



"VOICE of ISLAM"



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

**"Whatever
misfortune
befalls you is
the effect
of what your
hands have
earned."
(Qur'aan)**

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NASEEHAT FOR THE ULAMA

Hadhrat Haatim Asam (rahmatullahi alayh) once, on his way to Hajj, passed through the city of Rai. Three hundred and twenty Sufis were accompanying him. A prominent and leading trader of the city, who was a devotee of the Fuqaraa and Masaakeen invited the entire group to be his guests. In the morning he said to Hadhrat Haatim: *"An Aalim, Faqeeh here is ill. I am going to visit him. Will you accompany me?"* Hadhrat Haatim said: *"Visiting the sick is an act of thawaab. Furthermore, to visit an Aalim, is ibaadat. I shall certainly go with you."*

The name of the Aalim was

Muhammad Bin Muqaatil. He was the Qaadhi of Rai. The entire group went to the house of the Qaadhi. On arrival there, Hadhrat Haatim observed a palatial mansion. It had a large ornamental door. Large and expensive curtains decorated the place. Seeing all the luxury and adornment of the mansion, Hadhrat Haatim was perplexed and astonished. He thought: *"O Allah! An Aalim and such pomp and splendour."*

When permission for admission was obtained, he was even more surprised at the splendour and glitter of the interior of the mansion. When he came into the presence of the Qaadhi, he ob-

served the extreme luxury of the carpets and the bed on which the Qaadhi was resting. At the head-side a servant was standing with a fan in his hand.

The trader on reaching the Qaadhi's presence, sat down. But Hadhrat Haatim remained standing. Qaadhi Ibn Muqaatil indicated to Hadhrat Haatim to sit down. However, he remained standing. The Qaadhi said: *"Perhaps you have a need?"*

Hadhrat Haatim said: *"I wish to enquire about a mas'alah."*

The Qaadhi responded: *"Ask!"*

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Hadhrat Fudhail Bin Iyaadh

There are some very interesting episodes and anecdotes in the pre-reformatory life of Hadhrat Fudhail Bin Iyaadh (Rahmatullah alayh). Fudhail bin Iyaadh rahmatullahi alayh lived in the Tab-e-Taabieen era. There are three Golden Eras of Islam; known as the *Khairul Quroon*, about which Rasulullah (Sallallahu

alayhi wasallam) said:

"Honour my Sahaab, for verily, they are your noblest; then those adjacent to them (Taabieen); then those adjacent to them (Tab-e-Taabieen). Thereafter falsehood will become manifest."

Before his reformation, Fudhail bin Iyaadh

(Rahmatullahi alayh) was the leader of a band of highway robbers who used to waylay and loot caravans. Once a caravan was about to enter and pass through the boundaries of his 'territory'. A merchant, who had a bag full of gold coins, thought of a way of concealing his treasure. There-

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Questions and Answers

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Q. Please clarify for me. When I studied dressmaking, my teacher had told us that if we wish to sew something that is being sold in a store and if we struggle with the pattern drafting then we should purchase the garment, make our pattern draft and return the garment. She had told us this would be especially useful for drafting difficult patterns and children's clothes.

This however didn't sit well with me at the time. Would my teacher's advice be halaal to implement?

A. It is haraam deception. If the intention is to use the dress to merely make a pattern, then to return it, then it is not permissible. Your teacher's advice is haraam.

Q. The only relatives of the deceased are his wife, 2 brother's sons (nephews) and one brother's daughter (niece). How will his estate be distributed?

A. The wife's share is 25%. The nephew's share is 75%. The niece does not inherit in this case.

Q. I am a revert. I have no Muslim relatives. How would my estate be distributed?

A. You should prepare a Will. Bequeath your estate to Islamic charities or to specific Muslims of your choice.

Q. A Christian embraced Islam. However, he is not keen to adopt a Muslim name. A sheikh says that it is not necessary to have a Muslim name. Should he adopt a Muslim name?

A. A Muslim must have a Muslim name. Loving a kaafir

THE THEORY OF IBLEES

QUESTION

The theory of evolution – of man having evolved from some monkey – is being taught in all so-called 'islamic schools'. Muslim teachers are teaching it to Muslim children without even commenting on its evil and conflict with the Qur'aan. A booklet, Evolution Dissolution, discusses the fallacy of Darwin's theory. What is your opinion on this book?

ANSWER

The booklet you refer to only explains the fallacy of this evil, kufr baboonic conjecture as has been rejected and scientifically refuted by kuffaar scientists themselves. It is a very concise statement of the arguments presented by the kuffaar scientists in refutation of their baboon theory.

Although the author is a Muslim, nothing of Islam is mentioned in his writing. From the Islamic perspective

it is Waajib to state the danger for the Imaan of the children which the kufr 'life sciences' constitute. It is Waajib to state that the teachers who teach this glaring kufr shaitani theory, not only eviscerate their Imaan, but in fact destroy and lose their Imaan.

The booklet does not portray the attitude and stance of Islam towards the theory of Iblees. It is imperative for Muslims to know that the baboon theory is KUFR. It is haraam to teach it. It is haraam to indoctrinate Muslim children with this satanic kufr ape stupidity. It is not sufficient to only proffer views of kuffaar scientists who refute the validity of Darwin's baboon theory. The Muslim pupils, the teachers and the so-called 'islamic' devil's schools should be told that they are all in the cauldron of KUFR with their embrace of this indoctrination of shaitaan.

name indicates defective Imaan. The sheikh is stupid. The person changes his religion, but is reluctant to change his/her name!

Q. In our Musjid, the 40 du-rood are recited loudly in congregation. Is this practice Sunnat?

A. The practice is bid'ah. It is not permissible.

Q. The deceased is survived by his wife, one daughter and two maternal uncles. How should his estate be distribut-

ed?

A. The heirs are only the daughter and the wife. The maternal uncles do not inherit in this case. The wife receives 12.5% and the balance of 87.5% is for the daughter.

Q. Here in Ghana the musallis make the Salaam after the Imaam has completed both Salaams. Is this correct?

A. According to the Maaliki Math-hab, it is correct to make Salaam after the Imaam has completed both Salaams. The

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people in Ghana are Maalikis.

Q. A Mufti says that we should not say Jamaat Khaanah because Agakhaanis use this term for their places of prayers. He says that we should say Musallah. Is this right?

A. The Agakhaanis also say 'Allah', and they also use many terms which we use. It does not mean that we have to abandon saying 'Allah' because Aghakhaanis also say so. The word, Jamaat Khaanah is established in our community since time immemorial.

Q. A person is entitled to accept Zakaat. Can a R2 million house be bought for him?

A. The primary objective of Zakaat is the Fuqara, not to buy luxuries. Zakaat may not be used to buy the R2 million house.

Q. Butcheries in Gauteng are now also selling zebra meat. Is zebra meat halaal? Recently Maulana Qamruz Zamaan, the khalifah of Shah Wasiyullah was invited. Zebra meat was also served. Is horsemeat halaal?

A. Zebra meat is halaal. Since it is not meat which we consume, people should be informed when they serve zebra or horse-meat. It will be deception to serve zebra meat when people are under the impression that they are consuming mutton or beef. Horsemeat is halaal. In places like Kazakhstan horsemeat is like mutton is for us.

Q. Do eye drops break the fast?

A. Eye drops applied to the eyes do not break the fast.

CAN A MALE BECOME A FEMALE?

Question: A man undergoes a complete sex-change. Medically he is transformed into a female although he was born a male. Shall such a person who has been completely transformed into a female be classified a woman by the Shariah? Will the laws pertaining to females ap-

ply?

Answer: This shaitaan remains a male in terms of the Shariah. The artificial change effected by the satanic medical process does not change the designation Allah Ta'ala had decreed for the person. All the rules of males remain applicable to this person.

Q. The deceased is survived by his wife, 2 sons, 1 daughter and 2 maternal aunts. How should his estate be distributed?

A. At the time of his death, his only heirs were his wife, 2 sons and 1 daughter. His estate should be distributed as follows:

Wife 12.5% (one eighth). The balance has to be divided into five shares. Each son receives two shares and the daughter one share. The aunts do not inherit.

Q. A few years ago my wife loaned me some krugerrands. I want to repay the loan now. What value is to be taken?

A. You have to pay her with gold coins or with the current value of the gold coins.

Q. Is it sufficient for the mahram of a woman on a journey to be baaligh?

A. No, it is not sufficient. The mahram of a woman on a journey must be a mature adult who is not a faasiq. Merely being baaligh is not sufficient.

Q. In Kazakhstan horsemeat is consumed in abundance. They even make qur'baani of

horses. Is the qur'baani valid?

A. Although horse is halaal, it does not follow that Qur'baani of horses is permissible just as zebra and giraffe are halaal, but their qur'baani is not valid.

Q. Is it permissible to open a banking account with the intention to use the interest for paying taxes?

A. Although it is permissible to pay taxes with interest, it is not permissible to open a banking account with the intention of earning interest regardless of the purpose being permissible. One may not gamble with the intention of paying tax with the haraam proceeds.

Q. I consumed an intoxicant and was intoxicated. I have repented sincerely. Can I be the imaam in a jamaat khaanah? The people ask me to lead them.

A. If there is no other person to be the Imaam, then you may lead the Salaat. Do not go forward if there is someone else to take the position of imamate.

Q. If I perform Salaat behind an imam who is beardless,

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should it be repeated?

A. Salaat behind a faasiq imam is valid. However, those who appoint the faasiq to lead the Salaat are guilty of a ka-beerah sin.

