

THE MAILS

"VOICE of ISLAM"

PO BOX 3393 - PORT ELIZABETH - 6056 - SOUTH AFRICA VOL. 27 NO. 12



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

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

"Silah Rahmi (maintaining family ties) is to be kind to unkind relatives." (Hadith)

THE MUTTAQEEEN

"Verily, Allah loves the Muttaqeen" (Qur'aan)

The Qur'aan Majeed states that Allah Ta'ala loves the Muttaqeen and He is their Friend. Taqwa (Piety) is not only the performance of the ritual acts of Ibaadat. The base of Taqwa is the heart. Moral reformation is of paramount importance for the acquisition of Taqwa.

Rasulullah (Sallallahu alayhi wasallam) said: "The Mu'min will not achieve the rank of the Muttaqeen as long as he does not refrain from permissibilities for fear of indulging in impermissibilities."

This does not mean that the permissible is impermis-

sible. It means that one should not become addicted to permissibilities. There is a need to train and tame the evil rebellious nafs in us. By satisfying every dictate and demand of the nafs for even halaal things, it (the nafs) becomes bloated, and its inherent rebellion and desire for haraam increases. Satisfying every desire of the nafs even pertaining to halaal, prevents the acquisition of Roohaaniyat (spiritual stamina).

For practical purposes, the Sahaabah and the Auliya always regarded Taqwa as Fardh. The Qur'aan is replete with the exhortation to cultivate Taqwa. The Auliya of former times would go to

extremes in their pursuit of Taqwa. Hadhrat Umar (Radhiyallahu anhu) said: "We would abstain from nine-tenths of halaal for the fear of falling into haraam."

Hadhrat Hasan Basri (Rahmatullah alayh) said:

"We have met such people (referring to the Sahaabah and senior Taabieen) who would abstain from seventy halaal acts for fear of falling into haraam."

While it is understood that people of our kind in this era in close proximity to Qiyaamah cannot aspire for the lofty state of Taqwa and Roohaaniyat of the Sahaabah and the Taabieen, we are not absolved from pursuing the Path of Taqwa, the very minimum requisite be-

(Continued on page 17)

THE BREASTS OF THE ULAMA

"In fact it (the Qur'aan) consists of Aayaat of Clear Proofs in the hearts (Sudoor/Breasts) of the Ulama. Only the zaalimoon deny Our Aayaat."

(Al-Ankaboot, Aayat 49)

What is *Ilm* (Knowledge)? Science, technology and all branches of mundane expertise and education are not *Ilm*. The *Ilm* mentioned in

the Qur'aan and Hadith is something else, something lofty.

"Ilm is a Noor from Allah which settles in the purified hearts of the Mu'mineen."

When Imaam Shaafi (Rahmatullah alayh) complained to his Ustaad, Hadhrat Wakee' (Rahmatullah alayh) about poor memory, He (the Ustaadh) said: "*Ilm*

is a Noor from Allah, and the Noor of Allah is not given to a sinner."

Sin and futility darken the heart, preventing this Divine Noor from settling in the heart. Hadhrat Zunnoon Misri (Rahmatullah alayh) said:

"Hikmat does not settle in a stomach filled with food because much eating hardens and darkens the heart..."

(Continued on page 16)

Questions and Answers

THE MAJLIS Q & A
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Q. *I am currently a taxi driver. One guest lost his headphones in my car. I reported the lost item in the application with which he ordered the taxi. He never responded. The support of the application also never reacted. This is now more than one month ago. The value may be about 100€ or so. What should I do with the headphones?*

A. Continue the endeavour to find the owner. You may bump into him. If you cannot locate him after one year, then you have two options. (1) Give the item to some poor Muslim or (2) Take it for yourself and give its monetary value to some poor Muslim. However, if after giving the Sadqah, you find the owner and if he demands his item, then you have to pay for it. You will then receive the reward of the Sadqah.

Q. *Some years ago a man had killed a Muslim. Now he regrets and has made Taubah. He was told to pay the family the penalty called Diyat. How much is the Diyat?*

A. The Diyat is approximately R600,000, the price of 30.6 kg of silver. It could be paid in affordable installments.

Q. *If in Taraaweeh the Imaam sits after one raka't, what should he do?*

A. Obviously the Muqtadis will remind him. If the duration of his sitting is 3 Tasbeehs (Subhaanallah), then Sajdah Sahw is necessary.

Q. *If the Imaam stands up into the third raka't, what should he do?*

A. He should immediately

SIHR-MAGIC

Q. *An aamil said that I am affected with sihr (jadoo). He prescribed a treatment - water, salt, oil, etc., which I had adopted. But my condition is the same. What can I do?*

A. Firstly understand that Allah Ta'ala says in the Qur'aan Shareef regarding the efficacy/non-efficacy of sihr (jadoo/magic):

"They (the sihr practitioners) cannot harm anyone with their sihr except with the decree of Allah."

(Al-Baqarah, Aayat 102)

Sihr like all other aspects of creation can harm one only by the command of Allah Ta'ala. There are Angels always protecting people. Even the kuffaar are protected by Malaaikeh. However, when Allah Ta'ala decrees a harm/calamity of whatever kind to settle on a person, then in relation to that specific decree, the protective guard of the Angels is nullified.

A person affected with sihr should focus on Allah Ta'ala and understand that it is He Who has decreed this affliction and only He can eliminate it. Precisely for this reason will the prescription of even an expert aamil be ineffective just as the medical treatment of an expert physician will be ineffective and fail to cure because the sick-

ness is by the decree of Allah Ta'ala. It will run its prescribed course. There are no accidents in the creation of Allah Ta'ala.

In almost all cases relative to people of our despicable kind, the efficiency of sihr is related to our sins. This is the cause and the fact which people are unable to understand. Once it is understood that the effects of the sihr are by the command of Allah Ta'ala, one should then adopt the prescription of Allah Ta'ala for the elimination of the sihr.

The prescription is Istighfaar and Taubah, abstention from sin - outer sins and inner sins (sins of the heart), reciting Aayatul Kursi, Surah Ikhlās, Surah Falaq and Surah Naas in abundance, morning and evening, and to make fervent dua for *aafiyat* (protection against all harms).

There is no need to resort to aamils/raaqis. Nowadays, almost all aamils are bogus. Their objective is monetary gain. They devise weird *aabra cadaabra* potions and prescriptions. One should not submit to such ridiculous, humiliating artifacts of witchcraft. Purify yourself, internally and externally from all sin and focus on Allah Ta'ala with Thikrullaah.

return to the Tashahhud position. The Muqtadis will obviously alert him to the error.

He should make Sajdah Sahw.

Q. *Without having sat in Tashahhud, the Imaam com-*

Questions and Answers

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pleted four raka'ts in Taraaweesh, and made Sajdah Sahw. What is the ruling?

A. Only two raka'ts Taraaweesh are valid. If he had sat in Tashahhud in the second raka't, all four raka'ts would have been valid.

Q. *How should Zakaat be calculated on a rare gold coin? A Mufti says that Zakaat has to be paid on the value of the coin, not on the weight of the gold. This is contrary to what we have always understood.*

A. The market value of gold is the value on which to calculate Zakaat, not the numismatic value of the coin. The value due to 'rarity', etc. is fictitious. Treat the rare gold coin just as a normal krugerrand coin. However, if the rare coin is sold, then Zakaat will have to be paid on the money received. Once the money is in hand, the fiction ceases.

Q. *The dealer sold a vehicle 'voetstoets' – faults and all. The purchaser drove the car from the dealer's premises about 100 kilometres and the engine packed up. The dealer refuses to refund the customer. What is the ruling of the Sharia in this scenario? To settle the dispute the Muslim dealer wants to pay the person with interest money. Is this permissible?*

A. Regardless of the 'voetstoet' stipulation, they sold the man a product which is like a rotten fruit. They have to refund his money and take their defective vehicle. They have to pay him with halaal money, not interest money. The interest must

A SATANIST 'ABDAAL'

From Ghana comes the following narrative:

One man over here (in Ghana) whose mureed used to refer to him as being one of the Abdaal displayed the following actions:

1. He danced to music publicly and when he was asked why he was doing that, he said "they" had ordered him to do so.
2. He generally does not wear a topi in public.
3. He gave a lady tobacco seed/ leaves to plant, telling her that a white man is going to be buying it from her and she will be rich. It really happened.
4. He beat a woman with his staff, the woman died. He was arrested by the police. He beat the dead woman a 2nd time at the police station, and she woke up. Police men seized his staff and he vowed that he would meet his staff in his room. It happened exactly.

5. He "prophesied" many things of the morrow which came to pass exactly. Some also say he's a mad man because of his weird attitude.

On the basis of these acts can we still maintain that he's one of the Abdaal?

Answer

The man is shaitaan incarnate. Never can such an evil person be among the Abdaal. He is either an expert sorcerer or operating under some shaitaani influence. Never be impressed by miraculous displays of evil persons. Hindu sadhus and yogis are experts in the sphere of Satanism. They can display 'miraculous' feats to bamboozle people. The criterion must always be the Shariah. If a person demonstrating supernatural acts is in contravention of the Shariah, then understand that he is shaitaan or a follower of shaitaan.

compulsorily be given to the poor.

Q. *I invested in a partnership. However, the contract was haraam. The 'profit' was a fixed monthly amount which has been paid to me for more than a year. After learning of the invalidity of the deal, I want to cancel my partnership, but the other partner has no cash to pay my capital investment. What is the solution?*

A. The payments you have so

far received should be regarded as part payment for the capital you had invested. If you are unable to get your invested money from the person, then regard the so-called 'profit' to be repayment of the amount you had invested. After receiving your invested amount, do not accept further haraam 'dividends' so-called profit, which in reality is riba (interest).

