



"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)

"Nobility
is in
Tawaadhu'
(Humility)."
(Ibraahim
Bin
Shaibah)

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ZAKAAT – MISAPPLICATION

QUESTION

A muhtamim (principal) saaheb has designed a system where on the application form is written a condition that the student makes the muhtamim saaheb his wakeel for accepting Zakaat.

It is implicitly understood that the muhtamim saaheb may spend the Zakaat monies as he sees fit for the expenditure of the institution.

The Zakaat condition is written among various other items on the form, and the student signs and submits this form to the institution.

Thus on behalf of those baaligh students who are

eligible to receive Zakaat and have signed this form which states that they have made the muhtamim saaheb their wakeel for accepting Zakaat on their behalf, the muhtamim saaheb accepts Zakaat from people. To the people who entrust their Zakaat with him, it is said that because the muhtamim saaheb is the students' wakeel, the Zakaat is discharged as soon as the money reaches the muhtamim saaheb.

The muhtamim saaheb then spends this Zakaat money on the expenditures of the institution, including boarding and food for the students, teachers' salaries,

and other expenditures. However, Zakaat monies are not delivered in cash or items directly to the students. The Zakaat funds are spent on expenditures.

A few additional points: In general, the muhtamim saaheb is a trustworthy person. Lavish/unnecessary expenditures are not made at the institution it appears. The facilities are fairly basic.

Another point is that we do not know if the Zakaat condition is also explained verbally to the students who are signing the form or if they are aware of what they are signing. Or they are simply signing the entire

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SELLING THE DEEN FOR A MISERABLE PRICE

The following anecdote provides sombre naseehat for the qaaris who prowl around the world selling the Qur'aan with their qiraa't for the miserable carrion of the world.

(Tawakkul is to re-
pose trust in Allah

Ta'ala. Istighna'
means independ-
ence).

A Buzrug on his return journey from Hajj was robbed by thieves. He was left with only the clothes he was wearing. He did not have even a

cent with him. This

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INTERFAITHERS SHAITAAN IS THEIR FRIEND

"Verily, they take the shayaateen as friends besides Allah, and then they think that they are guided."

(Al-A'raaf,
Aayat 30)

"Say: 'Should we

inform you of those who are the worst losers regarding deeds? They are those whose efforts are destroyed in this worldly life while they hallucinate that they are

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Questions and Answers

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Q. If the musalli recites Surah Faatihah twice, instead of another Surah after Surah Faatihah, what is the ruling?

A. If he had done so mistakenly, then Sajdah Sahw is Waajib.

Q. What are the Masnoon Surahs of Qiraa't in the five Salaat?

A. In Fajr and Zuhr, the Masnoon Surahs are the *Ti-waal*, that is from Surah Qaaf until Surah Burooj; in Asr, the *Ausaat* Surahs, namely, from Burooj until Lam Yakun, and in Maghrib, the *Qisaar*, namely from Lam Yakun to the end.

Q. After Surah Faatihah I recited a Surah, then mistakenly I repeated Surah Faatihah. I made Sajdah Sahw. Was this correct?

A. There was no need for Sajdah Sahw.

Q. In Ramadhaan, should Hanafis follow the Shaafi' Imaam in Witr?

A. While Hanafis can and do follow Shaafi Imaams in Fardh, they should not follow in Witr. For Shaafis Witr is Sunnat while for Hanafis it is Waajib. Shaafis also perform 2 raka'ts and one raka't separately.

Q. According to some of our Akaabir Ulama, while nikah with a Shiah woman is valid, nikah with a Shiah male is not valid. They say that despite Shiah being kaafir, they are like the Ahl-e-Kitaab. A Muslim male's nikah with a Kitaabi woman is valid, not the Muslim woman's nikah with a Kitaabi. Is this correct?

A. It is not correct. The Akaabir have erred in this matter.

FEATURES OF THE EVIL MOLVIS

Q. How does one recognize ulama-e-soo'? I live in the UK. I do not know who are the true Ulama whose bayaans I should listen to. Please guide me?

A. The hallmarks of the evil molvis and sheikhs are conspicuous. If a molvi/mufti/sheikh appears on facebook, youtube or any of these haraam, immoral kuffaar internet platforms, then know that he is an evil man. Stay far from him. Do not read his books/articles and do not listen to his talks.

In the words of the Hadith: *"His tongue is sweeter than sugar while his heart is the heart of a wolf."*

Other salient features of evil molvis are:

- They are extremely lax regarding purdah.
- They indulge in photography, video, television and the like.
- They lure females to the Masjid for their talks despite the fact that it is not permissible for women to attend the

Musjid for even Salaat.

- They are scoundrels who sit on the devil's so-called 'shariah' boards of the riba banks.
- They halaalize carrion with their haraam 'halaal' certificates.
- They are either lax regarding Islamic dress or they flagrantly don western garb - tie and suit.
- They halaalize kuffaar sport. Some even participate in sport and also organize such shaitaani events.
- They give lectures to audiences consisting of men and women. They have the mock 'purdah' of deceptive 'separate' seating facilities.
- They participate in kufr interfaith activity.

These are the shaitaani 'scholars' who contaminate and ruin the Imaan and Akhlaaq of the masses. Do not touch them with even a bargepole.

That Shiahs are Ahl-e-Kitaab is a mistaken notion. The Ahl-e-Kitaab (Yahood and Nasaara) believe in their scriptures (Tauraah and Injeel). Notwithstanding the corrupted versions, they are still regarded as Ahl-e-Kitaab in terms of explicit Qur'aanic verses. But Shiahs have no Kitaab, not even a corrupted version. According to Shiahs the Qur'aan is a fabrication of the Sahaa-

bah. Thus, they reject the entire Qur'aan. Therefore they are *Kitaabless*. Thus the classification of Ahl-e-Kitaab for them is erroneous.

Q. A man who is in much debt goes for Umrah while the creditors are demanding payment. Is it permissible for him to go for Umrah?

A. The debtor is a scoundrel, a crook and a thief. The person who is in debt may not go for

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Umrah. His Umrah is not acceptable. He is a crook and a fraud.

Q. Some organizations pay their Zakaat collectors 20% commission from Zakaat funds. Is this permissible?

A. It is haraam. It is not permissible to give a Zakaat collector any commission from the Zakaat funds. These organizations are abusing and misappropriating Zakaat funds.

Q. What can a woman in nifaas/haidh recite?

A. During Nifaas and Haidh recite much Durood Shareef, Istighfaar and the first Kalimah.

Q. I am the only relative of my kaafir mother who stipulates in her will that I have to cremate her. What should I do?

A. Instruct some non-Muslim to do the cremation. In fact, it will be kuffaar who will be doing the cremation. You will not be physically doing the cremation nor should you be present.

Q. What should one do during a moon eclipse?

A. During any moon eclipse, perform two raka'ts Nafl alone and make any dua thereafter.

Q. Since shares are haraam, what happens to the original investment?

A. The original 'investment' is like betting money in gambling. It is lost. Just as one loses money at a gambling casino, so too does one lose money in these haraam riba shares. The share-certificate is akin to casino gambling ticket.

Q. Is it permissible for a woman to wear a 9ct gold ring?

A. 9ct is not gold. It is not permissible to wear such a ring.

It is not permissible to wear a 9 carat 'gold' ring.

Q. How should Zakaat be calculated on the Amaanat company shares?

A. Company shares are not Zakaat taxable assets. The same applies to the haraam Amaanat shares of the haraam Amaanat company. The shares are not Zakaat taxable assets.

Q. Is khula' a right which the wife has? Can she demand khula'?

A. Khula' is a mutual voluntary agreement between a husband and wife. To obtain Talaaq she pays back the mahr to her husband and he issues Talaaq. But Khula' cannot be imposed on any party. It is a voluntary agreement.

Q. The divorced woman left the marital home during her iddat and is living with her parents. She demands maintenance. Is she entitled to maintenance?

A. If she left the marital home without being expelled or without valid reason, then she is not entitled to maintenance.

Q. Is there Janaazah rites for a baby who died the day he was born?

A. Janaazah services – kafan, dafan, Salaat – must be performed for even a one day old child who dies.

Q. Explain when does a person become liable for paying Zakaat.

A. Zakaat becomes due 12 months from the day one has the Zakaat Nisaab amount. Currently the Nisaab is about R27,000. Say for example, you

had this amount or more on 25th Ramadhaan of last year. If on 25th Ramadhaan of this year you have more than this amount in Zakaat assets, then you have to pay 2.5% of the total as Zakaat. Zakaat is not paid on amounts spent during the course of the year.

Zakaat assets are cash, savings in the bank, gold, silver and stock-in-trade.

Q. In the 18th Raka't of Taraaweeth, the Imaam did not sit for Tashahhud. He went into the 3rd raka't. Although the muqtadis recited 'Subhaanallah!' to alert him, the Imaam continued. He performed four raka'ts and made Sajdah Sahw. Was he right?

A. There are different views pertaining to this issue. One authentic view is that the first two raka'ts will not be regarded as Taraaweeth. The last two raka'ts will be Taraaweeth. Therefore, the Qiraa't of the first two raka'ts should be repeated.

Q. May music be used as a therapy if its benefit is confirmed by a qualified practitioner?

A. It is never permissible to use music even if we assume it to be a beneficial form of therapy. Rasulullah (Sallallahu alayhi wasallam) said that music creates nifaaq in the heart.

Q. Even before most musallis finish reciting Tashahhud, the Imaam makes salaam. Is the Salaat valid?

A. If the Imaam had recited Tashahhud, even at his uncalled for haraam speed, then the Salaat is technically valid in terms of the rules of Fiqh.