Q. *Usually after the Nikah ceremony in the Musjid, people shake hands, embrace and engage in loud talk and laughter inside the Musjid. The sanctity of the Musjid is not being observed. Is such conduct permissible in the Musjid?*

A. Among the signs of Qiyaamah mentioned by Rasulullah (Sallallahu alayhi wasallam) is that "Voices will be raised in the Musaajid.". This evil is prevalent in all the Musaajid and it is not restricted to after Nikah ceremonies although the sin is magnified on Nikah occasions.

We have advised Muslims perhaps a 'million' times of this evil. But a carrion consuming community's brains are indurate and their hearts are inveterately corrupt, hence they refuse to understand. The words of the Qur'aan Majeed and the Ahaadith of Rasulullah (Sallallahu alayhi wasallam) have no effect on the spiritually putrefied hearts of Muslims.

Q. *We received our inheritance money 5 years after the demise of our father. Do we have to pay Zakaat for the past five years?*

A. Zakaat will be paid on the inheritance money only when the heirs take possession of it. The heirs have to pay Zakaat on their inheritance after taking possession, not for the past years in which the executors

INGESTING FIRE BY DECEPTION

Question

"One car dealer here in lenz tells me that an auto electrician tells him he is so busy. When asked with what exactly, he says turning back mileage on dealers cars. He does about 6 a day. He charges R 1000 to turn back mileage on one car. What is the state of his earnings?"

A. This unfortunate chap is ingesting the Fire of Jahan-nam into his body. He devours haraam and feeds his family haraam. Rasulullah (Sallallahu alayhi wasallam) said that the Fire of Jahan-

nam is most deserving for consuming a body nourished with haraam.

Either the crook is bereft of Imaan or his Imaan dangles by a thread. He has absolutely no Imaani conscience, and likewise are these scoundrel dealers. Ill-gotten wealth is always extracted and destroyed by Allah Ta'ala in different ways. Whatever is earned by haraam, will be eliminated by haraam ways while the punishment in the Hereafter is a separate issue.

had committed the capital crime and sin of not having finalized the estate.

Q. *I have taken many photos of people and have them in an album. I have now made Taubah. What else should I do to be forgiven?*

A. Before verbal Taubah is made, the photos must be compulsorily destroyed. Without destroying the photos, Taubah will not be valid.

Q. *My cousin's husband is gone to Palestine with the jamaat for 40 days. His wife is not well and she's almost a month now in hospital. When he left she was already in hospital. Please explain in light of the shariah if it's correct or not for him to leave his sick wife in hospital and go for 40 days with the jamaat?*

A. We think that we must have explained a 'million' times of all the haraam and ghulu' of the tabligh jamaat.

They have no concern for the Shariah. Whatever shaitaaniiyat is inspired in them, they act accordingly. These juhala perpetrate haraam and halaalaze haraam under Deeni guise. From another angle, they are like SANHA and the MJC who halaalaze carrion. For them their specific 'tablighi' methodology overrides the Ahkaam of the Shariah. Wholesale debauchery of the Ahkaam of the Shariah is 'permissible' for them for the sake of their 'tablighi' jaunts, hence brutal violation of the huqooq (rights) of the wife and others is tolerable, acceptable and even meritorious according to these tablighi miscreants.

Q. *The deceased is survived by his wife, one daughter, 3 sisters and paternal cousins. How should his estate be distributed?*

A. His wife's share is 12.5%. The daughter receives 50%

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and each sister 12.5%. The paternal cousins do not inherit in this case.

Q. A wife demands that her husband buys her a house. She says it is for her security when the husband dies. Should he buy her a house?

A. It is permissible for a wife to ask her husband to buy a house for her. However, in many cases we have seen that long before the death of her husband, the marriage ends in divorce and she kicks her now ex-husband out of the house.

Her idea of what will happen to her after the death of her husband is the effect of weakness of Imaan. She does not believe in the Razzaaqiyat of Allah Ta'ala, hence her unfounded fears. It is not her husband who is feeding her. He is only the medium. Her rizq comes from Allah Ta'ala.

It is not wise to buy a house for the wife despite its permissibility. What guarantee does she have regarding her death? She may die before her husband.

The right granted to a wife by Allah Ta'ala is the right of a separate house/apartment during her life time. She has no such right after the demise of her husband, and it is imperative for Muslims to be contented with the decrees of Allah Ta'ala. They should not make kufr attempts to outclass Allah Ta'ala with their own figments of need. If there had been such a need as expressed in the question, Allah Ta'ala would have decreed such a provision.

Q. Is it incumbent to give a wife a monthly allowance?

KUFR GHULU' OF A TABLIGHI

Question

A person mentioned in an informal talk that if we look at those Ambiya (alayhimus salaam) whose wives were not involved in the dawat then we see that their dawat was not as effective as those whose wives were involved. Then he mentioned the example of Nuh (alayhis salaam) and said that 950 years, yet only 80-85 accepted the message, whilst Nabi's (sallallahu alayhi wa sallam) beloved wife Hazrat Khadija (radhiyallahu anha) accepted the message, and that's why such a large amount accepted the message. Is this an appropriate appraisal of the efforts of the Ambiya (Alayhimus salaam)?

Answer

The person should renew his Imaan. He has disparaged the Ambiya and by implication has cast aspersion on the Hukm of Allah Ta'ala. Imaan and Kufr have been decreed in the Realm of Azal (Eternity), and this was announced by Allah Ta'ala on the 'Alastu bi Rabbikum?' in Jannat. The number of converts gained by a Nabi was definitely not the effect of his da'wat and effort. It was the effect of the decree of Allah

Ta'ala Who guides whomever He wills.

It is only one of the moron tablighis who has the temerity to excrete such kufr from his mouth. From whence did the jaahil dig out that it is a principle that the effectiveness of the da'wat of the Ambiya (Alayhis salaam) was reliant on their wives? This miserable jaahil should hasten with Taubah and renew his Imaan before Maut claims him.

The wives of all the Ambiya, with a few exceptions, accepted Islam just as Hadhrat Khadijah (Radhiyallahu anha) had accepted Islam. But their acceptance is not the cause for the number of followers a Nabi gained. Hidaayat is the prerogative of Allah Ta'ala. Hadhrat Khadija's acceptance of Islam is not 'da'wat'. It is a pure act of accepting Islam.

The jaahil tablighi who disgorged this kufr simply follows in the footsteps of the tablighi Molvi Sa'd who has a penchant of disparaging the Ambiya. They vomit up such RUBBISH because they have no valid Shar'i daleel for their peculiar methodology of fake 'tabligh'. Their split and deplorable mutual hostility are the effects of their kufr ghulu'.

A. A monthly allowance for the wife is not Waajib. Her nafqah (maintenance) is Waajib. Nevertheless, the Akaabir Ulama, especially Hadhrat Thanvi (Rahmatullah

alayh) emphasized the moral need to give her an allowance. This is to keep her happy.

Q. Is it obligatory for a man to take care of his father-in-law?

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A. If the father-in-law has no one to take care of him, then this obligation devolves on the son-in-law.

Q. *The mahr money of my wife was stolen from our home. Do I have to replace it?*

A. If the mahr was lost/stolen before your wife took possession of it, then you have to replace it.

Q. *For certifying fund-collectors, some Madaaris charge 100 rupees. They issue a certificate to authenticate the fund-collector. Is this charge permissible?*

A. The certificates are generally fake. The Madaaris who issue such papers and charge fees for it are guilty of khiyaanat. It is haraam to charge fees for even a genuine certificate of recommendation. It is a practice of kuffaar lawyers. It does not cost Rs.100 to write out a few lines. The justification for charging this amount is baseless. It is a haraam money-making process. Even if the collector is a bogus, for the sake of the fee they will issue a certificate.

Q. *A person is addicted to watching pornography. Does he remain a Muslim?*

A. Watching any immoral video and the like is fisq/fujoor. As long as the person accepts that his act of watching is sinful, it will not be kufr. But his Imaan dangles on a thread.

Q. *What is the status of a person who rejects polygamy or who criticizes it?*

A. Rejecting or criticizing polygamy is kufr. He becomes a kaafir.

Q. *A person wants to make*

KITAABS OF THE LIBERALS

Q. *Most Dārul Iftās teach Uṣūl al-Iftā' wa Ādābuhu by Mufti Taqi Sahib alongside Sharḥ 'Uqūd Rasm al-Muftī. Is it acceptable to study the book Uṣūl al-Iftā' wa Ādābuhu by Mufti Taqi Sahib, as long as one does not agree with his bāṭil positions and does not become influenced or overawed?*

A. Mufti Taqi is a liberal who is adept in mutilating the Ahkaam of the Shariah for accommodation in the western lifestyle. That is why he is so fully trapped in riba banks and halaalizing pictography with fanciful corrupt arguments which even laymen can understand to be *khuraafaat* (nonsensical). His strong in-

clination towards liberalism which even legalizes fisq renders him *persona non grata*.

For correct understanding of *Ilm-e-Deen* textual knowledge is not sufficient. Barkat is a necessary requisite since *Ilm* is a *Noor* from Allah Ta'ala.

It is best to abstain from studying Mufti Taqi's kitaab. Furthermore, it is indeed lamentable that when the Kutub of illustrious Ulama and Akaabir are available, the kitaab of a liberal Molvi of our age should be included in the syllabus. This indicates the deficiency of the *Aql* of the Ulama of our era.

his property waqf for a Madrasah. Can he stipulate that as long as he is alive he will take the rent for himself?

A. The condition is valid. During his lifetime he or anyone mentioned by him may utilize the benefits of the apartment.

Q. *Is it permissible to give a bouquet of artificial flowers to the bride on her wedding day?*

A. A bouquet of flowers whether real or artificial for the bride on the day of Nikah is not permissible. It is a custom of the kuffaar.

Q. *Due to haidh, a woman in Madinah cancels her intention of going to Makkah for Umrah. She goes to Jeddah from whence she will depart*

for her country. In Jeddah she was informed that she may go to Makkah to visit without Ihraam. Is this correct?