Q. *What ibaadat should a*

Questions and Answers

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woman in haidh do?

A. During haidh, the woman should make wudhu at the usual Salaat times, then sit on her musalla and engage in ibaadat as much as she desires. Istighfaar, Thikr, Durood and Dua are permissible. Only reciting the Qur'aan is not permissible.

Q. If a pregnant woman is unable to fast during Ramadhaan or if a breast-feeding woman abstains from fasting because her milk will dry up, will paying Fidyah suffice? My sister-in-law showed me a hadith which states that Fidyah should be paid. Qadha is not necessary. Is this right?

A. Your sister-in-law is ignorant. She is not an authority in Hadith or the Shariah. Qadha has to be made for any broken/missed Ramadhaan fast.

Q. In Sri Lanka we perform Qiyaamul Lail of 8 raka'ts plus 3 Witr. This is in addition to the 20 Taraaweesh and 3 Witr. What is the status of this Qiyaamul Lail? We follow the Shaafi' Math-hab.

A. The manner of your qiyaamul lail is bid'ah. According to the Shaafi Math-hab, during the last ten nights of Ramadhaan there is a Salaat called *Qiyaamul Lail*. It consists of 8 raka'ts plus the 3 raka'ts Witr. However, those who will be performing Qiyaamul Lail should not perform Witr after the 20 raka'ts Taraaweesh.

Also, it is Mustahab to perform Qiyaamul Lail individually, not in Jamaat. What is done in Sri Lanka is bid'ah.

DEVIATE MOLVIS / SHEIKHS

Question. In the U.S.A. where I am resident there is much confusion in the teachings of the sheikhs. How does one know who is a genuine sheikh teaching the true Deen?

Answer

There is no conundrum in ascertaining the truth or deviation of sheikhs, molvis and muftis. The false ones may be distinguished by their deviant and haraam practices. Some of their haraam she-nanigans are:

- ☞ They are extremely liberal
- ☞ They mix with women
- ☞ They are very lax in the matter of Hijaab (Purdah)
- ☞ They give lectures to mixed gatherings of

males and females

- ☞ They indulge in photography, television and video
- ☞ They advertise themselves on evil media such as facebook, etc.
- ☞ They are not staunch followers of a specific Math-hab
- ☞ They accept western kuffaar dress to be permissible
- ☞ They participate in haraam kufr interfaith projects
- ☞ They invite females to the Musjid.

When a sheikh indulges in these evils, then stay far, very far from his clutches. His fangs are poisonous for the Imaan and Akhlaaq.

Q. Does removing one khuff (leather sock) break wudhu?

A. Removing the khuf or khuffain does not break the wudhu. It nullifies the masah. The feet should then be washed.

Q. In Makkah the Imaam performs only 10 raka'ts Taraaweesh. The Witr is performed 2 raka'ts then one raka't separately. What should the Hanafi Muqtadi do?

A. After performing 10 raka'ts Taraaweesh with the Imaam, the Hanafi should separate himself and perform another ten raka'ts alone. Thereafter he should perform his Witr. He should not join the Imaam for witr. If there is another

Musjid where Taraaweesh is performed according to the Sunnah, then attend that Musjid.

Q. I have purchased a property. The purchase price is in the lawyer's trust account. It will be paid on the date of transfer. Do I have to pay Zakaat on this amount?

A. Yes, you have to pay Zakaat on your money held in the lawyer's trust account.

Q. Is it permissible to perform Taraaweesh in four raka'ts instead of two at a time?

A. Yes, Taraaweesh may be performed in 4 raka't batches.

Q. The Imaam performed by mistake four raka'ts Taraaweesh instead of the usu-

Questions and Answers

THE MAJLIS Q & A
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al two raka'ts. What is the state of the Taraaweeh?

A. If the Imaam has sat for Tashahhud in the second raka't, then all four will be Taraaweeh. If he had omitted the Qa'dah (Sitting), then two raka'ts will be Taraaweeh and two raka'ts Nafl. He was also supposed to make Sajdah Sahw.

***Q.** Must Zakaat be paid on the buying or selling price of merchandise?*

A. Zakaat has to be calculated on the current wholesale price of the merchandise, not on the selling price.

***Q.** This year there was much confusion in the UK regarding the Ramadhan moon. Wifaqul Ulama (of UK) accepted the report of one person who claimed to have sighted the moon with the aid of a 'device'. Mention is not made of the kind of device. Please comment.*

A. Sighting the hilaal with a device (telescope, etc.) is not valid for the Islamic months. The Wifaaq molvis have erred.

***Q.** A man married a woman who was two months pregnant. Her pregnancy was the result of zina. What is the status of the Nikah?*

A. The Nikah is valid. However, conjugal relations are not permissible until delivery of the child.

***Q.** How should Salaat be performed in the plane when they do not allow one to stand anywhere for Salaat?*

A. Perform while sitting in your seat. Make Ruku and Sajdah with signs of the head

AN INVALID MUSJID WORKER

***Q.** In Roshnee we have a Musjid where they have employed a Muazzin. The Muazzin was born with a defect. Can't walk properly. He has to be in the wheel chair. I feel the mutawallis will be questionable. It is difficult for him to clean the musjid. Because of his condition. His pronunciation is not up to standard because of his condition. They just picked him from the street to give azaan. Is this proper? Please comment.*

A. The mutawallis are in error for having employed the person. How can they expect service from a wheelchair bound person? To say the least, they are callous. They should honourably relieve him from the Musjid's service, and ensure to give him the same amount they are currently paying him. These mutawallis have ample Zakaat funds available to sustain the poor handicapped muath-thin.

and body. On landing, repeat the Salaat.

***Q.** On the 9th Zil Hajj, some people perform Zuhr and Asr Salaat, combined, in their tents. Is this permissible?*

A. The two Salaat are joined only if performed in the Musjid behind the Imaam. Joining Salaat in the tents as is done by some South Africans is not valid. If unable to perform in the Musjid, then perform each Salaat separately in its proper time.

***Q.** Previously when burials took place with regards to the activities that place at the grave site itself, I recall the following: There were no sheets or cloths used to cover the planks. Previously, we used to mix mud and stones and use that to seal and fill the gaps, we also used tree leaves and sometimes mixed it with the mud to fill gaps. Today, a white sheet is placed and used to throw over the planks and to squeeze between the gaps. Is this correct? Please can our respected Ulama advise.*

A. It is not permissible to use sheets to close the gaps in the Qabr planks. It is also a waste of money.

***Q.** I gave my wife three Talaaqs. Can I insist on khula' or return of the Mahr?*

A. The question of khula' does not develop after you have given three Talaaqs. The Nikah has been irrevocably and finally dissolved. There is now absolutely no scope for reconciliation. She is no longer your wife, hence khula' cannot be made with a woman who is not your wife. Even if you had not issued three Talaaqs, the Mahr cannot be repossessed. The Mahr is the property of the woman.

Assuming that you had not given any Talaaq, then too, khula' cannot be imposed on any of the parties. It is a voluntary agreement between husband and wife. If either does not agree, khula' cannot be contracted.

***Q.** Can the Mahr be said to be used for the woman's maintenance for the Iddat pe-*

Questions and Answers

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

riod?

A. Most certainly not. The mahr may not be used as maintenance whether Talaq is given or not. The mahr is something entirely different and has to be paid in full.

Q. Must Zakaat be paid on the money of a child?

A. Zakaat is not payable on the wealth of naa baaligh children.

Q. Can I give my Zakaat to my husband who is struggling to make ends meet?

A. It is not permissible for a wife to give her Zakaat to her husband.

Q. I am owed a substantial amount for services rendered. Do I have to pay Zakaat on the amount not received yet?

A. Zakaat is not payable on money which has not been paid for your services. Zakaat will have to be paid only after receipt of the money and at the end of your Zakaat year.

Q. Is it permissible to make dua of forgiveness for a faasiq, faajir who was a criminal?

A. In fact, it is Waajib on the community to make Dua for all Muslims who die, hence Janaazah Salaat which is Dua of Maghfirat is performed compulsorily for every Muslim regardless of how sinful he/she may be. You may therefore make dua for the faasiq/faajir.

Q. Is wudhu valid with snow?

A. While the snow is still snow, wudhu is not valid with it. It has to melt to form water

THE FATHER'S RIGHTS?

Q. I am a divorcee with two minor children a boy 7 years and a girl of 5 years. The father has full access to the children and also keeps them for weekends. My concern is that most of the time my children are exposed to bad habits and issues which are detrimental for the morals of the children. The father has a friend who smokes. His father (the grandfather) is also a chain smoker. My children are in the company of smokers when with the father. The grandparents regard television to be permissible. The greater part, if not all, of the income of the grandparents is haraam. Do I have the right to stop my children from going with their father? How should his rights be accommodated?

A. In the scenario depicted by you, it is necessary to prevent your children from going with their father. They should not eat anything given by the grandparents. Since the grandparents are TV people, the children should not be allowed to visit them. The grandparents should be allowed to visit the children at your home. The father should be allowed access at a neutral venue where he could be with the children even the whole day. But he should not be allowed to take the children with him.

The Imaani and Akhlaaqi development of the children is of paramount importance. It is obvious that television and haraam income will ruin both the Imaan and morals of the children.

for wudhu to be valid.

Q. Can Zakaat be given in the form of groceries to the poor?

A. Zakaat may be given to the poor in the form of groceries, grain, clothes, etc.

Q. I have an expensive car for my own use. Do I have to pay Zakaat on the value of the car?

A. Zakaat is not payable on a car one uses.

Q. Should I pay Zakaat on my total income?

A. Zakaat is not paid on income. It is paid on the cash amount one has on the date one pays one's Zakaat. Zakaat

has to be paid every 12 months. Therefore, you must fix a date, e.g. 20th Ramadhan, to be the end of your Zakaat year. Then every year on this date, calculate your Zakaat on whatever cash, savings and gold/silver jewellery you have. Zakaat is not payable on the money you had spent during the course of the year.

