



"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)

"Everyone who is obedient to Allah is a Thaakir (a person of constant thikr)." – Hadith

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GROSS MISAPPROPRIATION OF ZAKAAT

QUESTION

From a Sister of Pakistan

I was astonished when a cousin told me that it is mentioned in the Qur'aan that Zakaat can be given to non-Muslims. She has done a tafseer course from a Salafi lady. How can this be? Please throw some light on her statement. I and I believe the Ummah, have al-

ways understood that Zakaat may not be given to kuffaar.

What about giving Zakaat to hospitals where both Muslims and kuffaar are treated from the same account? Also, there is an Agha Khaani singer who runs schools. Huge amounts of Zakaat are given to his schools. Is this permissible? Is the Zakaat obligation fulfilled?

Crorers (one crore is ten million) of rupees are contributed to the Agha Khaani operated schools as well as to other organizations and trusts who claim to be helping people of all religions.

ANSWER

In this age, every Tom, Dick, Harry, Jane and Mary have gained the shaitaani idea of them being 'mujtahids' capable of nibbling and eliminating the Ahkaam of the Shariah which have been established since the very era of the Sahaabah. Shaitaan has gripped the brains of these miscreants who excrete copro corrupt 'fatwas'.

These juhala miscreants who are all without exception modernists and boot-lickers of the western cult of life seeking justification for their copro view, have dug

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IMAAN & SIN

Hadhrat Abu Umaamah (radhiyallahu anhu) narrates that a man asked Rasulullah

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UMRAH OF

IGNORAMUSES

In these times of extreme *fitnah* and *fasaad* it is not permissible to undertake a journey for Nafl Umrah and Nafl Hajj. The door of sin opens up wide from the moment one leaves home until he returns. Instead of returning from the Ka'bah purified of sin, people return loaded with

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FACTIONALISM

Q. Some Tablighis as well as Ulama claim that both factions into which Islamic institutions split could be sincere. They compare

such splits with the division among the Sahaabah who had also split into factions. Is this analogy

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KILLING A MUSLIM

Q. In Durban a Muslim shot and killed another Muslim. What does the Shariah prescribe for such a murderer? Please read

the attached newspaper article on this issue.

A. Killing a person, especially a Muslim, intentional-

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Questions and Answers

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Q. My family has dual citizenship. Due to the increasing crime in this country, is it advisable to move to the other country where we could open a business?

A. The crime, the *fitnah* and *fasaad* are the consequences of our sins. Encourage your family to become obedient to Allah Ta'ala. *Taa-at* and *Ibaadat* are the solution for the *fitnah* and *fasaad*. Rasulullah (Sallallahu alayhi wasallam) said:

"Whatever is by Allah is obtainable by means of Taa-at (Obedience)."

Aafiyat (Safety, peace and protection) are the bounties of Allah Ta'ala whereas *fitnah* and *fasaad* are among His Chastisement. No one can flee from the *Athaab* of Allah Azza Wa Jal. With Obedience will come *aafiyat*.

Q. I use an Athaan clock to wake me up for Fajr. Someone says that it is not permissible. Is it necessary to reply to the Athaan recited by the clock?

A. The Athaan clock should not be used to wake you up. Get an ordinary alarm clock. It is disrespectful to the Athaan which has been ordained for the five Fardh Salaat. It is not necessary to reply to the Athaan sounded on a recording.

Q. The deceased is survived by only two daughters. One daughter married a Christian in the church according to the Christian faith. What is her status with regard to inheritance?

A. The fact that the woman married in terms of the Chris-

A HARAAM 'RAMADHAAN' PROGRAMME

Q. I live in Canada where Muslims are extremely liberal. An Islamic group (North-Valley Islamic Centre) is organizing a function which it has described as "WELCOME RAMADAN". Explaining the highlights of the programme, the advert states: "Family Halaqa Lecture Program followed by Dinner and Socialization. Program starts directly after Maghrib Prayer – Encourage all to attend with all Family members."

Is such a function permissible?

A. The organizers of this haraam programme and whoever will participate in it are astray and extremely ignorant of Islam. They lack understanding and do not have the haziest idea of the importance of Ramadhan and of the objective of Islam.

Luring the ignorant men and women to the public function which has absolutely no Shariah support, is despicable and haraam. Women are not permitted to go to even the Musjid for Fardh

Salaat. But the moron organizers of the haraam "welcome ramadhan" programme are luring women out of their homes at night time to participate in a function inspired by Iblees under 'deeni' cover.

"Dinner and socialization" is *shaitaaniyat* and *nafsaaniyat*. The night time is for *Ibaadat* and rest, not for some confounded Ibleesi kind of 'socialization'. Violation of *Hijaab* will most certainly occur. Any 'separate' facilities for ladies is pure *shaitaani* deception. The women present will be adorned, perfumed and full of *shaitaaniyat*, and the *fussaaq* males will endeavour to gain lustful gratification from the adorned females. *Abayas* are instruments of deception to deceive others and to promote a semblance of respectability when in reality all of these miserable participants in the haraam function will be *fussaaq* and *fujjaar*.

It is never permissible to participate in this *shaitaani* programme.

tian faith renders her a *Murtaddah*. She is not a Muslim. As such she inherits nothing. The only other daughter receives the entire estate. However, if the deceased woman had brothers, or brother's sons or a husband, then they too will inherit.

Q. In a soccer competition an entry fee is paid. Is the prize permissible?

A. Soccer is haraam. The competition is haraam gambling and the prize won is haraam.

Q. How can I invest the money of my children? I have a substantial amount. Are there any genuinely Shariah compliant avenues of investment?

A. The only safe and valid form of investment nowadays is gold coins. Don't invest in any of these shenanigan com-

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panies. All companies which advertise themselves as Shari'ah-compliant are frauds and liars. They utilize Islamic business terminology to dupe the ignorant and unwary. The price of gold is continuously rising. The price of a krugerrand was R50,000 a couple of months ago. It is today R76,000.

Q. A lady went to visit her parents in another town. Her husband's married brother came to stay at his house. Due to the convenience of having the ensuite. The husband offers his married brother to stay in his room. Would this be permissible with or without the wife's permission?

A. The wife's private quarters may not be occupied by others without her permission. The permission of the wife was necessary.

Q. On the entering the Musjid, if the Athaan is being recited, what should one do? What about Tahyatul Musjid?

A. Tahyatul Musjid is performed immediately when one enters the Musjid. If the Athaan is being recited when entering the Musjid, sit down. Immediately after the Athaan perform Tahyatul Musjid.

Q. The only relatives of a deceased woman are her two sisters and her paternal uncle's grandson. How should her estate be distributed?

A. The 2 sisters receive two thirds of the estate. The grandson of the paternal uncle receives one third.

Q. Some Years ago whilst formulating a gift agreement of a house from a father (in his sound and healthy state) to

DECEPTION

Q. An Aalim differs with The Majlis regarding sale of defective things. He says that the 'voetstoets' condition absolves the seller of any blame and liability. It covers all defects even major defects which affect the item seriously. According to the Fuqaha, the voetstoets condition applies to all faults. The customer cannot return the goods or claim a refund if there was a major fault which the seller had concealed.

Answer

Voetstoets: Regarding this issue, the ruling of Hadhrat Uthmaan (Radhiyallahu anhu) applies to an item in which there is a major defect about which the seller is aware but conceals it.

The ruling of permissibility of 'disclaimer' does not cover major faults about which the seller is aware, but which he deceptively conceals. It is haraam to cause such harm to others. A major defect which is likely to seize a vehicle's engine, must necessarily be revealed if known. In fact, even if the seller is not aware of a major defect, then too, he has to refund the buyer.

The Aalim Sahib who cited Shaami, etc. to support his view did not apply his mind. He merely looked at the surface - at the text- without understanding the gravity of deception which causes great *takleef* to the buyer of the damaged article.

If a person is aware or not aware that half of the box of fruit he is selling is rotten, the buyer's right to return the fruit is not cancelled by the 'voetstoets' condition. This condition applies to small defects which do not severely affect the performance of the vehicle, etc.

We are not saying that selling something voetstoets is not permissible. We are saying that it is haraam to deceive. Deception and causing harm to others are haraam. There are severe warnings of punishment for haraam deception.

The Fuqaha were great Auliya. They did not formulate the masaa-il of Fiqh for legalizing fraud and deception, and for harming others. Circumstances should be taken into consideration when a mas'alah is extracted from a Kitaab of Fiqh. But for this some fear for Allah Ta'ala and sound *Aql* are necessary.

his 3 daughters to be shared equally, I did not stipulate that he should earmark or demarcate the portion of the home which each of his daughters would own. The

fuqaha state that Hibat ul Musha is not Saheeh so where does that place the agreement we wrote and signed and was understood by each one then? Does it stand

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and how can we correct it if it is problematic? The father and all his daughters are still alive.

A. While the father is alive, the portions in the house should be demarcated. This will eliminate any future dispute/problem. The *Hibah* (Gift) will be rectified by the demarcation.

Q. A lady performed her Umrah in the state of haidh. Is her Umrah valid?

A. She is sinful. Nevertheless her Umrah is valid. She has to pay the Dumm penalty which is one sheep to be slaughtered and distributed in Makkah.