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However according to the reality of the Sunnah, the Salaat as described by you was not valid. Such a decrepit Salaat is wrapped up like a dirty cloth and flung at the performer by the Malaaikeh who prevent the damaged Salaat from proceeding into the heavens.

Q. Is Zakaat payable on income/earnings?

A. Zakaat is not paid on income. Zakaat is paid on the actual cash one has on the day when one calculates one's Zakaat.

Q. Is it permissible for me to give my Zakaat to my poor father-in-law?

A. Yes, you may give Zakaat to your poor needy father-in-law and his family.

Q. If I pay my wife's Zakaat with my own money and with her consent, can I give it to her poor father who is struggling? Also to her grandmother?

A. It is not permissible to pay your wife's Zakaat to her parents. She may give her Zakaat to her brother, uncle, sister and aunt. She may not give her Zakaat to her grandmother.

Q. Is there a practice such as a halaal mendhi night?

A. All mendhi customs are haraam shaitaani practices. There is no halaal mendhi night.

Q. Years have lapsed without the estate of a deceased being finalized. What is the status of Zakaat on the assets of the estate?

A. procrastination in winding up the estate of the deceased is a major sin. Zakaat is not pay-

SHARES ARE HARAAM

QUESTION

What do Ulama-e-Deen and Muftiyaan-e-Shariah Mateen say about the following questions:

Q. Nowadays, is it permissible to buy and sell shares of companies? A company whose business itself is halaal.

A. Trading in company shares is haraam. On our website are several publications explaining this issue.

Q. Some companies give all their shareholders, annually or occasionally, money as profit/dividend. Is it permissible to accept this money?

A. Such money in the form of 'dividends' is riba. It should be given as Sadqah to the poor without intention of thawaab.

Q. Some employers compensate their employees through a combination of a fixed salary and shares. Usually these companies give their own companies' shares. The entire compensation is not provided in the form of salary. What is the hukm for shares received by an employee in this manner?

A. The same as above. The money acquired from the

shares should be eliminated by giving it to the poor.

Q. Must a person who owns shares pay Zakaat on the shares?

A. Zakaat is paid on Zakaat assets which are gold, silver, cash and merchandise. Company shares are not Zakaat assets, hence Zakaat is not payable thereon.

Q. If a shareholder has received money in the form of dividends, what will be the hukm for Zakaat on this money?

A. Since the share money is haraam riba, it must be eliminated from one's possession by giving it to the poor.

Q. If shares have been purchased with one's own money versus shares that have been provided by the employer, is there any difference between the two situations in terms of Zakaat?

A. There is no difference. The shares remain haraam regardless of the method of acquisition. The hukm is the same.

Q. What is the hukm for shares received in inheritance?

A. The hukm is the same. Haraam artefacts cannot be inherited.

able on the assets of the deceased as long as the heirs have not acquired physical possession. There is therefore no Zakaat for the past years. Each heir is responsible for his/her Zakaat after he/she takes possession of the funds.

So when their usual Zakaat year ends, if they still have the funds, they will pay Zakaat on it.

Q. The Musjid has a borehole. Can Musallis take water for their home use?

A. Yes, water may be taken

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for home use from the Musjid's borehole. However, a contribution should be made to the Musjid for using the Musjid's electricity which operates the borehole motor/pump.

Q. If I perform the Sunnat Salaat of Fajr at home, can I make Tahyatul Musjid in the Musjid?

A. No, it is not permissible to perform Tahyatul Musjid during Fajr time even if one has performed the Sunnats at home. Nafl Salaat during the entire Fajr time is not permissible.

Q. Should Zakaat be paid on the value of cars which are hired out for rental? There is an option to buy the car?

A. Since the cars are given on rental, there is no Zakaat on the cars. To buy the vehicle is an option which the lessee can exercise. The primary function of the vehicle is acquisition of rental, hence Zakaat is not payable.

Q. Can Fitrah funds be used to give prizes to students?

A. It is not permissible to misuse Fitrah funds for doling out prizes to students. It is despicable to do so. This stupidity is in conflict with the Maqsad (objective) of paying Fitrah.

Q. Here in the U.S.A. the Imaam and trustees of the Musjid has organized a fund-raising effort to collect funds to send some young huffaaz for Umrah so that they may make dua for the donors. Is this valid and permissible?

A. This Imaam and the trus-

tees are indeed morons and perhaps worse. They may be robbers as well. It is not permissible to contribute to the 'Umrah' fund organized by these moron Musjid trustees. These people are astray. Their brains are corrupt with the dunya. Millions of Muslims are suffering all over the world. Look what is happening in Palestine, Sudan, Somalia, etc. But these juhala are raising funds for merrymaking mock 'umrah' excursions. Their fund-raising is haraam. They are squandering the people's money for merry-making trips. They should shame themselves. Never contribute to such evil funds. The Imaam is another jaahil. He uses the Deen for his despicable monetary lust. Do not contribute to his fund.

Q. I broke my fast one minute before the Athaan. Is my fast valid.

A. It is permissible and valid to make iftaar as soon as the sun has set. It is not incumbent to wait for the Athaan. If the sun had set, then your fast is valid. Iftaar is not reliant on the Athaan. The time of Iftaar is sunset. Usually the Athan is recited about 2 or 3 minutes after sunset.

Q. Is Taraaweesh in Ramadhaan obligatory?

A. Yes, Taraaweesh is obligatory in Ramadhaan.

Q. On what value should Zakaat be paid for gold coins?

A. Zakaat on gold must be on the market value, that is, the price you will pay if you buy it currently. If the Zakaat is

paid with gold, e.g. on 40 coins, then one coin should be given as Zakaat.

Q. There is much difference in the Sadqah Fitr amount here in the U.S.A. What is the correct amount? For Shaafis and Hambalis it will be twice the amount.

A. Sadaqah Fitr is the price of about 2 kg flour. Ascertain the price of flour at your end and calculate the amount.

Q. Can I give Zakaat to a person to pay his legal fees?

A. Zakaat is the right/haq of the poor. If the person who is in debt with legal fees was compelled to resort to court action, and if he is poor and qualifies for Zakaat, then Zakaat may be given to him. What he then does with the money is his concern. It should be firstly ascertained if he is on the Haqq regarding the fees.

Q. Someone gave me 1000 dollars to distribute as Zakaat. There are a few students I know who have some fees and tickets to purchase to come back for classes. Can I call those students and take their permission and pay for their tickets? I will be a wakeel on behalf of both parties?

A. You have to first give the money physically to the students who qualify as Zakaat recipients. After they have taken possession of the money, then you can ask them to pay the fees. The way you propose doing it, is not valid.

Furthermore, madrasah fees are despicable, evil, cruel and exploitive. It is abuse of the

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Deen. The type of 'tamleek' stratagems to which madrasah people resort to halaalize Zakaat for fees is cruel and evil. It reflects the evil of the community.

Give the \$1,000 to those who are in real need and are struggling. Make some other arrangement for getting the fees.

Q. Is it permissible for a man to give his own Zakaat to his ex-wife and family members?

A. A man may give his ex-wife Zakaat if she qualifies for it. However, it is advisable that he should give it to her via someone else. A person may not give his own Zakaat to parents/grandparents and to his children/grandchildren. He may give to any other family members.

Q. It is extremely and almost impossible to gain access to the Raudhah Mubaarak in Musjid Nabawi. However, if a bribe is paid, then access is available. Is it permissible to pay the bribe?

A. It is not permissible to pay the haraam bribe which the evil person charges for access to the Raudhah. Access to the Raudha Mubaarak is not Fardh, but it is Fardh to abstain from haraam.

Q. What is the correct method of making dua after Fardh Salaat?

A. After the Fardh of Zuhr, Maghrib and Isha, the Imaam should silently recite only the *Allaahumma antas salaam.....* dua. The muqtadees should also recite it.

After the Fardh of Fajr

and Asr, the Imaam and the muqtadees may recite any amount of dua and engage in Thikr. The dua should be silent. It is not congregational. Everyone should engage in his own Dua.

Q. I have saved up the dividends which the Islamic bank has paid me. Do I have to pay Zakaat on these savings?

A. The dividends which these illegitimate rascal banks/companies pay are haraam riba. There is no Zakaat payable on haraam money. All of it must be eliminated from your possession. Give it to the poor.

The dividends which these banks pay are riba. It is haraam interest which must be given as Sadqah without making an intention of thawaab.

Q. Can I pay someone's debt with Zakaat?

A. Zakaat cannot be used to pay someone's debt. However, you may give him Zakaat, then ask him to pay the debt.

Q. Should the Imaam face the musallis after the Zuhr, Maghrib and Isha' Fardh?

A. The Imaam should not turn to face the musallis after the Fardh of Zuhr, Maghrib and Isha'. Only after Fajr and Asr should he turn.

Q. Please offer me advice as to what am I supposed to do regarding my sister, she is extremely rebellious. She fraternizes with all sorts of fujaar and fussaaq. She is shockingly rude to my mother and any elder that's too soft with her such as our aunt. She swears,

indulges in fragrant lying and gheebat as well as slander. She dresses immorally. She is in university so her company/environment is perpetually spiritually erosive. She is also in this university studying law so this is another avenue of major kufr. On top of all this she does not even perform Salah. And the worst of it is her aqeedah in believing that the vile sins of lgbt are halal and acceptable. She even has respect and maybe even considers okay things such as abortion, women being in leadership, and even fans workers (these are online prostitutes who make pornography). She also is involved with photography.