A. When leaving Madinah, she should not have the intention to go to Makkah. She should proceed straight to Jeddah. If in Jeddah she decides to visit Makkah, not for Umrah, then she may go without Ihraam.

Q. *Is it permissible to take the oath of allegiance for Canadian citizenship?*

A. A foreigner should not apply for citizenship if he has to submit to the haraam/kufr oath of allegiance.

Q. *A non-Muslim embraced Islam. While he was a non-*

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Muslim he dealt in wine and pork. Can he now use that money for himself? Is the money halaal for him?

A. The money he earned by selling wine/pork whilst he was a non-Muslim, is halaal for him after having accepted Islam.

Q. Is it permissible to attend a Salaah party for my 7 year old niece?

A. A 'salaah party' is an inspiration of shaitaan. It is a party of Iblees. When functions are being organized to celebrate a 7 year old girl performing Salaat, then make preparations for the advent of Qiyaamah. Never attend such a haraam party.

Q. One heir wants to purchase the shares of the other heirs in a property. The other heirs are keen to sell to him. What value should be considered?

A. There is no value to act as the determinant or to be considered. The buyer and the sellers should agree on a price. It may be any price. However, if female heirs are involved or if a male heir has no proper understanding of the value of the property, then it is incumbent to apprise them of the current value of the property, and what their respective shares would be if the property is sold. Then they may make their own decision. They may sell at any value even if it is substantially less or more than current value.

Q. I was the Imaam in a Jamaat Khaanah. I misappropriated some trust funds. I have made sincere Taubah

ZULM AND JAHL OF TABLIGHIS

QUESTION

Just look at the circumstances of this girl. Her father and the Tablighis elders should be ashamed of themselves. Her mother and younger sister are down with Dengue. Her elder brother had a surgery. No one to earn, and in these circumstances, she is the only one, 19 years old going from house to house teaching Nazirah and earning while the shameless father is on forty days tabligh. She is even forced to do the grocery buying from shops.

All her life her mother worked as a maid. Now she can no longer work. But these Tablighis think they are getting Ajre Azeem (great reward), doing their kind of tabligh while the young girl changes two public buses daily to go out to earn. Is this what their tabligh teaches them?

ANSWER

Yes, this is in fact what their 'tabligh' teaches them. It teaches them to become reckless in forcing their methodology regardless of violating

the huqooq of others and of the Shariah. They therefore lack responsibility. For the sake of their methodology they cannot care about the Shariah.

The example of this girl is a cruel indictment on them. It is not an isolated example. Display of such irresponsibility, injustice and heartlessness are believed to be acts of reward. Shaitaan has indeed deceived them into believing that violation of the limits of the Shariah is rewardable in what they term 'the path of Allah.' But the true Path of Allah has *hudood* (limits) about which the Qur'aan Majeed states:

"These (the Ahkaam of the Shariah) are the limits of Allah. Whoever violates these limits, verily he has oppressed himself (with sin)."

The Tablighis always seek to obfuscate Muslims by misinterpreting the Aayaat and Ahaadith which specifically refer to Qitaal/Jihaad Fee Sa-beelillaah. They seek substantiation for their peculiar methodology on the basis of the Jihaad Aayaat and Ahaadith.

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and have repaid the money. Is it permissible for me to be reinstated as Imaam?

A. Since you have made sincere Taubah and since you are repaying the money or have repaid it, you may be appointed as Imaam.

Q. The husband did not pay

the mahr nor was mahr mentioned at the Nikah. Is the Nikah valid?

A. Nikah without mahr is valid. Nevertheless, paying the mahr remains compulsory.

Q. Does a person who abstains from Salaat become a kaafir?

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A. While missing Salaat is exceptionally evil and sinful, he does not become a kaafir if he does not deny the compulsory (Fardh) status of Islam. One who intentionally abandons/neglects Salaat is like a kaafir, not a kaafir, as long as he does not deny the obligation of Salaat.

Q. *A woman had deserted her husband. She lived alone elsewhere for 8 years. In all this time there was no contact with her husband. Now the husband has given her Talaq. Is Iddat still necessary?*

A. Regardless of 8 year separation, Iddat is still Waajib. The Iddat consists of three haidh cycles.

Q. *Instead of performing Tahyatul Musjid, is it permissible to engage in Tilaawat of the Qur'aan and in Thikr?*

A. The two raka'ts Tahyatul Musjid are thousands of time superior and of greater merit than your personal thikr. It is incumbent to first perform this Salaat, then engage in your personal thikr. You should not accord preference to your personal act over a Sunnat ibaadat.

Q. *The only surviving relatives of the deceased are 2 sisters, 5 nephews (brother's sons) and 5 nieces (brother's daughters). How should the estate be distributed?*

A. The estate must be distributed as follows: Each of the 2 sisters receive one third. The remaining third will be for the 5 nephews to share equally. The others will not inherit in this case.

Q. *Can sons be the executors*

ZULM AND JAHL OF TABLIGHIS

(Continued from page 7)

dith, but this is palpably baseless and constitute haraam interpolation (tahreef) of the Nusoos.

Although they utilize these Aayaat and Ahaadith to extravagagate condonation for their methodology, they will ignore anything in these Nusoos which conflicts with their *nafsaani* interpretation. It is mentioned in the Hadith that when a young man came forward to join in a Jihad campaign *Fi Sabeelillah*, Rasulullah (Sallallahu alayhi wasallam) refused to accept him. Nabi (Sallallahu alayhi wasallam) commanded him to remain in the service of his aged mother, for that was his 'Jihad Fi Sabeelillah'.

Since this is chagrin for the tablighis, they totally ignore it and lure even

women out of their homes to participate in their crooked understanding of 'Fi Sabeelillah'. They remain dumb, deaf and blind to the circumstances of people. Thus, for them it is '*fi sabeelillah*' to ensnare a man into their 'tablighi' net even if the womenfolk have to suffer at home. The example of the 19 year old girl is not an isolated one. This evil is endemic in the tablighis.

Tablighis are *zaalimeen*! They commit *zulm* on the Shariat, *zulm* on their families and *zulm* on themselves. Then they believe that all of this compound *zulm* is in the path of Allah, hence they labour in the self-deception of '*ajr-e-azeem*' (great reward). May Allah Ta'al save us from such compound jahaalat.

of their mother's Will?

A. Sons may be executors of the will of their mother.

Q. *When our mother died, her only relatives were 2 sons and one daughter. How should her estate be distributed?*

A. Your mother's heirs are only her 2 sons and one daughter. When she died she had no husband and no parents, hence only her daughter and 2 sons inherit her estate. Her assets must be divided into five shares. Each son receives two shares and the daughter one share.

Q. *The only son of the de-*

ceased had become a murtad. When he heard of the distribution of his father's estate & flat, he embraced Islam. Will he inherit?

A. Since he was 'dead' at the time of the demise of his father, he does not inherit. His 'resurrection' after the death of his father makes no difference. He will not inherit. At the time of his father's death, he was a murtad, hence he is not an heir. His subsequent return to Islam even if sincere does not instate him as an heir.

It is haraam to give the flat to the evil murtad. Never is it permissible. Sell the flat and

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get a smaller one for yourself.

Q. A molvi/sheikh granted a woman a faskh without there having been a hearing. The husband was not called to a hearing. Is the faskh valid?

A. The 'faskh' granted without following the proper Shar'i process is not valid. It is necessary for the husband to be called to the hearing. Issuing a 'faskh' merely on the basis of what the wife says is not valid. The nikah remains valid.

Q. My aged brother is very ill. He lives alone in his flat. He requires constant care. The family therefore feels that it is better to move him to a care-centre where he will be looked after. However, by brother refuses. Can the family move him to the care-centre against his wishes?

A. Your brother may not be moved to a place without his own free will. It will be zulm. It is Waajib on the family to arrange for his care at the place where he is living.

SILENT DUA

"Supplicate (make dua/call) on your Rabb with humility and silently."
(Qur'aan).

"Remember when he (Zakariyya) called His Rabb (with) a silent dua."
(Qur'aan)

Loud, congregational duas are nugatory of humility and in conflict with the command of Allah Ta'ala. Such ostentatious dua is bid'ah.

Q. I have purchased a property. A Hindu name is inscribed on the property. Is it necessary to have it removed?

A. It is Waajib to change the name of shirk.

Q. My deceased father had a five year lease with his tenant. We, the heirs, require the premises. The lease expires only after about three years.

A. The lease in fact terminated with the death of your father. In terms of the Shariah, a lease cannot be transferred after one's death. You are therefore under no obligation to abide by the lease.

Q. I have rented a house. The interior is in bad condition. Whose responsibility is it to fix the house? If I do the renovations, can I claim payment from the landlord?

A. The responsibility of repairing the outside of the house (roof and the like) to make it habitable devolves on the owner/landlord.

Fixing the items inside is not incumbent on the owner. If the tenant is not satisfied, he should vacate. If he spends money to do repairs, he cannot later demand payment from the owner. Only if there is an agreement with the owner, will he be able to ask for payment for the expenses he had incurred. Without such an agreement, he has no right to demand payment for having upgraded the house.

Q. A Shaafi' moulana/sheikh in Cape Town told me that a nikah which is witnessed by one male and one female is valid. Is this correct?

A. The chap who informed you of this nonsense is a jaahil (moron). According to the Shaafi' Math-hab even if there are a hundred females witnessing the Nikah with one male witness, the Nikah will not be valid. Female witnesses are not valid according to the Shaafi' Math-hab.

Q. Is it permissible to remove a life-supporting machine from a patient?

A. If on removal of the machine the patient gasps for breath, then it will not be permissible to unplug it. It will then be tantamount to murder. However, if there is no reaction by the patient on switching off the machine, then it is permissible to remove it.