Q. Are synthetic eyelashes permissible?

A. The synthetic eyelashes are not permissible.

Q. Is a metal ring plated with 18 ct gold permissible?

A. 18ct gold is real gold. However, if the ring consists of another metal, then the gold-plating will not make it permissible.

Q. Is the Diminishing Mushaarakah model Shariah compliant?

A. The diminishing mushaaraka model is haraam. It is not Shariah compliant as is claimed.

Q. What Thikr should I make for my Islaah (moral reformation)?

A. Islaah is not achieved by Thikr. Islaah is by way of struggling against the evil desires of the nafs. Thikr and Dua create barkat in *mujaahadah* (struggle). But without struggling actively against evil desires, the dua and thikr will not help.

KILLING A MUSLIM

(Continued from page 1)

ly without valid reason is obviously a major sin of the gravest kind. Killing in terms of the Shariah are classified into different kinds.

Intentional killing without valid reason

- The killer may be forgiven
- Payment of the Diyat (Blood Money) may be demanded
- Insistence on execution - Qisaas

The heirs of the murdered person have the right to choose any one of the abovementioned options.

Mistaken killing

If the killing was by mistake, not intentional, the following is the ruling:

- The killer has to pay the Diyat
- Free a slave, and if not available, then to fast 60 consecutive days
- The heirs have the right to forgive the killer and forgo the Diyat.

In a case of mistaken killing, there is no *Qisaas* and no form of penalty other than (1) and (2). He has to make Taubah.

Killing for a valid reason

If the killing is in self-defence or in the process of defending one's property, family, etc., then such killing is not sinful, hence there is no penalty applicable.

We cannot comment on the article. We are not aware of the facts.

Q. We sell livestock to non-Muslims even on their festival occasions when they sacrifice animals. Is this permissible?

A. It is not permissible to sell any livestock to kuffaar. The kuffaar brutally kill the animals regardless if it is for festivals or for any other purpose.

Q. My husband issued Talaaq during my haidh cycle. How long is my Iddat?

A. Iddat consists of three full haidh periods. The three haidh periods should be full periods. The present haidh period should not be counted. After ending of your current haidh, will begin the three haidh cycles for the Iddat.

Q. Seven years after separation my husband gave me Talaaq. Is it still necessary to be in Iddat?

A. Regardless of the years of separation from your husband, you still have to observe Iddat.

Q. Are there any Shariah compliant business ventures in which I could invest?

A. There are no Shariah compliant ventures any where in the world. All so-called 'shariah compliant' enterprises are capitalist, *riba* ventures falsely marketed as 'shariah compliant'. The safest and best form of investment nowadays is to buy gold coins. The price of gold is continuously on the

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rise.

Q. Is it necessary to make qadha of a broken Nafl fast?

A. It is necessary to make qadha of even a broken Nafl fast.

Q. In the Haramain on Fridays, the Jumuah Athaan is given before Zawwaal and the Khutbah begins immediately after Zawwaal. When should we perform the 4 Sunnat raka'ts of Jumuah?

A. Perform the Sunnats after the Fardh in this case.

Q. Is it permissible to keep a rabbit as a pet?

A. It is permissible to keep a rabbit as a pet.

Q. Is it permissible for women to perform Salaat without socks?

A. It is permissible for a woman to perform Salaat without socks. Her feet from below the ankles may be exposed.

Q. A speaker-system has been set up in the Qabrustaan. The Imaam recites the dua over the system. It is a congregational dua. Is this permissible?

A. The speaker system in the Qabrustaan is not permissible. The collective dua is bid'ah. This shaitaaniiyat is not permissible.

Q. The deceased is survived by only one full brother 3 full sisters, 2 stepbrothers (same father) and 1 stepsister (same father). How should the estate be distributed?

A. Only the 1 full brother and the 3 full sisters inherit. The estate has to be divided into 5 shares. The brother receives 2 shares, and each sister 1 share.

Q. The Imaam of the Musjid

FACTIONALISM

(Continued from page 1)

proper?

A. The analogy is fallacious and not permissible.

Ikhlaas is a condition of the heart. No one can claim with certitude that a person is acting with Ikhlaas or not. Only Allah Ta'ala knows. Nevertheless, we form conclusions based on outward signs, and that too for guiding Muslims. In most cases, in fact in almost all cases, when an institution splits into two factions, the intention is not sincere. They are motivated by the *dunya* and *nafs*. Money and power are the fundamental factors which lead to the split.

As far as the Sahaabah

are concerned, we draw the line at that juncture, and we do not drag them into our kinds of splits and factionalism. The Sahaabah must be totally left out of the equation. We have no right to probe their reasons and intentions. Our belief is that all the Sahaabah were sincere regardless of their infighting. We are not allowed to sit in judgment over the Sahaabah. It is a dangerous terrain for our Imaan.

The evidence underlying splits in the Tabligh Jamaat and Darul Uloom confirm that the cause for the ugly factionalism is the *hubb-e-maal* and *hubb-e-dunya*.

is a faasiq. I feel uncomfortable performing Salaat behind him. Should I rather perform Salaat at home?

A. Salaat is valid behind even a faasiq. If the Imaam is a faasiq, then too it remains Waajib to perform Salaat with Jamaat behind him. Abstaining from Jamaat Salaat because the Imaam is a faasiq is sinful. When in a Musjid, don't worry about who the Imaam is. Don't try to ascertain if he is a faasiq or not. Just perform your Salaat and leave.

Q. Are saffron and nutmeg halaal?

A. Saffron and Nutmeg are permissible.

Q. I have paid for goods which are still in transit on the seas. My Zakaat is due. On what value should I pay

Zakaat for the goods?

A. Zakaat should be paid on the amount of the money paid for the goods which have not yet reached.

Q. Can we use artificial flowers and grass?

A. Artificial flowers and grass may be used. It is permissible.

Q. I did not know that it was compulsory to make Sajdah when reciting a Sajdah Aayat. Do I have to make qadha? I do not know how many Sajdahs I am liable for.

A. There are 14 Sajdah Tilaawat in the Qur'aan Majeed. Make an estimate of the number of times you have made khatam of the Qur'aan Majeed. Fix the number of Sajdahs by estimating. Then perform the Sajdahs as many as you desire per time.

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Q. Is it permissible to visit a church or a temple just to see the place and how they pray?

A. It is not permissible for a Muslim to enter a kaafir place of worship – temple, church, etc. These are abodes of kufr and shirk on which the Wrath of Allah Azza Wa Jal settles.

Q. My father favours one of his sons. He does not give all his children equal gifts. Should parents not treat all children equally?

A. The children who were discriminated against have absolutely no right to oppose their parents or to be insolent because of them not having treated all the children equally. They have to accept silently and understand well that they are children regardless of their adulthood and they have to obey and respect their parents.

The reasons for your father's action and intention are known best to him. If he has no valid reason, he will have to answer to Allah Ta'ala. But the children may not be insolent or disrespectful to him for any perceived injustice he is committing.

Q. A Muslim employer does not adhere to the government's laws pertaining to employees. He has his own conditions and terms which employees have to abide to. The benefits in legal contracts are not included in his agreement with his workers. Is this permissible? What about a pension fund? Can employees complain to the authorities?

A. According to the Shariah, there has to be an agreement between the employer and em-

WOMEN & 'MAKE-UP'

Questions

It has become quite common for the womenfolk of ulema and pious homes, who observe strict parda, to adorn themselves with thick layers of makeup according to western styles (not just a dab of lipstick or powder) when attending walimas. These functions have strict pardah and there are no males present.

The makeup takes a long time to apply as there are different products that are layered. Many women have make-up artists to apply it for them. The makeup costs a lot of money. If one's wudhu breaks, one has to wash all the makeup off before making a fresh wudhu.

These womenfolk of ulema and pious homes, who are normally in strict pardah, are wearing dresses under their abayas and removing the abayas at the functions. These dresses are either sewn or imported from Turkey or Arab countries. The dresses are long and long sleeves but are extremely tight-fitting. High

heel shoes are worn. These womenfolk then cannot sit on the floor and eat due to their clothing.

1. Is dressing in this manner permissible?

2. Is wearing make-up to these functions permissible?

3. How is a muslima supposed to dress when they attend a walima/function where there are no males present?

Answers

1) Dressing in the manner described by you, then attending functions is haraam. Such women are described as 'prostitutes' in the Hadith.

2) It is haraam to wear make-up when attending functions. Aggravating the *hurmat* is that most of this shaitaani make-up stuff contain haraam ingredients.

3) Firstly, it is not permissible for females to attend walimas just as it is not permissible to attend Musjids. Thus their attendance itself is proscribed even without adorning themselves like prostitutes.

ployee. Work times, kind of work and salary must be defined and specified. Whatever terms have been mutually agreed are binding on the parties.

However, if the terms are exploitive, and employers taking advantage of circumstances, perpetrate exploitation, they will be guilty of transgression and sin.

The employee is entitled to the benefits agreed on. The laws of the government in this regard are not binding.

Leave, holidays and the like have to be stipulated in the agreement and mutually agreed on. If the agreement does not provide for such benefits, the employee will not have the right to demand benefits.

The Shariah does not im-

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pose any pension fund. The employee has no Shar'i right to demand any gratuity. Only the terms of the work contract will be applicable.

If the employees have agreed to the conditions of the agreement, then it will not be permissible for them to complain to the authorities if the employer does not abide by the law of the land.