Q. I was performing two raka'ts Nafl and mistakenly sat for Tashahhud in the first raka't. Realizing the error, I stood up and completed the Salaat with another raka't. Is this correct?

Questions and Answers

THE MAJLIS Q & A
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PORT ELIZABETH
SOUTH AFRICA 6056

A. You had to rise, complete the second raka'ts and make Sajdah Sahw. If you did not make Sajdah Sahw, then you have to repeat the two raka'ts.

Q. Is Salaat valid behind an Imaam who wears his pants below the ankles?

A. While the Salaat is valid, the sin of the pants below the ankles is a kabeerah sin. Those who wear their trousers in such a haraam manner are under the curse of Allah Ta'ala. Their Salaat is technically valid, but devoid of tha-waab. It is not accepted by Allah Ta'ala for reward. Such Salaat is struck onto the face of the faasiq musalli.

Q. Can Taraaweesh be performed in sets of four raka'ts?

A. Yes, Taraaweesh may be performed in sets of four. Tashahhud should be recited after every second raka't.

Q. The Masjid Imam always insists that the Mu'ath-thin should only recite the Iqaamah after making sure that the Saffs are in order.

A. Alhamdulillah, your Imaam acts correctly. Due to the carelessness of musallis who are extremely negligent about correct saff formation, the Imaam's action is valid, permissible and commendable.

Q. If a person has cash and jewellery, then they are to be calculated separately for Zakaat. In this case, if your gold jewelry is less than the gold nisaab (87.48grams), then no zakat is paid on the jewellery. You only pay on your cash if it is over the nisaab R11,700 as in March 2025. Is that correct?

A. No, it is not correct. The value of the gold must be added to the cash and Zakaat paid on the total regardless of the weight of the gold being far less than the gold nisaab.

Q. If a person only has 30 grams of gold jewellery which is less than the gold nisaab, and a R100 which is kept aside for emergencies like bread or milk, does this person pay any zakat?

A. Yes, the person has to pay Zakaat on the combined value, that is: the R100 + the value of the 30grams gold.

Q. If a person only has 10grams of gold and nothing else, does this person still pay zakaat?

A. If a person has only gold less than the gold nisaab, and no cash, then while Zakaat is not Waajib, it will nevertheless be meritorious to pay Zakaat if the value of the gold equals the silver Zakaat Nisaab.

Q. Is it permissible for a son to give his Zakaat to his struggling parents in need?

A. A son who wants to give his Zakaat to his struggling parents is a lousy, ungrateful child who is deprived of parental blessings. Since he has ample wealth which compels him to pay Zakaat, he has to incumbently support his parents with his own money, not with Zakaat. It is not permissible for children to give their own Zakaat to their parents nor can parents give their Zakaat to their children.

Q. How should I pay the Fidyah for the missed Salaat of my deceased father. He had

not made wasiyyat to pay Fidyah/Kaffaarah.

A. If the person himself does not instruct to pay his Fidyah, it will then not be valid. Nevertheless, you may contribute any amount you wish as Sadqah on behalf of your marhoom father. Make dua for his Maghfirat (Forgiveness).

Q. A Maulana says that it is preferable for Hanafis to pay Zakaat on the wealth of their minor children because it is compulsory according to the other three Math-habs. He says that according to the Usool, Zakaat should be paid. We have never paid Zakaat on the wealth of our naabaaligh children. What should we do?

A. What you can easily do is to respectfully advise the Maulana Sahib to go back to the Madrasah to learn and understand the correct application of the Usool. Then he will not speak nonsense. For Hanafis, there is no Zakaat on the wealth of minors. If the Molvi Sahib wishes to pay Zakaat for his minor children, he may do so. But he has no entitlement to impose his 'taqwa' on others.

Q. Can Zakaat be paid with groceries and kitaabs?

A. Zakaat may be given in cash and kind – groceries, meat, clothes, etc. Yes, if the student requires the kitaabs, it may be given to him.

Q. I have read an aayat of the Qur'aan which criticizes giving inferior items as Sadqah. What should we do with old items which can still be used, but which we no

Questions and Answers

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longer require?

A. If the items are usable, give it to the poor, but not as Zakaat.

Q. A Hindu embraced Islam to marry a Muslim girl. A Maulana says that it is not necessary for him to take a Muslim name. Is this correct?

A. Whoever advised that the Hindu should not change his name, has erred. The name may be retained for legal purposes since the identity document has that name. But to cling to the Hindu name after embracing Islam is not permissible. He must adopt an Islamic name. The Molvi Sahib should apply his brains constructively before proffering advice.

Q. I am accompanying my husband for Umrah. Should I skip fasting along the journey?

A. Forget about the question of 'skipping fasting'. Understand well that in these times of fitnah and fasaad it is not permissible to go for Umrah.

Q. A person does not own a house and does not have enough money to purchase a house. So he borrows money to buy a decent house and comforts himself saying he will accept zakaat to pay for the debt he has incurred. Can Zakaat be given to him?

A. Zakaat should not be given to someone who buys a house with the intention of collecting Zakaat to pay the debt. He should work and pay his debt. Zakaat is the right of those who are poor and who do not incur debt with the

ENDING A PARTNERSHIP

Q. In a business where there are 2 equal partners and one wants to pull out and, another person wants to buy his share, what exactly is the exiting partner entitled to in order relinquish his share in the business?

What must the person wanting to join the business pay to own his 50% share. To give more perspective it's a car stand where the total stock (cars) is around 2.4 million and equipped approximately 50k

A. There are two ways to terminate the partnership.

1) Take stock and assess the financial status of the business. Then pay him 50% of the value of the assets. He cannot demand all in cash if the other partner refuses or is unable to pay in cash. Either he accepts cash and

some physical assets such as stock, etc. or an arrangement is paid to pay him in instalment.

OR

2) Mutually agree on a price for his 50% share of the assets without the need to take stock.

3) If another person wants to join as a partner, then a price should be agreed on to purchase a 50% share. He will then own 50% of the assets. The cash he will pay for the assets will belong solely to the one who sells him the 50%.

4) Since the stock consists mainly of cars, the process will be easier. The value of the business is R2.9 million (cars and equipment). Thus the share of each partner is R1.45 million. This amount should be paid to the outgoing partner in cash or with vehicles.

corrupt intention mentioned above.

Q. Can zakaat be given to a person who has debt and his debt is more than his assets but he spends his money that he does have on luxury clothing and not on his debt, so he will be carrying the debt for a long time?

A. It is haraam to give Zakaat or even Lillah to such a crook. Zakaat may not be given to this person. It is sinful to give him Zakaat and it is sinful for him to accept Zakaat.

Q. What is the ruling with regards to a person being zakaatable while living a com-

fortable life. They have everything they need and want and don't save so they can collect zakaat?

A. It is not permissible to give Zakaat to such scoundrels. It is haraam for them to beg and haraam to give them anything.

Q. If a person in I'tikaaf went out of the Masjid boundary mistakenly for a couple of minutes, will his I'tikaaf be valid?

A. Leaving the Masjid precincts even forgetfully or mistakenly invalidates the I'tikaaf. One day Qadha has to be made.

Questions and Answers

THE MAJLIS Q & A
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Q. Can the Mu'takif join the Janaazah Salaat being performed in the sehen of the Musjid?

A. It is not permissible for the Mu'takif to leave the Musjid for joining in Janaazah Salaat.

Q. A woman is observing I'tikaaf at home. What should she do if her haidh begins during I'tikaaf?

A. The I'tikaaf of a female (in her home) becomes invalid with haidh (menses). Qadha of one day is incumbent.

Q. It is mentioned in the Hadith that Rasulullah (Sallallahu alayhi wasallam) permitted eating during Ramadhaan even whilst the Fajr Athaan was being recited. What is the explanation for

this Hadith?

A. There are thousands of Ahaadith which are apparently contradictory, but which require academic explanation, and this is for those who are studying in Madrasahs. It is not proper for laymen to dig out Ahaadith from English books and translations, then probe the academic and technical issues related to the narrations.

We are Muqallideen of the Hanafi Math-hab. The mas'alah is that if you eat whilst the Athaan is being recited, the Fast will not be valid. The different Math-habs all have their Qur'aan and Hadith basis for their rulings.

Q. A person is in a coma. The doctors say he has suffered cerebral death, but he is on a ventilator and the heart etc. are functioning according to the monitor, but he is not responding to medication or sound or touch etc. What do we read from the Quran etc. in his presence? The law of UAE does not allow for the ventilator to be removed until it is certain the person has passed away. Kindly advise. Today is day four he is in this condition.

A. Yes, it is correct. The ventilator may not be removed. As long as his heart or other organs are functioning, he is alive. Recite Surah Yaaseen and the Kalimah.

Q. Is it permissible to discharge one's Zakaat in the form of a grocery voucher?

A. It is permissible.

Q. Would it be correct to restrict the voucher to any cate-

gory of goods?

A. Yes, it is permissible.

Q. Would one be considered to have discharged one's Zakaat at the time of giving the voucher or at the time of the person claiming from the voucher?

A. The Zakaat will be discharged only when the goods are taken by the person.

Q. Would there be any difference between the voucher being to claim from one's own shop or from someone else's shop?

A. There is no difference. The Zakaat will be discharged.

Q. Would it be correct if a person makes another his wakeel to discharge his Zakaat in the form of vouchers which would be claimed from the wakeel's shop?

