib on her ex-husband?

A. If she refuses to stay in the marital home, then Iddat expenses fall away. She will not be entitled to claim expenses.

Q. A husband has abandoned his wife who has been living in separation for several years. I want to marry her. What is the way forward? Is her nikah still valid?

A. A separation does not terminate the Nikah regardless of the separation being even for a lifetime. The lady should apply to the local Ulama Council for annulment. After the nikah is

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annulled, you may marry her. She has valid grounds for annulment.

Q. A woman appointed a man to be her wakeel to contract her nikah with a certain man. A month after appointing him to represent her, she changed her mind. Meanwhile the wakeel did not go ahead to perform her nikah to the man. Without contacting the wakeel to inform him of her change of mind, she contacted the prospective groom and directly informed him that she has changed her mind and that she will not marry him. Some days thereafter, the wakeel surfaced and performed the nikah. The man did not tell the wakeel about the woman's decision. Now this man claims that the nikah is valid. Is the nikah valid?

A. The nikah is not valid. The man was informed directly by the woman of her refusal to marry him. Thus the *wikaalat* was cancelled regardless of the wakeel not having been informed. The man was fully aware of the refusal of the woman. Thus the nikah arranged by the wakeel had no validity.

Q. Can a working partner in a business be paid a salary as well?

A. Partners in a business are not entitled to a salary regardless of their work. They are entitled to only profit. So whatever the partners have taken by way of 'salary' will be against their profit. If the business shows a loss, they have to return whatever they had withdrawn and pay the debts.

MAKTAB SYLLABI

Q. What is the best Maktab syllabus? Please comment on the LMA syllabus.

A. The LMA syllabus is a waste. It wastes years of the child's life with futility. The best system is the old system. The first kitaab should be Nooraani Qaa-idah. After a couple of months when this kitaab is completed, the child will go straight into the Qur'aan Shareef. The child should complete the Qur'aan Majeed *naathirah* in one year. By the time the child is seven years, he/she should complete the Qur'aan Shareef.

Along with the above, the child should be practically taught Wudhu and Salaat. The short Surahs, the Salaat duas and a few other duas for daily recitation should be taught. By the time the child is 7 or 8, the primary level of Ta'leem should be completed. But the LMA and similar other syllabi, even the Mia's farm syllabus considerably waste years of the child's life. Furthermore, numerous children doing the LMA syllabus are un-

able to recite the Qur'aan correctly with Tajweed.

For the Akhlaaq of the children, it is essential that the Ustaadh devotes a few minutes daily to anecdotes of the Auliya. The children should not read the stories. The Ustaadh should narrate to them, while they will listen attentively and absorb what is being narrated.

The modernistically couched syllabi, in emulation of kuffaar schools, employ much futile theory which does not benefit the pupils. The entire system of maktab in our country is flawed and grossly deficient. This is because they are bootlickers of the West. They feel that the old system which has come down to us from the seniors is insufficient. They have made a mess with their new syllabi.

The Qur'aan Majeed is OLD, but not antique. To teach this OLD Divine Kitaab, the Old system is the best.

Q. My sheikh indulges in haraam practices such as photography, facebook, intermingling of sexes. I want to leave him. How should I end my relationship with him?

A. If your sheikh is on baatil and committing haraam, then it is necessary to sever ties with him. Inform him that you have no *munaasabat* (compatibility)

with him, hence you terminate the relationship. You may send him a letter of ending the relationship. It is not permissible to remain a mureed of a man who is deviated.

Q. Is it permissible for a woman in full purdah to sit at the same table or be in the room with her brother-in-law with other family members pre-

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sent?

A. No, it is not permissible for a woman to sit at the same table or be in the same room where her brother-in-law is even if she is wearing full purdah and even if her husband is present.

Q. Is it permissible to donate blood to the South African National Blood Service? They keep the blood and then provide it to anyone who needs it.

A. It is haraam to 'donate' blood.

Q. Is it permissible to register to be a stem cell donor? The process is that they take a blood sample from you, they analyse it, if someone has cancer and you are a match, they call you and then remove blood from you which contains the stem cells. These cells are then given to the person with cancer. Only your blood is taken.

A. It is not permissible. It is haraam to use any part of the human body for treatment or for any use whatsoever.

Q. Is smoking makrooh tanzih?

A. Cigarette smoking is haraam. It is a major sin.

Q. Heavy smokers emit an awful stench which disturbs musallis in the Masjid. Can a musalli elect not to stand alongside such a smoker in the saff? If a musalli emits such awful stench, can I leave my position in the saff to stand elsewhere?

A. Yes, you may stand elsewhere. The smoker, before coming to the Masjid is incumbently required to thoroughly wash his mouth and to

change his clothes if these are emitting the offensive odour of tobacco. A heavy smoker stinks. He reeks of tobacco which is offensive to the Malaikah. If he still emits such odour at the time of death, then he will be deprived of the Malaikah of Rahmat.

Q. On weekends my husband goes with his friends to enjoy himself. He goes fishing or for some other sport abandoning us. He says that it is his right to go wherever and whenever he wants. Is his abandonment of one's family proper and permissible?

A. Enjoying a weekend out with friends is shaitaniyat. A husband is supposed to be with his wife every night, not with 'friends'. Such friends are evil. This type of company can never be good. It is not permissible for a husband to enjoy himself for the weekend out with friends while his wife and children are alone at home. Catching fish for sport/enjoyment is haraam, and the sin is aggravated if the fishing is at night.

Your husband's fishing out with friends over the weekend is undoubtedly haraam.

Your concerns are valid. However, if you lose Sabr, then your marriage will suffer. There is much thawaab for Sabr. Make much and constant dua that Allah Ta'ala guides your husband to understand his

folly and the grave sins he is indulging in with his fishing with friends and staying out of the home at night. It is haraam for a husband to be unnecessarily out of the house from after Maghrib. Nowadays 'friends' are shayaateen.

Q. A man made a gift of a house to his second wife who has children from a previous marriage. She has now passed away. Do the children of her current husband also inherit in this house?

A. Only her children will be her heirs. The children from the first wife are not her heirs. The children of the first wife are the heirs of only their father.

Q. Some Zakaat collecting organisations use a percentage of the Zakaat for running costs. Is this permissible?

A. It is haraam for the organizations to usurp even one percent from Zakaat funds for running costs. They have to solicit for Lillaah funds to cover expenses.

Q. Is it permissible to use a cellphone inside the Masjid?

A. A cellphone should not be used inside the Masjid. It is not permissible. It should be used outside the Masjid.

Q. A boy has drowned in a dam. His body has not been found. Can Janaazah Salaat be performed for him?

A. Janaazah Salaat without the

BLESSED IS HE!

Hadhrat Abu Sulaimaan Daaraani (Rahmatullah alayh) said: "Blessed is he who abstains from the sakraat (pangs) of desire, from the buffalo of anger, from worldly happiness, and remains firm during the bitterness of Taqwa."

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presence of the body is not valid.

Q. I purchased a furnished house. I wanted to remove the oven. However, friends say that washing it is sufficient. I am not satisfied with the oven. The non-Muslim residents must have baked pork in it. What is your advice?

A. The oven should firstly be cleaned thoroughly with water three times. Then use detergent and again wash it. The oven will then be paak. However, from the Taqwa point of view, acquire a new oven and give the used one to a poor person or sell it. It is best not to use the oven. For example, if a chamber pot in which people urinated and excreted is thoroughly washed even a hundred times, a Muslim whose brain is not deranged will not eat porridge from that paak chamber pot.

Q. A Qur'aan scholar in USA, Nouman Ali Khan has recently given a talk in which he states that there is no proof that music is prohibited in Islam. Please comment on his talk.

A. The Nouman Ali Khan character is an agent of Iblees. His kufr is palpably portrayed in his views of zandaqah. His

shaitaani kufr view regarding music is old hat. We have explained the prohibition of music in detail in two books which are available on our website. All the putrid, stupid shaitaani arguments of the legion of Iblees have been answered in our refutations. Read our books, *Sautush Shaitaan (The Voice of the Devil)* and *Musical Instruments*.