A. Your sister is the bitter and poisonous fruit which your parents had planted. Your parents have ruined her. Your parents have made her a *murtaddah* and a *zaaniyah*. Now they should not cry. They must accept that they had paved the path of Jahan-nam for their daughter with secular education and brothel university.

On the basis of what you have explained, your sister is a *kaafirah*. She has become a *murtaddah*. All ties must be severed with her.

Q. My husband has separated himself from me for the past 4 years. Someone says that this amounts to an automatic Talaaq. Is our nikah still valid?

A. Since the husband did not make an oath of separation which is known as *Eelaa'*, your marriage is still valid

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regardless of the years of separation.

Q. *A person has a voluntary pension fund towards which he contributes. His employer also contributes. What is the status of this saving for Zakaat purposes? The funds will be accessible only on retirement.*

A. He has to pay Zakaat annually on the amount of his savings in the fund even if the money is not immediately accessible. There is no Zakaat on the amount contributed by his employer.

Q. *The deceased has bequeathed life-long residence for his wife in the house. The house may be distributed to the heirs only after her death. Is this bequest valid?*

A. The bequest is haraam. It is not valid. A bequest for an heir is valid only if all the baaligh heirs happily consent.

Q. *After completion of Taraaweeth, our Imaam makes a 25 minutes loud dua using the microphone. Most people, already tired from the 90 minute Taraaweeth Salaat, are frustrated and some even fall asleep while the Imaam recites his very long dua. He even cries during his dua. Will it be permissible to abstain from participating in this dua and leave to perform Witr elsewhere?*

A. The Imaam is most inconsiderate in making a 25 minute dua, and that too a bid'ah dua aggravated by the haraam use of the microphone. He should make his long 25 minute dua at home or alone after the 2 Nafl of Isha. It is

GIRLS AND KUFR EDUCATION

Question

I recently came across an article titled "Destruction of Virginity." In it, Mufti Saab mentioned that "In the hadith it is stated that women should not be taught to read and write."

My question is: many people are saying this hadith is mawdoo' (fabricated), and such a narration cannot even be used to establish virtues. I also came across another article which presents strong and authentic ahadith that actually encourage women to acquire basic education. Furthermore, someone recently shared fatawa from reliable fatwa collections confirming that it is permissible for women to gain basic secular knowledge. It is also mentioned that a saheeh hadith takes precedence over weak hadith.

I do accept that girls should not be sent to school and universities etc. However, I also strongly feel that they do require some basic secular knowledge such as learning to read and write. Could Mufti Saab kindly provide further? Jazakallah

Answer

The 'many people' are talking drivel. Basic education

refers to Waajib Deeni masaa'il, not to kufr education. We are not in agreement with the fatwa you refer to. The prohibition has gained greater emphasis in today's cellphone age. Females are becoming prostitutes right inside their homes with cellphones which are their constant zina companions. They are hooked to these zina devices just as drug addicts. Your opinion lacks wisdom. The lovers of kufr education are quick to present drivel arguments to dismiss valid Ahaadith.

Furthermore, regardless of the status of the Hadith, the harms of kufr education, especially for girls, is irrefutable. The donning of niqaab is a hoodwinking front to present an image of piety whilst they are rotten with their zina cellphone devices. That is why there is such a deluge of marriages breaking up. A girl hooked to cellphone zina is never a Purdah girl. Her marriage will end in disaster.

Being ignorant of kufr education even if acquired at home is a necessary virtue for safeguarding the Imaan, Akhlaaq and Hayaa of girls.

not permissible to impose such *takleef* (difficulty) on the Musallis. The Imaam, to say the least, does not apply his mind constructively. He should shed his tears in privacy not in public congregation.

The dua after Taraaweeth should be about 3 or 5 minutes at the most. It is permissible, in fact necessary, to abstain from the Imaam's bid'ah dua. You may perform Witr elsewhere. It will

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be better if a few musallis perform the Witr in Jamaat in the Sehna of the Musjid.

After the Taraaweeth you may leave and perform Witr after Tahajjud. The dua, long or short, may be made alone at any time.

Q. Is it permissible to take photos of my little daughters from the neck downwards. Their grandmother wants to see them with their Eid dresses.

A. The method of taking pictures of the children as described by you is also not permissible.

Q. Is it permissible to take photos of a person from behind?

A. Taking a picture from even behind whether of the head or body is not permissible.

Q. My deceased mother had not performed Salaat for many years. How should Kaffaarah be calculated and paid?

A. Since the deceased had not issued a directive to pay Kaffaarah for her omitted Salaat, it is not an obligation on her heirs to pay Kaffaarah. Nevertheless, they may give as Sadqah whatever amount they wish and supplicate to Allah Ta'ala to forgive their mother. Sadqah and dua are the only options now.

Q. Are Salafis from the Ahlus Sunnah Wal Jama'ah? Are they Muslims?

A. In this age only the followers of the four Math-habs constitute Ahlus Sunnah. While Salafis are Muslims, they have deviated from the Sunnah.

Q. If I send a parcel to a customer via courier and the glasses break during transit and the buyer organized the transport and the buyer will pay for the courier, who is responsible for the broken glasses? If I arrange the transport and pay for it, who is liable for the damage?

A. If the buyer had arranged and paid for the transport, he suffers the loss. If you arrange the transport, then you are liable.

Q. I made a vow to Allah Ta'ala that each time I commit a certain sin, I will give X amount as Sadqah. I have now committed the sin multiple times. What is its expiation?

A. The vow is like a Yameen (Oath). Each time you commit the sin, you have to either pay the stipulated amount or pay the Kaffaarah Yameen which is to feed ten masaakeen (poor Muslims). But there is no way of cancelling this vow/oath. Every time you violate it, the ruling will apply.

Q. We will be in a non-Muslim hotel. Is it permissible to use their utensils after washing them?

A. While washing the non-Muslim utensils will clean them and it will not be sinful eating from such utensils, nevertheless, it will be like eating from a chamber pot which was washed and cleaned. Will you eat from a chamber pot in which people have urinated and defecated after the pot has been thoroughly cleansed with deter-

gents and water a thousand times?

Understand well that everything has an *athr* (effect). Eating from a cleaned chamber pot is the lesser of the evils. Eating from kuffaar utensils in which pork and wine are served is worse. Anyhow, if you can tolerate eating from a used chamber pot, then eating from kuffaar utensils will pose no problem for you.

Q. I am a Shaafi' female. My husband gave me Talaaq during my Tuhr (Clean) period. How long is my Iddat?

A. The Iddat commenced from the time the Talaaq was granted. According to the Shaafi Math-hab, the Iddat consists of three Tuhr periods. The first of the three is the one in which the Talaaq was issued.

Q. A customer came and bought an item from me and paid for it but did not take it and said he will take it at another time when comes back this side, so I took the item and kept it for him, however he did not mention when he is going to come fetch it, but after few weeks I ran out of stock and my stock was arriving in the same week so I thought let me sell it and when the new stock arrives I'll keep that same item for him....is it correct what I did and if when the customer comes back and does not have a problem with what I did will this be so fine.

A. What you had done was not permissible. The item you had kept was an *Amaanat*.

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You had no right to sell it with the intention of replacing it with new stock. Regardless of the new stock being of the same kind/quality, it was haraam to have violated the Amaanat. You must clarify this act to the customer so that the sin may be effaced. Also Taubah is necessary.

Q. My husband had given me one Talaq. We separated and after a year we reconciled without Nikah. He now issued another Talaq. Soon thereafter he died. What is my Iddat?

A. If you had reconciled with your ex-husband after the Iddat of 3 haidhs, but without Nikah, then you were living in zina with him. The second 'divorce' had no validity because you were not his wife. Since you were not his wife after the first Talaq became *Baa-in*, the man's (the ex-husband's) death has no effect for you. There is no Iddat to observe.

Q. Is it true that a person who sees Rasulallah (Sallallahu alayhi wasallam) in a dream is guaranteed to die with Imaan?

A. While the person is fortunate for making *ziyaarat* in his dream of Rasulallah (Sallallahu alayhi wasallam), there is no categorical teaching of the Shariah that guarantees that he will die with Imaan. There were persons who had made *ziyaarat* of Rasulallah (Sallallahu alayhi wasallam) whilst he was alive, but then still became *murtadd*. May Allah Ta'ala save us.

Q. I am from Gambia. A

friend had committed zina. The woman is pregnant. They want to marry, but the Imaams here say that the marriage can be performed only after she delivers the baby. Is this right?

A. Gambians are followers of the Maaliki Math-hab. According to the Maaliki Math-hab, the Nikah cannot be performed before delivery of the baby.

Q. Is it permissible to use solar-heated water? There is a Hadith saying that water heated by the sun can cause disease of the skin. Some ulama say that the Hadith is weak, hence not valid.

A. Yes, according to the Hadith water heated in the sun causes or can cause skin disease. However, we cannot say with certitude that the prohibition stated in the Hadith applies to solar-heated water as well. The Hadith mentions water exposed directly to sunlight. What the 'some ulama' say is bunkum. Water exposed directly to the sun should not be used.

Q. A senior scholar says that it is permissible for women to drive. The Hadith which mentions the curse of Allah on females who ride horses is dhaeef (weak) or fabricated, therefore it can not be cited for prohibiting women from driving. What is your comment?

A. Iblees has weakened (made dhaeef) the brains of the 'senior scholar', hence he disgorges rubbish. Allah Ta'ala curses women who ride horses. The curse applies

in greater degree to women who drive cars in this era of extreme fitnah, fisq and fu-joor. The 'senior scholar' fabricates mullock.