Q. Is the CPR medical treatment compulsory?

A. CPR is a method of medical treatment. It cannot prevent death as the atheists believe. It is not Waajib. It is permissible just as any other medical treatment is permissible.

Q. Is it permissible for one person to recite the Jumuah khutbah and for another person to perform the Salaat?

A. It is permissible to have two persons on Jumuah, one for the Khutbah and one for the Namaaz.

Q. Is it part of the Sunnah for a bayaan to be given when a nikah is performed. At our place, it has become compulsory.

A. A Nikah has no relationship with a bayaan. No one is required to sit for the bayaan given on the occasion of a nikah. At your place, the bayaan

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on the nikah occasion is bid'ah.

Q. Salaat was made obligatory on the Night of Mi'raaj. Was there any Salaat before this time? Did the other Ambiyaa perform Salaat?

A. Before Salaat became five times Fardh, the Muslims would perform two raka'ts in the morning and two raka'ts in the evening.

Yes, all the Ambiya performed Salaat but with some difference. Their Salaat was not exactly the same as our Salaat.

Q. Which Aayat of the Qur'aan should be inscribed above the Mihraab of the Musjid?

A. The Mihraab and the entire Qiblah wall should remain blank. Nothing should be inscribed on the Qiblah wall and the Mihraab.

Q. We are several heirs who have inherited a property complex. Can we arrange among ourselves to divide the property by agreement?

A. Since the property is the subject of inheritance, it is essential to first physically demarcate the sections of each heir in terms of their respective shares of inheritance. Once every heir has taken possession of his/her share, he/she may then arrange with the others in whatever way is acceptable.

Q. A person wanted to hire a house from me. He paid a deposit to secure the house for him. However, before the date of occupation he wants to cancel the agreement. Is it permissible to refuse refunding the deposit? There were others who also wanted to hire the house while it was unoccupied.

A. According to the Shariah, the deposit is not forfeited. You have to refund the deposit regardless of the person not honouring his promise of taking the apartment.

Q. Is it permissible to stipulate in a hiring lease that if the rent is paid on the first of every month, the tenant will receive a discount of \$100?

A. It is not permissible to add as a condition that you will give them a discount of \$100 if they pay on the first of the month. Once you stipulate it as a condition, then the discount becomes binding. The tenant will then demand it. This too is riba. You should merely fix the rent without mentioning discount. If they pay on the first, you may then give them the discount if you so wish. But it must not be fixed as a condition which they can demand.

Q. Some liberal women say that the Hadith mentioning that a perfumed woman who passes by a gathering is an 'adulteress', has a metaphorical meaning? Is this correct?

A. Ask the moron women what do they mean by the meaning of the Hadith being 'metaphorical'. They are plain stupid. They should first define their stupid interpretation, and state what they have understood. We shall then comment further, Insha-Allah.

Q. I had sincerely made Tau-bah and pledged to Allah Ta'ala not to commit the sin again. I again became the victim of my nafs and committed the same sin. What should I now do?

ALL WILL BE PUNISHED

Hadhrat Zainab (Radhiyallahu anha) said: "O Rasulullah! Shall we (the Ummah) be destroyed even if there are Saalihoon (Pious) among us?" Rasulullah (Sallallahu alayhi wasallam) answered: "Yes! When evil predominates."

This is what the Qur'aan Majeed states in this regard:

"Beware of such a Fitnah (Punishment) which will not befall only the transgressors among you."

All those molvis, sheikhs and buzrugs who seek refuge in the impregnable fortress of silence by way of their abstention from Amr Bil Ma'roof Nahy Anil Munkar when vice, fisq, fu-joor, bid'ah and kufr predominate in the Muslim community, will come within the grasp of the Chastisement of Allah Azza Wa Jal. Reminding those who abandon Amr Bil Ma'roof Nahy Anil Munkar, Allah Ta'ala says in the Qur'aan Majeed: "When they forgot the naseehat (advice) given to them, then We saved those who used to forbid evil and We seized with a terrible Punishment those who had transgressed because of their fisq."

(Al-A'raaf, Aayat 165)

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A. You should renew your Taubah. Again make Taubah. Never abandon Taubah. But at the time of Taubah be sincere and renew the pledge to abstain from sin.

Q. *My husband teaches young girls at a madrasah. The girls are from the ages of 7 to 11. I have discovered him having improper contact with some of the girls. Is it proper for him to teach at this madrasah?*

A. It is haraam for him to teach even 5 year old girls. Haraam contact with young girls is a disease in which most teachers are involved. The result of haraam is always misery. Nowadays the rules of the Shariah are frowned on by even molvis and so-called aalim-mahs. Then later they regret when they become trapped in filth.

The best is for your husband to resign from the haraam job. If he continues teaching the girls, the nafs and shaitaan will entrap him in greater acts of evil. It is better that he finds any other job than teaching girls.

Q. *Who has to pay the rates and maintenance expenses on an inheritance property? The estate has not yet been wounded.*

A. The rates, etc. on the property must be paid from the income of the properties. However, if the property was not hired out then the heirs have to pay the expenses in the proportions of their inheritance shares. The one who inherits 25% for example, has to pay

25% of the expenses. It is haraam to delay the winding up of the estate without valid reason. This is a major sin in which almost all people indulge.

Q. *The deceased had missed numerous Salaat. Is it incumbent for the heirs to discharge the Fidyah for his Salaat?*

A. If the deceased had made wasiyyat (bequest) to pay the Fidyah for his missed Salaat, then it will be Waajib to pay it from one third the value of his assets. If the Fidyah amount exceeds one third the value of the estate, then paying the excess is not Waajib. Nevertheless, the heirs may pay the excess from their own wealth.

If he had not made wasiyyat, then it will not be Waajib on the heirs to pay the Fidyah. Nevertheless, it will be best to pay it and to make dua for the maghfirat of the deceased. In this case, that is, when a wasiyyat was not made, the heirs may contribute whatever they can afford from their own wealth.

Q. *A liberal says: "The sunna (of Miswak) is fulfilled by brushing with any thing that does the job, and there is no special virtue associated with using wood. All of the religious and spiritual benefits mentioned by the ulama may be attained by using a regular toothbrush." Is this correct?*

A. The chap appears to be a bootlicker of the kuffaar, hence he gives preference to the toothbrush of the pork-eaters of the west. The thawaab of using the Miswak and its bene-

fits are acquirable ONLY by using a proper wooden Miswak. The Fuqaha state that when a Miswak is not available, then a course piece of cloth should be used. But the cloth is not an adequate substitute for the Miswak when the latter is available. Thus, when a Miswak is available, the virtues and benefits attached to it will not be acquired by using a western tooth brush. The chap's brains are convoluted with western kuffaar liberalism, hence he disgorged his rubbish opinion in conflict with the Sunnah.

Q. *A land was sold for X amount. The purchaser still owes 100,000 rupees which he is unable to pay. The property has not yet been transferred to him. The original owner now wants to sell the property. He can get double the price. He plans to sell it and return the first purchase amount to the first buyer who is owing 100,000 rupees. Will this be permissible?*

A. If the original buyer still owes 100,000 rupees and is unable to pay or refuses to pay, then the land may be sold to another person. From the purchase price may be deducted only the 100,000 he owes. The balance must be given to him (the original buyer). Even if the price is now ten times more, only 100,000 will be haalal for the original owner. The entire balance will be for the first buyer who is the actual owner of the land.

Q. *Is it necessary to disclose*

(Continued on page 24)

DIVERSION FROM THE QIBLAH

Question

I wish to clarify a few important points regarding the Qibla direction at our Musjid. This issue is not based solely on technological tools or instruments. Rather, it stems from our first-hand experience and understanding, having been students in the same building (on the same floor) when it was still functioning as a madressa. During that time, we always performed Salah in a slanted direction, which aligned with the correct Qibla.

When the madressa was converted into a Musjid, the Qibla was straightened out to allow for more musallees. However, our concern is that when the correct direction is known, it should not be compromised for convenience. This was a deliberate adjustment, and the deviation is visibly noticeable, even without the use of instruments, and those in control are fully

aware of the previous correct direction. The point that is contested is that despite awareness of the true direction, a wrongful direction is adopted for convenience. It was done purposefully.

Some senior Ulama have acknowledged the correctness of our concern and agree that the Qibla requires adjustment. However, out of respect for the seniority of the Moulana Sahib who is in charge and his position as our Ustadh, we find it difficult to approach him for the fear of annoying him. What is your advice? Is our Salaat valid?

Answer

Obviously, the Salaat will not be valid if knowingly the Qiblah is not faced. A diversion of not more than 45 degrees will not invalidate the Salaat.

Your understanding of respect for seniority and for

Ustaadhs is erroneous. Respect for seniors and Ustaadhs does not warrant abstention from respectfully and politely discussing the issue with your Ustaadh even if he happens to be the Qutub and greatest Allaamah of the age. If your Ustaadh will become annoyed if you raise the issue with him, it will be the evidence for his gross nafsaniyat. He then requires to concentrate on the Islaah of his nafs.

Seniority is not gauged on the basis of age. A senior Aalim, in addition to his Ilm is one who has a high standard of Taqwa. He is not annoyed when his errors and deficiencies are mentioned to him. If he is affronted, then he will be a jaahil regardless of his erudition in the sphere of textual knowledge.

Although it was improper for him to have diverted the original direction even within the parameters of the permitted 45 degrees, nevertheless the Salaat will be valid.

A FALSE LOVE

Rasulullah (Sallallahu alayhi wasallam) said: "Whoever is averse to my Sunnah is not of me." The claim of love for Rasulullah (Sallallahu alayhi wasallam) whilst being averse to any of his Sunnah practices is hollow and hypocritical. It is a verbal expression devoid of honesty.