In his devilish talk he has said nothing new. This is the era of shaitaanityat wherein zindeeqs, murtadds and munaafiqs abound. The Nouman shaitaan belongs to this cartel of juhala and mudhilleen.

Q. Will parents be liable for the sins committed by their minor children?

A. If parents had neglected the tarbiyat (moral training) of the child, then they will be liable for the sins of the child.

Q. Are very old persons supposed to adopt purdah?

A. They have to maintain strict purdah regardless of their old ages.

Q. Is it disrespectful for a student to use miswaak while the Ustaadh is teaching?

A. Yes, it is disrespectful for a student to use the miswaak whilst the Ustaadh is teaching. The Ustaadh should reprimand him.

Q. Recently a woman performed Salaat in a Musjid in Durban. There was half a saff of males. She stood alone behind the row of men. Was this permissible?

A. Only a lewd, shameless woman is capable of barging into the Musjid and mixing with males. It appears to be a

case of murtadd, munaafiq male handlers having instigated some prostitute to barge into the Musjid.

It is the duty of the Imaam and trustees to prevent women from entering the Musjid. This is a new developing fitnah which must be nipped in the bud. Did you discuss with the Imaam?

Q. The court in Karachi has issued a decree of khula. The judge ordered in his decree that he has 'dissolved' the marriage with 'khula'. Is this decree valid in the Shariah?

A. A secular court cannot dissolve a Nikah. Furthermore, khulah is an agreement between the husband and wife. It cannot be imposed on any of the parties by even a valid Islamic court. The Family Judge of Karachi is ignorant of the Shariah.

The couple should refer their matter to the Ulama in Karachi. The court's decision is baatil.

Q. What questions should the girl ask the boy who comes to propose for marriage?

A. The purpose of the man coming is to view you, not to discuss any issues. It is not permissible to have a conversation. A brief viewing is permissible. Questions and investigations should be made by your parents. The character of the man cannot be ascertained by means of a mere conversation. Obviously, he will pretentiously exude Moral 'excellence' even if he is a scoundrel.

Q. Is drop-shipping permissible?

THE WORST SIN

Hadhrat Al-Antaaki (Rahmatullah alayh) said: "The worst sin is that which you do not recognize as sin, and the worst of it is that which you regard as an act of worship whilst it is a sin by Allah (i.e. bid'ah)."

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A. It is not permissible to sell something one does not own. One has to first purchase it and become its owner, then sell it.

Q. *When does Tahajjud time begin and end? What is the best time?*

A. Tahajjud time begins immediately after Isha' Salaat although it is best to perform it after having slept. Tahajjud time ends at Subh Saadiq, that is the time when Fajr Salaat time commences. The best time for Tahajjud is after midnight.

Q. *Is it permissible for a man to remove hairs from the shoulders and back?*

A. It is permissible to remove hair from the shoulders, back, etc.

Q. *If a sick person who was unable to fast paid the Fidyah, will he still have to make qadha after regaining health?*

A. Yes, after regaining health he still has to make qadha. The fidyah paid will become Nafl Sadqah for which he will gain much thawaab.

Q. *Does the Athaan recited on loudspeakers warrant the Masnoon response?*

A. Yes the Athaan via loud-

speakers warrants the Masnoon response.

Q. *I am a partner in an inherited property. I want to sell my share, but the other partners refuse to buy and do not allow me to sell to an outsider. What are my rights in this regard?*

A. A partner in a property whether inherited or purchased, may sell his share. He has to first offer the share to the other partners. If they agree to pay his price, he may not sell to an outsider. If they refuse to purchase, then he may sell to an outsider regardless of the wishes of the other partners.

Q. *The deceased used to collect and distribute Zakaat funds. He has mixed up all the Zakaat funds with his own money. No one knows how much of the money is Zakaat and how much is his own. What should the heirs now do?*

A. If the funds of the deceased are so vilely mixed with Zakaat or haraam funds and the amounts are not known, the heirs will have to consult their conscience and to the best of their ability endeavour to estimate the amounts. There is no other way forward.

Q. *Is it permissible to attend Bingo games for fundraising for charitable purposes?*

A. All games and sport are haraam. Bingo games are compounded haraam. It is haraam to attend such shaitaani games.

Q. *Should Aayatul Kursi and the Tasbeehs be recited after Fardh Salaat?*

A. Aayatul Kursi, etc. should

be recited after completing the Sunnat and Nafl Salaat of Zuhr, Maghrib and Isha. It should be recited after the Fardh of Fajr and Asr since these two Salaat have no Sunnat Salaat after the Fardh.

Q. *Is it permissible to use brylcreem for the hair?*

A. It is not permissible to use brylcreem. It is laced with haraam ingredients.

Najaasat and Poisons

Aqua, Paraffinum Liquidum, Paraffin Wax, Petrolatum, Beeswax, Magnesium Sulphate, Parfum, Behenic Acid, Zinc Omadine, Lanolin Alcohol, Calcium Hydroxide, Glyceryl Oleate, Propylene Glycol, Castor Wax, Glyceryl Stearate, Citral, Citronellol, Geraniol, Hexyl Cinnamal, Limonene, Linalool, CI 42051, CI 45170.

Q. *What is the meaning of Fi Sabeelillah (In the Path of Allah)?*

A. The technical meaning of *Fi Sabeelillah (In the Path of Allah)*, is Jihad. Nevertheless, literally it is also used for any Deeni service, e.g. students leaving home to acquire Ilm of the Deen.

Q. *Is it permissible for a woman to expose her arms from below the ankles and her legs from below the knees to non-Muslim women?*

A. It is haraam for a woman to expose any portion of her arm and leg and also her hair to non-Muslim females.

Q. *I join the Jamaat Salaat in the second rakaat. When the Imaam ends the Salaat with Salaam, I forgetfully also make Salaam. Immediately*

DREAMS & WASWASAH

Hadhrat Abu Sulaimaan Daaraani (Rahmatullah alayh), a very senior Taabi-ee, said:

"Every dhaeef (weakling – weak in aql and a'maal) is plagued with considerable waswasah and many dreams. When he becomes sincere, dreams and abundance of waswasah are terminated."

Questions and Answers

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

Question

I seek guidance regarding a complaint I have against an organisation here in Cape Town.

The organization was approached on 28 June 2023 by my wife who applied for a fasakh. Two Maulanas had a meeting with her. Her concerns were documented.

I was contacted on the afternoon of the 28th June 2023. I was requested to meet with them and provide my version of the truth on the 3rd July 2023 at 17h00. On the 3rd July 2023, I met with one of the members. He was the only person present. The other person, a Mufti, only arrived at 18h00 as he was under the impression the meeting was scheduled for 18h00.

Nevertheless, the Maulana proceeded to continue with the meeting despite no other individuals of the panel not being there in attendance and advised that his decision was final.

At the outset of the meeting, after hearing what she had to say, he stated clearly that based on what my wife has provided, there are no grounds for fasakh and proceeded to allow me to speak.

I started off with the meet-

AN INVALID FASKH

ing by stating clearly that my intent is to try and resolve the issues within our marriage and my willingness to do all that is necessary to restore our marriage.

After the scheduled meeting time ended, the Moulana made a comment saying "everything i said is what she said".

I was informed that the matter would be referred to the panel of Ulama. Names were mentioned of the Ulama on the panel. I requested to have a meeting with the panel as he himself admitted that the basis didn't have any grounds for Fasakh. However, my request was ignored.

I thereafter repeatedly requested the panel members' contact details, but he refused to provide me with any information.

On the 27th July 2023, I was sent an email by my wife informing me that the fasakh was granted and I requested a copy of the certificate. I sent a whatsapp message on the same day asking on which basis was this granted. My message did not reach him as he has blocked me.

I called the Moulana and

then asked telephonically for feedback to which he responded that it was on the basis of physical and mental abuse.

Answer Purely on the basis of your explanation, we can say that the 'faskh' is not valid. However, our advice in such cases is that the husband should of his own accord issue Talaq. If the woman is not prepared to live with her husband, and if she is compelled to remain with him, she cannot be trusted. She will most certainly commit infidelity. How can a man live with a woman who abhors him? In almost all such cases, she will commit zina. Withholding Talaq out of spite and on the basis of the false notion of punishing the woman is to cut off one's nose to spite one's face. There is nowadays no Taqwa – no fear for Allah Ta'ala – to deter people from zina.