Q. A woman being in the state of haidh did not perform Tawaaf Ziyaarat. She was unable to delay her departure. She has returned to her home country. What is her status now?

A. She will remain in the state of Ihraam as long as she does not return to Makkah to perform Tawaaf Ziyaarat. She will remain in Ihraam for years and her entire lifetime if she does not return to perform Tawaaf Ziyaarat. She will also be haram for her husband.

If she has had conjugal relations with her husband, then the penalty of a camel/ox will apply for the first time. Thereafter will be the penalty of one Dumm (sheep/goat). The animals have to be slaughtered and distributed in Makkah. But the penalties will not release her from Ihraam. The only way for release is to return to Makkah and perform the Tawaaf.

Q. Can I sell my property to one son who will pay the amount in instalments? If I die before the full price has been paid, he will continue paying into the estate for the heirs.

A. While you are alive you can sell your property to your sons.

JALSAHS OF SIN

Q. Is the custom of dastarbandi (capping with turban) Sunnat?

A. Dastarbandi is not Sunnat. It has no relationship with the Sunnah. Although it is a practice of the former pious Ulama, it has outlived its utility. It is nowadays an empty custom of riyah and takabbur. The Madaaris should discontinue this practice which has become spiritually and morally destructive.

Q. Are Bukhaari jalsahs Sunnat?

A. Bukhaari Shareef came into existence centuries after Rasulullah (Sallallahu alayhi wasallam). It does not have the slightest resemblance with the Sunnah. This custom too has outlived whatever good utility the former Ulama had perceived in it. It is now a spiritually and morally destructive custom

which should be discontinued.

This jalsah custom has spiralled totally out of control. It has degenerated to the degree of sinking into the realm of pure shaitaniyat, and this is evidenced by even females being invited to the jalsah. Allah Ta'ala has described females as *Habaailush Shaitaan (Traps of Shaitaan)*. This confirms the shaitaniyat of these jalsahs which are organized in the name of the deen when in reality the motivating force is the nafs and Iblees.

The Ulama of today are enmeshed in wasteful and spiritually ruinous practices. They are rendering the Ummah a great disservice with their wasteful jalsahs of *riyah, takabbur and israaf*. A new evil, a major sin, which has been introduced by the ulama is to invite even women to jalsahs.

Whatever amount remains unpaid by the time of your death will be for the heirs.

Q. Can I make my property Waqf with the condition that while I am alive, the benefits of the property will be for me?

A. Yes, the Waqf and the condition attached to it are permissible. But the Waqf must be made whilst you are alive. It must not be attributed to your death. The property will become Waqf while you are alive.

Q. May the face of the mayyit be exposed for viewing by relatives and friends?

A. This custom is not permissible. The face of the mayyit should not be exposed for viewing.

Q. Can we make dua for the mayyit before burial?

A. There is no collective dua. Any one may make dua silently for the mayyit at any time without making it a function/custom. He/she may silently make a dua without others being informed.

Q. Where should the Janaazah Salaat be made?

A. The Janaazah Salaat may be performed anywhere except in the Musjid. According to the

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Hanafi Math-hab, Janaazah Salaat is not permissible inside the Musjid proper.

Q. Some Maulanas make a collective loud dua at the graveside. Is this a valid Sunnah?

A. The 'some maulanas' are practicing bid'ah. The hands should not be lifted and the dua should not be collective and audible.

Q. Is it permissible to serve food for people after burial?

A. The custom of serving food after the burial is bid'ah and not permissible.

Q. Among the assets of the deceased are also animals - sheep, goats, cattle, etc. How should these animals be distributed?

A. If any heir wants animals physically, then his/her share of the animals should be given physically. If no one wants the animals, these should be sold.

Q. What is the position of wild animals, e.g. buck, roaming around on the farm of the deceased? Are such animals part of the estate?

A. If the animals were purchased by the deceased, or introduced into the **fenced** farm by the deceased, then these will be assets in his estate, and all the heirs have their respective shares. If they are wild animals inhabiting an **unfenced** farm of their own accord, then such animals do not belong to the farmer or owner of the land. Whoever hunts and catches them becomes the owner.

Q. One of the heirs is a confirmed drug addict. If all his money is given to him, within

TALAAQ OF BIPOLAR PERSONS

My friend suffers from depression and bipolar and has been for sometime. He currently sees a psychiatrist and psychologist. He has been on medication for a long period. He gave his wife talaq under the following circumstances:

- 1) He lost control of his emotions and thought process mentally or physically. He has had this episode before where He became violent and started damaging what is in the home. His wife locked herself in the bedroom with the children.
- 2) His Psychologist has clearly stated that he suffers with a condition where at this stage in rage he becomes like a person who has lost all control of himself mentally. He can not recall what occurs or it is very blur to him.
- 3) He has been arrested on two occasions with this behaviour when he assaulted two people.
- 4) He have been stressed alot with family issues and financial issues which triggers his mood swings .
- 5) The medication his on does assist to a certain extent but not when he is in the

state of madness.

Please advise if his Talaq is valid.

Answer

In all similar bipolar cases, these persons 'lose control of their emotions and display 'excessive anger' generally on their wives and on those who are weak and unable to defend themselves. They will NEVER lose control of themselves when the police arrests or assaults them. They will know how to suppress their anger in front of strong men. They will then forget about being bipolar. It is only on the weak wife they can display their anger and physical prowess. Then after the damage is done, they seek to justify their conduct with their bipolar stunt.

These bipolar men eat, drink, dress, drive and do everything normally. Only when it comes to their wives, do they exhibit their 'bipolar powers'.

What the 'mad doctors' – psychiatrists and the like – say is bunkum. They only aggravate the 'madness' of those they treat.

Brother, the Talaq is valid.

a few days it will be squandered on haraam. Can we give it to him in instalments for his needs, if he agrees?

A. Yes, his inheritance may be given to him in instalments.

Q. I suspect that my husband is cheating on me. Can I hire

a private investigator with my own money to watch him?

A. No, never is it permissible to hire a private investigator to spy on your husband. You will be inviting the Curse of Allah Ta'ala. If you suspect your husband of wrong doing, make

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dua for his reformation.

If your husband is thinking of marrying another woman, it will not be 'cheating' on you. It is permissible for him to marry again. However, if he is committing haraam, then he will be cheating on Allah Ta'ala, not on you. For his haraam, Allah Ta'ala will take him to task severely.

Q. In the Haram of Makkah, hundreds of musallis stand in front of the Imaam. The Imaam stands far behind numerous saffs right in front of him. Is their Salaat valid? It is said that because of 'zaroorat' (need) the Salaat is valid?

A. The Salaat of those in front of the Imaam is not valid. The 'zaroorat' is a figment of imagination.

Q. How should the month of Muharram be celebrated?

A. There is no such thing as celebrating Muharraam in Islam. The only thing the Shari'ah orders for Muharram is to fast on the 10th and 11th or the 9th and 10th. Besides this, there is nothing else. Everything else besides this is bid'ah.

Q. Is a barber shop allowed?

A. Your question is like asking: Is a grocery shop allowed? The answer is yes, it is allowed, but haraam hair-cutting is not allowed. Beards may not be shaved. Females are not allowed. As long as the barber adheres to the Shari'ah, his business will be halaal.

Q. A few days back my niece posted on her statuses some pictures (without her face) of herself shooting a bow and

arrow, another one of her gun license exams and then one with her jewellery and watch holding a camera in front of her face, so that her face is blocked with the camera but her decorated hands are seen. She knows I saw these statuses posted, which was a major factor in her broken marriage, however if I say anything it leads to lengthy arguments and bitterness. On the other hand I feel like since she knows I saw it, and if I just keep the peace by being quiet, does my silence means no objection.

A. Your silence is implied collusion and support for haraam. You are the girl's aunt, hence it is your duty to tell her without any ambiguity that she is involved in haraam and this was the cause for her marriage breaking up. The moment she or her mother presents an excuse, maintain silence. She can present her baatil excuse to Allah Ta'ala on the Day of Qiyaamah.

Q. Is it permissible to wear jewellery, dress up, apply makeup whilst one is in iddat after a taalaq e baain?

A. It is not permissible. Only a lewd woman will adorn herself during her Iddat.

Q. If a woman is in iddat after the death of her husband is she allowed to go to her neighbour's house via the inter leading gate between the two yards? If the neighbour happens to be her grandparents/ aunt will she be allowed to go to their homes if she is in iddat after divorce. Is the perimeters different for iddat

of divorce and iddat of death? Or does it depend on who the neighbours are in relation to her?

A. During the Iddat she may not go to the neighbour's house. She has to compulsorily remain in the marital home and its precincts regardless of who the relatives are.

Q. One of my sisters got her 1 year old baby a doll that plays the sound of a human heart-beat and mimics human breathing, apparently it helps the baby sleep through the night. She covers the eyes of the doll. I believe it is haraam. What closer than an idol in a form of a doll can you get, also for so many years we all had children and they slept. When I sit and hear this, should I talk and say it is haraam and be the cause of a debate or should I just listen and ignore it? I then feel guilty.

A. You may not ignore the haraam which your sister is committing. It is the obligation of all Muslims to proffer naseehat. Obviously the doll is haraam. The baby sleeps with shaitaan. The evil effects of shaitaan may surface later. Just offer naseehat without debating. If your sister justifies her haraam act, simply maintain silence. Do not argue. Your obligation is to only state the truth.