It is not possible for a person who loves Rasulullah (Sallallahu alayhi wasallam) to shun or be averse to any of the Sunnah practices of our

Nabi (Sallallahu alayhi alayhi wasallam). The true lover of Rasulullah (Sallallahu alayhi wasallam) is not concerned about the Fiqhi classification of the Sunnah practices of Rasulullah (Sallallahu alayhi wasallam). It suffices for him that an act was the practice of Rasulullah (Sallallahu alayhi wasallam).

The one who abandons or abstains from any Sunnah act is an enemy of Rasulullah (Sallallahu alayhi wasallam) regardless of his claim of love.

THE GROUP OF SHAITAAN

"Verily shaitaan is your enemy. Therefore regard him to be your enemy. He calls only his group so that they become the companions

(inmates) of the Fire."
(Faatir, Aayat 6)

The participants in kufr interfaith gatherings and functions, liberal molvis and modernist zanaadaqah are all members of Hizbush Shaitaan (the Group of Shaitaan). Iblees invites them all to Jahannam.

NAJAAT – SALVATION

Hadhrat Uqba Bin Aamir (Radhiyallahu anhu) asked Rasulullah (Sallallahu alayhi wasallam) about the acquisition of Najaat (Salvation). Rasulullah (Sallallahu alayhi wasallam) said: "Control your tongue so that it does not harm you. Your home should confine you and shed tears over your sins."

Your home is your place of safety. Holidaying at some kuffaar resort is not for Muslims. It is exclu-

sively for the kuffaar. The Krugerpark, Plettenburg Bay resort, and other resorts and holiday jaunts and haunts to which Muslims rush all year round, are stepping stones leading to Jahannam. Bear this in mind. Don't wait for Maut to jolt you into reality.

Remain at home. Do not abandon your wife and children to go on a haraam fishing trip with your haraam friends.

REACHING ALLAH

A man asked a buzrug to teach him something which will benefit him. The buzrug said: *"Flee from people and dissociate from them. You will then meet Allah Ta'ala. Your union with Him will then be perfect."*

The man asked for more naseehat. The buzrug said: *"Take hold of Sidq (truth) and taqwa (piety); abandon ujub (vanity) and riyaa (show); be dominant over the nafs and its desires. You will then reach your goal."*

PLAIN HYPOCRISY

The Yahood and Nasaara claim to have love for Nabi Ibraaheem (Alayhis salaam) despite them being averse to his Deen of Islam. Refuting their claim, the Qur'aan Majeed states:

"It is only one who makes a

fool of himself who turns away from the Deen of Ibraaheem."
(Al-Baqarah, Aayat 130)

Even today, the Jews and Christians profess love for Nabi Ibraaheem (Abraham) - Alayhis salaam - whilst they

do not follow an iota of the Deen of Nabi Ibraaheem.

Similarly, is it the attitude of the vast majority of Muslims of this era. While they claim to love Rasulullah (Sallallahu alayhi wasallam), they are averse to his Sunnah and his Shariah.

IBRAAHEEM WAS NOT AN INTERFAITHER

"Why do you (Yahood and Nasaara) dispute about Ibraaheem whilst the Tauraah and Injeel were revealed only after him."
(Aal Imraan, Aayat 65)

"Ibraaheem was neither a Yahoodi nor a Nasraani. But he was a Haneef and a Muslim."
(Aal-e-Imraan, Aayat 67)

The interfaith plot of the Yahood and Nasaara has been schemed by the USA to ensnare the Muslim Ummah. They misuse the name of Nabi Ibraaheem (Alayhis salaam) for their satanic 'Abraham Accord' to hoodwink ignorant Muslims. Zindeeq molvis and sheikhs have been employed by the sinister agents of shaitaan via the intelligence agencies of USA to entrap Muslims in a bid to destroy Islam.

TAUBAH

A valid Taubah (Repentance) which attracts the Mercy of Allah is one which is followed by Islaah (moral reformation). In this regard, the Qur'aan states:

"Whoever among you who commits evil out of ignorance, then repents and reforms (himself), verily He is Most Forgiving, Most Merciful."
(Al-An'aam, Aayat 54)

A Muslim does not pre-plan sin. He sins in ignorance. He suddenly falls prey to the evil dictates of the nafs and the snare of shaitaan when he is neglectful of the Thikr of Allah Ta'ala. This is the meaning of the term "out of ignorance" mentioned in this Aayat.



NASEEHAT FOR THE ULAMA

(Continued from page 1)

Hadhrat Haatim: "First, sit up!"

The Qaadhi complied and sat respectfully.

Hadhrat Haatim:

"Where have you acquired your knowledge?"

Qaadhi: "I have acquired it from illustrious and reliable Thiqaat (authorities of the Deen)."

Hadhrat Haatim: "What are their names?"

Qaadhi: "The As-haab of Rasulullah (sallallahu alayhi wasallam)." The Qaadhi was a Tabi'ee.

Hadhrat Haatim: "From whom did the Sahaabah gain their knowledge?"

Qaadhi: "From Rasulullah (sallallahu alayhi wasallam)."

Hadhrat Haatim: "From who did Rasulullah (sallallahu alayhi wasallam) obtain his knowledge?"

Qaadhi: "From Jibraeel (alayhis salaam)."

Hadhrat Haatim: "And Jibraeel (alayhis salaam)?"

Qaadhi: "From Allah Ta'ala."

Hadhrat Haatim: "In that knowledge which Jibraeel (alayhis salaam) delivered to Rasulullah (sallallahu alayhi wasallam) from Allah Ta'ala, and which Rasulullah (sallallahu alayhi wasallam) delivered to the Sahaabah and they in turn to the Thiqaat who delivered it to you, did you see anywhere that a wealthy man enjoying pomp, splendour and possessing palatial mansions is a man of lofty status by Allah Ta'ala?"

Qaadhi: "No, I have not read this."

Hadhrat Haatim: "What then have you learnt?"

Qaadhi: "I have heard from my Shuyookh that a man who lives like a Zaahid on earth, yearns for the Aakhirah and befriends the Masaakeen, he, holds a very elevated rank by Allah Ta'ala."

Hadhrat Haatim: "Whom have you followed? Have you followed Nabi (sallallahu alayhi wasallam) and his Sahaabah or Fir'oun and Haamaan? O Ulama of evil practice! Ignorant people engrossed in the world go astray by looking at men like you and they comment: 'If an Aalim can live like this, then what wrong are we committing?'"

Hadhrat Haatim (rahmatullahi alayh) after delivering this reprimand and admonition departed. Qaadhi Ibn Muqaatil having heard this sharp rebuke became more ill.

Subhaanallah! After all, he (the Qaadhi) was among the Salf-e-Saaliheen. Even the wealthy and the rulers of that age were not inferior to the Zaahideen of our age.

In fact, the 'zaahideen' of our age are largely bogus. They suffer from the twin diseases of hubbud dunya (love of the world) and jah (desire for name and fame).



"HE IS BY THE GRAND ABODE"

Hadhrat Abu Ali Daqqaq (Rahmatullah alayh) narrated: "One day a Durwaish came to the khaanqah and requested a place of privacy where he could die. I made such an arrangement for him. He sat in a corner and engaged in the thikr of "Allaahu Allah". I concealed myself as I was eager to observe his actions. Whilst in

concealment, he said: "O Abu Ali Daqqaq, do not disturb me." I went away while he continued with his thikr until he died in that place. I sent some persons to attend to his ghusl and kafan.

However, they could not find him in the room. I was astonished and bewildered. I supplicated: "O Allah! You showed me such a man who died after I saw him. Now he has disappeared. Where is he?" A Voice

proclaimed: "Malakul Maut searched for him but could not find him. The Hours (Damsels) of Jannat searched for him, but could not find him. The Angels searched for him, but could not find him."

I supplicated: "O Allah! Where is he?" The response came: "He is by a grand abode by the Powerful Sovereign." (Surah Qamar, aayat 55)

VISITING CHURCHES & TEMPLES

Question: Is it permissible to visit a church, synagogue or temple for deriving lesson and to attack baatil?

Answer

It is not permissible to visit an evil place such as a temple, church or synagogue which are abodes of the shayaateen. These places of kufr and shirk are accursed - mal'oon and mabghoodh. In fact, it is not permissible to visit even lands such as the Dead Sea area for deriving lesson since these are abodes of Allah's Wrath and on which His Athaab had settled. The prohibition is clearly stated in the Hadith.

The idea of lesson and attacking baatil is the effect of ignorance. To criticize zina one does not have to enter a brothel. To criticize liquor and gambling one does not have to enter a bar and a casino.

Muslims are aware of the

evil and prohibition of kufr and shirk. Therefore the argument of deriving lesson is absolutely baseless and nafsaani. The Qur'aan Majeed states: "In fact, man has insight of himself even though he puts forth excuses." What is the lesson to be acquired by visiting a church? What is the manner for attacking baatil to be gained from a church? For 'attacking' baatil there is absolutely no need to contaminate one's soul in an abode of kufr and shirk.

Regarding visiting these accursed abodes, the following is stated in Shaami:

"It (church) is the abode of the shayaateen, hence performing Salaat in the temples of the kuffaar is forbidden.....Imaam Shaafi has explicitly stated that these are the abodes of the shayaateen....."

In Taatarkhaaniya it is mentioned: 'It is forbidden for

a Muslim to enter a synagogue and a church because these are the abodes of the shayaateen.'

Verily, the fatwa has been issued to inflict ta'zeer (whipping) on a Muslim who frequents a synagogue with the Yahood."