Q. How does the new marriage law affect our Nikahs?

A. The new marriage law of Taaghoot has no affect on our Nikahs. The law merely aids *murtaddah* women to usurp money from their ex-husbands. The courts of Taaghoot will assist the *murtaddah* (female who has abandoned Islam) to claim maintenance from the ex-husband beyond the Iddat period.

Q. Is it permissible to publish the Qur'aan in another language without the Arabic text?

A. It is not permissible to publish the Qur'aan Majeed without the Arabic text.

Q. Should one perform Sajdah if the Sajdah Aayat is read in English?

A. Sajdah Tilaawat is not incumbent if a translation of the aayat is read.

Q. In the maktab naabaaligh children are taught to recite the Qur'aan Majeed even if they are without wudhu. Is this correct?

A. It is not correct. Even naabaaligh children should be instructed to be with wudhu.

Q. What should a Hanafi do if there is a Janaazah Salaat taking place in a Shaafi' Masjid? May he join in the Salaat?

A. No! He may not join in the Janaazah Salaat which is being performed inside the Masjid.

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Q. What is the status of an imam who plays padel? Is Salaat behind him valid?

A. This lout is a vile faasiq. It is haraam to appoint him to act as the imaam. Those who appoint him are sinful. If he leads the Salaat, then despite his villainy, the Salaat remains valid.

Q. According to the Shaafi' Math-hab, the Imaam makes Sajdah when reciting an Aayat for which there is no Sajdah for Hanafis. What should the Hanafi muqtadis do in this case?

A. The Hanafi Muqtadis should follow the Shaafi' Imaam and make the Sajdah.

Q. In Surah Swaad, there is a Sajdah Aayat for Hanafis, not for Shaafis. What should the Hanafi do if the Shaafi' Imaam does not make Sajdah at this Aayat?

A. The Hanafi Muqtadis should also not make the Sajdah.

Q. What should the Hanafi muqtadi do when behind a Shaafi Imaam who recites Qunoot in Fajr Salaat?

A. The Hanafi Muqtadi should remain standing silent.

Q. Is it permissible for a Shaafi' to perform Tahyatul Musjid during Fajr time?

A. Yes, it is permissible, but not for Hanafis. During the entire duration of Fajr, Nafl Salaat is not permissible for Hanafis. Only the two Sunnatul Muakkadah have to be performed.

Q. Is trading in shares on the stock market permissible?

A. Trading in the stock market

is not permissible. We have explained this issue in articles and booklets which are available on our website. Shares are haraam.

Q. A man gave his wife three Talaaqs without intention of divorce. He mentioned the three talaaqs as a threat. What is the status of the Nikah?

A. All three Talaaq are effective. The word Talaaq is not reliant on intention for validity. The Talaaqs are irrevocable and the Nikah has terminated. There is no scope for reconciliation.

Q. The divorced woman of her own accord left home to pass the Iddat at the home of her parents. Can she still demand maintenance?

A. If she had left of her own accord without valid reason, then she is not entitled for maintenance. It is Waajib to be in the marital home for the entire duration of the Iddat.

Q. The husband became a murtad. However, the wife discovered this after a few months. What is the status of the marriage and of the child which was born after him becoming a murtad?

A. Although she was living in zina with him, she is not sinful because she was unaware of his irtidaad. If she was pregnant before the husband became murtad, the child will be legitimate. If her pregnancy developed after he became murtad, then the child is illegitimate.

Q. My husband issued three Talaaqs to me. I know that my

iddat must be in the marital home. However, I do not trust the man. He is a thorough faasiq/faajir. He will not observe the necessary purdah and I fear much fitnah from him. Will it be permissible for me to pass my Iddat in the home of my parents?

A. In the circumstances explained by you it is permissible, in fact necessary, to move out from the marital home and live with your parents.

Q. Some years ago I stole from a non-Muslim. I want to repay him, but he has died and I am unable to locate any of his heirs. What should I do to free myself from this burden of sin?

A. Give the amount as Sadqah to the poor.

Q. Is it correct that there will be no accountability in Qiyaamah for having usurped the rights of kuffaar?

A. It is baseless. On the Day of Qiyaamah, the kuffaar will demand his rights and even Rasulullah (Sallallahu alayhi wasallam) will demand from the Muslim on behalf of the non-Muslim. No one will escape zulm on the Day of Qiyaamah.

Q. My neighbour's double-story house has large windows which are high above my house. The windows directly overlook into my yard. This has completely restricted us, both males and females, from going into the yard. There is no purdah whatsoever. Is it proper for a Muslim neighbour to have his windows in such a position from

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which the inmates of his house can see the men and women in the other neighbour's yard?

A. It is not permissible to have windows in the position described by you. It is Waajib that your neighbour permanently seals his windows. The windows should be removed. For air and light, the neighbour should install windows high up in the walls in such a position that precludes viewing into the neighbour's yard. In a genuine Islamic state, windows which violate Purdah will not be allowed.

***Q.** I am a building contractor. Is it permissible to do any building work for constructing a church or a Hindu temple?*

A. It is haraam. It is haraam to aid on projects of kufr and shirk.

***Q.** What should I do with sweetmeats, etc, which my Hindu neighbour sends on their holy days?*

A. Dump it in the bush. Perhaps some mongoose or rat will devour it. Never eat of it. Their 'holy' food is *najis* and *mal'oon*.

***Q.** I bought merchandise payable in monthly instalments. I defaulted on one payment. Now the creditor is demanding full payment – payment of the entire outstanding amount which is not yet due. Is this permissible? This condition was stipulated at the time of the transaction.*

A. Yes, the condition is permissible. The creditor may de-

mand full payment of the outstanding amount.

***Q.** Before the Salaam in Nafl Salaat I absent-mindedly made a dua in Urdu. Is the Salaat valid? Do I have to repeat the Salaat?*

A. Yes, you have to repeat the Salaat. The introduction of even a single non-Arabic word invalidates the Salaat.

***Q.** Can I make intention of Salaatul Awwaabeen when performing the two Sunnatul Muakkadah?*

A. The two Sunnatul Muakkadah are not part of Awwaabeen. The two Nafl after the Sunnats may be included in the Awwaabeen. The best is to perform six raka'ts Awwaabeen after the two Nafl.

***Q.** Should Salaat made in a plane be repeated on the ground? If yes, should Qasr or four raka'ts be performed?*

A. On the plane one will be a musaafir, hence Qasr is to be performed. The Salaat made in the plane should be repeated on the ground. The same Qasr should be performed.

***Q.** Is kefir halaal?*

A. Kefir is a fermented milk drink, hence it will be alcoholic. It is not halaal.

***Q.** I am the Imaam of a Masjid. What should I do if after a Nikah there will be a haraam wedding reception in a hall? As an employed Imaam, one of my duties is to perform all the Nikahs.*

A. Understand well that being employed does not absolve you of your duty to Allah Ta'ala. Your first allegiance is to Allah Ta'ala. It is haraam to

obey any person, even parents, if the instruction is in conflict with the Shariah of Allah Ta'ala. Your first obligation is to seek the Pleasure of Allah Ta'ala, and this is possible only by obeying Him.

It is not permissible for you to perform such a Nikah which will be followed by a haraam wedding reception. Tell the people without any ambiguity that they should perform their nikah also in the haraam hall where they will be having their haraam reception. Do not perform such a nikah. Also remember that Allah Ta'ala is your Raaziq, not your employers. If your employer (the Masjid committee) objects, resign and seek halaal work elsewhere.

***Q.** About 22 years ago I took a loan of R400 from a friend. I never repaid the loan. My friend has died some years ago. His heirs are unaware of the loan. What should I do to free myself from this burden?*

A. The only way to free yourself from this calamity is to pay the debt to the heirs of your deceased friend. Understand that the currency in which the loan was given to you 22 years ago is no longer in existence regardless of the name, *rands*, still being used for today's currency. The amount you have to pay to the heirs is the equivalent of the amount of gold which R400 could procure 22 years ago (4.64 grams). Twenty two years ago, the price of gold was R86.20 per gram. Therefore the amount owing and

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LEASING THEIR OWN PROPERTY?

Question: There are seven co-owners who jointly own a building. From those seven, four individuals have a separate partnership which runs a business. Now the business partnership of four is the tenant in the building that is owned by the seven co-owners.

The time came to renew the lease, and there were negotiations about the rental, but this could not be concluded. The four who are in the business partnership wanted to pay a very low rental. The others who are not partners in the business wanted a market related rental. Zaid is one of those three who are co-owners in the building whilst not being a partner in the business.

Finally Zaid said that you either pay the market related

rental or you vacate by so and so date. He gave them three months advance notice.

The business partnership refuses to vacate, and also refuses to pay the market related rental.

According to the Shariah, does this business partnership have a right to continue to occupy the property on its own terms? Are the business partners sinful for remaining in occupation without having concluded a new lease on mutually acceptable terms?

Answer

In fact the four partners in the business, own more of the property than the three who are not partners in the business. The property has to be physically demarcated for each partner in the property.

Then the four will not pay any rent because they will be occupying property belonging to them.

Without demarcating the shares physically, it cannot be established if they are occupying more than their shares of the property or less. If they are occupying more than their combined shares, then they have to pay rent for only the portion in excess to their combined shares.

If they are occupying less than their shares, then they are not liable for paying any rent. On the contrary, they can incorporate into their shares whatever extra they are not occupying. Zaid is in error. The tenants in this case are not sinful.

THE TIME OF FAJR

Question

My six year old son was laying by me looking out the window at Fajr time on the 1 Ramadhan. He suddenly asked me what was the white line which he saw moving swiftly across the sky from the eastern side to the western side. I did not see it by the time I looked up. I wondered if this is the reference to the white line (khaytul abyadh) Allah Ta'ala tells us about in Surah Baqarah. My son did not know about the mention of the white line in Quran Shareef. He just asked in a perplexed way.