Q. If young girls 4 to 8 years come in front of my sons with short t-shirts and tight pants - many a times their pants are white or light in colour and their undergarments show, or when they bend over their

Questions and Answers

THE MAJLIS Q & A
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backs open-- what should I do as a mother? Their parents are totally oblivious of their dressing. My sons are growing and the girls are growing. I feel extremely uncomfortable but I am scared to have another episode with my family. Am I being like a mute shaytaan?

A. It is Waajib for you to prevent the scantily dressed girls, even the 4 year old, from entering your home. Do not allow your sons to be near to them. Nowadays parents prepare the pathway for zina for their little children. They begin with lewd, haraam kuffaar dress. Then they allow the girls and boys to mingle. What has happened to their Aql? The lewd manner in which they dress their little children is a clear sign that they have no respect for the Law of Allah Ta'ala. Even if they are donning abaya and nikaab it is mere external show of assumed 'respectability'. Their hearts are bereft of Purdah. Such lewdness is practiced even in the homes of Maulanas.

State the truth without debating the issue. If the parents argue, maintain silence. You will discharge your obligation by stating the haqq.

Q. Someone promises to give x sadqa everyday. He wants to know if he can multiply x by numbers of days every month and give that in charity every month. Will this be enough or he must give x every day? He say he finds easy to not keep cash inside house and he says is easy to transfer with bank-

ing.

A. Yes, he may do so on a monthly basis.

Q. Please give me some tips to improve my memory. What should I read?

A. The only tip we are aware of for strengthening memory is to abstain from sin and futility.

Q. The sole heir of the deceased is his wife. After giving her share, a Mufti says that the balance should be given as Sadqah to the poor. Is this correct?

A. Since the only heir is the wife, the entire estate goes to her. The mufti's ruling that she receives only 25% and the balance is for Sadqah, is incorrect.

Q. Is it permissible to control a jinn by means of some amal?

A. The amal to subjugate jinn is haraam. Never destroy yourself with such amaliyyaat. It is not permissible to subjugate a jinn.

Q. Over here in the USA you are randomly picked and summoned to court for jury duty to help decide whether a person is guilty or innocent

1. Is a Muslim allowed to serve on jury duty in a Kaafir court? You will be judging by their criminal or civil laws. Can you lose your Imaan?

2. Should a Muslim seek an exemption?

A. It is haraam to serve as a member of the jury. Yes, one can lose one's Imaan.

Surely, the law does not compel a person to act as a juror. If the law does compel one to be on the jury of Taaghoot, then it is Waajib to apply for exemption.

Q. A man has two wives. The one wife lives with him in Pretoria and the second wife lives permanently in Durban. If he goes to Durban will he be a musaafir or a muqem. And, if the wife comes to Pretoria, what will she be?

A. The Watn of the husband becomes the watn of the wife. In Pretoria the wife will be a Muqem, and in Durban both husband and wife will be Muqem. However, if the wife permanently lives in Durban, and if the husband gives her the choice of making her own niyyat in Pretoria, then it will be valid

Q. Can a person have two watn asli?

A. Yes two or more places can become watn asli for a man. For example, his one wife lives permanently in another city. When he goes there, he becomes Muqem.

Q. Will a holiday home in another town be considered watn asli?

A. A holiday home will not be watn asli. He will perform Qasr if he does not have a 15 day niyyat.

Q. My uncle passed away. His heirs are only one sister, one brother, one stepsister (same father) and one stepbrother. How should his estate be divided?

A. When your uncle-in-law passed away, the following were alive:

One sister, one brother, one stepsister (same father) and one stepbrother. Besides these, we have understood that he had no wife and parents living. In this case, the only heirs are

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the one full brother and one full sister. The brother inherits two thirds and the sister one third. The stepbrother and step-sister do not inherit in this case.

Q. Is it permissible for a wife (usually the second wife) to forego her right of equal nights and equal monetary expenses?

A. It is permissible for a wife to forego her rights. However, she can reinstate it whenever she wishes.

Q. Is it permissible to buy meat from a Muslim butchery which sells both halaal and haraam meat?

A. It is not permissible to buy meat from a Muslim who sells both halaal and haraam meat. Such a faasiq should not be trusted. His word pertaining to halaal-haraam is rejected.

Q. A husband giving Talaaq to his wife said: "If you go to your parents' home this weekend, then you are divorced with one Talaaq Baa-in." The wife thereafter went to her parents house before the weekend, that is on Friday. She now claims that she is divorced. The husband says that she is not divorced since he had stipulated 'weekend'. However, the wife says that he is lying. When he issued the conditional Talaaq, he did not mention the condition of weekend. She never heard him mentioning 'weekend'. What is the state of their Nikah?

A. The mas'alah clearly states that despite there being an *Istisnaa* (an exception), she has to regard herself as di-

vorced merely on the basis of her not having heard the *Istisnaa*. If she is lying, she should understand the dire consequences. But if she is truthful in her claim, then the divorce (Talaaq Baa-in) has taken effect. The claim of the husband is rejected.

Q. A man's shop burnt down about 10 years ago. Some stock was salvaged and kept in a storeroom. He did not bother to sell it for 10 years. What is the state of Zakaat on the stock?

A. If his niyyat remained to sell the stock, then he has to pay Zakaat on the stock for the past 10 years.

Q. A reputable Aalim says that commercial chickens – chickens slaughtered at these kuffaar plants – while not Tayyib, are also not haraam. Is this right?

A. What the 'reputable' Aalim said about commercial chickens is *baatil*. It is drivel. This *baatil* has been exposed in innumerable of our writings. The chickens are haraam.

Q. With regards to a woman's voice, I am under the understanding that a woman's voice is part of pardah. If this is correct, then is it permissible for a woman to read ibaaraat and Qur'an to a Moulana? There are many madrasahs where Moulanas teach girls from behind a pardah, yet the girls read ibaaraat to them. The same applies in hifz classes, where girls recite the Qur'an to Moulanas. Please advise on this matter?

A. The female's voice is in-

cluded in 'Purdah'. The system in the madrasahs is putrid, evil and haraam. Females reciting to male teachers are traps of zina. The molvis who condone this haraam practice are lustful morons.

Q. Is it permissible to perform Janaazah Salaat in a Shiah Musjid if there is no other nearby Musjid?

A. It is not permissible at all to perform Janaazah Salaat in the Shiah Musjid. Furthermore, it is not necessary to perform the Janaazah Salaat in a Musjid. It could be performed anywhere.

Q. The deceased was a murtad. Will his Muslim relatives inherit his estate?

A. Yes, Muslim relatives will inherit the estate of the murtad.

Q. A murtad had made a wasiyyat (bequest) for a Muslim relative. Is the bequest valid? Can the Muslim relative accept the wasiyyat?

A. Muslims can accept the wasiyyat made by the murtad.

Q. Can Muslims accept bequests made by their kuffaar parents/relatives?

A. Yes, Muslims can accept the wasiyyat made by kuffaar.

Q. What is the kaffaarah for a false oath?

A. If at the time of taking an oath he knows that he was lying, then there is no kaffaarah for such an oath. The penalty is to make sincere Taubah.

Q. I am told that medical insurance is permissible despite the fact that it is the same as all other types of insurance. What is the difference?

A. Undoubtedly, Medical Aid

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THIKRULLAAH DISPLACES WORLDLY LOVE

A very handsome young man was a worker in the king's palace. Everyone in the palace commented on his handsomeness. Once when his eyes fell on the princess who was famed for her beauty, the worker fell in love with her. The princess too had fallen in love with him. But there was no possibility of them meeting in the palace. They exchanged letters surreptitiously.

A plan dawned on the princess. She wrote to the young man that her father, the king, honoured pious people. She suggested that he should abandon his work at the palace and take up residence in a hut on the outskirts of the city and engage in *ibaadat*. Soon the news will spread of a holy man in the vicinity. She will take permission from her father to visit the 'holy' man to gain *dua* and blessings from him.

The young man acted accordingly. He abandoned his post at the palace, donned the garments of a Sufi and set himself up in a hut in the woods outside the city. Soon word spread in the vicinity that a pious man had taken up residence near to the city. People visited him and would find him in *ibaadat*. They requested for *duas* and sought *naseehat*. The impostor would satisfy them with his *duas* and advice.

The king also was informed of the Sufi. The princess asked her father for permission to visit the Sufi to gain his benediction. The king readily granted her permission. When the princess arrived at the hut, there were many people outside waiting to be granted permission to enter. However, being the princess and known to all, she entered alone.

When the young man saw her, he sternly rebuked: "Who

gave you permission to enter? Lady, immediately go out! How dare you enter without permission?" The princess responded: "I am your beloved one whose beauty had captivated you, and for whom you had yearned in solitude night and day. I have now come to present myself to you."

The Sufi turning away his face from her said: "Lady that was a bygone time. That time has departed. My heart is now filled with the Love of my True Beloved. Now, I cannot tolerate even looking at you. So take leave."

Although the young man had entered the realm of *ibaadat* with insincerity, his engrossment with Allah's Thikr effaced the perishable love from his heart. Then Allah Ta'ala bestowed to him the treasure of His Own Love. This was the *barkat* of Thikrullaah.