You are therefore flogging a dead horse. Issue Talaq. Let her go her way. Allah Ta'ala will grant you a better wife on whose fidelity you could rely.

after the first Salaam, realizing my mistake I rise and complete the missed raka't. Should I perform Sajdah Sahw?

A. Sajdah Sahw will become incumbent if the delay is for the duration of three Tasbeehs.

Just moving the head will not make Sajdah Waajib. After making just one Salaam, Sajdah will not be waajib.

Q. Does a man's stepdaughter inherit in his estate? She is the daughter of his wife by a previous marriage.

A. No, she does not inherit in her stepfather's estate.

Q. It is said that the thawaab of reciting Surah Ikhlās thrice is equal to the thawaab of reciting the whole Qur'aan. Is this correct?

A. This is one interpretation of

Questions and Answers

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a Hadith. It is not explicitly mentioned in the Hadith. Obviously, reciting Surah Ikhlāas thrice will not be the equivalent of reciting the Qur'aan Majeed in full – making a khatam.

Q. Is Isaal-e-thawaab for the living valid? People usually make dua for the thawaab of some good deed to be bestowed to a deceased relative, etc.

A. Isaal-e-Thawaab for the living is valid. One may supplicate for the thawaab of any good deed to be bestowed to any living person.

Q. Someone took my shoes by mistake from the shoe-rack at the Musjid. In another rack nearby was a similar pair of shoes. I waited until all the musallis had departed with their shoes. Only the pair similar to mine remained. I therefore am certain that there has been a mistake. May I use these shoes?

A. If you are a poor person, you may use the shoes. It is reasonably certain that your shoes were mistakenly taken. If you are not a poor person, then you may not use the shoes. These shoes are in the category of *Luqtah* (a lost item found). Give the shoes to a poor person.

Q. What is the ruling regarding responding to Salaam in a letter?

A. It is Waajib to respond to the Salaam.

Q. Two persons simultaneously made Salaam. Who should respond?

A. It is Waajib for both to re-

spond.

Q. I purchased a house from a non-Muslim. After a year I found a substantial sum of money in the house. What should I do?

A. You have to search for the previous owner and return the money to him/her. If the previous owner is not traceable, then it has to be given as Sadqah to the poor.

Q. Most aalimahs say that it is not compulsory for them to attend to domestic chores. It is waajib for the husband to provide a maid. Is this correct?

A. Most of these 'aalimahs' are actually jaahilahs, hence they disgorge trash. It is morally Waajib for the wife to attend to the affairs of the home. Rasulullah (Sallallahu alayhi wasallam) had imposed this obligation on Hadhrat Faatimah (Radhiyallahu anha) after she was married to Hadhrat Ali (Radhiyallahu anhu). Girls madrasahs ruin the womanhood of the girls. It is not permissible to send girls to these morally destructive institutions.

Q. After my father passed away I realized how disobedient and disrespectful I was to him. How can I compensate?

A. Repent sincerely. Always recite the Qur'aan and give charity with the intention of the thawaab reaching him. Be kind and of service to his relatives. Visit his Qabr.

Q. What will happen to the souls of animals?

A. There is no certitude in this regard. Whatever has been said is opinion which is unsubstantiated by the Qur'aan and Had-

ith.

Q. What will be the position of unmarried women in Jannat? They died before marriage or they were divorcees.

A. They will have the right to be the wives of any man of Jannat. If they do not prefer any of these males, Allah Ta'ala will create for them male *Hoors* and they will be married to them.

Q. How many children did our Nabi (Sallallahu alayhi wasallam) have?

A. Four daughters. Either 2 or 3 sons.

Q. The branches of trees in my yard are overhanging onto the yard of my neighbour. The neighbour wants the branches to be cut off. Can he demand this?

A. Yes, he has the right to demand that you cut the branches overhanging into his property. Even if he did not have such a right, morally you should cut the branches to avoid inconveniencing the neighbour. To maintain good neighbourly ties is Waajib.

Q. One son who was in charge of the father's business, continued to run the business after his father's death. The estate was not wound up for several years.

How should the estate be distributed now? From the profit of the business the son has purchased a property as well.

A. If the son had continued with the business with the consent of the heirs, then all of them are partners in the profit as well, including the property acquired from the proceeds of

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Questions and Answers

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Q. I came across the following fatwa approved by Mufti Zubair Bayat. It seems Mufti Zubair Bayat always remains undercover while towing the UUCSA line.

QUESTION

There is a group of ladies in our area that have a woman trainer to come home and do exercises with them. This lady intends on introducing some other exercises with them that originate from 'Yoga'. I know that yoga originates from the hindu culture, however they intend to use only the exercises/stretching techniques from yoga and not to practice yoga itself. There will be no meditation, humming and all the other aspects of yoga, just exercises. Will this be permissible?

A: This is acceptable, provided that the conditions mentioned in the question are fully upheld and no other un-Islamic practices are found.

*Mufti Shafiq Jakhura
Iftaa Department, DarulIhsan
Islamic Services Centre
I concur with the answer:
Mufti Zubair Bayat
Ameer, DarulIhsan Islamic
Services Centre*

Answer and Comment

Firstly understand that the entity dubbed Darul Ihsan is actually Darush Shaitaan. The two wayward molvis who issued their junk fatwa of permissibility for the initiation of shirk and kufr under the guise

HARAAM YOGA EXERCISES

of physical exercise, are juhala and agents of Iblees. These two characters lack intellectual discernment to differentiate between even jam and faeces. They always gravitate to haraam and shaitaaniyat. They have become experts in halaalizing haraam fisq, fujoor, riba and kufr.

Even if the satanic gym for women does not introduce Hindu kufr yoga, then too it is haraam for women to congregate for the type of exercises mentioned in the question. When it is not permissible for women to go to even the Musjid for Fardh Salaat, then how can it ever be permissible for them to go to a gym where shaitaan will incumbently be present? If these misguided characters are able to refer to the Kutub of the Fuqaha, they will find that it is not permissible for females to attend even a Walimah.

Even without Hindu yoga, it is not permissible for Muslim females to gather so shamelessly for exercises as do the kuffaar women of the west. Such gatherings of females are nugatory of the Imaani hayaa attribute of Muslim women.

Shaitaan is a cunning ustaadh. He approaches in seemingly good form with baits which ostensibly appear to be permissible. By imperceptible degrees he draws his

victims into his snare of fisq, fujoor and kufr. Allah Ta'ala says: *"Do not come near to zina."* (Qur'aan). This is a general principle applicable to all kinds of sin. By degrees Iblees draws his victims near to fisq, fujoor, shirk and kufr with the yoga shaitaaniyat halaalized by the moron so-called muftis who are unable to distinguish between right and left.

While Iblees calls the women to participate in expressing themselves at the gym, the Qur'aan commands them to remain *"glued in their homes"*, and not to make an *"exhibition"* of themselves. Female emergence from the home for acts and practices which eliminate Imaani haya, is the stepping stone for greater evil and immorality. When women gather to behave like monkeys with their exercises, they denude themselves of their garment of Haya. When Haya is abandoned, the vacuum is filled by obscenity and shamelessness. Their shamelessness is compounded by means of the Hindu kufr yoga exercises.

A woman should exercise in the privacy of her home, not in a gathering of women outside her home. Rascal, deviate moron 'muftis' have ruined innumerable women with their corrupt Ibleesi 'fatwas'.

SATANIST MEAT

Dead cow carcasses "resurrected" to produce cloned beef

by Mike Adams, the Health Ranger, NaturalNews Editor (NaturalNews) We already know that cloned beef has entered the food supply both in the United States and the UK. Now, thanks to revelations from JR Simplot, a U.S. company specializing in the cloning of cows for beef production, we're learning that dead cows are cloned to produce the next generation of beef cattle.

Here's how it works: A large number of cows are slaughtered and then chopped into steaks that are tested for their flavor, texture and other qualities important to steak eaters. The source animal of each steak is recorded, and cells from that source carcass are preserved for possible cloning in case the steak turns out to taste good. Once all the steaks are gauged for their desirability, the dead cow carcasses from which the flesh was cut to produce the steaks are harvested for their DNA.