(Shaami)

It is forbidden (Makrooh Tahrimi) for a Muslim to enter a synagogue and a church. It is forbidden because it is the place of gathering of the shayaateen. The fatwa of ta'zeer has been issued for a Muslim who frequents a synagogue with the Yahood."

(Al-Bahrur Raaiq)

"It is Makrooh (Makrooh Tahrimi and forbidden) for a Muslim to enter a synagogue and a church because these are places for the gathering of shayaateen."

(Aalamghiri)

THE EVIL NAFS

Hadhrat Abu Bakr Said-laani (Rahmatullah alayh) said: "The lifestyle of a mureed kills the nafs and enlivens the heart. When the heart is alive, the nafs dies. It is not possible to be entirely emancipated from Nafs-e-Ammaarah. However, by the grace of Allah it is possible to be in control of it and to be

saved from its fangs. However, the aid of Allah can be acquired only by true trust in Him and by abandoning everyone and all things besides Him. Freedom from the prison of the Nafs is a wonderful bounty. The nafs is a great veil and barrier between Allah Ta'ala and the slave. Therefore, the *Haqeeqat* (Reality) becomes apparent only after the death of the nafs."

NUMEROUS SIGNS

"Numerous are the signs (of Allah) in the heavens and earth by which they pass and ignore"
(Yusuf, Aayat 105)

The Mu'min is supposed to have a discerning eye and an attentive mind. Every aspect of creation is a reminder of Allah Ta'ala. A mind in constant cognitive reflection saves the Mu'min from sin and futility.

THE SUFIS – THE TRUEST MUSLIMS

Envious people misinformed the Khalifah about the Sufiyaa. On account of their lack of understanding they interpreted the statements of the Sufiyaa as being heretical and kufr. The Khalifah ordered the execution of the Sufiyaa among whom were Hadhrat Junaid Baghdaadi and Sheikh Abul Hasan Noori (rahmatullahi alaihim). When it was time for the execution, Sheikh Abul Hasan Noori eagerly advanced to the executioner who enquired: “*Why did you step forward?*” Sheikh Noori said: “*So that my friend may live a few extra moments.*”

The astonished executioner thought: “*Who branded these people irreligious?*”

This information was relayed to the Khalifah, who at that

time was in session with his ministers. All present were full of surprise. The Qaadhi who was present said: “*Allow me to go to these people. I shall debate with them on masaa’il of the Deen. Their beliefs will then become manifest.*” The Khalifah consented.

When the Qaadhi came to the group of Sufis, he ordered one of them to come forward. Sheikh Noori stepped forward. After the Qaadhi posed several questions, Sheikh Noori first looked towards the right side, then to the left. He then lowered his head momentarily and satisfactorily answered all the questions. He added: “*There are some servants of Allah who stand with Allah and they speak with Allah.*”

Thereafter he gave a lengthy

lecture which reduced the Qaadhi to tears.

The Qaadhi asked: “*Why did you glance hither and thither?*” Sheikh Noori said: “*I was not aware of the answers to your questions. I therefore sought the aid of my companions on the right. They expressed their inability to answer. I then sought the aid of my companions of the left side. They were unable to answer. I then questioned my heart. My heart acquired the answers from Rabbul Izzat, hence I answered you.*”

The Qaadhi was bewildered. He sent word to the Khalifah: “*If these people are irreligious and zindeeq (a class of kuffaar), then on the surface of the earth there are no Muslims.*”

ABIDE BY FOUR ACTS

Hadhrat Shaazli (Rahmatullah alayh) said:

Abide by four things:

- (1) Do not take any kaafir as a friend nor take a Muslim as an enemy.
- (2) Eliminate the world from your heart.
- (3) Consider yourself to be among the dead.

(4) Testify to the Tauheed of Allah Ta’ala and the Risaalat of Rasulullah (Sallallahu alayhi wasallam).

Allah Ta’ala grants four things of the world and four things of the Hereafter to the one who abides by these four things:

The four things of the world:

1. Truthfulness in word

2. Sincerity in Ibaadat
3. Rizq in abundance
4. Safety from evil.

The four things of the Hereafter:

1. Maghfirat (Forgiveness)
2. Divine Proximity
3. Jannatul Firdaus
4. Attainment of the loftiest status.

SIN AND ITS HARMS

While sin does not invalidate *Zaahiri Tahaarat* (Wudhu and Ghusl), it does invalidate *Baatini Tahaarat* (Lustre of Imaan and its effects).

Sin creates darkness (*zulmat*) in the heart. It contaminates the *rooh* and reduces/eliminates enthusiasm for Ibaadat and obedience. Even a single glance at what Allah has made haraam, exercises a highly debilitating effect on the spiritual heart. Hadhrat

Ar-Roodbari (Rahmatullah alayh) said: “Disposition (one’s natural disposition or *tabiyat*) becomes diseased with haraam and mushtabah food, gazing at haraam, indulgence in sin, especially gheebat, evil company and submission to nafsani lusts.”

'TABLIGHI' SHAITAANIYAT

From Pakistan a Sister writes:

"It really saddens me that this young girl from a tablighi family comes to teach. Yesterday I asked her don't the tablighi elders take the circumstances of your house into consideration? She said they (i.e., the tablighis) say: 'Send your sons also for tabligh'. I mentioned that they also say: 'Bring your women also'. She said: 'Yes, exactly.'

What can she do with a sick mother and brother. All these years her mother was forced to work as a maid in a house. But now her health is really down and the father is out with the tablighi jamaat.

A friend told me its the same with her niece, when her husband comes back from the forty days *chilla* and realities of the family responsibility and daily tasks befall him, he is always in anger. Please comment." (End of the Sister's letter)

Comment

When *ikhlaas* is lacking,

which is the disease of these *ghaali* tablighis, then the Shariah – the Ahkaam of Allah Ta'ala – has no meaning for them. Then they insanely pursue their personal nafsaani objectives – their peculiar/weird methodology – having no regard for the commands of Allah Ta'ala.

The be all of their tabligh is to swell the number of the participants in their merry-making 'tablighi' jaunts. This evil of the tablighis has become grossly aggravated since the split of the Tabligh Jamaat into two opposing hostile factions, each one vying with the other in drunken pursuit of surpassing the opponent by means of numbers attending their respective *ijtimas* which have been reduced to corrupt merrymaking, camping, picnicking jaunts. They measure their success in terms of numbers.

Their lack of *ikhlaas* and *lillaahiyat* makes them oblivious of the *zulm* they commit on their womenfolk. The example you have mentioned is

not an isolated one. This type of *zulm* on females is endemic with tablighis. In the sphere of *Islaah-e-Nafs*, they are absolutely bankrupt. They exhibit their crass nafsaaniyat and shaitaaniyat in their mutual brawls and *goondagerry* (thuggery), all in the name and guise of the Deen. The elders have become *goondas* (thugs), hence *goondagerry* has become an '*amal*' of the Deen for them as long as the thuggery is perpetrated on the antagonist tablighis in the name of the Deen.

The poor girl has to slog outside the home to provide food for her ailing mother and others of the family, while the jaahil, zaalim moron tablighi father enjoys himself picnicking somewhere far from home in the guise of tabligh. Indeed, he practices shaitaani 'tabligh'. The Tabligh Jamaat has become a sure sign of *Qiyaamah*. It is pursuing the *dunya* with the *amal* of the *Aakhirat*, and this has been predicted by our Nabi (Sallallahu alayhi wasallam).

AMR BIL MA'ROOF IS WAAJIB

Among the seniors there are two classes. In the one class are those who are not Shaikhs (Murshids). The masses have scant regard for them.

Those who are Shaikhs (Murshids) are taken to be the leaders. Many people hold them in high esteem. However, they are the ones who are the most neglectful. They think that to take a *tasbeeh* in the

hand and sit is sufficient for them to reach Jannat. They do not bother about correcting anyone (that is, they abstain from *Amr Bil Ma'roof Nahyi Anil Munkar*). In fact, they labour under the impression that involvement with this obligation is nugatory of *Tasawwuf*. They believe that if a sheikh (murshid) engages in this obligation, he is struck off the list of *Mashaaikh* and dumped into the list of *Aalims* (that is, those *Ulama* who are not *khalifahs*

and *murshids*).

It staggers the imagination that nowadays one who does nothing, says nothing to anyone and is in the good books with everyone, is considered to be a *Buzrug*, otherwise not. In this regard they have fabricated a poem and attributed it to *Haafiz Shiraazi*. But nothing can be proof when it comes to the *Akhaam* of Allah Ta'ala. Thus, this poem is also no proof. In short, *Amr bil Ma'roof* is *Waaajib*."

TELEVISION, PHONES/COMPUTERS AND A STUPID DEDUCTION

Question

Someone deduced that it is permissible to keep a TV because smartphones and computers are not prohibited by the Shariah. Since the latter are simply advanced versions of the former in his opinion, he reasons that a regular television set would also fall within the ambit of permissibility. Is his deduction correct? If not, then is there any leeway to watch television if one merely wants to keep abreast of current events via the news channels?

Answer

His deduction is corrupt and baseless. The problem nowadays with these dunderhead characters is that they believe to be qualified to formulate Shar'i Ahkaam despite lacking in even the rudimentary requisites of Tahaarat, Salaat,

etc. His deduction is stupid.

Even if smartphones and computers are assumed to be permissible, these devices do not constitute daleel of the Shariah. For the permissibility of smartphones and computers the need is to structure the permissibility on the basis of Shar'i daleel. Smartphones and computers are not per se Shar'i dalaa-il. It is ludicrously stupid to argue that giraffe and zebra meat are halaal because beef is halaal. 'Beef' is not a daleel of the Shariah. Beef is halaal because there exists a daleel of the Shariah for its permissibility. For the permissibility of giraffe and zebra meat an independent daleel of the Shariah is necessary. Beef does not constitute a maqees alayhi (basis for deduction) for giraffe and zebra.