A. This is permissible. The Zakaat will be discharged.

Q. If a doubt about the number of raka'ts occurs after completion of the Salaat, what should be done?

A. The doubt after completing the Salaat should be ignored.

Q. The Imaam leading the Taraaweh sits on a wheelchair and makes Ruku' and Sajdah by bending the body. Is the Taraaweh valid?

A. The Imaam leading Taraaweh Salaat sitting on a wheelchair is a jaahil. The chap is unable to make Sajdah, yet he craves to be the Imaam. The Salaat of all the Muqtadis is invalid.

Q. I see some raise their hands when making dua at the graveside while others do not. What is the right way?

A. At the graveside the hands

SCIENTIFIC DRIVEL

Q. Scientifically, it was impossible to sight the moon, yet Saudi Arabia declared that the moon for Eid was sighted. What should people do in such cases?

A. Saudi Arabia is not concerned with moon-sightings. The kufr regime of Saudi Arabia has its own kufr ideology. Nevertheless, the Shariah does not accept 'scientific' views for confirming or rejecting moon sightings. The moon was also sighted in numerous places by innumerable people in Afghanistan whereas scientifically it was not possible. The scientific drivel is discarded. We follow the Shariah, not the atheist, fussaag, fujjaar scientists and astronomers.

Questions and Answers

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should not be raised. Make dua without raising the hands.

Q. Good deeds are done with the intention of the thawaab being for some deceased person. Can the intention be for the thawaab to be for a person who is alive?

A. It is permissible to intend the thawaab of any act of one's ibaadat for anyone whether dead or alive.

Q. Is it permissible to recite the 80 Durood on Fridays. There appears to be some controversy in this regard.

A. It is permissible to recite the 80 Durood silently and individually. Do not join the congregational programme pertaining to these Durood.

Q. My wife is a revert. She is not practising the tenets of Islam. She said: 'I am no more a Muslim.' What is the state of our Nikah?

A. Your nikah ended the moment she said that she is no longer a Muslim.

Q. Some years ago I gave a loan of dollars to a friend. Now he wants to repay the loan. How should he pay? In dollars or rands and at what rate?

A. He should repay with dollars, not rands. If dollars are not available, then the current rate will be valid.

Q. A relative whose income is haraam gave a child a gift.

ONE FAQEEH

Rasulullah (Sallallahu alayhi wasallam) said: "One Faqeeh is harder on shaitaan than a thousand Aabids."

What should the parents do with the gifted item?

A. Since the item was procured with haraam money, the minor will not become the owner of a haraam item. The item should be given as Sadqah to the poor.

Q. Instead of reading only the Arabic text of the Qur'aan, will it be advisable to read the translation at the same time?

A. While reading with translation is permissible, it is not pure Tilaawat. It is not the same as making Tilaawat of the Qur'aan Majeed. Tilaawat is a separate Ibaadat of great merit.

Q. Should the six Nafl Fasts of Shawwaal be kept all together or one after the other?

A. The 6 fasts of Shawwaal may be spread throughout the month. It is not necessary to keep six days consecutively.

Q. What should a musaafir do if he enters the Masjid after the Athaan has been given? Can he perform his Qasr and leave?

A. If the musaafir is not in a hurry, then he should remain in the Masjid and join the Jamaat for the Fardh Salaat. If he is in a hurry, he may perform Qasr and leave. It is best to perform it in the Sehn.

Q. Is it permissible to give stock as Zakaat?

A. It is permissible to give stock as Zakaat if the stock is not redundant.

Q. A person is unable to get up in time for Fajr Namaaz. Mostly Fajr is made qadha. Is the person sinful?

A. Most certainly the person is sinful. Never is it permissible

for a person to miss Fajr because of sleep. The person should make Taubah and struggle to get up in time. If it is the husband, then he should instruct his wife to sprinkle some water on his face to wake him up. If it is the wife, then her husband should sprinkle some water on her face. This remedy of sprinkling water is the instruction of Rasulullah (Sallallahu alayhi wasallam).

Q. I have read in The Majlis that it is not permissible to work under kuffaar. Will the salary earned be haraam?

A. Regarding the issue of working for a kaafir, we do not labour on this mas'alah, because the vast majority of the Ummah works for kuffaar. Their Imaan is of such a shaky and weak level that it would be futile to emphasize this mas'alah. Nevertheless sometimes we mention it in passing so that Ilm is not concealed.

While it is not permissible to work for a kaafir, the earnings will be halaal if the work is halaal.

Q. What is the meaning of hikmat? I have Ulama speaking about making tableegh with hikmat.

A. We also believe that hikmat is of great importance. But, the sad thing is that the meaning of 'hikmat' in the terminology of today's Ulama in reality is Kitmaanul Haqq (concealing the Truth) or abstention from stating the Haqq. They speak in riddles and ambiguity. The audience

Questions and Answers

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is misguided with their ambiguous and ambivalent kinds of bayaans.

The Qur'aan Majeed itself commands 'Hikmat'. The problem with the Ulama nowadays is that they camouflage their weakness and their abstention from Amr Ma'roof with the term 'hikmat' when in reality they are not acquitting themselves with genuine Hikmat (wisdom). Hikmat to them precludes concealing the

Haqq and abstaining from stating the Haqq.

Q. Most of the Qaaris are faasiqs. Is it permissible to listen to their Qiraa't?

A. Listening to their Qiraa't recordings will be permissible. Attending gatherings and functions where they will be physically present is not permissible.

Q. Here in Canada an imam during Taraaweeth in the last raka't on completing the Qur'aan made a 15 minute

Dua. Is this Sunnah?

A. The imam who had recited a 15 minute dua right inside the Taraaweeth Salaat is a jaahil. The two raka'ts had to be repeated because he intentionally introduced a dua after the Qiraa't. This is indeed bid'ah.

Q. The Imaam in a Sri Lankan Musjid, made a translation of the khutbah whilst reciting the khutbah from the mimbar. Is this permissible?

A. The imam was in grievous error. He is guilty of bid'ah. It is not permissible to despoil the khutbah with a translation in between.

Q. A Hindu male wanting to marry a Muslim lady emIslam, but refuses to change his Hindu name. What is his status?

A. He remains a Hindu. His conversion to Islam is deception. The woman, if she is a genuine Muslim will in later life regret when it is too late to regret. A person who refuses to abandon and change his mushrik name without valid reason, displays his affinity for shirk. Why would he have reservations regarding changing his name if he is a true Muslim? It is incumbent for him to adopt a Muslim name so as to identify with Islam. If he refuses without having a valid reason, he will not be a true Muslim.

Q. Can we have a feast with the Aqeeqah meat? I want to invite relatives and friends, both men and women, to a feast. There will be separa-

PENSION/ RETIREMENT PLANS

Questions from Canada

Q. 1. Is RRSP (Registered Retirement Savings Plan) Halal? Retirement Savings plan in which individuals can contribute and withdraw money at the age of Retirement.

2. Is Employer - Matched RRSP halal? This is one of the benefits offered by the employer. In this, the employer matches the money put by the employee in the RRSP account every paycheck.

3. If halal, how to calculate zakaat for this? -

4. Is RESP (Registered Education Savings Plan) (it is voluntary) halal? This is a savings plan in which individuals contribute towards their children's college/university education. Government also gives benefits by giving bonus to the account.

5. If halal, how to calculate Zakaat for this (for child)? (my comment, the parent has possession of this amount until the child comes to an age that University can be started).

A. All of these pension and retirement funds are haraam. Monies are invested in riba and even the contracts are riba agreements. Hence it is not permissible to voluntarily become involved in these schemes.

If it is a compulsory scheme, then the proceeds will be permissible and will belong to the beneficiary when the funds are actually received.

In a voluntary scheme, only the actual amount which was paid into the fund will belong to one. The excess will be haraam riba which is Waajibut Tasadduq. That is, the money must be given to the poor without niyyat of thawaab. This explanation applies to all of these funds.

(Continued on page 24)

THE INTERFAITH TRAP

“Never will the Yahood and the Nasaara be satisfied with you until you follow their millat (ideology and way of life). Say: ‘Verily, the Guidance of Allah is the only Guidance.’ And should you never follow their vain desires (their kufr and immorality) after ILM has come to you, you will then have no friend nor helper against Allah.”
(Al-Baqarah, Aayat 120)

The satanic interfaith endeavour is not new. It is as old as Islam. Once the Yahood and Nasaara approached Rasulullah (Sallallahu alayhi wasallam) with an interfaith proposal which required diluting and

compromising some principles of Islam. If Rasulallah (Sallallahu alayhi wasallam) accepted their interfaith offer of ‘harmony and coexistence’, they (the mushrikeen) assured that they would accept Islam.

Responding and outrightly rejecting this kufr approach of the enemies of Islam, Allah Ta’ala revealed the aforementioned Aayat. The Aayat makes it abundantly clear that on the assumption that a settlement could be reached with the Yahood and Nasaara on the basis of a compromise of principles, then too, never will they be satisfied.

One demand of kufr will be followed by another demand since the plot is to eliminate

Islam. Shaitaan operates silently, cunningly and by degrees does he lay his snare. Compromising even a single tenet of Islam is kufr aimed at the destruction of the Deen. All Muslims who are involved with the interfaith conspiracy are cogs in Shaitaan’s plot to destroy Islam.

The vilest characters who engage with the Yahood and Nasaara in the interfaith trap of Iblees are bootlicking molvies and sheikhs who are driven by their inordinate lust for dollars. The interfaith trap has been designed for the attainment of only one goal, and that is the destruction of Islam, and these evil molvies and sheikhs are all cogs in this Satanist machine. May Allah Ta’ala destroy them.