This DNA is then used to clone new cows who are fed, raised and slaughtered to see how their flesh steaks taste. This cycle is repeated through multiple generations in order to "evolve" cow clones with great-tasting flesh.

"The animals are hanging on a rail ready to go to the meat counter," JR Simplot employee Brady Hicks (yes, that's his real name) told BBC News. "We identify carcasses that

have certain carcass characteristics that we want, but it's too late to reproduce the genetics of the animal. But through cloning we can resurrect that animal."

This "bovine resurrection," it turns out, is just the latest mad science idea from an industry that recognizes no value in the life of a cow but tremendous value from its dead carcass.

Frankenfood Beef

The upshot of all this is that the beef people are buying and eating in the US and UK right now could be from cow clones raised from the dead carcasses of other cows whose DNA were harvested for cloning.

Yep: Only in the food industry do you see this sort of Frankenstein science — trying to create life from dead body parts through a process they call "resurrection"... and then serving up Frankenfoods to consumers.

Far from the world of live foods, beef products are dead food made from dead cows that were given life by taking dead cells from the carcasses or other dead cows who were only kept alive in order to harvest their dead DNA. If it sounds a little sick and demented, that's because it undoubtedly is. This process violates so many principles of ethics and spirituality that it's hard to even know where to begin.

Of course, by the time a thousand cow carcasses are all ground up, mixed together, extruded, irradiated and packaged, no one can tell where the

beef actually come from... or even if it was cloned in the first place. Slap a greasy patty of cloned beef between two hamburger buns at a fast food joint and no one is the wiser.

That's sort of the point, actually: beef industry knows that people don't really have much of a clue where their beef comes from -- and they don't want to know! So even if beef comes from cloned animals raised from the harvested DNA of dead cow carcasses, the average consumer remains clueless.

The high price of low cost

The goal of the beef industry is to create the best-tasting beef in the world at the lowest cost possible. Period.

There is no consideration in the industry for the experience of the cow, nor the ethics of playing God with bovine DNA, nor compassion for the suffering of these animals when they are slaughtered, nor the impact of factory farming on the environment. It's all about corporate profits at the expense of the cows who are born, bred, cloned and slaughtered merely to produce another quarter-pounder that ratchets up another dime in profits for the beef factories.

Think about that the next time you dare to buy anything made from cow parts. You may be buying Franken-cow beef originating from the "resurrected" DNA of a bovine carcass.

There's one thing we all know for sure: The beef industry prefers to keep consumers in the dark about where all that beef really comes from.

FEMALES AND MISGUIDED SHEIKHS

Question: My wife and I are newly married a few months ago. Her family is associated with a buzrug who has all the correct aqaaid regarding contemporary issues such as hurmat of digital tasaweer, Shar'i purdah, etc.

My wife has been attending the buzrug's bayaans and writing to him for Islaah since childhood. After we got married, she expressed a desire to talk to the buzrug over the phone. My view was that there is no need for her to call him and that she is free to write to him for Islaah. I used to think this was the limit, especially since I'm aware of an Aalim-e-Haqq who does not permit females to message him directly on WhatsApp, and a phone call is even greater than a message.

However, I have been much maligned for my view, especially since many of my own family and friends are

associated with the same buzrug as well. When I asked for his advice regarding a different matter, he told me that there is no problem with my wife talking to him directly and that "all girls have been doing it."

From a Shar'i perspective, is this view valid (that a woman should limit interactions with her Shaykh to writing and not have direct, 'real-time' contact over a call, WhatsApp messages, etc.)? If this is the husband's preference, does the wife or her family have any reason to be upset?

Answer

The buzrug's view is corrupt and haraam. Your view is correct. It is not permissible for females to speak telephonically with their sheikh. Such verbal communication is a source of fitnah. It will become a snare of Iblees. The buzrug who loves speak-

ing to girls dwells in self-deception having been deceived by Iblees. His view is pure *nafsaaniyat*. He derives haraam pleasure from interacting with females telephonically.

A genuine sheikh should understand the wiles of women and the deceptions of the nafs. He should know that Rasulullah (Sallallahu alayhi wasallam) designated females as *Habaailush Shaitaan* (Snares of Shaitaan). How can he feel so complacent and comfortable speaking to girls? The 'islaahi' programme of sheikhs who are free with their female mureeds is a farce. Shaitaan and the nafs are in the forefront in this type of islaahi programme.

Those who are criticizing you for your 100% correct Shar'i view are in grievous error. Ignore their baseless criticism and do what the Shariah requires. Do not succumb to the baatil of this buzrug.

The effect of

Itaa-at (obedience)

The effect of obeying the Shariah is such a *noor* in the heart by which spiritual mysteries become unravelled. However, the intention underlying *Itaa-at* should not be for understanding spiritual realities and mysteries. If this is the intention, nothing will be achieved.

(Hadhrat Maulana Ashraf Ali Thanvi)

"SO-CALLED ULAMA"

"The cause for considerable harm for Muslims is the participation of so-called ulama. When even the ulama have slipped (into the dregs of baatil), then what can be said of others (of the laity)?"

(Hadhrat Maulana Ashraf Ali Thanvi)

It is because of the disastrous consequences to the Imaan of the ignorant and unwary Muslims caused by the so-called 'ulama' – the scoundrel molvis and

sheikhs – with their participation in the kufr interfaith religion, and their bootlicking embrace of the projects of the kuffaar governments that Rasulullah (sallallahu alayhi wasallam) had expressed greater fear for these villains than for even Dajjaal.

The scoundrels are concerned with only the boodle- millions of rands/dollars - which the kuffaar authorities dole out to them for promoting their evil plots and projects. They are bereft of Imaan. They are munaafiqeen of the worst kind.

THE ROTTEN CONDITION OF THE MADAARIS AND TALABA

By

Hadhrat Maulana Ashraf Ali
Thanvi

Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh), about 80 years ago commenting on the putrid state of degeneration of the then Darul Uloom and the Talaba, said: *(Statements in brackets are our comments – The Majlis)*

“Of utmost importance is *Suhbat* (the company of genuine *Mashaaikh*). Alas! Obliviousness prevails nowadays regarding things of importance. I believe that in this age the *Suhbat* of the Ahlullah is Fardh-e-Ain. This is a time of grave danger (for *Imaan*). Whatever is imperative for the safety of *Imaan* is *Fardh-e-Ain*. There can be no doubt in it. However, people are extremely uncaring regarding this issue.

The consequence of lack of *Suhbat* today is that talaba are mocking their Asaatizah and the Qur’aan and Hadith are interpolated and misinterpreted. The limit of excellences (*kamaalaat*) today is writing and speech-making, and to equate oneself with one’s Asaatizah and seniors. While hitherto they are not verbally making such statements, in the future they will present such claims (*brazenly*). Limits (*of the Shariah*) are not observed. Hence, the Ustaadh is nothing, the Murshid is nothing, and even the Father is nothing.

(That is: due respect, honour and affection are no longer in the hearts of juniors for these seniors). There is no moderation nowadays in anything. There remain neither Usool nor Qawaa'id (*Principles and Rules – everything is decided by the bestial nafs*). It is therefore necessary to have a Senior overseeing the juniors.

They (*molvis and talaba*) are now opposing even our Akaa-bir Buzrugs in their statements and actions. They oppose the Buzrugs in their appearance, dress, characters and way of life in general. *(Hadhrat Thanvi has painted a picture of the molvis and students of the Madaaris of his time. That was about 80 years ago. What conclusion should be drawn looking at the corrupt state of the teachers and students of today’s madaaris?)*

An evil radical change has suddenly occurred. *(This is Aakhiruz Zamaan, hence such evil, revolting changes are to be expected).* Thus, the Deeni Madaaris today appear to be Aligarh College *(that is: ruined with liberalism, modernism and bootlicking the West)*. Ideas have changed, appearances have changed, dress has changed so much so that the condition of the jamaat linked to the Mashaaikh has become stinking/rotten/corrupt (*gandi*).” *(End of Hadhrat Thanvi’s appraisal)*

Comment

What we are seeing today in the flotsam rubbish molvis and sheikhs such as the reverends and pundits who claim to be Deobandis, is the progeny of Iblees. Even generally uprighteous Ulama of some Darul Uloom have fallen by the wayside too weak to combat and eliminate the ride of modernism and insolence. They succumb to the nafsaani dictates of the Talaba and of donors.