In the same way, smartphones and computers do not constitute maqees alayh for deducting the ruling pertaining to television. Regardless of the permissibility of computers, the ruling for television requires a valid maqees alayh. The factors which render television haraam have been explained elaborately in several of our publications. Here it will suffice to say that television is haraam, and smartphone/computers are permissible for some people and haraam for most people, and as far as children are concerned, the hurmat of these devices is of an aggravated nature. It is haraam compounded with haraam.

There is absolutely no leeway for watching television. To stay abreast with news is not a factor which renders a haraam act halaal.

YA'JOOJ AND MA'JOOJ

The bare minimum to believe as part of our Aqeedah regarding this issue is as follows:

➤ Ya'jooj and Ma'jooj are two Mufsid (anarchical) nations/tribes who have been imprisoned in a valley/land beyond some mountains which are currently hidden by Allah Ta'ala from our gaze.

➤ Zul Qarnain

(Rahmatullah alayh) had constructed a solid steel barrier to close the pass between the mountain opening via which these two tribes would emerge to spread their anarchy on people.

➤ Ya'jooj and Ma'jooj will remain imprisoned behind this Barrier until the time of emergence decreed by Allah Ta'ala.

➤ The steel Barrier will

remain intact until the hour of their emergence.

➤ Ya'jooj and Ma'jooj will emerge from their mountain prison after the appearance of Imaam Mahdi (Alayhis salaam) and after the descent of Nabi Isaa (Alayhis salaam).

After spreading anarchy and havoc on earth, Allah Ta'ala will destroy them. Nabi Isaa (Alayhis salaam) will still be alive at that time.

HALAAL & HARAAM EARNINGS

A wealthy mureed asked Hadhrat Abul Abbaas Nahaawandi (Rahmatullah alayh): *"For whom should I give my Zakaat?"* Hadhrat Abul Abbaas said: *"Give it to the one your heart trusts."* The mureed went away. Along the way he saw a blind man in a very poor and forlorn condition. He gave the blind man a gold coin.

The next day, coincidentally, the mureed went the same way and saw the same blindman with another blindman. He (the first blindman) was saying to his friend: *"Yesterday someone gave me an ashrafi (gold coin). With it*

I bought some wine and drank it with a prostitute." Hearing this, the mureed was shocked and grieved. He hastened to his Shaikh and explained what had happened.

Hadhrat Abul Abbaas gave him one dirham (a silver coin) and advised him to give it to the first person he meets. The first person the mureed met was a Sayyid. He gave the dirham to him. It transpired that this Sayyid and his family did not have food for seven days.

The mureed went to his Shaikh. Before he could explain, Hadhrat Abul Abbaas said: *"There is no need to nar-*

rate your experience. But know and understand that because your dealings are with rebellious and oppressive people, it is befitting that a blind man drinks wine with your money, and it is befitting that a Sayyid benefits from that which I have earned in a halaal manner."

Wealth wasted in haraam ventures, functions and activities is a sign of the wealth being either haraam or having been earned in haraam ways. This is the condition of the wealth of most people. While they lack the *taufeeq* for spending wholeheartedly in the Path of Allah, they derive immense pleasure wasting and spending in haraam ways.

ZUHD (ABSTINENCE)

Zuhd or abstinence from the dunya (*Tark-e-Dunya*) is Waajib (incumbent) for all Muslims. There are three kinds of *Zuhd*: Fardh, Waajib and Sunnat.

Abstention from haraam is *Zuhd* which is Fardh on every Muslim. This is the bare minimum degree of *Zuhd*.

Abstention from *Mushtabah* (Doubtful things) is *Waajib*. Indulgence in *Mushtabah* will ultimately culminate in indulgence in *Haraam*.

Abstention from *Halaal* is *Zuhd* which is *Sunnat*. This category of *Zuhd* has numerous degrees. All degrees of Sunnat *Zuhd* are embedded in the Sunnah of Rasulullah (Sallallahu alayhi wasallam)

and the Sahaabah.

Sunnat *Zuhd* does not mean considering halaal to be haraam. It means reduction in indulgence in halaal. Rasulullah (Sallallahu alayhi wasallam) said: *"A Mu'min will not attain the ranks of the Muttaqeen as long as he does not abstain from permissible things for fear of falling into impermissible things."*

The extreme austerity practiced by Rasulullah (Sallallahu alayhi wasallam) and numerous Sahaabah is also the basis for *Zuhd* of the Sunnat kind. It is necessary to curb the wild desires of the *nafs*. Reckless indulgence in even halaal debilitates the *Rooh*. The need is to cultivate *roohaaniyat* (spirituality), and reduction in halaal is one of the necessary ways for this achievement.

RIDHA (BEING PLEASED WITH ALLAH)

Rasulullah (Sallallahu alayhi wasallam) said:

"It is of the good fortune of a person that he is pleased with whatever Allah has decreed for him."

This dunya is the abode of trial and hardships. Calamities of a variety of kinds befall people. The Mu'min is required to exercise Sabr during hardship, focus on Allah Ta'ala and understand that the calamity which has settled on him is the decree of Allah Ta'ala. Whatever Allah Ta'ala decrees for us is best although we do not understand.

MURTADS IN THE GUISE OF MUSLIM

Question:

Can Muhammad Shahidullah and Dr. Kazi Nurul Islam be classified as Muslims due to their Interfaith views?

Muhammad Shahidullah provided a very candid account of his life during an online interfaith program in 2020. He said he'd been brought up in Bangladesh, in a village that was populated by people of different faiths – Muslims, Hindus, Christians – and that this exposure to non-Muslims from a young age had inclined him to interfaith early in life. His family had also been very open to having relations with non-Muslims, with him and his siblings even going to temples to collect sweets during their holiday celebrations.

Later on, when he was studying at Dhaka University, Shahīdullāh came under the tutelage of Dr. Kazi Nurul Islam, an interfaith scholar who explained to him the objectives of interfaith dialogue – that it wasn't to do Da'wah and win converts, rather, the purpose was to find common ground with non-Muslims and to appreciate the good that was taught by everyone's respective religion.

A man who had apparently studied all the major religions besides his own, Dr. Kazi has espoused multiple heretical beliefs in his writings, like there being no Had for apostasy in Islām, and that anyone who believes in the concept of a divine being, irrespective of their professed religion, is a Muslim (via some linguistic technicality).

A description from Georgetown University states, "Dr. Kazi Nurul Islam is a professor and founding chair of the Department of World Religions and Culture at Dhaka University. The Department of World Religions and Culture offers courses in Islam, Buddhism, Christianity, Hinduism, Protestantism, Baha'ism, Shintoism, and Caodism. He was named the ambassador for peace by the Inter-religious and International Federation for World Peace in 2000 and received the Veritas Peace Award in 2003. He has authored several books including, A Critique of Sankara's Philosophy of Appearance (1988). Dr. Islam received a Fulbright grant to study religious pluralism at California University at Santa Barbara in the US. He holds a Ph.D. in Hinduism from Banaras Hindu University in India."

Although I'm unaware if Shahīdullāh holds the exact same views as Dr. Kazi, it's safe to say that he imbibed much of his broad-mindedness and heterodoxy in matters of Dīn. "

Answer

Even a child versed in the rudimentary requisites of Imaan will be able to answer your question correctly. The two chaps mentioned by you are members of the League of Shayaateen mentioned in the Qur'aan:

"Thus have We appointed for every Nabi enemies from human and jinn devils who whisper satanically adorned words to one other for deception.."

(Al-Anaam, Aayat 112)

"And Allah casts RIJS (FILTH) on (the brains) of those who do not understand."

(Yoonus, Aayat 100)

The copro kufr views and ideas of the two shayaateenul ins confirm that they have been created by Allah Ta'ala to be *Hasabu Jahannam* (Fuel for Hell-Fire). In view of this fact, brains convoluted and permanently corrupted with kufr are beyond redemption.

THE ERA OF FITNAH

Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) said:

This is the era of fitnah. Every person has become an author. The hearts are saturated with the poison of liberalism and modernism. The Deen has become a sport. Whatever the heart dictates is done. Whatever comes to the tongue is disgorged. People have disgraced Islam because of their pride. There is not a vestige of fear for Allah Ta'ala in their hearts. They only have the Deen for practicing (their art of liberalism). Alas! This is indeed lamentable.

ABANDONING DISPUTES

The best and rewritable course to adopt in a dispute is for the one of greater intelligence to forego his claim thereby terminating the dispute. Rasulullah (Sallallahu alayhi wasallam) said:

"I guarantee a mansion in the middle of Jannat (on prime site) for the one who abandons a dispute whilst his claim is rightful."

Adopting this course is extremely difficult for the nafs. Abandoning one's rightful claim is among the best acts of virtue for which the thawaab is considerable and

guaranteed by Rasulullah (Sallallahu alayhi wasallam).

Even senior Ulama generally lack the ability to abandon their claim for the sake of Allah Ta'ala. They will even stoop to the gutter level of seeking adjudication in the kuffaar court. They will demean their Imaan and their Islamic integrity by begging the kuffaar court to decide their dispute. But, although they are Ulama and despite their life's occupation being teaching the Qur'aan and Hadith, they turn a blind eye to the Qur'aanic warning:

"Those who do not adjudicate according to that (Law) which Allah has revealed, verily they are indeed kaafiroon."
(Al-Maaidah, Aayat 44)

"Whoever does not adjudicate according to that (Law) which Allah has revealed, verily they are indeed zaalimoon."
(Al-Maaidah, Aayat 45)

"Whoever does not adjudicate according to that (Law) which Allah has revealed, verily they are indeed faasiqoon."
(Al-Maaidah, Aayat 47)

ILM & JAHL

Hadhrat Sahl bin Abdullah (Rahmatullah alayh) said:

"When Allah created the world, He instilled sin and ig-

norance in a full stomach, and Ilm and Hikmat (wisdom) in hunger."