If it is so, my concern is that

according to the local Ramadhan chart sehri ends and Fajr starts at 4:35am. My son saw the line at about 4:50am. Please advise.

Answer

The white line your son saw was the 'white thread' mentioned in the Qur'aan. It heralds the beginning of Subh Saadiq. Try to sight this phenomenon for a few nights. This happens every night when Sehri ends. The time mentioned in the time table is precautionary because people have not fixed the times by physically ascertaining the phenomenon in the sky. Almost all timetables are deficient in this aspect. While the 4.50 a.m. appears to be

correct, nevertheless, adhere to the timetable until certitude has been established.

THE TIME FOR FAJR SALAAT

Approximately 1 ½ hours before sunrise a dim whitish glow appears vertically in the eastern horizon. Soon after this vertical glow, a brightness appears horizontally in the eastern horizon. This horizontal glow spreads instantly along the horizon becoming larger and larger until after a short while it becomes light. The time for Fajr Salaat commences with the appearance of this horizontal glow in the eastern horizon. This time marked by the appearance of the horizontal glow is known as *Fajre Awwal* or *Subh Sadiq* (True Dawn). The time for Fajr Salaat lasts until sunrise.

ZAKAAT – MISAPPLICATION

(Continued from page 1)

document without necessarily being completely aware of every condition therein. We do not know what the situation is in this regard.

We also do not know what they will do if a student says that he wishes to receive the Zakaat cash. In general this is not what happens though - students are not being given cash.

(1) In light of the entire situation, will Zakaat be validly discharged when given to this institution or to this muhtamim saahab?

(2) If the Zakaat will be validly discharged, then is it correct as they say that as soon as the money reaches the muhtamim saahab, the Zakaat is considered to have been discharged, even before the money is actually spent?

ANSWER

1) Stipulating *wakaalat* as a condition in the application form is incorrect and not permissible. *Wakaalat* is a voluntary act which cannot be imposed on anyone. The student who signs the form is under duress. He has no option but to sign. If he refuses, his application for admission will not be accepted. Thus, the *wakaalat* is invalid. In fact, the student in all probability is not aware of the conditions. He simply signs the admission form to gain admission to the Madrasah.

2) In view of the invalidity of the forced '*wakaalat*', the muhtamim may not collect Zakaat on behalf of the students.

3) Furthermore, the actual principal in *Wakaalat* is the one who appoints the wakeel. It therefore follows that the wakeel may be dismissed at

any time and the *Muakkil* (the student in this case) can demand that the money be handed to him. But in reality, the muhtamim will never do so. Thus, the system is bogus and corrupt.

4) The Zakaat obligation is not discharged if used in non-Zakaat avenues such as salaries, building expenses and the like.

It is the obligation of the community to contribute sufficient funds specifically covering the expenses of the Madrasah. But it is due to the community's failure that the Muhtamim feels compelled to resort to some stratagem for the acquisition of funds to run the Madrasah. Nevertheless, it is necessary for the Muhtamim to resort to a valid *Tamleek* method to enable him to utilize the funds of the upkeep of the Madrasah.

INTERFAITHERS SHAITAAN IS THEIR FRIEND

(Continued from page 1)

practicing good deeds."

*(Al-Kahaf,
103 & 104)*

The interfaith mob of juhala who barter away their Imaan in the process of accommodating kufr and shirk come within the purview of the aforementioned Qur'aanic Verses. Whilst they hallucinate that they are practicing deeds of virtue with their bootlicking of the kuffaar, they

are in reality securing their abode in Jahannam.

Indeed the brains of such 'muslims' who accommodate kufr and shirk by participating in the satanic interfaith movement which was frauded and plotted for the destruction of Islam, have been stercorized with divinely inflicted *rijs* (filth). Regarding such *rijs*, the Qur'aan Majeed states:

"Thus does He (Allah) inflict RIJS (FILTH) on (the

brains) of those who are bereft of understanding."

(Yunoos, Aayat 100)

That the interfaith participants are 'bereft of understanding' is abundantly clear by their lamentable stupidity of failing to understand that the mission of Rasulullah (Sallallahu alayhi wasallam) was to eradicate shirk/kufr and to establish Tauheed/Islam, and that this Mission of Allah Ta'ala does not in

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INTERFAITHERS SHAITAAN IS THEIR FRIEND

(Continued from page 13)

any way whatsoever offer the slightest accommodation

for shirk/kufr with which the interfaithers are consorting. A balance cannot be struck between the two violently op-

posing forces of Tauheed and Kufr. Thus, their brains are putrefied and rotten with divinely inflicted RIJS.

PIOUS WIVES & PIOUS HUSBANDS

Many brothers and sisters frequently write to us requesting dua for pious wives and pious husbands. In this regard, the Qur'aan Majeed says:

Khabeethaat (immoral/filthy women) are for khabeetheen (immoral / filthy men, and khabeethoon (immoral/ filthy males) are for khabeethaat. Tayyibaat (pure / chaste women) are for Tayyibeen (pure / chaste men), and tayyiboan are for tayyibaat.
(An-Noor, Aayat 26)

Girls and boys hooked to internet immorality should not expect pious husbands and pious wives respectively. Girls and boys who soil and putrefy their eyes, minds, hearts and souls with internet porn, immorality and filth should only expect to be married to *khabeetheen* and *khabeethaat*.

A girl who has destroyed her spiritual virginity with youtube and instagram porn/

immorality should not expect to find a genuinely pious husband. Similarly, a boy whose soul is rotten with internet pornography and the like should not expect a pious wife. *Khabeeth* should be contented with *Khabeeth*. The combination of two immoral persons will produce a marriage of 'perfect' misery which

is what the *khabeetheen* and *khabeethaat* deserve.

Understand well that today the niquaab and abaaya are no longer signs of piety nor is the beard and kurtah. Investigate proposals thoroughly. Marriage today has become a brutal joke. Talaq has become the norm.

MORON OLD MEN

Rasulullah (Sallallahu alayhi wasallam) said: *"The worst of the old people are those who imitate the young."* When a person is over 60 and added to this is sickly, then it is a stronger reminder of the imminence of Maut. But we see many or most old men of the dunya displaying appalling forgetfulness of Maut and the Qabr.

The stupid old men dye black their gray hairs while Rasulullah (Sallallahu alayhi wasallam) said: *"Do not pluck out white hairs, for verily these white hairs will be the Noor of the Muslim on the Day of Qiyaamah."*

The morons, dressify themselves and pose in front of the mirror lost in the imagination of fictitious youth although they are bereft of physical vitality in all fields. The wrinkles, crinkles and general weakness are ignored by the jaahil old men. The *naseehat* for them is not to shove Maut out of the mind's view, and not to fool themselves with imaginary longevity of life. Their one and half legs are already in the grave. Rasulullah (Sallallahu alayhi wasallam) said:

"Meditate much on that Entity which will sever your (worldly) delights, i.e. Maut."

INTENDING SIN

Rasulullah (Sallallahu alayhi wasallam) said:

"He who intends commit-

ting a sin and is determined on its commission, but is prevented by weakness (or some circumstance), is in fact sinful even if he does not practically implement it nor speak about it."

When someone resolves to commit sin but is prevented from it by external circumstances, then it is as if he has practically committed the sin. Repentance (Taubah) is necessary.

SELLING THE DEEN FOR A MISERABLE PRICE

(Continued from page 1)

servant of Allah did not inform anyone of his condition. He continued walking. Days passed without any food. Along the route he stopped at a Musjid for resting. He never begged nor asked anyone.

The Buzrug was a Qaari. The people in the Musjid became enraptured when they heard him reciting. Word spread about the beautiful recitation of the stranger. When a very wealthy person of the locality was informed of this Buzrug, he hastened to the Musjid taking with him a considerable sum of money.

In the Musjid he requested to the Buzrug to recite for

him, but he refused. He advised the wealthy man to listen to his recitation whilst he was engaged in Salaat. After much insistence, the Buzrug relented and recited. The wealthy man was so enthralled with the recitation that he presented the money which was a very large sum to the Buzrug. However, the buzrug declined saying that in the Qur'aan, Allah Ta'ala prohibits selling His aayaat. Should he accept the money it will be tantamount to selling the Qur'aan. He told the wealthy man: "If you now give me an entire kingdom, then too I shall not accept it. If you had given me the money before having requested me to

recite, I would have accepted." Despite the pleas of the wealthy man, the Buzrug refused the gift notwithstanding his dire state of need.

Rasulullah (Sallallahu alayhi wasallam) said: "*Most of the munaafiqeen of my Ummah are the qaaris.*"

IMMODESTY IS PUNISHED

Once when Hadhrat Umar (Radhiyallahu anhu) saw a man speaking with a woman in the street, he whipped him. The man said: "*She is my wife.*" Hadhrat Umar (Radhiyallahu anhu) responded: "*Why did you not speak to her at a place where people cannot see you?*"

The shamelessness of Muslims nowadays can be better understood in the light of this action of Hadhrat Umar (Radhiyallahu anhu). Exchanging niceties with even kuffaar women scantily dressed in the public is today a norm. Zina is the norm. Even Muslims have become utterly shameless and are behaving like dogs and donkeys.

decades ago during one's youth will be experienced even in old age if sincere Taubah was not made. Understand well that a sincere Taubah also requires abstention from the sin.