RIZQ IS PRE-DETERMINED

“We distribute their livelihood among them in this worldly life, and We elevate some of them above others in ranks, so that some may take others as servants.”
(Az-Zukhruf, Aayat 32)

It is the Order of Allah Ta’ala for mankind to be divided into a variety of classes. All cannot be wealthy, millionaires and billionaires. The affairs of the world would not function if entire mankind was wealthy and prosperous.

Rasulullah (Sallallahu alayhi wasallam) said: *“Rizq is sealed, and the one of greed is deprived.”* Regardless of expertise and effort, Rizq will

neither increase nor decrease. However, barkat increases or is depleted depending on obedience and disobedience.

The poor should not complain of their poverty. Those who despite working are unable to become wealthy, should not complain. They should not become despondent and frustrated. They should understand that their present condition has been chosen and ordered for them by Allah Ta’ala.

People should not waste. They should not spend on unaffordable luxuries when these are available on credit. Debt leads to extreme worry, despondency and frustration. However, these lamen-

table conditions are the consequences of greed and dissatisfaction with the amount of Rizq provided by Allah Ta’ala. One should understand, as mentioned in the Aayat, that everyone is not destined to be wealthy.

Spend within your means and never buy luxuries on credit. Be contented with your simple, frugal lifestyle which is within the means of your income. Then, Insha-Allah, there will be no worry and frustration.

Another important factor to remember is that sin brings in its wake depletion of barkat, worry and frustration.

ILM IS NOOR

Once Hadhrat Wakee' (Rahmatullah alayh) offering Naseehat to his Student, Imaam Shaafi' (Rahmatullah alayh) said: "Ilm is a NOOR from Allah, and the Noor of Allah is not bestowed to a sinner."

Sinner in the context means a flagrant, shameless sinner such as the kind mentioned in the question on page 21. Ilm of the Deen – the Ilm

of the Qur'aan and Sunnah – is Noor from Allah Ta'ala. This Noor settles in only the pure hearts of Mu'mineen. It bypasses hearts contaminated with the sins of zina, immorality, etc.

Sin darkens the heart. The darkened heart is a barrier for Noor-e-Ilm. It is on account of the filth and sin in which students indulge that they are deprived of true Ilm. True Ilm is not the mere Ibaarat (text) in the Kitaab. The text

is merely the shadow of Ilm.

Knowledge devoid of Noor is deviation and calamity. Such molvies invariably end up in obscenity, immorality, bootlicking and love of the dunya and money. They become the likes of the reverends, swamis, pundits and zindeeqs who are available nowadays plentiful – two for a cent. They are the *hufaalah* (rubbish) mentioned by Rasulullah (Sallallahu alayhi wasallam).

IMPORTANT ANNOUNCEMENT

BY MUFTI AHMAD KHANPURI

"I am clarifying that tomorrow (16 Rajab 1446/ 17 January 2025), in the majlis of **Musalsalaat and Risaalatul Awaail**, if any Aalim or student takes a photo or makes a video, he will not receive *Ijaazah* from me in the **Musalsalaat** nor in the **Risaalatul Awaail**.

It should also be known that, whether it is in a public or private gathering, I do not give permission for photos or videos to be taken."

Issued by Hazarat Mufti Ahmed Khanpuri Saheb

Shaykhul Hadeeth,
Jaami'ah Islaamiyyah
Ta'leemud Deen,
Dhabel, India

حضرت اقدس مفتی احمد خان پوری صاحب دامت برکاتہم کی طرف سے ایک

اہم اعلان

میں یہ بات واضح کر دیتا ہوں کہ آئندہ کل (۱۶ رجب ۱۴۴۶ھ = ۱۷ جنوری ۲۰۲۵ء) **مسلسلات اور رسالۃ الاوائل** کی مجلس ہوگی، جو بھی شریک مجلس: عالم یا طالب علم اس موقع پر فوٹو کھینچے گا یا ویڈیو بنائے گا، اُس کو میری طرف سے نہ **مسلسلات** کی اجازت ہوگی، نہ **رسالۃ الاوائل** کی۔

نیز میری طرف سے کسی بھی خاص یا عام مجلس میں فوٹو یا ویڈیو بنانے کی اجازت نہیں ہے۔

از نمونہ اسلاف حضرت مفتی احمد خان پوری صاحب دامت برکاتہم
(شیخ الحدیث جامعہ اسلامیہ تعلیم الدین ڈابھیل)
۱۵ رجب ۱۴۴۶ھ = ۱۶ جنوری ۲۰۲۵ء

CURE FOR GALLSTONES

Apple juice and the chemical-contact softening of gallstones

Sir—As a chemical engineer I enjoyed Axel Helmstädter's explanation (Oct 16, p 1376) of dissolution of gallstones by application of several organic solvents, anorganic acids, and mixtures of them. I was surprised that he did not mention the possible side effects.

As a doctor I would expect erosion of the epithelial lining of the intestines and airways, chemical pneumonia, and

acute intoxication. Perhaps some of the cured patients had an acid-proof and solvent-resistant condition.

My wife has treated herself for gallstones. She took for 1 week 1 L apple juice daily and on the 7th day 1 cup of olive oil just before going to bed. She then lay on her left side during the night. Next morning the stones were collected in the stool. They were soft and brown. At the university hospital they were recognised as fatty stones. For easy collection of the stones the bowels can be cleaned by an oral dose of

magnesium sulphate at noon and skipping of the evening meal on day 7.

In comparison with the chemical prescription, apple-juice therapy is kinder to the human body and will have only some minor untasty side-effects.

R D ekkers

Regional Community Health Department of South-Kennemerland, Section of Infectious Diseases and Environmental Health, PO Box 1622, 2003 BR Haarlem, Netherlands

THE HARAAM IVF PROCESS

IVF mix-up: Woman sues fertility clinic after giving birth to the wrong baby

26/02/2025 Written by- Sinenhlanhla Masilela Digital Journalist, IOL

A 38-year-old Georgia woman in the United States is suing a fertility clinic after she gave birth to a child that was not hers and subsequently had to give the child to his biological parents after five months of raising him.

Krystena Murray, a white

woman, realised something went wrong at the Coastal Fertility Specialists clinic when she delivered a black baby in December 2023.

During the in vitro fertilization (IVF) process, Murray chose a sperm donor of her race and also specified that she wanted a donor similar to her with dirty blonde hair and blue eyes.

After Murray gave birth to the child, she performed an at-home DNA test, and it confirmed that she was not related

to the child. She notified the fertility clinic, and they notified the child's biological family.

The parents sued Murray for custody, however, she voluntarily gave up the child after she was told she would lose the custody battle.

More on this

- **Human trafficking gang arrested for enslaving 100 women in 'human egg farm'**
- **Essential guide to the IVF process and success factors**
- **Wife wants ownership over dead husband's sperm**

YOUR FRIEND

“Establish Salaat, pay Zakaat and cling to Allah. He is your Friend. He is a wonderful Friend and a wonderful Helper.” (Al-Hajj, Aayat 78)

Clinging or holding on firmly to Allah Ta'ala is to staunchly follow His Shariat and to adopt the Sunnah of Rasulullah (Sallallahu alayhi wasallam).

THE SUCCESSFUL ONES

“Verily, the Mu'minoon have attained success. They are those who are humble (and fearful) in Salaat, and they are those who turn away from futility (play, sport, amusement)....”

(Al-Mu'minoon, Aayat 1,2,3)



CHILDREN IN THE MUSAAJID AND THE OTTOMANS

Some moron. Defective in understanding and bereft of valid ilm of the Deen, stupidly avers:

“The Ottomans had a beautiful perspective on children in the masjid. They believed that if a masjid was silent and devoid of children’s laughter, it was a sign of a bleak future for Islam. This idea reflects their understanding that the masjid is not just a place of worship but a community hub meant to nurture future generations.

In Ottoman society, children were actively encouraged to be part of masjid life. Many masjids had designated areas for children to learn and play, and Islamic scholars emphasized that children should feel welcome in places of worship. The Ottomans understood that excluding children from the masjid would mean alienating them from the faith itself... Maybe it’s time to reconsider the “no kids allowed” attitude.

(End of the Stupidity of the Moron)

We, the Ummah of Islam, follow the Sunnah – the Sha-

riah of Allah Ta’ala. We do not follow the Ottomans. It was the worldly perspective of the Ottomans which had ultimately destroyed the Ottoman Empire. The Ottomans had in fact alienated themselves from the Faith. Then they saw the consequences of their alienation from the Shariah. The Khilaafate was snatched away from them. In this regard, Allah Ta’ala says in the Qur’aan Majeed:

“Say: ‘Maalikul Mulk! You grant sovereignty to whom-ever You will, and you snatch away sovereignty from whomever You will. You grant honour to whom-ever You will and you disgrace whomever You will. All power is in Your Hand.’”

Allah Ta’ala disgraced the Ottomans and snatched away Mulk (the Khilaafate) from them. Those Ottomans who had deemed it proper to convert the Masjid into a stupid play centre for rowdy children were stupid. Their brains had become convoluted with the dunya, hence they descended into the

depths of stupidity. If they had a valid idea of the Deen, the Khilaafate would not have been snatched away from them. Allah Ta’ala would not have handed sovereignty to the kuffaar, if the Ottomans had conducted them as the Shariah requires.

Regarding children in the Musjid, the stupidity of the Ottomans cannot be cited to abrogate the command of Rasulullah (Sallallahu alayhi wasallam). Our Nabi (Sallallahu alayhi wasallam) said:

“Save your Musaaajid from you your mad people and your children.”

This is the Final Word regarding this issue. Stupid, western-coloured logic cannot abrogate any aspect of the Shariah. Those advocating stupidity, may go to some church of the Nasaara for fulfilment of their stupid desires. Due to the folly and stupidity of the Ottomans, the entire Turkey was transformed into a citadel of atheism.