Hadhrat Zunnoon Misri (Rahmatullah alayh) said:

"Hikmat (Wisdom) does not settle in a body filled with food. Excessive eating produces hardness and darkness in the heart."

THE MU'MIN'S HEART

Allah Ta'ala said: *"I am by those with broken hearts.....Nothing can contain Me except the heart of the Mu'min."*

(Hadith Qudsi)

Obviously, the reference is a heart purified from the pollution of vice and sin.

PEACEFUL ENTRY INTO JANNAT

Rasulullah (Sallallahu alayhi wasallam) said:

"Generalize Salaam (i.e. greet all Muslims), feed the poor, uphold family ties, stand up at night (to perform Tahajjud) whilst people are asleep, then enter Jannat in peace."

POLISH

Rasulullah (Sallallahu alayhi wasallam) said:

- Everything has a polish. The polish of the hearts is Thikrullah.
- These hearts rust like steel rusts. Its polish is Thikrullah and remembrance of Maut.
- Your tongue should remain ever fresh with Thikrullah. In all walks of life, keep the tongue engaged in the Thikr of Allah Ta'ala.

DESTRUCTIVE ILM

"Be far from such knowledge which separates you from Allah Ta'ala."

(Hadhrat Abu Bakr Saeedlaani)

Hadhrat Fudhail Bin Iyaadh

(Continued from page 1)

fore, he walked away from the caravan to find a place in the desert to hide his treasure. Coincidentally, he came across a tent, in which there appeared to be a saintly figure (*buzrug*) engaged in *Thikrullah*. Considering himself to be fortunate, he sought permission and entered the tent to request this *buzrug* to keep this bag of gold as an *amanah*. The saint replied, 'fine, leave it here and come back for it later.' The merchant assumed this *buzrug* will probably know why he is leaving this treasure with him.

As feared, the band of robbers looted the caravan. After they left, this merchant went to the tent to retrieve his treasure. However, as he neared the tent, he saw the entire group of bandits by the tent. Terrified, he quickly hid himself and watched from his hideout. He was shocked and dismayed to realise that the *buzrug* to whom he had entrusted his treasure, was in fact the leader of these robbers. What was even more surprising and perplexing, was that this *buzrug-bandit* (leader) was sitting with a *tasbeeh* in *Thikrullah*.

Unable to contain himself, he emerged from his hideout and inadvertently made a sound. Immediately, Fudhail bin Iyaadh (*Rahmatullahi alayh*) instructed his men to investigate the sound. They quickly apprehended the merchant and brought him into their leaders' presence. Fudhail

bin Iyaadh (*Rahmatullahi alayh*), recognizing the merchant said: '*Your treasure is where you left it, take it and go*'. The merchant was stunned and puzzled. He was amazed that despite being the leader of a gang of robbers, Fudhail bin Iyaadh (*Rahmatullahi alayh*) did not commit *khiyanah* (abuse of trust). He was the leader of the bandits who had looted their caravan, yet he honoured the *amanah* which was left with him. This was one of the traits of his moral character.

Another feature was his instruction to his men to never rob females and to ensure they leave sufficient wealth and provisions with the caravan for their journey.

He was also very punctual with Salaat with *Jama'at* (congregation). If any of his bandits did not perform Salaat with *Jama'at*, he would be expelled.

Another good characteristic of Fudhail bin Iyadh *rahmatullahi alayh* was his habit of keeping Nafl Fasts. He would fast daily.

Another good quality was his habit of keeping accounts meticulously, like a businessman. He had a ledger with entries of the names, amounts and other information from each person robbed. Obviously, he had to share the loot amongst the robbers and bandits. He therefore also had a record of what percentage was given to each bandit. He kept very strict accounts. When Al-

lah Ta'ala gave him *Hidayah* (guidance), he heard someone reciting the Verse from the Glorious Qur'an:

"Is it not the time for reformation of hearts of those who believe, to be affected by Allah's Remembrance and, that which has been revealed of the Haqq? Lest they become as those who received the Scriptures before; and the term was prolonged for them and so their hearts were hardened? And many of them were Fasiquin."

Fudhail bin Iyadh (*Rahmatullahi alayh*) cried out, 'Yes, the time for reforming is here now!' He made *taubah* and all the bandits with him followed suit. They split and disbanded the gang, each one now embarked on his own reformation.

This reformation was not just a verbal pledge after performing two rakaats of *Salaat Taubah*. There are two types of rights (*huqooq*): one is called *Huqooq-ullah* and the other is called *Huqooq-ul-Ibaad*. *Huqooq-ullah* are those rights related to only Allah Ta'ala. A person lies, commits *zina* (adultery) or drinks liquor, for these one has to make *taubah*. These are the rights exclusively of Allah Ta'ala which have been violated.

Huqooq-ul-Ibaad are rights related to others. To

(Continued on page 23)

Hadhrat Fudhail Bin Iyaadh

(Continued from page 22)

gain forgiveness, one has to first make amends with the persons whose rights have been violated. Thereafter Taubah will be valid. A sin in which the rights of others are

involved, the *taubah* will only be acceptable when the rights of others have been addressed and amended.

Hadhrat Fudhail (Rahmatullah alayh) did not restrict his Taubah to two rakaats of Salaat Taubah. He

went to all those whose rights had been violated and made the necessary amends. In this process he had spent much time working for a *Yahoodi* who was one of the victims of his robbery.

SINS REMAIN FRESH

Sins never become old. Most people who reform, conveniently forget the sins they had committed in their younger days. They forget and labour under the misconception of their reformation having obliterated all their misdeeds and sins.

Even if the sin pertains to *Huqooqullah* only, one has to consciously make *taubah*, even if the sin was committed 50 years ago. It remains fresh and you will be answerable for

it. There was a great Buzrug. Some of his mureeds could perform the miracle of flying in the air. When this Shaykh died, some of his mureeds saw him in a dream and were shocked to see half of his face was darkened, black and very ugly. Shocked, one of the mureeds asked, 'Hadhrat! What has happened?' So, this buzrug replied: ***'In my younger days, I committed a certain evil sin and had forgotten about it and failed to make taubah. So, for this, half of***

my face is being punished here.'

Despite being a Buzrug of such a lofty status – a Wali who could perform *karamat* (miracles), who was the recipient of *kashf* (inspiration), the sin was still upon him. It remained fresh. One needs to understand, one has to make Taubah for whatever evil one had committed during youth. If it pertains to the rights of people which have been violated, then amends should be made by seeking forgiveness from them.

HIS BOUNTIES

"What! Have you not seen that verily Allah has made Submissive for you whatever is on earth, and that the ship sails by His command..."
(Al-Hajj, Aayat 65)

While the atheist man labours under the satanic conception that he is the originator and controller of all artifacts of technology, he is in fact too dumb to understand that it is Allah Azza Wa Jal, The Creator, Who has enabled him to discover the forces in nature and their under-

lying principles which are then employed and manipulated for the production of all technological amenities.

However, the atheists following in the footsteps of Qaroon attribute their progress and success to their own 'expertise' in the field of science. When Qaroon was advised to be grateful for the immense wealth Allah Ta'ala had bestowed to him, he retorted arrogantly that his vast stock of wealth was amassed by his own expertise. Thus, Allah Ta'ala commanded the earth to swallow Qaroon, his palace and all his treasures.

HIKMAT

"He bestows hikmat to whomever He wills.

He who is given hikmat, verily he has been granted abundant goodness.

Only people of Intelligence take heed."

(Al-Baqarah, Aayat 269)

Hikmat is such wisdom which is inspired by Allah Ta'ala. It is not the effect of study.

Questions and Answers

THE MAJLIS Q & A
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(Continued from page 11)

every single fault on the car when selling? There are car dealers that name every single fault on the car known to them. But surely sales must go down.

A. Every known defect must be declared. The customer should not be deceived in any way whatsoever, especially when it is an expensive item. Every known fault in the vehicle should be declared. Being worried about sales dropping is the effect of deficiency of Imaan. Our belief is that Rizq is predetermined. Nothing will reduce nor increase our Rizq.

Q. If someone sells a car not disclosing a major fault. Example a major accident in which the car's mechanical ability is greatly reduced and may impact further driving. The car is sold 'as is' and the buyer cannot pick up the faults. He ends up taking a

knock on the car. What is the condition of this sale in terms of hurmat etc on the part of the seller?

A. Concealing the defects renders the sale faasid and haraam. The seller is guilty of haraam deception. The money thus earned is haraam.

Q. It is noticed that mileage does impact car performance but not entirely. Other factors can also greatly impact car ability in the long run such as bad usage like hard driving habits, non maintenance, accidents and inherent mechanical problems like turbos and the like. Still too mileage does play a role in the condition of second hand vehicles. So if a person knowingly turns back the mileage and sells the car saying I don't know how true this mileage is, what is the condition of this sale?

A. It is haraam to turn back the mileage. It is concealing a

defect regardless of it not being a major defect. But in the Urf of the Tujjaar (traders) it is a major defect which can substantially reduce the price. The sale is haraam. Assuming it is not a defect, then too it is a major sin to perpetrate such gross deception and fraud by tricking a buyer regarding the mileage. It is sinful – extremely sinful. The money earned by deception is haraam.

Q. Is the practice of group recital of Yaseen or the Qur'aan when moving into a new home or a business valid?

A. Reciting Surah Yaseen in congregation in the Musjid is bid'ah. If someone wishes to recite anything of the Qur'aan when opening a business or moving into a new home, then it is permissible. But to invite people and have a congregational recitation is bid'ah.

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