The intentions are contaminated with worldly objectives. The Asaatizah are primarily mercenaries. The Talaba are ignorant of the *Maqsood* of Ilm-e-Deen, and so are the Asaatizah. The Deen is being imparted for worldly objectives as is predicted in the Hadith. That is why there is today such a glut of rubbish molvis and sheikhs who constitute the worst scum “under the canopy of the sky”.

Any molvi who views this designation with chagrin and detestation should take up the issue with Rasulullah (Sallallahu alayhi wasallam). The Asaatizah and the Talaba – the molvis and sheikhs of today have become the worst enemies of Islam.

Fisq, Fujoor and Kufr are all halaalized by means of *faasid ta’weel* (corrupt, rubbish interpretation) of the Qur’aan and Hadith. The Qur’aan has

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THE WORST DEVIATION

Allah Ta'ala orders us in the Qur'aan Majeed to supplicate (make dua) as follows:

"O our Rabb! Do not make our hearts deviate after You have guided us, and bestow to us Your mercy. Verily, You are the Bestower (of Rahmat)."

(Aal-e-Imraan, Aayat 8)

Always engage in making this dua. No one knows

what will happen to him/her tomorrow. There were many who had fallen prey to their nafs, to Iblees and to deviates. They flipped from their lifestyle of Truth into *dhalaal* (deviation). They abandoned their life of obedience and became the camp followers of shaitaan.

The worst deviation is to go astray after guidance.

It is akin to *irtidaad*. Some people have been seen to abandon their Islamic lifestyle to follow the liberal ways of the kuffaar. They became the victims of the deviation of their modernist, liberal friends who convinced them of the 'error' of their Sunnah way of life.

Stay away from the company of deviates and always make the aforementioned dua.

THE ROTTEN CONDITION OF THE MADAARIS AND TALABA

(Continued from page 14)

become a ball to be kicked all over the show by these Ibleesi molvis and sheikhs. Then they feign concern and support for Islam with their stupid and hollow laments

when the kuffaar burn copies of the Qur'aan Majeed. They are too stupid to understand that they are worse than those kuffaar who burn the Qur'aan Majeed. Their brains are divinely deranged with divinely

cast *rijs* (filth). Confirming this fact, the Qur'aan Majeed says:

"And, Allah casts RIJS on those who lack intelligence."

THE MOLVIS AND SHEIKHS – THE VILEST SPECIMENS OF THIS AGE

Hadhrat Wahab Bin Munabbah (Rahmatullah alayh) proffering naseehat to Hadhrat Ataa Khuraasani (Rahmatullah alayh) said:

"The Ulama before us with their Ilm would be independent and steer away from the dunya of others. They would ignore the dunya of others. Therefore, the people of the dunya would liberally and abundantly give their dunya (wealth) to them for the sake of acquiring Ilm from them (the Ulama). However, today the Ulama liberally give their Ilm to the people of the dunya with the desire of acquiring their dunya (wealth). Then the people of the dunya remained aloof

from the Ulama when they realised the evil of the conduct of the Ulama.

Beware of the doors of the Sultans (i.e. do not associate with rulers), for verily at their doors is a fitnah."

This advice was offered to Hadhrat Ataa about 12 centuries ago. Today, 14 centuries after the Sahaabah, the molvis and sheikhs have become the worst scoundrels. It is indeed an insult to the Deen to refer to them as Ulama. They are the worst specimens of creation "*under the canopy of the sky*". They excel in mischief and fitnah of the worst kind. They are the destroyers of the Deen.

Just look at the extreme

villainy of the molvis and sheikhs of rubbish outfits such as the MJC and the NNB Gang (the so-called Jusa). They are in the forefront of the kufr interfaith ideology. They have gone to unbelievable lengths to bootlick the kuffaar priests and pundits. In their stance of villainy and kufr they drunkenly focus on the millions of rands / dollars which are doled out by governments and mafia agencies to those so-called 'religious leaders' who toe their line to promote their policies of genocide under a variety of so-called humanitarian projects.

Never in the history of Islam or in the history of Bani

(Continued on page 16)

RIBA IN U.K.?

Q. Some muftis in UK say that it is permissible to pay interest to non-Muslims in UK. The following rationale is being given to justify taking a mortgage in the UK. Is this correct? See below:

A mortgage does not fall under the prohibited ribā, according to Hanafī fiqh. They use the Hadith: “There is no ribā between a Muslim and a harbī.”

This is supported by the fact that the nufūs and wealth of harbīs are not ma'sūm, based upon the clear verses of the Qur'ān.

Harbī refers to that disbeliever who is neither a dhimmī, a citizen of the Mus-

lim state who pays jizyah, nor a musta'min, who has been granted protection.

A condition for a transaction to be considered ribā is that the wealth of both parties be ma'sūm, and that condition is missing here.

Thus, any interest-based transaction between a Muslim and harbī cannot be considered ribā according to Imām Abū Hanīfah.

A. This ‘fatwa’ of some UK molvis is corrupt and baseless. Firstly, the statement of Imām Abū Hanīfah (Rahmatullah alayh): “There is no riba between a Muslim and a Harbi”, is valid in a

Darul Harb. Secondly, it means that a Muslim may accept interest from a Harbi. It does not mean that a Muslim may give interest to a Harbi.

In a mortgage, Muslims pay interest to the kuffaar. They do not receive interest from the kuffaar. Hence, the statement of Imām Abū Hanīfah is not applicable, and offers no basis for halaalization of riba in U.K.

If those who legalize interest on the basis that U.K. is Darul Harb, then on the very same basis Jum'ah Salaat will not be valid over there. But they all do perform Jum'ah Salaat in their Darul Harb.

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THE MOLVIS AND SHEIKHS – THE VILEST SPECIMENS OF THIS AGE

(Continued from page 15)

Israaeel were there such rubbish, rotten, *khanaazeer* type of so-called ‘scholars’ as we find today in the midst of the ranks of the Ummah. They have closed the Musajjid, abolished Jum'ah and Jamaat Salaat and cancelled numerous of the Sunnah teachings in bootlicking obedience and subservience to their handlers who paid them handsomely

for their kufr fatwas.

These filthy molvis and sheikhs and satanic muftis have halaalized intermingling of sexes, haraam pictures, haraam sport, attending churches and mandirs, and all kinds of fisq and fujoor. While all of this fitnah of the molvis and sheikhs is lamentable, we must accept and understand that Rasulullah

(Sallallahu alayhi wasallam) had predicted that in the era in close proximity of Qiyaamah the molvis and the sheikhs will be the “*worst of creation under the canopy of the sky*”.

We have, therefore, to be complacent, and not be overwhelmed, with this evil state of affairs since it has already been decreed to occur.

POISONS & HORMONES

In its report, CAIR-Chicago says:

“3. The references to hormones and antibiotics still allow their use because they address slaughterhouses and not

the consequences of their usage on farms. In addition (a) hormone usage is by law subject to a quarantine period before slaughter. So animals may be technically free at the time of slaughter, but the damage is

done. Moreover, the hormones have already been released into the soil and water via manure eventually getting to humans; (b) chickens are not given hormones by law so adding that to the halal disclosure form means nothing; and (c) if

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WHO IS A SAABIR

Allah Ta'ala says in the Qur'aan Majeed: *"Verily Allah is with the Saabireen."* Who are the Saabireen (those who are patient.) The Qur'aan Majeed further explains:

"Most assuredly, We shall test you with some fear, hunger, reduction of wealth, life and provisions. Give glad tidings to the Saabireen. They

are those who say: 'Verily, we belong to Allah and we shall return to Him', when adversity befalls them."

They do not complain. They maintain their focus on Allah Ta'ala understanding that whatever hardship/misfortune has befallen them is by the decree of Allah Ta'ala.