IMAAAN & SIN

(Continued from page 1)

(sallallahu alayhi wasallam): "O Rasulullah! What is the sign of Imaan?" Rasulullah (sallallahu alayhi wasallam) said: "When your good deeds are pleasing to you and your evil deeds repugnant, then understand that you are a Mu'min."

Then the man asked: "O Rasulullah! What is the sign of sin?" Rasulullah (sallallahu alayhi wasallam) said: "Anything which agitates your conscience, is sinful."

COFFEE & TEA

COFFEE AND TEA — Along with that caffeine boost you think you need, you are ingesting other substances (theobromine, theine and tannin) completely alien to the blood.

These toxic elements enter the bloodstream and are carried to the brain, heart, pancreas, spleen and other organs and glands. The liver and kidneys try valiantly to cleanse and detoxify the contaminated blood and often end up overtired, overworked and exhausted by their efforts.

If you usually consume a lot of coffee and/or tea but doubt

they are addictive, try eliminating them from your diet abruptly.

You'll probably experience withdrawal symptoms ranging from violent headaches to nausea or the shakes. If your health is important to you, it's worth going through the withdrawal period. Science confirms that simply eliminating coffee and tea (plus cocoa and soft drinks) from one's diet results in a healthy reduction of blood pressure, reduces the load on the heart and reopens the arteries supplying the brain.

(CANCER: How to Fight Cancer & Win)

THE PLIGHT OF WIVES OF TABLIGHIS

The following is one of the numerous letters of complaint we receive from the wives of tablighi men who abandon their Waajib obligations under 'deeni' cover of 'tabligh':

The Sister writes:

"It's been very daunting for both my husband and myself, day and night. Trying my best to fulfil everyone's needs but by the end I find myself disorientated and fatigued.

My husband has a desire to do tabligh work in other countries. However, I feel that at this stage when the children are all so young and we are trying to do all their ta'leem and tarbiyat under our supervision. We fear that their akhlaaq will be ruined if they mix with other children and youth in this age of cellphone fitna, vaping fitnahs etc. I believe that it is wrong to leave me to attend to everything by myself here.

I also have no male mahram. If my husband goes for tabligh there will be no mahram at home. On a normal day when all the children are well, I still end up working throughout the day from the time I get up until bedtime. The children do take advantage of me but when my husband is home, it's a relief because they are more controlled.

About my husband's desire to go for tabligh for a couple of weeks, I have just been

remaining quiet because of his sharp tongue and temper. If I voice myself, he will unleash his temper at me. I have learnt from previous experience that I cannot discuss with my husband. He is very short tempered.

Are my concerns valid and am I correct that my husband should not leave me alone while he goes to other countries for tabligh? I believe that his tabligh should be at home. At this stage until the children are no longer in need of his nurturing, he should remain at home. I don't want them to go off track as I can't be monitoring them at the Masjid and in public spaces.

I fear falling in the predicament of the many tablighi sisters who are abandoned by their menfolk on 'Deeni' missions and they are silenced in the name of Deen work. I also fear my husband will be inattentive to the correct upbringing of the children because he will be so concerned with other missions that he won't have the time and energy. I am asking myself if my husband is wanting to escape the reality of the waajib responsibilities which Allah Ta'ala has entrusted us with and it's all in the name of Deen work? Please advise and make dua for us."

(End of letter)

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

"O People of Imaan! Save

yourselves and your families from The Fire whose fuel is people and stones. Appointed over it (the Fire) are stern and powerful Angels who do not disobey Allah regarding the (punishment) with which He commands

Them. Indeed they do as they are commanded."

(At-Tahreem, Aayat 6)

The Command of Allah Ta'ala is for people to first save themselves and their wives and children. This is their first Tabligh. It is wrong, unjust, cruel and haraam for husbands to abandon their wives and children, and set off on a deceptive 'tablighi' jaunt or holiday. The attitude of these recalcitrant husbands is extremely loathsome and haraam. They are in flagrant violation of this Qur'aanic command.

There is no difficulty understanding the imperative need for a Muslim husband to remain at home, especially when there is no Mahram male (father, brother, etc.) to attend to the home chores in the absence of the husband. Some faasiq tablighi men are even shameless, lacking Imaani *ghairat* (honour). They leave the business in charge of the wife who has free association with males in the process of conducting the business. Such a man has been described as *dayyooth* by Rasulullah (Sallallahu alayhi wasallam).

The Tablighi elders are the main culprits for this grave state of evil affairs in which

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THE PLIGHT OF WIVES OF TABLIGHIS

(Continued from page 13)

husbands abandon their wives and children to participate in 'tabligh' which becomes haraam for the louts who have no concern for their Waajib obligations. It is never permissible for a husband to abandon his family, then justify his evil abandonment with a 'deeni' facade. While he tries to soothe his conscience with the 'tabligh' cover, he will understand upon a little reflection that he is guilty of the major sin of deserting his family and opening the avenue of vice and corruption for his wife and children by his absence from home.

The *ghulu'* (haraam extremism) of tablighis, and this mainly includes the elders, is revulsive. What has happened to their Aql? Shaitaan has deviated them with 'deeni' arguments in the same way as he has ensnared the Qabar Puja Bid'atis with 'deeni' arguments to believe that their acts of bid'ah are meritorious 'ibaadat'. The same applies to the tablighis. And, the rot is right at the top.

It is not permissible for a man to leave his family to go for tabligh work or any other kind of relief work or even for business. These miscreants simply find ways to escape from their Waajib responsi-

bilities regardless of the evil consequences of their haraam tablighi holidaying. It is among the Signs of Qiyaamah when 'deeni' cover is proffered to justify *nafsaani* and worldly acts. A Muslim is required to reflect before he acts. The Qur'aan Majeed says:

"In fact, man has insight of (what is in) his heart, even if he proffers excuses (to justify his haraam deeds)."

CANCER!

"A German/Swiss team of urologists reported that bee pollen ingestion proved most successful as treatment of prostatitis and prevented the need for surgery in their study of over 170 men."

(*CANCER: How to Fight Cancer & Win*)

errors and females in haidh are flummoxed. They then panic not knowing what steps to take.

There are moron molvis attached to the faasiq entity called SAHUC who are unable to assist people in need of guidance pertaining to masaa-il. Thus they send e-mails urgently requiring guidance.

In this age people should remain at home and refrain from self-deception, duping themselves with 'umrah' when in reality the objective is haraam holidaying.

UMRAH OF IGNORAMUSES

(Continued from page 1)

sins.

Aggravating this impermissibility is the corruption of the intention. Most people go for a *nafsaani* 'holiday' in the name of Umrah. Thus they are reckless in the commission of transgression and sin. They display blithe disregard for the limits of the Shariah, wasting their time in merrymaking, visiting malls, destroying the blessed nights in restaurants and the like. Then they deceive themselves into believing that they have accomplished a great act of *ibaadat* with their baseless and invalid 'umrah', and they

return home loaded with sins.

That is precisely why 'umrah' holidays do not create any change in their moral and Deeni conditions. They remain either stagnated in their pre-umrah putrid moral state or they degenerate to worse levels.

A common evil of most umrah-holidaymakers is their appalling ignorance of the masaa-il pertaining to the Umrah *ibaadat*. The Umrah of numerous people is rendered invalid due to gross ignorance. We receive many messages from people who are dumbfounded whilst performing Umrah. They commit

HIDAAAYAT IS FROM ONLY ALLAH

A non-Muslim entering the fold of Islam is the consequence of *hidaayat* provided by Allah Ta'ala. It is not the result of any person's efforts, nor the efforts of even a Nabi. The obligation of the Nabi and of those who call to Islam, is only to deliver the Message. Never should they become despondent if all their efforts yield no converts. Highlighting this fact, Allah Ta'ala consoles our Nabi (Sallallahu alayhi wasallam) with a light reprimand:

"If their rejection (of your Call to Imaan) is heavy on you (O Muhammad!), then if you are able, search

for a tunnel into the earth or for a ladder

into the sky, then bring forth for them a sign (miracle to convince them).

If Allah Ta'ala had willed He would have gathered them all on the Guidance (of Imaan).

Therefore, never be from among the jaahileen."
(Al-An'aam, Aayat 35)

To assuage the despondency of Rasulullah (Sallallahu alayhi wasallam), Allah Ta'ala informs him that *Hidaayat* is the prerogative of Allah Ta'ala. Even if he ascends into the heavens or digs deep into the bowels of the earth in an attempt to bring some

convincing proof, he will not succeed to convince those who are destined to be fuel for Jahannam.

If Allah Ta'ala had willed, entire mankind would have been Mu'min. However, since Allah Ta'ala has not decreed the *Hidaayat* of Imaan for all, the Rasool and the Mu-balligh should not become despondent and not grieve when their Call to *Hidaayat* is rebuffed by the kuffaar.

Only those in whose destiny Imaan has been decreed will enter into the fold of Islam. It is the decree of Allah Ta'ala that the vast majority of mankind must remain kaafireen. No one can fathom the mystery of the decrees of Allah Ta'ala.

THE LIMITS OF ALLAH

"These are the limits of Allah. Do not transgress it (the limits). Those who transgress the limits of Allah, Verily they are the zaalimoon (the oppressors)."
(Al-Baqarah 229)

The 'Limits of Allah' are all explained in the Shariah – the Qur'aan and Sunnah.