YOUR LIMBS WILL TESTIFY

“Today, shall We place a seal on their mouths and their hands will speak with Us, and their feet will Testify to the their perpetrations.” (Yaaseen, Aayat 65)

“...Until when they reach there (in Qiyaamah), their ears, eyes and skins will testify against

them regarding what they used to perpetrate.” (Haameem As-Sajdah, Aayat 20)

“They will say to their skins: ‘Why do you testify against us?’ They (the skins) will say: ‘Allah Who has given speech To everything has enabled us to speak.’” (Haameem As-Sajdah, Aayat 21) Whenever the nafsani desire for committing sin develops, imme-

diately focus on these Qur’aanic Aayaat. Reflect and understand that these very limbs – the eyes, ears, tongue, hands, legs and the heart – with which you are sinning will testify against you. Every word and deed is recorded, witnessed and understood by these limbs, hence they will testify against you on the Day of Qiyaamah.

BUYING & SELLING GOLD

I was looking for a solution to buy gold coins in my country. I came across a company offering a solution for which I would like to enquire about its permissibility or not from the Shar'i perspective.

The company sells real physical gold coins stored in their own secure vaults in Switzerland. However, they are not selling the whole coins. They are actually selling the gold coins by weight (grams), hence it is stated on their website: "[...] **gold is allocated, meaning that the coins are divided into grams and fully allotted to purchases made on the platform. A customer becomes therefore the owner of fractions of coins held securely in our vaults. We guarantee every gram of gold you purchase is backed up by physical gold securely vaulted.**"

This is the first concern: is it

permissible to buy parts of gold coins in this manner?

Secondly, the transactions (i.e. buying & selling the gold) are conducted online (through card payments or bank transfers), which is problematic as per my understanding; but, maybe, this can be mitigated by the fact that the coins are constantly kept in storage by the company. Can we not consider that they are taking possession on our behalf as soon as we are making the purchases of the gold? Is this a valid arrangement from a Shar'i perspective?

The company also offers a debit card to make purchases online and in shops. This payment card is backed by the gold we own through the company.

The advantage of this solution is said to bypass the bank system and circumvent the inflation problem (and even in-

crease asset value) since gold is owned instead of currencies. Is there any scope of permissibility to open an account with this company in order to buy and sell gold as well as using its debit card in the prevailing context?

Answer

This system of trading in gold is not permissible. It is essential to take possession of the gold one purchases. In the model explained by you, the purchaser has no possession and no control of his gold.

Selling grams, not actual coins or tangible pieces of gold is not valid. The gold being sold has to be a specific item which will belong to the specific buyer.

If the debit card is reliant on purchasing gold in this haraam method, then it will not be permissible.

DO NOT DISPUTE

Q. Salafis deny the Omnipresence of Allah Ta'ala. They say that Allah Ta'ala is seated on the Arsh. How should one respond to them?

A. The Qur'aan Majeed instructs that you should not argue with morons. Laymen and even molvis who lack adequate knowledge in these

kinds of drivel, should respond as the Qur'aan instructs:

"For us are our deeds and for you are your deeds.

There is no scope for dispute between us and you.

Allah will gather us (on the Day of Qiyaamah and decide the issues). Unto Him is the Return.

Those who argue about Allah after He (and His Ahkaam)

have been accepted, their argument is baseless by their Rabb. On them is Wrath and for them there is a dreadful punishment."

(Ash-Shuraa, Aayats 15 & 16)

Do not become entangled with obstinate morons. There is no goodness in disputing with them. It only causes more ill-feeling. Refer them to the Ulama.

THE BREASTS OF THE ULAMA

(Continued from page 1)

Hikmat is attained by means of hunger which brighten (make nooraani) the heart."

When even halaal/tayyib food consumed excessively darkens and hardens the heart, sin and

futility in entirety destroy the propensity of the heart to absorb *Ilm and Hikmat*. Hadhrat Sahal Bin Abdullah (Rahmatullah alayh) said:

"When Allah created the world, He instilled sin and ignorance in satiation (filled stomach), and Ilm and Hikmat in hunger."

THE MUTTAQEEEN

(Continued from page 1)

ing strict observance of the Shariah and adoption of the Sunnah. Such observance paves the way of higher aspirations in the realm of Taqwa.

To understand the correct meaning of Taqwa, study the books of the Auliya. There is

no other source today for understanding the meaning of Taqwa and inculcating it other than the Kutub of the Auliya. There are no longer genuine Houses of Taqwa, namely Khaanqahs, with which former generations were blessed. Today Taqwa is a strange con-

cept to even the Ulama. Taqwa has become antique, and even the Ulama have become so estranged from Taqwa that they frown at even the mention of this Waajib amal.

But Allah Ta'ala says in His Qur'aan that He loves the Muttaqeen.

DEATH OF THE HEART

Hadhrat Hasan Basri (Rahmatullah alayh) said: "The (worldly) punishment of the ulama (the evil molvis and muftis) is the death of their hearts. The *maut* (death) of the heart is the consequence of acquiring the *dunya* with the

amal of the Aakhirat. It is for this objective that they (the ulama-e-soo') cultivate the proximity of the people of the *dunya* (i.e. the wealthy and the rulers)."

The hearts of these bootlicking reverends and pundits are

dead, hence they have become dumb, deaf and blind. Referring to such vile human devils, the Qur'aan Majeed states: "*The (physical) eyes are not blind, but the (spiritual) eyes within the breasts (hearts) are blind.*"

Hadhrat Saeed Bin Mailab (Rahmatullah alayh) said: "*When you see an Aalim (bootlicking) at the door of the umaraa (the wealthy and the rulers), then understand that he is a thief.*" Therefore, Hadhrat Imaam Auzaa'i (Rahmatullah alayh) said: "*By Allah, there is no one viler than an Aalim who frequents the umaraa, rulers and the wealthy.*"

THE ULAMA IN QIYAAMAH

"(On the Day of Qiyaamah) the People of Ilm and Imaan (the Ulama) will say (to the kuffaar and criminals): 'Indeed you have lived in terms of the Kitaab of Allah until the Day of Resurrection. Now, this (day) is the

Day of Resurrection, but you did not understand."

(Ar-Room, Aayat 56)

Even in Qiyaamah, the Ulama of Haqq will admonish the kuffaar and the transgressors. They will be the Ulama who had upheld the command and obligation of *Amr Bil Ma'roof Nahyi anil Munkar*.

TOP FIVE CANCER-CAUSING FOODS

Medical research has shown that:

1. Hot Dogs

Because they are high in nitrates, the Cancer Prevention Coalition advises that children eat no more than 12 hot dogs a month. If you can't live without hot dogs, buy those made without sodium nitrate.

2. Processed meats and Bacon

Also high in the same sodium nitrates found in hot dogs, ba-

con, and other processed meats raise the risk of heart disease. The saturated fat in bacon also contributes to cancer.

3. Doughnuts

Doughnuts are cancer-causing double trouble. First, they are made with white flour, sugar, and hydrogenated oils, then fried at high temperatures. Doughnuts, says Adams, may be the worst food you can possibly eat to raise your risk of cancer.

4. French fries

Like doughnuts, French fries

are made with hydrogenated oils and then fried at high temperatures. They also contain cancer-causing acryl amides which occur during the frying process. They should be called cancer fries, not French fries, said Adams.

5. Chips, crackers, and cookies

All are usually made with white flour and sugar. Even the ones whose labels claim to be free of trans-fats generally contain small amounts of trans-fats.

MARRIAGE OF A MUSLIM WOMAN TO A KAAFIR IS NEVER EVER VALID

THE HALAALIZER OF SUCH A BAATIL MARRIAGE IS A MURTADD

QUESTION

Could you please guide me in the following matter:

My sister has three children. She is married to a Moulana who is a graduate of Dabel in Gujrat. He also completed his hifz in Gujrat.

The said Moulana performed the marriage of his son (my nephew) to a lady who is a Taoist, who refused to convert to Islam and remains a Taoist. He claims that that such a marriage is permitted, even though we believe otherwise. This union produced a child.

Last year he married his daughter to a Christian man who also refused to embrace Islam. Initially, we agreed to attend the wedding but after being advised to boycott the unIslamic event, we did not attend. This caused a major rift in the family. My sister felt insulted that we refused to attend her daughter's wedding and in response, she completely severed her relationship with all her siblings and her mother. After four months she made limited contact with her siblings through social media,

but she has not yet come to meet her mother. Not even during Ramadhan or Eid. She and her husband, the Moulana, wants us to apologize to them, for not attending their daughter's wedding. The Moulana claims we created the "elephant" in the room, so we must apologize and fix that, before they are willing to make peace with us.

Please advise on the following:

1. How should we treat my sister and the Moulana.
2. Should my mother go to visit her?
3. What is the Islamic status of someone who believes that such marriages are permissible?
4. How should we treat my nephew and niece who chose to marry non Muslims and regard it as permissible?
5. Are we allowed to socialize with them, to maintain family unity?

ANSWER

Before answering the questions it will be salutary to proffer the evidences of the Shariah on which will be based the answers.

Allah Ta'ala states in the Qur'aan Majeed:

"O People of Imaan! Do not take your fathers and your brothers as friends if they prefer kufr over Imaan. Those from among you who befriend them, verily they are Zaali-

moon."

(At-Taubah, Aayat 23)

"Say (O Muhammad to them): 'If your fathers, your sons, your brothers, your wives, your family, the wealth you have earned, the business in which you fear a loss and your houses with which you are so fond are more beloved to you than Allah, His Rasool and Jihad in the Path of Allah, then wait for the command of Allah (His Punishment) to come. And, Allah does not guide people who are Faasiqeen (flagrant/rebellious sinners)."