Hadhrat Ka'ab Ahbaar (radhiyallahu anhu) said:

"Only a man who tolerates the distress which people cause him is a Saabir. He does not retaliate, neither physically nor with his heart. He does not curse them. He remains focused on Allah."

The one who complains to others about his adversity, will be deprived of sweetness in Ibaadat until such time that Allah Ta'ala accepts his Tau-bah (repentance)."

SICK AND DISEASED ANIMALS

Referring to the deceptive so-called halal standards of the Carrion certifying cartel, CAIR-Chicago states in its report:

"4. Reference to vegetarian feed does not stipulate this must be the practice for the duration of the animal's life. The standards allow a loophole to become the norm by quarantining animals for 60 days on vegetarian feed to

make them halal.

Does this protect us from mad cow disease and other cause-and-effect consequences of feeding ruminants meat, which is exactly what most gain-feed contains? No, it merely perpetuates the problem. Moreover, vegetarian feed is not specific enough. It means not cow-healthy grass but cow-sickening grain-feed--all that genetically modified corn and soy that are replacing

the Amazon and making the cows ill."

5. That animals can be purchased from auctions, which many are, means that there is no way to verify how the animals were raised or fed.

6. The issues not addressed in the halal standards are as significant as those inadequately dealt with—including pesticides genetic modification, labor exploitation, ecological destruction, and animal cruelty.

RIBA IN U.K.?

(Continued from page 16)

The argument that the wealth of the kuffaar in UK is not *ma'soom* means that it is permissible to rob and loot in UK. But these very molvis in UK are the worst bootlickers of the kuffaar over there. They should boldly explain what they mean by the wealth of UK non-Muslims not being *'ma'soom'*. We are positive that they shall never venture to elucidate this concept. Their logic is absolutely corrupt and influenced by their bestial nafs.

HELL FOR THE RUBBISHES

Imaam Auzaa'i (Rahmatullah alayh) who was senior to Imaam Abu Hanifah (Rahmatullah alayh), said:

"Destruction (Wail) for those who acquire Fiqh for purposes other than Ibaadat, and (Wail) for those who make haraam halaal with

shubuhaat (doubtful things)."

These are the scholars for dollars – the worst scum on earth – who deceive the ignorant masses with their rubbish fatwas of making haraam acts and carrion 'halaal' on the basis of the deception of these being 'doubtful'.

POISONS & HORMONES

(Continued from page 16)

you look carefully at the standards it refers only to sub

therapeutic antibiotics, which means that animals can and do still get massive antibiotics regularly in their water for medication purposes."

DISEASED CARRION

CAIR-Chicago says in its report:

2. "Disease-free" is an oxymoron in factory-farmed animals. All the animals coming out of industrial farming are unhealthy. But diseased? That depends on how you define it. So either none of the animals qualify or we are not agreeing on what disease means. Indeed, USDA law allows animals with tumors to be sold for food, though the liver cannot be sold be-

cause it is damaged by acidosis from the grain-feeding; and the spinal cord and head cannot be sold for fear of mad cow.

Moreover, all the animals are drugged up on antibiotics. The point is disease is considered a normal part of modern agriculture. Thus farms and slaughterhouses have rules to deal with it."

OUR COMMENT

The 'halaalized' carrion which Muslims devour is not fit for vultures. The many

diseases, formerly unheard of, are the consequence of devouring diseased rotten carrion acquired from the brutal killing of animals. It is indeed lamentable that Muslims are consuming the diseased carrion despite being the bearers of Imaan.

Those who have fabricated the farce of their 8 halal standards are agents of Iblees, hence lies are their basis on which they propagate their fallacy of 'humaneness' and 'halaal'.

ATHAAB FOR IMMORAL WOMEN

Hadhrat Ali (Radhiyallahu anhu) narrated: "Faatimah (Radhiyallahu anha) and I went to Rasulullah (Sallallahu alayhi wasallam) and found him sobbing profusely. I said: 'May my father and mother be sacrificed, O Rasulullah! What has caused you to cry?' Rasulullah (Sallallahu alayhi wasallam) said:

"O Ali! The night I was taken to the heaven, I saw women of my Ummah being punished with a variety of punishments. Thus I cried at seeing the severity of their punishment. I saw a woman suspended by her hair while her brains were boiling; I saw a woman hanging by her tongue while boiling water was forced into her throat; I saw a woman whose legs were tied to her chest and her hands to her head, and Allah had covered her with snakes and scorpions; I saw a woman hanging by her breasts; I saw a woman who had the head of a pig and the body of a donkey while she was afflicted with numerous

kinds of punishment; I saw a woman who had the form of a dog. Fire entered into her mouth and exited from her hind, and the Malaikah were hitting her head with hammers of fire."

Faatimah (Radhiyallahu anha) stood up and said: 'O my beloved father and coolness of my eyes! What were the deeds of these women to warrant such punishment?'

Nabi (Sallallahu alayhi wasallam) said: "O my daughter! The one hanging by her hair would not cover her hair in the presence of men. The one hanging by her tongue, would cause grief to her husband. The one hanging by her breasts was unfaithful to her husband. The one whose legs were tied to her chest and hands to her head and on whom were snakes and scorpions, would not make ghusl of janaabat and haidh, and she mocked Salaat. The one whose head was of a pig and body of a donkey was a gossip and a liar. The one

ALLAH'S AID

Allah Ta'ala revealed to Nabi Dawood (Alayhis salaam): "*O Dawood! Have sabr on the calamities I afflict you with, then my aid will reach you.*"

Allah Ta'ala revealed to Nabi Uzair (Alayhis salaam): "*O Uzair! When a calamity from Me befalls you, do not complain to anyone. Be with Me as I am with you. When you commit evil, I do not complain about you to My Angels. Therefore, do not complain about Me to others when I afflict you with calamity.*"

who had the form of a dog with fire entering her mouth and exiting from her hind was a woman whose taunting and jealousy were intense. O my daughter! Destruction for the woman who disobeys her husband."

(Ibn Hajr Haithami)

May Allah Ta'ala save us from His disobedience and from His punishment.

ABOMINATION IN THE HOLY PLACES

Q. I have returned from Hajj Alhamdulillah. I have several concerns:

If the Hajj has been accepted, is it necessary to feel a change? I've heard that a person turns over a new leaf if his Hajj is maqbool, and I feel worried because I still have to do the same Mujaahadah (the primary of which is controlling my gaze). Similarly, I still have haraam, nafsani thoughts and then I have to work on diverting my mind.

A. The struggle against the nafs is a permanent mujaahadah until Maut. Allah Ta'ala says: "Worship (HIM) until Yaqeen (that is Maut). The performance and acceptance of Hajj do not eradicate the nafs. The nafs is always present colluding with shaitaan. You have to be perpetually alert and on guard against the depredations of the nafs. Being assaulted by nafsani dictates does not mean that your Hajj has not been accepted.

Q. You had forewarned me that the environment would be of fisq and fujoor. I expected the same, but even then, the experience was overwhelmingly saddening. I'm not sure of the other camps and groups, but the Haajis in my camp (20 or so people) prayed every prayer in their own camp, following an Imaam through a loudspeaker (who was elsewhere, maybe in the masjid or another camp). The 'Arafaat Khutbah

was also conveyed this way, almost everyone was lying or sitting on their places in the camp.

A. The kuffaar regime at the helm in Arabia is leaving no stone unturned in its satanic plot to desanctify the Holy Places. This plot is unintentionally being served by the gross jahaalat of the Muslims who perform Umrah and Hajj without having the necessary knowledge of the Ahkaam. Their Salaat and Ibaadat are invalid.

Q. Another very serious problem was that of Purdah and Hijaab. Outside of the camps whilst travelling, there was absolutely no Hijaab. Despite women wearing burqa and khimaar (most were without niqaab), even then the crowd was so overwhelming that men and women were completely pressed against each other.

How is this permissible? Is Hajj even fardh on women in such a scenario? I've already heard of stories of sexual assault during 'umrahs in other months, I can't imagine what must've been happening during Hajj! Furthermore, even if no one was intentionally groping or touching anyone, then too unintentional bumping and being pressed against each other are unavoidable!