It is of imperative importance to scale every act in terms of the Shariah before embarking on it. If the venture is in conflict with the Shariah, set it aside – abandon it without batting an eyelid.

This worldly life is a trial and a test for Imaan. It is a

life full of conflict – conflict between our worldly/nafsaani desires and the Shariah of Allah Ta'ala. It is in this conflict of the two opposites that our Imaan is tested. Never will one be a loser for abandoning the dunya for the sake of adopting the Shariah.

Shaitaan instils fear of loss and hardship in abandoning haraam and following the Shariah, while he promises success in adoption of haraam.

"Shaitaan promises (i.e. threatens) you with poverty, and he instructs you with immorality while Allah promises you forgiveness from Him and the Bounty (of success). Allah, is All-Embracing and All-Knowing."

(Al-Baqarah Aayat 268)

A SIMPLE CURE

A Sister from Pakistan explaining a simple prescription for curing serious diseases, says:

This is a Hakeemi nuskha (prescription). I advised an ailing relative that if she firmly adheres to the diet of eating boiled bottle gourd (*Lauki*) with barley flour roti, all her symptoms of sores and gangrene in the arm, weakness and extremely high Sugar will just disappear.

However, very very few people adhere strictly to a healthy diet. Last year I had severe kidney infection, Hakeem Abdul Hannan Saheb, whom we go to for medicines, instructed me to eat only mutton shorba (gravy) with very little spices and no oil and red chillies. Other than this, nothing else. In two weeks he stopped the medicines but I carried on with the diet for 2 months. With out diet, health can not be restored. *Lauki* is Bottle Gourd (Yaqteen), which was grown by Allah Ta'ala for Hadhrat Yunus Alaihis Salaam. Rasulullah (Sallallahu Alayhi Wasallam) also liked *lauki* very much.

QARDH-E-HASANAH

(Beautiful Loan)

“Who will lend Allah a Beautiful Loan? He will then increase it manifold. Allah restricts (Rizq) and He increases (Rizq). Unto Him shall you be returned.”
(Al-Baqarah, Aayat 245)

“If the debtor is in financial difficulty, then grant (him) grace (extension) until time of ease, and if you (waive the debt) as Sadqah, it is best for you, if indeed you know (and understand).”
(Al-Baqarah, Aayat 280)

It is mentioned in the Had-

ith that there was a person who used to give loans freely to people. He instructed his debt-collector to overlook the debts of those in financial difficulty. He did so in the hope that Allah Ta’ala will overlook and forgive all his sins. After he died, his hope was fulfilled. All his sins were forgiven.

Rasulullah (Sallallahu alayhi wasallam) said:

⇒ “He who desires Allah Ta’ala to save him from the hardship of Qiyaamah, should defer the debt of a hard-pressed debtor or waive the debt.”

⇒ “He who grants the debtor extension of time or waives the debt shall be given Shade by Allah on the Day of Qiyaamah.”

⇒ “He who grants respite to a hard-pressed debtor will receive the reward of having given Sadqah of that amount for every day (that the debt remains unpaid). When the due date expires, then thereafter for every day he will receive a double reward of that amount being given in Sadqah.”

This Reward is for such a creditor who adopts Sabr and understanding. He does not harass the debtor.

ISTI'THAAN (SEEKING PERMISSION)

“O People of Imaan! Do not enter any home besides your own homes without having acquired permission and greeting (making Salaam) to the inmates. This is best for you so that you take heed.”
(An-Noor, Aayat 27)

“If you do not find anyone in the home, then do not enter until permission is granted for you. If (from inside) it

is said to you: ‘Return!’ Then go back. That is purer for you. Allah is aware of what you are doing.”
(An-Noor, Aayat 28)

Once a Sahaabi entered into the presence of Rasulullah (Sallallahu alayhi wasallam) without seeking permission. Rasulullah (Sallallahu alayhi wasallam) instructed him to go back to the door and to say: ‘Assalamu Alaikum! May I enter?’

Rasulullah (Sallallahu alayhi wasallam) also said:

“Do not allow the person who does not make Salaam to enter.”

If a person knocks on the door and greets, but from inside it is said: “Return!” or any similar statement refusing permission, then one should go away without feeling affronted. It is the right of the inmates not to open the door. Nowadays, if permission to enter is refused, people will construe it as a rebuff. There can be a variety of reasons for not granting permission. There is no need to feel insulted.

THE PORKIE COUNCILLOR

Q. There is a new shopping complex in Lenasia called Lenz Quarters. There is a Checkers. Muslims saw pork

on their shelves. As Muslims, they could not tolerate it and spoke to those in authority to have it removed. Checkers

agreed to remove it but The DA Councillor of Lenasia, could not tolerate it and thus asked for it brought back on the shelves as he says, “We
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DESTRUCTION OF VIRGINITY

Loss of female virginity is not restricted to the physical destruction in the wake of zina (fornication/adultery). There are two kinds of virginity: physical and spiritual just as there are two kinds of zina: spiritual and physical.

While a large percentage of even Muslim females of this era destroy their physical virginity as a consequence of indulgence in physical zina, an even greater percentage lose their spiritual virginity as a consequence of constant spiritual zina caused by their internet addiction.

Even the females in the homes of Ulama and 'Buzrugs' are addicted to internet pornography. They furthermore, strike up relationships with males. Thus they indulge in zina of the tongue, zina of the eyes, zina of the ears, zina of the heart and zina of the mind.

We are not even taking into account lewd girls, the products of secular institutions. The westernized females who have no conception whatsoever of Purdah are simply write-offs. They brazenly flaunt their prostitution, hence they do not come within the purview of this Naseehat. Our Naseehat here is directed to the conduct of innumerable so-called purdah girls whose morality is absolutely putrid. They are morally rotten to the core while they present a front of piety. Their abayas and niqaabs, and their 'pious' parents are

the camouflage for concealing their zina filth. These so-called purdah girls are experts in the art of bamboozling their parents who believe that their daughters are paragons of piety whilst in reality they are vixens and she-devils – veritable traps of Iblees (*Habaailush shaitaan*).

These 'home-schooled' girls are highly experienced and accomplished experts in the use of the internet despite not having attended secular school. But their unsuspecting parents with their lack of understanding and with their focus on the dunya, arrange another evil for their daughters. That evil is 'home-schooling'.

Home-schooling also corrupts the *akhlaaq* of the girls. It is mentioned in the Hadith that females should not be taught to read and write. The operation of the deficient female brain is known to Allah Azza Wa Jal. Since secular education, be it the deception of home-schooling, corrupts and ruins the deficient brain of the female, Allah Ta'ala, via Rasulullah (Sallallahu alayhi wasallam) has proscribed such education for women - education which destroys their spiritual virginity and projects their hearts beyond the home role which Allah Ta'ala has created for them.

Innumerable, if not almost all, of these niqaabi girls who do not attend secular schools are also *zaaniyaat*. They are

addicted to the filth of Instagram, You Tube and internet pornography. Their eyes and hearts are rotten and stinking with the filth of zina. While humans do not perceive the foul stench which their brains and hearts excrete, the Malaikah are appalled by the repugnant zina stench which these girls let off.

Hadhrat Sufyaan Bin Uyainah (Rahmatullah alayh), the illustrious Tabe Taabi-ee was asked: *"How does the Angel become aware of a person's evil intention which he records in one's Book of Deeds despite the action not having been committed?"* Hadhrat Sufyaan explained:

"Kiraaman Kaatibeen (the two Recording Angels who are constantly at our side) are not aware of the ghaib (the unseen). However, when a person firmly resolves to do a deed of virtue, his/her body emits a wonderful fragrance which the Angel perceives. The Angel understands the fragrance to be the effect of a noble intention, hence he records it in the Book."

On the contrary, when a person intends evil, his/her body excretes a terribly foul stench. The Angel understands that the stench is the effect of a firm intention for the commission of evil. He thus records it."

Thus, these so-called 'pious' girls from so-called 'pious' homes are stinking

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DESTRUCTION OF VIRGINITY

(Continued from page 17)

she-devils. It is the Mercy of Allah Ta'ala that prevents them from disgrace. He is As-Sattaar (The Concealer of sins). He does not immediately disgrace. However, when these girls transgress beyond the point of redemption, then the Athaab of Allah Ta'ala settles on them.

The Divine Chastisement comes in a variety of forms. The usual form is misery in their marriages. Most of these girls remain addicted to the zina internet platforms and haraam zina chat groups even after marriage. Whilst their husbands are out of the homes plying whatever profession they have, these wives addicted to spiritual zina, squander the ni'mat of Time with their

zina cellphones.

Parents should understand that even a little secular education converts girls into *zaaniyaat*. All of them – the entire gamut of purdah frauds are addicted to the cellphone. Their hearts and minds are rotten with internet zina. Even after marriage, the evil, shaitani cellphone device is their constant companion, even in bed.

This criticism and *naseehat* intended for females does not absolve males from the very same stricture we have for these women entrapped in porn. Just as the women, the men too are sinning and stinking in the rot of cellphone porn and zina. Since both man and woman are rotting with the cancer of zina, the terrible state of

Muslim marriages and the appalling number of divorces are no surprise at all. It is filth for filth - filth piled on filth. Describing this scenario, the Qur'aan Majeed states:

“Khabeethaat (immoral women) are for Khabeetheen (immoral men), and Khabeethoon (immoral men) are for Khabeethaat (immoral women) while Chaste women are for Chaste men, and Chaste men are for Chaste women.”
(An-Noor, Aayat 26)

Thus the *Khabeethaat* of these shaitaani social media platforms are meant for their kind, namely *Khabeethoon* cellphone porno men. Their marriages are therefore ruined with *khubth* (Filth).