(At-Taubah, Aayat 24)

"You will not find people who believe in Allah and the Last Day befriending those who oppose Allah and His Rasool even if they are their fathers or their sons or their brothers or their family. They (who do not befriend the opponents of Allah) are the ones in whose hearts Imaan is embedded, and Allah helps them with His mercy. He will admit them into Gardens below which flow rivers wherein they shall dwell forever. Allah is well pleased with them and they are well pleased with Him. They are the Party (Hizb) of Allah. Behold! Verily the Party of Allah will be successful."

(Al-Mujaadalah, Aayat 22)

"Do not return them (Muslim

(Continued on page 19)

MARRIAGE OF A MUSLIM WOMAN TO A KAAFIR IS NEVER EVER VALID

(Continued from page 18)

women) to the kuffaar. They (Muslim women) are not lawful for them (i.e. for kuffaar men) nor are they (kuffaar men) lawful for Muslim women.”
(*Al-Mumtahinah, Aayat 10*)

Ahaadith

“*Rasulullah (Sallallahu alayhi wasallam) said: ‘While we marry the women of Ahl-e-Kitaab, they may not marry our women.’*”
(*Tafseer Al-Maawardi*)

“*Umar Bin Khattaab (Radhiyallahu anhu) said: ‘A Muslim man may marry a Christian woman, but a Christian man cannot marry a Muslim woman.’*”
(*At-Tibraani, Abdur Razzaaq*)

“*Qataadah Bin Diaamah said: ‘Two kinds of chaste women have been made lawful for us: chaste Mu’minah and a chaste woman from Ahl Kitaab. (However), Our women are Haraam for them while their women are halaal for us.’*”
(*Ibn Jareer*)

The Rulings of the Fuqaha

(1) “Marriage of a Muslim female to a Kitaabi male is not permissible in the same way as her marriage to an idol-worshipper is not permissible.”
(*Badaaius Sanaa’*)

(2) “Faqeeh Abul Laith said:

“A Mu’minah is not halaal for a kaafir nor the marriage of a kaafir with a Muslimah.” (*Bahrul Uloom*)

(3) Imaam Badruddeen Al-Aini said: “It is not halaal for a Muslim woman to marry a kaafir man.” (*Umdatul Qaari*)

(4) If a Zimmi man marries a Muslim woman, they will be separated (by the Qaadhi)... The law of the Shariah is that a Muslim woman is not halaal for a kaafir.” (*Al Mabsoot of Imaam Sarakhsi*)

(5) If a Zimmi marries a free Muslim woman or a Muslim slave woman, they will be separated (by the Qaadhi), and if the marriage was consummated, the kaafir man will be punished. (*Shaami*)

(6) Imaam Shaafi’ states: “Marriage of a kaafir is not halaal for all time with a Muslim female whether she is free or a slave in any state whatsoever. There is no difference in this issue between males of Ahl-e-Kitaab and those of the Mushrikeen.”
(*Kitaabul Umm*)

(7) Imaam Ibn Jazi Al-Gharnaati Maaliki said: “Marriage of a Muslim woman to a kaafir is totally haraam by *Ijma’* (Consensus).”
(*Al-Qawaaneen Al-Fiqhiyyah*)

(8) Imaam Abu Bakr Bin Al-Munthir Ash-Shaafi said: “The Fuqaha are unanimous that

marriage of a kaafir male with a Muslim woman is baatil (null and void).”

(9) Al-Haafiz Ibn Salaah Ash-Shaafi said: “A kaafir is not qualified to marry a Muslim woman in any circumstance whatsoever.”

(10) Imaam Ibn Qudaamah said: “It is not permissible for a kaafir to marry a Muslim female. Ibn Munthir said that there is *Ijma’* of all the *Ahl-e-Ilm* on this issue.” (*Al-Mughni*)

(11) Allaamah Ibn Muflih said: “It is not permissible for a Muslim woman to marry a kaafir in any circumstance whatsoever. We do not know of any difference of opinion in this matter.” (*Sharhul Muqni’*)

(12) Imaam Bin Hazam said: “It is absolutely not halaal for a Muslim woman to marry a kaafir.”

Since the very inception of Islam to this day, throughout the almost fifteen century history of Islam there has existed perfected unanimity on the prohibition of marriage of a Muslim woman to a kaafir man according to all Math-habs of Islam. The marriage simply is null and void.

The jaahil, copro ‘molvi’ who had performed such a baatil nikah has lost his Imaan. He is a **murtadd** of the worst kind.

(Continued on page 20)

'MARRYING THE STEPFATHER'

Q. *The daughter was having an adulteress affair with her stepfather. After the wife (her mother) discovered this evil, she separated herself and the husband also issued Talaq. Now the daughter and the stepfather have decided to marry. They have even invited relatives to the nikah. The ex-wife asks if it will be breaking family*

ties by boycotting the marriage.

A. How can it be breaking family ties with a person who has become a murtad/kaafir? The Qur'aan commands that ties with murtads should be broken. If the daughter believes that it is permissible for her to marry her mother's ex-husband, then she has lost her Imaan. She has then be-

come a murtad.

The marriage will simply not be valid. Unless the scoundrel rubbish person who performs such a baatil nikah happens to be one of those scum who performs gay and same sex marriages, no Muslim Imaam/Maulana/Sheikh will ever perform a haraam/baatil marriage. Whoever attends such a nikah knowing the facts, will also become murtad.

AMASSING WEALTH

“...The Fire shall certainly be blazing. It will be tearing off the scalp. It will call the one who had turned his back and was averse...he who had amassed (wealth).”
(Qur'aan)

The scalps of the hoarders who had not spent in the path of Allah from their amassed wealth, will be torn off in Jahannam. Wealth is not for hoarding. It has to be correctly used. Its rights have to be fulfilled.

THE DIGITAL PICTURE-MAKERS

Hadhrat Abu Hurairah (Radhiyallahu anhu) narrates that Rasulullah (Sallallahu alayhi wasallam) said: “On the Day of Qiyaamah, a Neck will appear from Jahannam. It will have eyes, ears and a tongue. It will proclaim: “I have been appointed to (punish) three (kinds of) persons:

- * A rebellious oppressor
- * A person who worships any thing besides Allah
- * EVERY PICTURE-MAKER.”

Understand well that digital picture-makers are included.

MARRIAGE OF A MUSLIM WOMAN TO A KAAFIR IS NEVER EVER VALID

(Continued from page 19)

The answers to the questions are all obvious from the foregoing evidences of the Shari-ah.

1) The sister and her husband must incumbently be ostracized. All ties must be severed from them. They are murtadd.

2) Your mother should never visit them. Your mother should disown them. It is haraam to maintain family ties with murtadds.

3) The person who believes that it is permissible for a Muslim female to marry a kaafir male loses his/her Imaan. He/she become a murtadd.

4) Sever all ties with your nephew and niece. They have lost their Imaan.

5) It is haraam to fraternize and socialize with the murtadds. Family unity with murtadds is not permissible. The Qur'aanic verses cited above, absolutely forbids fraternizing and socializing with mur-

taddeen.

The murtadd is destroyed in this world and in the Aakhirat he/she will be eternally assigned to perdition in Jahan-nam. Allah Ta'ala says:

“Those from among you commit irtidaad from the Deen (become a murtadd), then die whilst being kaafir, indeed their a'maal (deeds of virtue) are destroyed in this dunya and in the Aakhirat. Indeed they are the Companions of the Fire. They will dwell therein forever.”
(Al-Baqarah, Aayat 217)

A 'RESPECTABLE' FAASIQ?

Question

Some Ulama say that in these times, the testimony of a respectable faasiq is valid and should be accepted. They argue that there are respectable and honourable Muslim elders who despite shaving their beards are responsible and are involved in many Sadqah and Thawaab projects for the benefit of the poor. Is this argument valid?

Answer

How can this argument ever be valid when the Shariah rejects the testimony of a Faasiq? This opinion of

some Ulama is in conflict with the Shariah. It is baseless. It is not structured on any principle of the Shariah. It is mere personal opinion having no valid basis.

While a beardless man – one who shaves his beard – may be 'respectable' and 'honourable' for people and molvis of the dunya, he is *Mal-oon* (Accursed) and *Mabghoodh* (Abhorrent) to Allah Ta'ala. The *La'nat* of Allah Azza Wa Jal settles on him perennially, every moment of his life as long as his face looks like a skinned pig carcass.

Regardless of the faasiq's many charity projects and the like, he should never be trusted. Hadhrat Hasan Basri (Rahmatullah alayh), or it may be some other Buzrug of the Taabieen era said that a faasiq will sell you for a piece of bread.

A man on whose face *fisq* is audaciously intagliated and who displays blithe disregard for the Law of Allah Ta'ala is never respectable and honourable in terms of the Shariah. He is *Mardoodudh Shahaadat* (one whose testimony is rebuffed and rejected) in the unanimous Ruling of the Fuqaha.

ILM IS OF THE NOOR OF ALLAH

Question

Allaamah Anwar Kashmiri (Rahmatullah alayh) said that Shah Abdul Azeez (Rahmatullah alayh) and Hadhrat Rashid Ahmad Gangohi (Rahmatullah alayh) were of the stature of the Fuqaha. What are the unique qualities of these two Imaams that led to Shah Saheb (Rahmatullah Alayh) labelling them specifically as Faqeeh?

Is *Faqeehun Nafs* a category of Faqeeh or does it refer to the same thing? I recall Hadhrat Nanotwi Rahmatullah Alayh being attributed to have described Hadhrat Gangohi Rahmatullah Alayh as a true Faqeeh and that you would not find one until you have seen him.