If I were to marry a woman upon whom Hajj is fardh, I cannot think of ever taking her there! It is impossible!

Is Hajj permissible for wom-

en nowadays? When men and women are completely pressed against each other and people cannot walk on their own but rather being 'moved' by the pressure of the crowd? Even if mahram men were to put their arms around their women, then too their arms would be crushed. Then too the arms can only protect to a certain extent.

All of this has thrown me into utter confusion and worry. Of course, it could be said that nafl Hajj and 'Umrah are haraam in this day and age, but what about fardh Hajj for women?

My heart replies that how can it be fardh if it entails everything short of actual zina? Sure they're not engaging in actual zina, and sure everything is unintentional, but are we to expect that every man performing Hajj is a wali and has no nafsani desire? Even if looking is unintentional, even if touching or brushing against a woman is unintentional, even if we were to assume there is no sin for that, then too, how can I not feel ghayrah if it were to happen to my women?

A. Even if all the men were Auliya, then too, in the scenario described by you, it will not be permissible for women to go for Hajj. If Hajj is Fardh on a woman, and the rotten, immoral scenario described by you prevails, she should make wasiyyat that after her death Hajj-e-Badal should be performed for her.

THE FALLACY & FARCE OF THE HALAL STANDARDS

(Extract from CAIR-Chicago)

Eight Halal Standards That Aren't

Recently, I was able to see a current halal standards for meat proposal, which focuses mainly on two aspects, slaughter and feed, neither of which is addressed properly. On the surface, the standards look impressive: Humane slaughter, kindness and mercy to disease-free animals, vegetarian feed, no antibiotics and hormones. But reality is a lot more difficult to address than words. Look beyond the word makeup of the following eight proposed halal standards.

1. Humaneness is simply not defined. Using words like "humane" or "natural" unspecified by law can mean anything. Is shackling, hanging a live, conscious one-ton cow by a back leg humane or not? Is restraining the cow by clamping metal tongs in its nostrils and pulling its head forward? It is accord-

ing to these halal standards because these are common practices. In fact, aside from the few and far between humane slaughterhouses in the country, these are the only ways to slaughter that I have encountered, along with stunning, a practice which is made bizarrely permissible on chickens for the halal stamp."

(From *cairchicago.org*)

OUR COMMENT

By what stretch of logic, understanding and humanity are the following brutal, haraam practices perpetrated on animals 'humane' as claimed by the Carrion Halaalizing Gangs?

1. Shooting a metal bolt into the skull of bulls and cows
2. Administering electric shocks to chickens and sheep
3. Hanging animals and chickens upside down
4. Killing chickens hanging upside down moving on fast conveyor belts
5. Numerous chickens whilst still alive entering

- the scalding water tanks
6. After suspending bulls and cows upside down, stabbing them in the chest
7. Millions of male day-old chicks crushed to death since they are of no benefit to the Satanist capitalists
8. Debeaking of chickens
9. Keeping fully grown chickens in miserable A4 size cages for the rest of their short life span

The satanic animal/chicken industry halaalized by the many vile halaal certifying agents of Iblees is pure savagery and brutality. Never can such a barbaric industry produce halaal meat/chicken.

The 'humaneness' mentioned by these human devils is a brutal farce and fallacy. They are the worst liars. Millions of animals and chickens are daily subjected to savagery, brutality and torture. These gangs of certifiers will not escape the *La'nat and Athaab* of Allah Ta'ala.

THE STAGGERING SATANIC CONSEQUENCES OF SEX EDUCATION AND INTERMINGLING

"Number of (HIV) infected girls could fill 85,000 capacity stadium annually.

A staggering 2000 girls and young women are infected with HIV every week in the country – enough to easily fill

the 85,000-strong capacity FNB Stadium in Johannesburg every year." (*The Herald*)

This was the satanic condition a couple of years ago. Today it must have deteriorated substantially. It will most certainly be worse. But the

brains of kuffaar are unable to understand the causes underlying this horrific explosion of fornication. Kufr deranges the intelligence, hence they are unable to fathom what is so conspicuous.

(Continued on page 21)

THE HARAAM KUFFAAR SLAUGHTERING SYSTEM

The following is Mufti Taqi Uthmaani's fatwa on the haraam, devil's slaughtering system:

The following questions were asked by brother Umar of Coventry from Jamia Darul Uloom Karachi

QUESTION

What do the respected Scholars of Islam say regarding the following:

In many Muslim slaughterhouses in the UK, the animal is rendered unconscious before slaughtering by administering a mild electrical current. This does not kill the animal, but has an effect of about up to a minute during which the animal remains motionless, and slaughtering it becomes easier. The operators of the slaughterhouses claim the voltage of this stun is so low that there is no danger of the animal dying. Is it permissible to slaughter in this way? And what is the ruling regarding the meat of an animal slaughtered in his way? And if the stunning lessens the blood flow at the time of slaughter, what would be the ruling?

ANSWER

The practice of rendering animals unconscious before slaughtering, which is carried out in different ways, consists of a number of undesirable and objectionable

elements, for example:

a. If this act is such that it causes the animal to lose all its senses and consciousness completely, then there is a risk that it will have caused the animal's death before slaughter, especially if the animal was weak or ill.

b, If this act is such that it does not cause the animal to lose all its senses and consciousness completely (such as a mild electrical shock that merely immobilizes the animal), then there is a strong possibility that the animal's pain and suffering will have been unnecessarily increased, since the pain of slaughter remains due to its not being unconscious, and the pain and stress of the electrical shock will have been administered additionally without any need.

c. If this act makes the animal weak (compared to its normal and natural condition), and at the time of slaughter the animal is not at its full physical strength, then there is a risk that this will cause a reduction in the amount of blood that will flow from it at the time of slaughter, compared to what might have flowed in the case of the animal being fully conscious and in full possession of its senses and physical strength, and to undertake such a

course of action deliberately is to oppose and counter a Shar'i requirement of slaughter (i.e. the discharge of flowing blood).

d. If the amount of blood discharged is reduced due to the animal's weakness, then there is a risk that the remaining (non-discharged) blood will be absorbed into the meat of the animal, and this is an undesirable outcome both from a medical point of view and also according to Shari'ah.

e. If the person undertaking this way of slaughter believes it to be a less stressful and painful method than the prescribed Shar'i manner, then this is tantamount to believing an invented method to be superior to a revealed one, and it means that the person believes the revealed method of slaughter to be painful and cruel, which is 'close to disbelief'.

(Ref: Imdadul-Fatawa, Vol. 3, P. 605-8 and Ahkamuz-zaba-ih, P. 55-6)

Due to these reasons, it is not correct in terms of Shari'ah to render an animal unconscious before slaughter. And in fact Hakimul-Ummah Maulana Ashraf Ali Thanwi (Rahmatullahi Alaihi) has used the words 'evil innovation, corruption of faith' and 'against Shari'ah' to describe this practice.

THE STAGGERING SATANIC CONSEQUENCES OF SEX EDUCATION AND INTERMINGLING

(Continued from page 20)

Instead of understanding the causes to be intermingling of the sexes and their evil, obscene sex education, they add fuel to the fire with the following satanic proposal:

"As part of the policy, the department will facilitate access to male and female con-

doms for pupils over the age of 12 as well as all teachers, school support staff and officials.

This will also include information on the use of condoms."

This is the state of kufr brains – moving in reverse gear. While the Qur'aan Majeed

commands: *"Do not come near to fornication"*, the kuffaar propagate the exact opposite. They provide the means and ways to facilitate the perpetration of obscenity, immorality, fornication and adultery. Kufr is the very anti-thesis of Imaan.

MEDICAL TREATMENT

Allaamah Abdul Wahhaab Sha'raani (Rahmatullah alayh), who was a renowned Shaafi Faqeeh and among the greatest Auliya of the 10th Islamic century, commented on medical treatment as follows:

“A general pledge was taken from us by Rasulullah (Sallallahu alayhi wasallam) that we shall resort to medical treatment with the Name of Allah Azza Wa Jal recited on the (body) portion of the illness and pain. We should not call a medical practitioner (hakeem or doctor) except if the sickness is not eliminated by means of the Thikr of the Name of Allah Ta'ala.