SIN IS NOT FORGOTTEN

“(Thus) the Kitaab (Deed of Record) shall be presented. Then you shall see the criminals (sinners shivering) with fear for that which has been recorded, and they will exclaim: ‘Alas! Woe to us! What is this Kitaab that does not omit anything small or big, but has recorded it?’ Thus will they find what they had committed present (in front of them). Your Rabb shall not be unjust to anyone.”
(Al-Kahaf, Aayat 49)

Sin, no matter how ‘small’, is recorded and never forgotten. The Being against whom the

sin has been committed does not forget. People sin with the stealth of their eyes and minds while having no understanding of such sins being recorded, and which will be exposed on the Day of Qiyaamah.

The Qur'aan Majeed states: *“Allah is aware of that which is concealed in the hearts and of the surreptitious glances of the eyes.”* There were Auliya who had sinned prior to their reformation and attainment of Wilaayat. Having forgotten about some sins, they had

not made Taubah. After Maut, they were apprehended by Allah Ta'ala.

People who reform should not forget their past life of disobedience. Always seek forgiveness for all sins - sins you remember and sins you cannot remember. Remember and understand well that by Allah Ta'ala there is no such thing as ‘*sagheerah*’ (small) sin. Every act of disobedience is *kabeerah* (great). The Auliya say that the one who regards sin to be ‘small’ in reality believes that Allah Ta'ala is ‘small’ – *Nauthubillah!*

INSTAGRAM, YOU TUBE AND ALL OF THESE SOCIAL PLATFORMS ARE THE SNARES OF SHAITAAN

INSTAGRAM & YOU TUBE OWNERS BUILT 'ADDICTION MACHINES'

10/02/2026 Lily JamaliNorth America Technology correspondent, Los Angeles

The world's largest social media companies have been accused of creating "addiction machines" as a landmark trial began in California examining the mental health effects of Instagram and YouTube.

In his opening argument before Los Angeles Superior Court Judge Carolyn B. Kuhl and a jury, Mark Lanier argued that his client, plaintiff "K.G.M.," suffered from mental health issues as a result of her social media addiction.

"These companies built machines designed to addict the brains of children, and they did it on purpose," Lanier said.

Lanier also charged that Meta and YouTube failed to warn of the dangers to young users posed by the design of their platforms.

Lanier underscored his opening remarks by speaking with a display of children's blocks in front of him: the words "Addicting," "Brains" and "Children" appeared next to the letters A, B, and C.

"This case is about two of the richest corporations in history who have engineered addiction in children's brains," Lanier said. "I'm going to show you the addiction machine that they built, the internal documents

that people normally don't get to see, and emails from [Meta CEO] Mark Zuckerberg and YouTube executives."

In a selected portion of a 2015 email Lanier showed the court, Zuckerberg demanded that "time spent increases by 12%" on Meta platforms in order to meet internal business goals.

As for YouTube, Lanier said the platform, owned by Google, intentionally targeted young users because it could "charge advertisers more", as compared to its YouTube Kids platform.

Lanier then accused YouTube of trying to take advantage of busy parents looking for a "digital babysitting service."

The proceedings on Monday marked the first day in what is poised to be a six-week trial with significant implications for similar lawsuits around the country likely to go to trial this year.

The Los Angeles trial will test legal arguments set forth by families claiming to have seen their children suffer due to their use of social media and the platforms which reject liability for how their platforms are used by people.

Over the course of the next several weeks, there will be testimony from experts, family members of children who died, and by Zuckerberg, Adam Mosseri, the head of Instagram, and Neal Mohan, the CEO of YouTube.

Jurors are also expected to

hear from former Meta employees who quit and became whistleblowers regarding the issue of social media addiction among children.

The outcome of the trial may provide a benchmark for monetary damages that would likely impact thousands of cases brought by other plaintiffs, their families, state prosecutors, and school districts across the United States.

In one such case, brought by 29 state Attorneys General, prosecutors have just insisted that a California Federal judge require Meta to significantly alter or disable aspects of its business and platforms.

In a Monday filing, all of the state attorneys collectively requested an injunction that would force Meta to: remove all accounts known to belong to users under 13 years of age; to delete information the company has collected through Facebook and Instagram on users under the age of 13; and to delete algorithms and generative artificial intelligence tools using such data.

A group of 18 of the state attorneys who are pursuing state-specific consumer protection claims against Meta also requested that the court force the company to: implement time restrictions for young users that would prohibit school-time and night-time use; deactivate "addictive" design features like

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IBN TAIMIYYA - SHAIKHUL KUFR

Question

The Majlis has severely criticized Shaikh Ibn Taimiyyah even accusing him of kufr. However, some senior Ulama of Deoband address him with the title of Shaikhul Islam. Can you explain the discrepancy?

Answer

In fact Ibn Taimiyyah was *shaikhul kufr*. Those of our Ulama who referred to him as 'Shaikhul Islam' were unaware of his kufr shenanigans. Besides his difference with the Four Math-habs on many Fiqhi masaa-il, Ibn Taimiyyah had deviated drastically from Siraatul Mustaqeem when he began dabbling in Greek Philosophy.

The influence of the kufr philosophy constrained him to propound beliefs of blatant kufr. We have published a booklet on the kufr of Ibn Taimiyyah. [This booklet is available on our website](#). Hard copies are also available.

To gain an idea of the stark kufr which Ibn Taimiyyah had propounded, we reproduce the contents list of our booklet:

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To understand his deviation, the booklet should be read with an unbiased approach.	

INSTAGRAM, YOU TUBE AND ALL OF THESE SOCIAL PLATFORMS ARE THE SNARES OF SHAITAAN

(Continued from page 19)

infinite scroll and autoplay; and disable filters that enhance photos or perceptions of beauty.

Meta over the last two years has rolled out certain features for "teen accounts" on Instagram, including content filtering for users under 16 years of age. The state attorneys argued in the

Monday filing that this work from Meta was little more than "a public relations measure offering minimal real protections for teen users on the platforms".

Monday's proceedings in Los Angeles took place as about one hundred people watched from the gallery, including parents who believe their children died as a result of choices the compa-

nies made about how to design their algorithms, notifications and other features.

Snapchat-parent Snap and TikTok both settled with K.G.M. last month and are no longer defendants in the case.

<https://www.bbc.com/news/articles/c3wlpqpe2z4o>

SCOUNDREL MOLVIS & MUFTIS

Hadhrat Shaikh Abu Saeed (Rahmatullah alayh) – died 1061 Hijri - was a high ranking Wali of outstanding Taqwa and Wara'. Whenever he emerged from his home, he would cover his face with a cloth to prevent his gaze falling on any ghair mahram female.

He would not accept gifts from anyone without investigating the source of earning of the person. He would not eat any food from the home of a Qaadhi or Mufti, and he

would not allow his family to consume such food. His entire time, morning and evening was engrossed in ibaadat.

Since most qaadhis and muftis and molvis of his era were of the Ulama-e-Soo' class, Hadhrat Shaikh Abu Saeed would exercise extreme caution in the matter of the food of qaadhis and muftis. That was about 5 centuries ago. What should we understand of the evil molvis and muftis of our cur-

rent age?

The earnings of bootlicking molvis, molvis/muftis working for riba banks, molvis/muftis halaalizing carrion, the radio scoundrel molvis, and the interfaith clique of molvis who have bartered away their Imaan, are haraam. Consuming their food corrupts Imaan. In fact even their shadow adversely affects and contaminates the Imaan and akhlaaq of people. Stay far, very far from these scoundrels who are the highway robbers of Imaan and Akhlaaq.

THE PORKIE COUNCILLOR

(Continued from page 16)

living in a diverse community." Please advise on the act of this so-called 'Muslim' Councillor.

A non-Muslim who was present when the councillor was recording his anti-Islamic stance said:

I was shocked to see pork on the shelves of Checkers in the first place in Lenz Quarters and I was more shocked when your 'Muslim' Councillor was fighting with the Muslims to put the pork back on their shelves"

The non-Muslim person who shared this comment is not even a christian but does not eat pork, breaking the councillors argument of supporting the diverse community.

Mufti Saheb please warn

the public of these people claiming to be in support of the Muslims, garnering votes and then ditching them at the 11th hour.

A. There is no conundrum in the pork attitude and pork love displayed by the chap. The simple answer is that the fellow is not a Muslim in the meaning of the Shariah – Qur'aan and Sunnah. The chap who fought to promote pork, if ever he was a Muslim, has lost his Imaan and has in consequence become a Murtad. While committing a sin is evil and fisq which transforms a Muslim into a Faasiq, promoting sin is kufr which expels the promoter from the fold of Islam.

The 'diverse' society the Murtad stupidly cited for promoting pork is a society of Jahannam. Even kuffaar

display better moral character than this fellow who has blatantly ditched his Imaan with his pork promotion. Diverse society does not mean that Muslims have to abandon their Deen – their beliefs and practices. With his 'diverse' society stupidity, he displayed his bootlicking disposition.