AN EVIL GLANCE

Once while Hadhrat Junaid Bagdhaadi (rahmatullah alayh) accompanied by a mureed was walking in the road, there appeared an extremely handsome young Christian lad. The mureed cast a gaze of lust at the lad. Then he asked Hadhrat Junaid (rahmatullah alayh): "Will Allah cast such a beauti-

ful form in the Fire?" Hadhrat Junaid (rahmatullah alayh) said: "Did you look at him? You will see its consequences."

Twenty years thereafter, the entire Qur'aan Majeed disappeared from the mureed. He had forgotten every word. This was the calamity which had befallen him as a consequence of his evil glance and justification of the sin.

Sin never becomes old and is not forgotten. The only remedy for averting the punishment is sincere regret and Taubah. The consequences of sins committed

THE MAZLOOM

Regarding the call/curse of the mazloom (the oppressed one), Rasulullah (Sallallahu alayhi wasallam) said:

"The call of the mazloom is raised above the clouds. The portals of the heaven are opened for it, and Ar-Rabb (Allah Ta'ala) exclaims: "By My Glory and Might! I shall assuredly aid you even if it be after some time."

No oppressor will escape his punishment, neither in this world nor in the Hereafter.

INFIDELITY

Hadhrat Nabi Musaa (alayhis salaam) had made a special dua on a container of water which was thrown into a pond. The entire pond acquired a miraculous property.

A woman guilty of infidelity would be tested at the pond. If she drank of the water, her face would darken and she would immediately die. In Bani Israeel there was a pious man who had become suspicious of his wife. He had valid grounds for suspecting his wife to be unfaithful. He reported the matter to the Qaadhi who ordered that the woman be taken to the pond.

The cunning and guilty

woman was well aware of the consequences of drinking the water. The cunning woman therefore resorted to deceit. She had an identical twin sister. She convinced her sister to go to the pond. The Qaadhi and others would not know the difference. Since the twin sister was innocent, the water would have no effect on her.

Complying with the wishes of her sister, she went and drank of the water which had no effect on her. The people were surprised and annoyed with the husband whom they now thought to have slandered his wife.

Meanwhile the woman who

had drank of the water went to her sister to report what had transpired. As she spoke, her breath reached her sister. Her face darkened and she dropped down dead. Her deceit and infidelity thus became known. Evil cannot be concealed forever. Allah Ta'ala will expose it.

The lesson in this episode is that infidelity will be exposed. If the unfaithful wife is not sincerely regretful and does not repent, Allah Ta'ala will expose her. There are different ways in which Allah Ta'ala will expose and disgrace her. There is no need for a miraculous pond. So beware!

REFORMATION

"Allah draws unto Him whom-ever He wills, and He guides unto Him whoever strives (for reformation)."

This Aayat mentions two ways of reformation: Instantaneous reformation and reformation after prolonged struggle.

Although instantaneous reformation is an exception, it does happen that suddenly a

person becomes a Saint (*buzrug*). Allah Ta'ala gives a person the *tawfeeq* (ability) and the guidance and they reform without any struggle. An example is the Magicians of Fir'oun during the time of Sayidunna Musaa *alayhis salam*. In a matter of minutes, after their defeat upon the miracle of Sayidunna Musaa *alayhis salam*, Allah Ta'ala gave them such *tawfeeq*, such *hidayah* (guidance), that they immediately fell into *sujood* (prostration). Prior to this they did not have one single good deed to their names. It was only that one *Kalimah* they recited whilst in *sujood*. They had spent their entire life in evil, sorcery and magic, yet Allah

Ta'ala gave them such strong *Imaan*, that in a matter of minutes, despite Fir'oun torturing and driving huge bolts through their bodies against trees, they proclaimed, 'Do as you wish, it does not matter!'

Obviously, this case was an exception, but there are many cases of people who suddenly, from being *faajir* and *faasiq* became great *Awliya*. But the normal rule is that one has to struggle, and this is the prime purpose for our existence in this *dunya*. Allah Ta'ala has created an evil *nafs* within us together with the presence of Shaytaan. This *dunya* is the place of constant conflict and therefore there will always be a struggle. If you strive, *in-sha'Allah* Allah Ta'ala will crown you with success.

SWEET & BITTER

"I found nothing sweeter than aafiyat (safety) and nothing more bitter than dependence on others"
(Luqmaan – *alayhis salaam*)

THE CALAMITY OF ABUSING INHERITANCE

When man's term of life comes to an end, the bounties which were on loan to him revert back to Allah Ta'ala, The Original and True Owner. Hence, man is not permitted to dispose of his estate according to his wishes and desires. His outer facade of ownership of 'his' possession ceases with death. Man, therefore has no right of operating in the wealth which was bestowed to him for his benefit in this earthly sojourn. Upon his death the rights of others - the heirs - become automatically related to the estate he left behind.

Thus, it is an act of grave transgression for a man to attempt to assert his non-existing right and authority in the estate which he will be leaving behind. In doing so, he

is guilty of two great sins and acts of transgression, namely:

- * Usurping the Huqooq (rights) of the rightful (heirs).
- * Flagrant violation of Allah's command pertaining to Inheritance.

The divine punishment for such flagrant transgression is severe in the Akhirah. According to one Hadith, Rasulullah (Sallallahu alayhi wasallam) said that there are some people who spend a lifetime in acts of worship and obedience, however, on the eve of their meeting with Allah Ta'ala, i.e. when about to die, they usurp the rights of the heirs. In consequence, they are despatched directly to Jahannam. Heirs are either deleted from the testa-

tor's will or their divinely-fixed shares are tampered with.

Rasulullah (Sallallahu alayhi wasallam) also said that whoever deprives an heir of his rightful due, will be deprived of Jannat. Thus, the Muslim who violates the Shariah's laws of Inheritance is destined for the chastisement of the Fire before he can enter Jannat. Violation of the divine laws of Meeraath is akin to Kufr, hence the Qur'an declares the punishment for such flagrant violators in the following very stern and severe tone and terms:

Allah will cast him into the Fire; forever will he dwell therein; and for him will be a disgraceful punishment."

IMAAN IS NOT FOR ALL

"If their (the kuffaar's) aversion (for Imaan) is disconcerting (difficult/perplexing) for you (O Muhammad!) then search for a tunnel in the earth or for a ladder to the sky, then bring forth a miracle for them. (In fact) if Allah had so willed, He would have gathered them all on Guidance. Therefore, never ever be among the ignorant ones."

(Al-An'aam, Aayat 35)

In this Aayat of the Qur'aan Majeed, Allah Ta'ala reprimands Rasulullah (Sallallahu alayhi wasallam) for being grieved and perplexed because of the rejection of the Deen by the kuffaar. The obligation of the Nabi is to only present the Path of Guidance. As for being guided, that is the prerogative of only Allah Ta'ala.

Allah Ta'ala states explicitly in the Qur'aan Majeed that He has created innumerable people and jinn specifically to be fuel for Jahannam. Thus, Imaan has not been decreed for entire mankind and jinns.

The obligation of those Ulama (the Ulama-e-Haqq) is the same as that of Rasulullah (Sallallahu alayhi wasallam). They should only concentrate on stating the Haqq and not be concerned with other issues. The Ulama should not become embroiled in the stupid controversies of the ignorant masses such as moon madness issues, yearning for leadership, etc.. Warning against such embroilment, Allah Ta'ala says: *"Do not become of the ignoramus (Jaahileen)."*

THE PERFECT HUMILITY

Sayidunna Ibn al- Sammak *rahmatullahi alayh* (of Kufa d. 179 AH ~ 799 CE) narrated,

‘The perfect humility (Tawadhu) is to never consider yourself better than the next man. Always regard yourself to be lower than the next person. Whosoever you observe, believe them to be better than you.’

It is difficult in the beginning to cultivate this condition and attitude, as everything requires struggle. All humans have an evil self (*nafs*). Minus struggling against the *nafs*, success will not be achieved. For example, if somebody annoys you or you heard somebody spoke ill about you, then naturally in such circumstances, you become offended. Demand of humility is to suppress the self (*nafs*). Then reflect about what has been said about you? Do not vent anger. Reflect! Is it true or false? Regardless of who said it, whether it is friend or foe - somebody who has an axe to grind with you, do not worry about such matters. Rather try to understand the statement which was made about you. Is it true or false?

If it is true, then you have to remedy it. You must work on yourself. Resort to *Istighfaar* (repentance). If it is false, then you are not the loser. The accuser’s good deeds are transferred to you and you are rewarded. There is no need to become inflamed or to defend

yourself or to establish that you are not guilty. *Insha’Allah*, this is one of the ways you will cultivate humility (*Tawadhu*).

You must tolerate the difficulties and indiscretion people put in your path. For example, a neighbour inconveniences you. Some people cause hardship and difficulties. Tolerance is necessary. Suppress your emotions and *Insha’Allah*, ultimately you will acquire the attribute of humility (*Tawadhu*) in your heart.

Regard all others to be better (*afdhil*) than you. Regard all your contemporaries, no matter who you are, whether a learned person, a pious person, a shaykh, a buzrug, a king, a muhaddith or a mujaddid to be better than you. Believe with conviction: “*A dog is better than me.*” Without this conviction, you suffer from pride.

No one has the guarantee that he will be the same tomorrow as he is today or better than the person who is being despised. Allah Ta’ala may elevate that person whom you are despising and because of your pride (*takabbur*), you may be demoted from your imaginary pedestal of elevation. Therefore, you should ask the person whom you are despising and who may hold a lower rank in society or is poor or involved in sin, to make du’a for you with the firm conviction (*yaqeen*) that through his

medium and blessings (*tawassul*) Allah Ta’ala will accept his du’a for you and forgive you, and ward off difficulties from you. This is perfect humility (*Tawadhu*).