The reason for the sickness not being cured with the Thikr of the Name of Allah, is weakness of Aqeedah (Belief) in the Name of Allah Azza Wa Jal. If the *yaqeen* of a person is strong, even a mountain will move when the Name of Allah is recited.

When my Shaikh, Shaikh Ameenuddeen would take an oath that something should move, it (the inanimate object) would move.

Shaikh Abdul Qadir Ad-Dashtuti (Rahmatullah alayh) said: “Do not seek medical treatment from a hakeem except after you have not been cured by means of ruqyah, and

be steadfast with Sabr. When there is the real need for a physician, then ensure that he is a Muslim. The hakeem has an effect in the shifa' (cure) by means of his focus on Allah Ta'ala. This is not so regarding the Yahood and Nasaara who are the enemies of Allah. They cannot provide shifa for us according to Allah Ta'ala. Therefore, O my Brother! Beware of seeking medical treatment from the Yahood (and kuffaar in general), for verily, it is in violation of the pledge.” (End of Allaamah Sha'raani's naseehat)

Ruqyah refers to the Duas and Tasbeehaat prescribed by Rasulullah (Sallallahu alayhi wasallam) for shifa' (cure).

AL-ISTISNAA'

(MANUFACTURING)

In terms of the Shariah, *Al-Istisnaa'* is the sale of a product yet to be manufactured. While it is not permissible to sell products which are *ma'doom* (not in existence), certain items may be sold by way of *Al-Istisnaa'*.

This has been permitted from the era of Rasulullah (Sallallahu alayhi wasallam) due to the need and the *Taa-mul* (general practice) of the people since time immemorial. Since this practice was permitted by Rasulullah (Sallallahu alayhi wasallam), *Qiyaas* (Shar'i logic) will be set aside. According to *Qiyaas* this practice should not be

permissible in view of the prohibition of selling *ma'doom* products. This is a prohibition declared by our Nabi (Sallallahu alayhi wasallam).

There are however, conditions for the validity of *Istisnaa'*. There must be *Ta-aamul* on the products. The description of the item to be made should preclude any scope for dispute. A time limit may not be fixed for the delivery of the manufactured product. The material required for the product will be that of the seller, not of the buyer. The buyer retains *khiyaar rooyat* (the right of refusing acceptance of the product after seeing it).

Thus if the buyer is displeased, he cannot be compelled to purchase the product.

Since *Al-Istisnaa'* is *Bay'* (sale), all conditions applicable to sale contracts will apply. The only exception is that the non-existence of the product is overlooked. The actual sale comes into effect only after the manufactured product has been presented to the buyer, and he accepts it if he has approved of it. The seller also has the right to sell the product he has made to someone else. He is not under obligation to sell it to the one who had requested it. If someone offers him a higher price, for example, he may sell it to

(Continued on page 23)

CURRENCY – ITS PHANTOM TRAIL

This table shows a condensed history of the foreign exchange rate of the Zimbabwean dollars to one US Dollar:

First dollar		Second dollar				Third dollar	
Month/Year	Exchange rate	Month	Exchange rate	Month	Exchange rate	Day	Exchange rate
1983	1	Aug 2006	650	Sep 2007	600,000	August 2008	1,780
1997	10	Sep 2006	1,000	Oct 2007	1,000,000	September 2008	590,000
2000	100	Dec 2006	3,000	Nov 2007	1,500,000	7 October 2008	2,300,000
Jun 2002	1,000	Jan 2007	4,800	Dec 2007	† 4,000,000	14 October 2008	10,700,000
Mar 2005	10,000	Feb 2007	7,500	Jan 2008	6,000,000	21 October 2008	1,220,000,000
Jan 2006	100,000	Mar 2007	26,000	Feb 2008	‡ 16,000,000	28 October 2008	251,000,000,000
Jul 2006	500,000+	Apr 2007	35,000	Mar 2008	70,000,000	8 November 2008	669,000,000,000
		May 2007	50,000	Apr 2008	100,000,000		
		Jun 2007	400,000	May 2008	777,500,000		
		Jul 2007	300,000	Jun 2008	40,928,000,000		
		Aug 2007	200,000	Jul 2008	758,530,000,000		

The South African Rand is heading the same way.

AL-ISTISNAA'

(Continued from page 22)

that person.

Selling off-plan

Selling fixed property off-plan is not permissible by way of *Istisnaa'*. The primary reason for impermissibility is the vast scope for dispute, and the fact that there never was *Ta-aamul* on this practice which has developed in recent years. The condition of *khiyaar rooyat* is completely cancelled. The sale

is confirmed prior to the building of the property while in a valid *Istisnaa'* deal the sale is transacted after production and the approval of the buyer.

Experience has proven the vast scope for dispute due to ambiguity and much fraud in this sphere. Many people have lost millions after being conned by scoundrels. It is not possible to fully describe every facet of the property to be

built. Scoundrels will use inferior materials without the prospective buyer realizing. The quality of workmanship too is ambiguous and creates problems and dispute.

Regarding fixed property, the original *Nass* is applicable, namely, Rasulullah (Sallallahu alayhi wasallam) prohibited products which are *ma'doom*.

According to the Shaafi' Math-hab *Istisnaa'* is not permissible.

FRAUD AND DECEIT

In its report on the 'halal' racket, CAIR-Chicago says: "7. There are inconsistencies between the halal standards and the disclosure form that the halal act requires to be filled out and posted by anyone in the halal business. For example, there are no questions on the disclosure form addressing humane slaughter issues—

issues that are, in any case, moot, unenforceable, and unrealistic in the current industry.

8. Finally, the disclosure form allows for fraudulent misrepresentation of products, one of the major reasons for enacting the halal act. It lists numerous questions that allow for multiple standards, some higher than others. But halal businesses only have to truthfully answer ques-

tions that pertain to the standards of "their" certifying agency. Any questions beyond the scope of these narrow criteria can be falsely answered without any liability. In addition, how many businesses are going to seek out the higher standards when the economic environment we are choosing to operate in would make it difficult and unprofitable?"

Questions and Answers

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

(Continued from page 10)

the business. If the son had continued with the business without the consent of the heirs, then morally (*diyaanatan*) it will be incumbent to distribute the profit also to the heirs.

Q. I have missed innumerable Salaat years ago. I am not sure how many years I did not perform Salaat. How should I make qadha?

A. You will just have to honestly make an estimate and perform accordingly. Keep a record. Make entries of the number you are making qadha. Also make a wasiyyat (bequest) stating that in the event of your death, if there remains Qadha Salaat, your heirs should pay the Fidyah from your estate.

Q. A man made wasiyyat of a certain property to be for the Musjid. However, before he died, he retracted the wasiyyat. Is his retraction valid?

A. Yes, his retraction is valid.

Q. A man made wasiyyat that the rent of one of his properties should be given to the Madrasah. Is this wasiyyat valid?

A. The wasiyyat (bequest) is valid. One third of the rental has to be given to the Madrasah. The two thirds will be for the heirs.

Q. The deceased had made wasiyyat that the share which a son will obtain should be given to his grandchildren (the children of his son who had died before him). He was survived by his wife, 3 sons and one daughter. Is this wasiyyat valid? If yes, how should this wasiyyat be fulfilled?

A. The wasiyyat is valid. First calculate the shares of all the heirs then allocate a son's share for the wasiyyat. After paying the wasiyyat, the heirs

will receive their respective shares in the balance.

Q. A man had married a woman whose iddat had not yet expired. After two children were born the man died. What is the status of the children, and how will inheritance apply?

A. The nikah during the woman's Iddat was *faasid* (corrupt). Nevertheless, the children will be legitimate and they will inherit in their father's estate. The woman will not inherit in this case.

Q. I am liable for numerous Qadha Salaat. May I leave out the Sunnat Salaat to perform the Qadha?

A. No, you may not omit the Sunnatul Muakkadah nor Ish-raq, Chaasht (Dhuha), Aw-waabeen and Tahajjud. These should not be abandoned even for Qadha. However, instead of Tahyatul Musjid, Qadha may be made.

SUPPORT THIS STRUGGLE

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

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**Rabiul Awwal 1445
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