How does a Faqeehun Nafs compare to a *Mujtahid fil Masaail*? Also, it is important

to clarify due to prevalent misconceptions and superficiality. In these times, people think being a *Muhaqqiq* is having pages of references along with quoted volumes and page numbers - along with long bibliographies and so on. Someone is seen to be knowledgeable only if they have direct references labelled.

Answer

All our Akaabir Ulama are in agreement regarding the superior Fiqhi status of Hadhrat Shah Abdul Azeez and Hadhrat Maulana Rashid Ahmad Gangohi. They were Fuqaha such as the Fuqaha of former times.

There is no technical definition for *Faqeehun Nafs*. It is not necessary that an Aalim who has a lofty status in Fiqh is also a Mujtahid.

Furthermore, *Ijtihaad* applies now to only developing issues - to issues which did not exist during the age of *Ijtihaad*, that is Khairul Quroon. The principles of the Fuqaha will be employed to reach a conclusion on a developing issue. The Aalim may not operate his brains beyond the confines of the established Usool of the Fuqaha. The masaa-il which have been decided and finalized during the era of *Ijtihaad* may not be tampered with. It is in this regard that we find baseless '*tafarrudaat*' being innovated by Hadith Ustaadhs who gain the idea of themselves being on par with the Muhaddith-een and Fuqaha of former times.

Fiqaaahat is a *roohaani* attribute. It is not acquired by
(Continued on page 22)

WOMAN WALKING TO MUSJID QUBAH

Question: *Nowadays it has become a trend for women who go for Umrah, to walk to Masjid Quba on Saturdays. They say that it is Sunnah. Some hop into golf carts and drivers take them to Masjid Quba. I am speaking about deeni women. Is this Sunnah also for women?*

Answer: Far from it being Sunnah for women, it is haraam for them to set off like prostitutes prowling in the streets, especially in these times of fitnah and fasaad, fisq and fujoor which prevail in the Holy Cities which have been transformed into European style holiday resorts by the MBS kufr regime.

These women are thoroughly evil – evil to the core. Those who hop on to the golf carts with fussaag ghair mahram drivers are worse. They are not ‘deeni’ women. They are shaitaani women. At

home they pretend to be ‘deeni’ with their abayas and burqahs. But they fool no one but themselves. They cannot fool Allah Ta’ala nor can they fool intelligent people. Their ‘deeni’ front at home is a camouflage for the immorality of their hearts. In the Holy Lands because of the kufr regime’s kufr laws, these evil women find free expression for their shaitaaniyat within their hearts, hence they wander like prostitutes in the streets using the stunt of ‘Quba Sunnah’. But it NEVER was a Sunnah for women to walk to Masjid Quba.

These lewd women in abayas and burqahs, dwelling in self-deception, seem to know only one act as ‘sunnah’, and that is prowling in the streets under cover of their ‘qubah’ stunt. When it is not permissible for them to perform Salaat in even Masjid Nabawi, how can it ever be permissible for

women to walk in the street all the way to Qubah? Indeed shaitaan and the nafs have thoroughly gripped these immoral women in their tentacles.

Such women are Signs of Qiyaamah. It is mentioned in the Hadith that among the Signs of Qiyaamah will be fulfilment of base motives with acts of the Deen presented as covers and fronts to camouflage the evil of the nafs. These women are using their ‘qubah’ stunt, describing it Sunnah, to find free expression for their nafsaniyat. While a prostitute working in a brothel understands and knows her evil and immorality, these female qubah-stunters believe that their kabeerah sin of walking the streets to go to Masjid Qubah is an act of Ibaadat. They should be ashamed of themselves – of being dubbed as ‘deeni’ women.

ILM IS OF THE NOOR OF ALLAH

(Continued from page 21)

means of book-knowledge. Vast textual knowledge is not *Fiqaahat* (spiritual indepth understanding). Rasulullah (Sallallahu alayhi wasallam) said:

“Beware of the Firaasat of the Mu’min, for verily he looks

with the Noor of Allah.” *Ilm* is a Noor of Allah Ta’ala. It settles in the purified heart of the Mu’min. True *Ilm* is not book knowledge.

The senior Ulama of Taqwa in an age will recognize who a Faqeeh is. A *Muhaqqiq* is one who has profound *firaasat*. He understands issues which other

Ulama fail to unravel. It is not necessary for him to have a vast knowledge of kitaabs and references. The Fuqaha of the Khairul Quroon era did not have kitaabi references for their *istimbaat*. The kutub are based on their Knowledge which was the effect of *Firaasat* and *Noor* of Allah Ta’ala. They had no need for references.

THE SIGNS OF THE HOUR

“What! Are they waiting for the Hour which will come to them suddenly? Verily, its Signs have already appeared...”

(Muhammad, Aayat 18)

This was mentioned more

than fourteen centuries ago. The greatest Sign of the proximity of Qiyaamah was the advent of Rasulullah (Sallallahu alayhi wasallam). He was the last of the Ambiya (Alayhimus salaam).

The numerous Signs of Qiyaamah mentioned by our Nabi (Sallallahu alayhi wasallam) were unfurling over the centuries. But in our current era, there is a preponderance of the Signs of Qiyaamah.

“CROOKEDNESS”

“Those who love the worldly life preferring it over the Aakhirat and they prevent (others) from the Path of Allah, searching for crookedness, indeed they are in manifest deviation.” (Ibraaheem, Aayat 3)

TALKING IN THE MUSJID

Rasulullah (Sallallahu alayhi wasallam) said: “When a person indulges in talk in the Musjid, the Malaaikeh say: “O Friend of Allah! Be silent.” If he continues speaking, they say: “Be silent! O enemy of Allah!” If he speaks more, they say: “Be silent! May the La’nat (Curse) of Allah Ta’ala be on you!”

NOOR IN THE HEART

“Allah has revealed the most beautiful of discourses. It is a Book of (Aayaat) oft-repeated. The bodies of those who fear their Rabb quiver from it. Then

their bodies and their hearts soften with the Thikr of Allah. That is the guidance of Allah with which He guides whom-ever He wills.” (A-Zumar, Aayat 23)

Rasulullah (Sallallahu alayhi wasallam) recited this

Aayat and commented that when Noor enters the heart, it (the heart) expands. The Sa-haabah queried the meaning of the expansion of the heart. Our Nabi (Sallallahu alayhi wasallam) said:

“The sign (of Noor entering the heart) is that one becomes detached from this (worldly) abode of deception, and turns to the Home of Eternity (the Aakhirat), and one makes preparations for Maut (death).

THE PEOPLE OF BAATIL

“We appoint a shaitaan for every person who turns away From the Thikr of Allah. Then he (the shaitaan) becomes His companion. They (such satanic people) prevent people from the Path of Allah whilst they gain the impression of Them being rightly guided.”
(Az-Zukhruf, 36 & 37)

This is the condition of all these modernist, zindeeq deviates who parade as ‘reformers’ of the Deen. All the solomons, moollas, menks, bhams, reverends, swamis, pundits and priests of all hues come within the purview of these Qur’aanic Aayaat. Iblees is the constant companion of these mu-naafiqeen of the entire cartel of Ahl-e-Baatil.

THE THIEF IN THE HEART

“In fact man has insight of his heart even though he puts forth excuses.”
(Qur’aan)

Regardless of the excuses proffered to justify the haraam instincts of the nafs, the person deep in his/her heart knows the motivation underlying the act being perpetrated.

TAAGHOOT’S SYSTEM

Hadhrat Maulana Rashid Ahmad Gangohi (Rahmatullah alayh) issued the fatwa:

“Working for the colonial (kuffaar) courts is haraam.”

This prohibition applies to all kuffaar governmental departments, especially to the tax departments.

Questions and Answers

THE MAJLIS Q & A
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PORT ELIZABETH
SOUTH AFRICA 6056

(Continued from page 11)

tion between the men and women?

A. These feasting functions nowadays are feasts of fitnah. Instead of feeding people who are already fat with luxury, give the meat to some poor persons.

Q. A wife has a good source of earning. She regularly receives a good income. The husband is struggling to make ends meet. Is it still compulsory for him to provide nafqah for her?

A. The Nafqah (living expenses) of a wife is obligatory on the husband regardless of her being wealthy.

Q. A charity organization has given me a collection box. From time to time I put money in the box, the intention being Sadqah for the organization. I am the only one putting money in the box. Is it permissible for me to take the

money from the box for my personal needs?

A. As long as the money has not been given to the organization it remains in your ownership (*milkiyat*). You may do with the money as you deems suitable. However, if you have no valid need, then morally it will be improper to take the money for yourself in view of your Niyyat of Sadqah at the time of depositing the money in the box.

Q. Our father has passes away. Many of his Salaat are qadha. We want to pay the Fidyah for the Salaat he had missed. How is the Fidyah calculated?

A. Firstly, if the deceased did not make a *wasiyyat* (bequest) to pay fidyah for his missed Salaat, then it is not incumbent for the heirs to pay fidyah. Nevertheless, if the heirs wish they may contribute any amount they wish as Sadqah in

his name and supplicate to Allah Ta'ala for the reward to be passed to the deceased and for him to be forgiven.

Assuming that he did make a *wasiyyat*, but one third of his assets cannot cover the *wasiyyat*, then too it is not Waajib for the heirs to pay the extra although it will be meritorious if they do.

The actual Fidyah is the Sadqah Fitr amount for each Salaat. For a day it is 6 times this amount. Fidyah has to be paid for Witr Salaat as well. The Sadqah Fitr amount currently here is R40 (May 2025). It is the price of about 2 kg of flour.

Q. Is it correct that it is not permissible to wear black shoes?

A. Wearing black shoes is permissible. There is no Islamic teaching forbidding or discouraging it.

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**Zul-Qa'dh 1446
May 2025**

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