There was once a very high-ranking Shaykh, who after delivering a lecture (*bayaan*) left the Masjid with his students and disciples following. It was an extremely hot day and Allah Ta’ala sent a cloud to shade them. Amongst them was a person who was not a *Mureed* (disciple), rather he was impious and full of sins. He too had joined the lecture and followed the Shaykh. The people observing the cloud shading the group, naturally assumed it was due to the *barakah* of this Shaykh. As people began to depart towards their different ways and homes, the number of the group began to dwindle. When the entourage reached near to the home of the sinner, he too left towards his alleyway. As he departed, the cloud began to follow him. The Shaykh and his remaining followers were left without shade. Now the people realised that the cloud had been sent by Allah Ta’ala because of the *barakah* of the sinner and not because of the *barakah* of the Shaykh. All were left now standing in amazement under the sun as they saw the cloud following this forlorn person.

Everybody had assumed Allah Ta’ala had sent the cloud, in the intense heat, due to the *barakah* of the Shaykh; and
(Continued on page 19)

POVERTY & ADVERSITY: BE SATISFIED

"We distribute to them their livelihood in this worldly life, and We elevate some of them over others so that some take others as servants. And, the Mercy of your Rabb is better than that (wealth) which they accumulate."

(Az-Zukhruf, Aayat 32)

Every one desires wealth and material prosperity. Everyone yearns to be a millionaire and a billionaire. But in the Plan of Allah Ta'ala it is not to be so. Allah Ta'ala has created grades for mankind. Some are destined to be wealthy and extremely wealthy and some will be poor and extremely poor.

All of this is part of Taqdeer with which every Mu'min must incumbently be satisfied.

Striving in a halaal way to improve one's mundane position and to gain prosperity is permissible. However, when the goal of prosperity is not attained despite the lawful striving, be satisfied with the decree of Allah Ta'ala.

Allah Ta'ala Alone is the Raaziq (Provider of Rizq). Rasulullah (Sallallahu alayhi wasallam) said that *"Rizq is sealed and the avaricious one is deprived."* No one will gain what Allah Ta'ala has not decreed.

In adversity and poverty, be satisfied. Keep the focus on Allah Ta'ala and supplicate for ease and comfort. Never complain. Rasulullah (Sallallahu alayhi wasallam) said:

"The Mu'min is indeed wonderful. When prosperity comes his way, he engages in Hamd (Praise of Allah) and expresses shukr (gratitude). When adversity befalls him, he (again) engages in Hamd and adopts Sabr (Patience)."

Thus, the Mu'min's life is between Shukr and Sabr. Never does he complain, Complaint is a form of kufr.

TAUNTING

Rasulullah (sallallahu alayhi wasallam) said: *"Whoever taunts a person with a sin (which he had committed), he (the taunter) will not die until he does not commit than sin."*

Taunting a person for sins which he had committed and for which in all probability he, being a Muslim, had

made Taubah, is worse than *gheebat* (backbiting), *nameehah* (gossip) and *buhtaan* (slander). Thus, the one who taunts another person will not die until he himself has committed the sins which he threw into the face of the person who had made Taubah.

One who taunts, suffers from the evil of pride. He

forgets that he has many skeletons in his cupboard. If he ruminates a bit, he will not fail to see all the decomposing skeletons of his hideous stinking acts of sin. Yet, he is satanically forgetful about his sins whilst concentrating on the sins of others.

Allah Ta'ala revealed to Nabi Dawood (Alayhis salaam): *"O Dawood! On the Day of Qiyaamah I shall disgrace in the assemblies of people the one who publicizes the sins of others or intends doing so."* So beware! The taunter will be disgraced even in this dunya.

As for the one who is taunted, the Qur'aan advises:

"When they (the Muttaqeen) hear laghw (nonsense), they turn away from it, and they say: 'For us are our deeds and for you are your deeds, Salaam on you. We do not follow the ignoramuses.'"

THE PERFECT HUMILITY

(Continued from page 18)

possibility he too was under this same impression and, had developed some conceit (*ujub*). Allah Ta'ala now showed everybody that the episode of the cloud was due to the *barakah* of the sinner. No one knows who is closer to Allah Ta'ala and how He acts with His servants. Allah Ta'ala says in the Qur'aan Majeed: *"Do not regard*

yourself as being pious."

If you work on your *nafs* (self), Allah Ta'ala promises in the Glorious Qur'an:

"...Allah Ta'ala draws or attracts towards Himself whomsoever He wills. And He guides towards Himself one who inclines towards Him."

(Surah Ash-Shura, Aayat 13)

THE SHARE CERTIFICATE

Numerous Muslims have been misguided by Molvis regarding investing in trading companies and in the stock market. The molvis who have issued licenses of permissibility for such investment had failed to understand the shenanigans of the rigmarole methods of operation of donkey companies.

The contracts of all donkey companies are worded in legal donkey jargon which is a strange language for almost all people. The poor molvis understand neither head or tail of what they read in these contracts. Then adding to the confusion are the stupid 'fatwas' of molvis

who have become 'financial experts' to enable them to become the bootlickers of the riba banks in lieu of the lucrative boodle they dole out for purchasing the Imaan of the molvis who barter away their Imaan and accept the ultimatum of war announced by Allah Ta'ala for the men of riba.

These scum molvis - those who constitute the jahannami 'shariah' boards of the riba banks) - are the worst scoundrels who lure people into the haraam bank traps with their stupid fatwas of 'jawaaz' (permissibility) tailored to suit the dictates of their kuffaar bank employers.

Understand well! The status of share certificates in terms of the Shariah is the equivalent of lottery tickets, casino tickets or receipts issued for gambling money. Thus, the money invested in these donkey companies is lost. The share-certificate is like a lottery ticket. The lottery ticket may not be sold to make a profit nor for retrieving what has been paid to the gambling/casino company.

The same applies to the share-certificates. These certificates may not be sold nor gifted nor can these scraps of paper be inherited. Zakaat is not payable on them. Share-certificates are not Zakaat taxable assets.

HIDAAAYAT (GUIDANCE)

"(O Muhammad!) Their hidaayat (guidance) is not your obligation. But, Allah guides whomever He wills." (Al-Baqarah, Aayat 272)

Not even Rasulullah (Sallallahu alayhi wasallam) had the power to guide others. His obligation was to only deliver the Message of Allah Ta'ala. In this regard, pride and a holier than thou attitude induce many preachers and tablighis to display frustration and scorn when others do not heed their call and preaching.

Such tablighis suffer from takabbur, but due to lack of self-reformation they fail to understand the diseases of their hearts. Only Allah Ta'ala guides.

WEALTH

Hadhrat Muslim Najaat (Rahmatullah alayh) said: "When gold and silver were minted as coins, shaitaan placed them on his

head. Then kissing the coins said: *'Whoever will love you will be my true slave.'*"

Hadhrat Yahya Bin Muaaz (Rahmatullah alayh) said: "Money is a poisonous scorpion. Those who are not aware of the charm (for controlling the scorpion) its poison will kill them." He was asked to explain the charm. He said: "It is to earn wealth in a halaal manner and to spend it in a halaal manner."

Hadhrat Sameet Bin Ajlaan (Rahmatullah

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HIS MUQARRAB

Muqarrab (very close, bosom associate). Among the Muqarrabeen of Allah Ta'ala are the Malaaikeh Jibareel, Israafeel, Meekaaeel and Israaeel (Alayhimus salaam). Among humans, the Ambiya and the Auliya are His Muqarrabeen.

Ordinary people can also become the Muqarrab of Allah Ta'ala despite their involvement in mundane affairs. Allah Ta'ala revealed to Nabi Dawood (Alayhis salaam): *"O Daawood! He who lowers his gaze, guards his chastity and controls his tongue is My Muqarrab."*

THE CALAMITY OF DEBT

Hadhrat Luqmaan (Alayhis salaam) counselling his son said: *“O my son! I have crushed stone and rock, but found nothing worse than debt.”*

Rasulullah (Sallallahu alayhi wasallam) would not participate in the Janaazah Salaat of one who had died without having settled his debts. It is also mentioned in the Had-

ith that all the sins of the martyr will be forgiven, but debt.

Debt is a grievous and a disgraceful calamity. However, most people incur debt without valid or dire need. When they incur debt, they procrastinate in repayment. They have money for luxuries and holidays, but present excuses to justify pro-

crastination in paying their debts.

Understand well that it is not permissible to respond to the invitation of a debtor. Eating his food is not permissible. It is not permissible for a debtor to invite people for even a walimah feast or for any other family occasion. Debt has a prior and greater demand.

WEALTH

(Continued from page 20)

alayh) said: “Gold and silver are the reins on the munaafiqeen. They are steered (by shaitaan) to the places of destruction.”

Hadhrat Sufyaan Thauri (Rahmatullah alayh) said: “When haraam wealth enters a home by the door, truth escapes from the window.”

If wealth is earned in a halaal way, spent in a halaal way and not wasted in haraam avenues, then it will be a Ni'mat (Bounty) from Allah Ta'ala. Regarding this Bounty, Rasulullah (Sallallahu alayhi wasallam) said: *“Halaal wealth for a Saalih (pious) person is praiseworthy.”*

As long as love for wealth does not overwhelm the heart, it will remain a praiseworthy Ni'mat.

LOVE & HATRED

Allah Ta'ala said to Nabi Musaa (Alayhis salaam): “have you done any deed for Me?” Nabi Musaa (Alayhi salaam) said: “O my Rabb! I have performed Salaat, fasted and given Sadqah, etc.” Allah Ta'ala responded: “These acts were for your own benefit. Did you ever befriend someone purely for My Sake or did you become someone's enemy purely for My Sake?”