Does living in a diverse society require Muslims to abandon Islam and to adopt some kufr culture? It appears that this is the understanding of the promoter of pork. Promoting pork while professing to be a Muslim is confirmed **NIFAAQ**.

Muslims who vote in a kuffaar dispensation are all morons at a minimum. Numerous of the voters are also murtaddeen, hence they have no qualms participating in the political system of Taaghoot.

“O People of Imaan! Siyaam (fasting) has been ordained for you just as it was ordained for those before you so that you attain Taqwa!” (Qur’an)

Siyaam is among the fundamental acts of Ibaadat. It has been ordained by Allah Ta’ala for the development of taqwa (piety) in the Mu’mineen. Fasting is extremely efficacious for the acquisition of taqwa. A Muslim cannot acquire Divine Proximity without taqwa. Without taqwa, the Muslim must necessarily drift far off the straight Path (Seeratul Mustaqeem) which leads to Allah Ta’ala and everlasting success in the Aakhirah.

There are numerous benefits, both spiritual and physical, of fasting. The prime benefit in the pursuit of taqwa is the suppression of the inordinate desires and demands of

FASTING

nafs-e-ammaarah (man’s base carnal propensity). The nafs is perpetually in collusion with Shaitaan to spiritually and morally ruin the Mu’min. If the nafs is allowed unrestrained freedom, it will succeed to make man the slave of passion, lust and base emotions. His Imaan will suffer.

By fasting, the Muslim learns to restrain his lowly desires. The nafs is not allowed free expression. The nafs becomes accustomed to submit to the Shariah’s restrictions. Carnal desires are weakened and the ability of inculcating taqwa is created.

Fasting produces purity in the rooh (soul). For such purity to come into the rooh, spiritual authorities (the Auliya) say, there is nothing that has greater efficacy than fasting.

While fasting results in even physical health, it creates a feeling of palpable spiritual purity in the Mu’min. The door of Roohaaniyat (the spiritual domain) is opened up by fasting.

Fasting creates pleasure in Ibaadat. It also makes the heart more conducive for Ibaadat. The bond with Allah Ta’ala is strengthened and the Mu’min acquires a greater awareness of his spiritual and moral goals for which he has been created.

For the acquisition of the numerous benefits of Siyaam, there is, however, one vital condition, viz.: abstention from sin and futility.

Sin and futility negate the beneficial effects of fasting. It is therefore essential for the Saa-im (the fasting person) to exercise utmost care and abstain from sin and all things of futility.

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MORAL REFORMATION

Hadhrat Maulana Ashraf Ali (Rahmatullah alayh), further commenting on the bid’ah which has crept into the ways of our Deobandis, said:

“Similarly, another error is to regard thikr to be sufficient for Islaah (moral reformation). I debated with a Buzrug of our own Jamaat for two hours. He rigidly maintained that thikr is adequate for attaining Islaah. He is a man from our own Jamaat, but he believes that thikr is sufficient for moral reformation!

It is a self-evident reality that Islaah cannot be achieved merely by means of

thikr. In fact, the nafs of some people will become more corrupt by only thikr. It leads them to believe that they have become buzrugs (saints). Thus, they remain unconcerned and oblivious of their moral reformation. The Islaah of the nafs is an independent act. The reformation of the nafs is only by means of struggling against its inordinate desires.” *(End of Malfooth)*

The condition of the ‘buzrugs’ of this age has deteriorated considerably. Much of even the ritual acts of khaanqah thikr has been

abandoned by the current clique of ‘sheikhs’ who operate khaanqas. Today all khaanqas are bogus. The personal lives of these ‘buzrugs’ of this age is corrupt. Their public performance of halqah thikr and their mass mock I’tikaafs are the be all of their tasawwuf. Their public displays of ‘buzrugiyat’ are designed to beguile and to canvass for mureeds. The reality is that they have not emerged from their *jahaalat*. They lack in every sphere of Tasawwuf. They have not experienced even a breeze of Tasawwuf.

EVEN BAY'T HAS BECOME BID'AH

Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh), commenting on the acts of Bid'ah existing even among 'our own kind', namely Deobandis, said:

"I desire that the Deen reverts to its original form. However, what can be achieved merely by my personal desire? Even those who are (supposedly) followers of the Sunnah, and belong to our own Jamaa'at (Deobandi) understand that only acts such as qiyaam (standing) in mouloud, teejah (3rd day khatam), daswa (10th day khatam), and urs are bid'ah. Besides these couple of acts, they do not regard other innovations as bid'ah, even if such acts are worse than these (i.e. mouloud, etc.).

For example, the custom of bay't. The form and compulsion which people have attached to it, render it a total bid'ah. Their aqeedah (belief) in this regard is erroneous. But, even people of our own

Jamaa'at become opponents when the truth is stated." (*End of Hadhrat's Malfooth*)

In this age, most of the so-called Deobandis are embroiled in many acts of Bid'ah. The khaanqas are bogus. The so-called shaikhs/murshids are too stupid. They lack understanding in the basic rudiments of Tasawwuf.

In some misdeeds of bid'ah they surpass even the Barelwi Bid'atis. A prominent act of the vilest kinds of bid'ah which has become a 'waajib' custom in so-called Deobandi circles is the evil of jalsahs. Another abominable bid'ah, is luring women into the public domain. The Tablighi Jamaa't is rotten with bid'ah.

Women participating in jalsahs, women organizing jalsahs, women leaving their homes in droves to attend lectures conducted by fussaag molvies who pose as

paragons of piety, women organizing haraam 'iftaar' parties, etc. are all haraam acts presented in 'deeni' form. All such evil misdeeds originate from the Ulama-e-Soo'.

And, by such Ulama we are not referring to the Qabar Pujaari molvis. Whenever we mention Ulama-e-Soo' it refers to the dajjaals and donkeys of BOGUS UUCSA, MJC, BOGUS JUSA, Darush Shaitaan and the like. Even the Jamiat Kzn's former stance of Haqq is incrementally being eroded by degrees. Just as the NNB clique of scoundrel molvis are today wallowing in immorality and bid'ah, so too will be the lot and fate of Jamiat KZN if it does not rectify the miscreant course it has adopted.

In this era, the Qabar Pujaari molvis are not such a threat to the Deen as are the molvis and sheikhs who falsely claim to be Deobandi. They are never Deobandis. They are conspicuously SHAYTAANI.

FASTING

(Continued from page 22)

ity. Should the Saa-im not be heedful of this important condition, his mere abstention from food and water will be akin to a chained animal which is denied food. Spiritually such abstention from food and drink is of no value. The Muslim should therefore understand well the purpose of Saum and transform his abstention from food into a higher and spiritual act of Ibaadat for the achievement of all the lofty benefits by abstaining from sin, futility and all such things, acts, atti-

tudes and thoughts which neutralize and nullify the efficacy of Saum.

GROSS MISAPPROPRIATION OF ZAKAAT

(Continued from page 1)

out the Qur'aanic Aayat in which the *Muallafah Quloob* is cited as a category for Zakaat distribution. This class of non-Muslims has been cancelled by the Ijma' of the Sahaabah, and according to all Four Math-habs there exists Consensus (Ijma') of the Ummah on the

prohibition of giving Zakaat to kuffaar.

This Ijma' of the Sahaabah cannot be overridden by the copro jaahil characters of this era, 14 centuries after the Sahaabah. These copro scoundrels are in effect claiming that the entire Ummah which includes all the

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Questions and Answers

THE MAJLIS Q & A
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(Continued from page 11)

is insurance. However, most Ulama say that it is permissible because of the dire need of these times. The government hospitals are absolutely deplorable. The private clinics/hospitals are among the worst

butchers and parasites regarding fees which most people cannot afford. There is a principle of the Shariah which legalizes prohibitions when there is a dire need.

Q. My mother said that the necklace (showing it to me) is

for me. However, she will keep it for the day I get married. Who should pay the Zakaat on the gold necklace?

A. You are not the owner of the necklace. It still belongs to your mother. Your mother is responsible for the Zakaat.

GROSS MISAPPROPRIATION OF ZAKAAT

(Continued from page 23)

Sahaabah, all the illustrious Aimmah Mujtahideen and the thousands of noble Fuqaha of every age, have erred in the enactment of Ijma', and that for more than 14 centuries the entire Ummah remained in the dark on this issue.

They are implying that it is only in this belated century that the truth has surfaced. Indeed, they are all the agents of Iblees for advocating such a corrupt copro opinion. Rasulullah (Sallallahu alayhi wasallam) had stated with em-

phasis that "My Ummah will not unite on deviation."

The corrupt copro 'daleel' which the moron modernists proffer in substantiation of their copro rubbish opinion shall, Insha-Allah, be refuted and demolished in our forthcoming booklet on this issue. Here it suffices to say that:

- Zakaat given to kuffaar is not discharged
- Zakaat given to hospitals is not discharged
- Zakaat given to schools and the like is not discharged.

- It is haraam to give Zakaat to non-Muslims and to such institutions where the fundamental condition (*shart*) of *Tam-leek* (ownership of the poor) is not fulfilled.

Even the Salafi Shaikh Bin Baaz and Shaikh Uthaymeen maintained that it is not permissible to give Zakaat to non-Muslims. But the modernist Salafi ignoramuses of today are in rejection of even their own Salafi shaikhs. The underling cause for this *fitnah* is western modernism and the desire to bootlick the Yahood and Nasaara.

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