Nabi Musaa (Alayhis salaam) then understood the *Hubb fillaah* (Love for Allah's Sake) and *Bughz fillaah* (Hatred for Allah's Sake) are the highest forms of virtuous deeds.

FOR THE INTERFAITHERS

“Whomever Allah guides, verily he is guided. And Those whom He misleads, verily, they are the losers.”

“Verily, We have created numerous from jinnkind and mankind for Jahannam. They have hearts (and brains) with which they do not understand. They have eyes with which they cannot see, and they have ears with which they do not hear. Indeed they are like animals, in

fact, more astray (than even animals). Indeed they are the ghaafiloon.”
(Al-A'raaf, Aayat 179)

This is an appropriate depiction of the state of the munaafiqeen interfaithers. They are all fuel for Jahannam. They affectionately cuddle with the worst kind of humanity – mushrikeen and kuffaar. In total defiance of the Qur'aan's abhorrence for the mushrikeen, these munaafiq interfaithers are snug and purr smiles and accolades for those destined for everlasting residence in Jahannam.

THE CALAMITY OF DEFRAUDING THE HEIRS

Question

My late father had passed away in 1985 (40 years ago). His will was not a shariah compliant will. My brother was running the business.

My father had a lot of farm properties, mining properties and businesses in a small farming and mining town. My father's heirs were his 4 daughters, 2 sons and wife (my mother). A few months after the death of my father, my two sisters received cash amounts of R20 000.00 (Twenty thousand rand each) from his attorneys as being their shares of the inheritance. So we sisters did not want a confrontation with him (our brother). Therefore, we left the matter.

On enquiring of our 2 sis-

ters' shares from my youngest brother, we were told that my father had given us in his lifetime a share in a property worth R20.000 each so there was no inheritance for us. Even after 40 years, my father's estate has not be sorted out according to the Shariah. My three sisters have already died. What is the Shariah's ruling regarding this issue?

Answer

The Shariah states that your father and your brother who have usurped the entire estate are to be assigned to Jahannam. The punishment is severe, and they will be deprived of Jannat. Your right of inheritance and the right of your deceased sisters remain

intact.

The lousy R20,000 given to you during your father's lifetime does not cancel your right of inheritance. Nothing ever cancels a person's right of inheritance. Even if an heir signs away his right or refuses to accept it, his right of inheritance remains intact.

Today, your father's estate is worth tens of millions of rand. Soon, will your brother also be in the grave. The terrible Athaab of the Qabr is a reality from which your brother will never escape. For the carrion crumbs of the dunya has he defrauded the heirs. He should shame himself for speaking about the haraam stupidity of the paltry R20,000.

TRUSTS?

Q. How does a Trust impact on Islamic Inheritance? What happens to the assets of the Trust? Is the deceased founder of the Trust the owner of the assets?

A. The entire trust deed is in conflict with the Shariah. A trust entity has absolutely no Shar'i validity. However, it may be adopted to circumvent certain kuffaar laws. But the essential requisites are:

(a) The 'founder' remains the sole owner of the assets in the trust fund.

(b) On the death of the 'founder', all the assets must be compulsorily and expeditiously distributed according to the Shariah's Law of

Meeraath.

(c) The trustees may exercise the powers conferred to them by the 'founder' only during his/her lifetime. All their powers will cease on the death of the 'founder' whose entire estate will be inherited by the heirs. The rights of the heirs extinguish the powers of the trustees.

(d) After the death of the *Murith* (who is the founder of the trust), the heirs may decide if they want the trust to continue. The trustees will have no right to insist that the trust continues.

These issues must be clarified to the founder and her heirs. The trust simply has no validity in terms of the Shariah.

ZAKAAT OF ILM

Hadhrat Ali Khawwaas (Rahmatullah alayh) said that *Amr Bil Ma'roof Nahy Anil Munkar* is the Zakaat of Ilm (Knowledge). If the Zakaat of wealth is not paid, it (the wealth) becomes a calamity and an Athaab.

Similarly, when the Ulama abandon *Amr Bil Ma'roof Nahy Anil Munkar*, they are guilty of the crime of not paying the Zakaat of their *Ilm*. Such knowledge will become a monstrous calamity on the Day of Qiyaamah.

THE WORST MOLVIES

The vilest and worst scoundrels in the Ummah of this era are the zigzagging molvies who specialize in halaalizing *kabaa-ir* (major sins). And, the worst among the worst are those molvies who halaalize riba, then those who halaalize carrion, then those who halaalize intermingling of sexes, then those who halaalize pictures.

As for those scoundrel molvis who constitute the 'shariah' boards of the capitalist riba banks, Allah Ta'ala has announced His ultimatum of war against them. Their function is to churn out fatwas of permissibility for the

haraam riba products of the kuffaar banks.

As for the villain molvies who halaalize carrion, their function is firstly to halaalize the carrion of the giant kuffaar chicken and meat producing facilities, and secondly to extract and usurp money from traders – Muslim and kuffaar – for baseless, fraudulent and stupid scraps of paper termed 'halaal' certificates.

All molvies who have been successfully ensnared by Iblees are motivated by the despicable malady of *Hubb-e-Maal* (love for boodle). The

kuffaar entrepreneurs pay lucrative haraam 'salaries' for the 'halaal' licenses which these zigzagging villains issue.

Molvies of this ilk have been described by Rasulullah (Sallallahu alayhi wasallam) as being "*the worst under the canopy of the sky*". That is: they are worse than even the Yahoood, Nasaara, Mushrikeen pigs and apes. They are the kind which will have to circumambulate their own extracted intestines in Jahan-nam. They come fully within the purview of the Aayat:

"By your Rabb! We will most certainly gather them and the Shayaateen, then usher them all into Jahannam on their knees."

(Maryam, Aayat 68)

THE TAUBAH & DUA OF THE PROSTITUTES

Once there was a severe drought in Lucknow and people were suffering and perishing. Animal carcasses were lying in the waysides. No water at all. Despite the presence of Ulama and Pious Saints (*buzrugs*) and their collective performance of *Salaah al-Istisqa* (congregational *du'a* for rain in a field on the outskirts), *du'a* upon *du'a*, but no rain came.

Then what happened? There was a brothel in Lucknow full of prostitutes. It occurred to some of them that this suffering of the entire community is because of "our evil". It appears in Hadeeth, when immorality and adultery (*zina*) become prevalent, then Allah

Ta'ala sends drought and famine.

These prostitutes sent a delegation to the Mayor of Lucknow and addressed him: 'We have understood that this calamity which has afflicted and befallen the entire city is because of our misdeeds and our evil. We sincerely regret and repent (make *tawbah*) and we too wish to perform *Salaah al-Istisqa*, but we wish to do it separately without contaminating it with the presence of any men. No one should see us. Are you able to make such arrangements for us in a field?'

The mayor made such an arrangement. No men were allowed. All these prostitutes went to the field and cried profusely making *du'a*, and *lo!* as they made *du'a* the rain poured in torrents, torrents and torrents.

"GUARANTEE SIX THINGS"

Rasulullah (Sallallahu alayhi wasallam) said:

"If you guarantee for me six things, I will guarantee Jannat for you.

- ⇒ When you speak, speak the truth
- ⇒ When you promise, fulfil it
- ⇒ When trust is assigned to your custody, return it
- ⇒ Protect your chastity (abstain from *zina*)
- ⇒ Lower your gaze (Do not gaze at haraam)
- ⇒ Restrain your hands (from oppression, sin and transgression).

Questions and Answers

THE MAJLIS Q & A
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(Continued from page 11)

which should be paid to the heirs is R11,760.

Q. A friend who was in need and who was entitled to accept Zakaat due to his poverty, asked for a loan. I gave him a sum of money with the intention of it being my Zakaat payment. I told him that it is not a loan and that there is no need to repay it. A year later he wanted to return the money. He insisted that I should take it. On his insistence I took the money. Was my Zakaat discharged? What should I do with the money?

A. Your Zakaat was discharged when your friend had accepted it. The best is to give the money as Sadqah to a poor Muslim. If you are in need, you may use the money for yourself.

Q. A house was bought with haraam money which was acquired from gambling, inter-

est and other haraam ways. The owner has died. Do his heirs inherit the house?

A. No! The house must incrementally be given away as Sadqah or it may be sold and the money given as Sadqah. It is not permissible for the heirs to even live in the haraam house.

Q. Is it permissible to combine and shorten Salaat on a journey?

A. Followers of the Shaafi' Math-hab are allowed to shorten and combine Salaat on a journey. It is not permissible for Hanafis.

Q. Is it permissible for a principal to sit in a meeting with an apa who is in pardah alone in a class then records the conversation and hides the fact that he is recording it from her even though she saw he is recording her just to play the voice note to his bosses. Is that permissible?

A. The two fornicators/adulterers were not alone. Shaitaan was present without doubt. Rasulullah (Sallallahu alayhi wasallam) said that when a man and a woman are 'alone', shaitaan is the third one present. This type of zina is prevalent in all institutions where males and females are present. Abayas, niqaabs, beards, kurtahs and turbans should not fool any one. Behind these holy artefacts lurks the devil and the nafs is extremely active.

Both the principal and the apa are sinful for being alone in the office regardless of the purdah. It was a mock purdah. The principal also erred and sinned by recording the conversation with the woman.

Q. Which colour garments are not permissible for males?

A. Red, yellow, orange, pink and all bright feminine colours.

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