



"VOICE of ISLAM"

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

The Majlis

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"Do not take from among them (the kuffaar) a friend or a helper." (Qur'aan)

CALAMITIES ARE CONSEQUENCES OF SINS

ABOUT THE ULAMA-E-SOO',
RASULULLAH
(Sallallahu alayhi wasallam)
SAID:

"Soon shall there dawn an age when nothing of the Qur'aan will remain except its text; nothing of Islam will remain except its name; the Musaaajid will be (beautiful) ornate structures, but devoid of guidance. The worst of the people under the canopy of the sky will be their ulama. From them will gush fitnah and (the fitnah) will rebound on them."

Casting even a cursory glance at the state of the Ummah in general, and in particular at the molvis and sheikhs, every sincere, intelligent Muslim will be constrained to concede that the era about which Rasulullah (Sallallahu alayhi wasallam) has predicted in the aforementioned Hadith, applies 100% to our age.

Just look at the scoundrel, immoral, munaafiq and murtad molvis and sheikhs in our midst! Look at the type of kings, rulers and governments saddled in all the Muslim lands. All of them are munaafiqeen and murtaddeen, including the Taliban who are blowing much hot air about their deceptive, hallucinatory 'shariah' state while indulging in wholesale bootlicking of the Yahoood, Nasaara, Chinese pork addicts, and now of even the Hindu cow-worshippers and idol-worshippers.

And look at even the sincere molvis and sheikhs who are duped by Iblees to become his agents with their despicable silence when the Haqq is being trampled on right in front of them. Rasulullah (Sallallahu alayhi wasallam) described such 'sincere' molvis and sheikhs who abstain from *Amr Bil Ma'roof Nahy Anil Munkar* as **"Dumb Devils"**. They too

are morally corrupt and spiritually barren, yet they pose as Shaikhs of Tasawwuf. They are unintentional cohorts of the satanic league of ulama-e-soo'. Their primary concern is never Islam. It is their little 'empires' – the institutions which they operate whose sustainment they believe is reliant on the funds of the wealthy whom they bootlick.

Our Nabi (Sallallahu alayhi wasallam) described the ulama-e-soo' as being the *"the worst under the canopy of the sky"* because all the *fitnah* and *fasaad* in the Ummah stem from these rotten molvis and sheikhs in whom the diseases of *hubbud dunya* (insane love of the world), *hubbul maal* (love for money), and *hubb-e-jaah* (love for cheap/despicable name and fame) permeates every vein of their bodies and every capillary of their brains. They are like rabid dogs. About them, our Nabi

(Sallallahu alayhi wasallam) said:

"Soon shall there be in my Ummah such people in whom these (evil) lusts will permeate just as the disease of rabies permeates a man. It will gnaw every joint and every vein (of his body)."

These rabidly diseased molvis and sheikhs have wrecked and ruined every facet of the Ummah's life. Their villainy cannot be better portrayed than what Rasulullah (Sallallahu alayhi wasallam) said about their ultimate fate in Jahannam where *"they will make tawaaf of their entrails."* Their intestines and internal organs will be wrenched from their bodies and cast in front of them in Hell-Fire, then their occupation will be to circumambulate their entrails. May Allah Ta'ala save us all from such calamities of the Aakhirah. No one knows what the morrow holds for him.

SICKNESSES

ALSO SIGNS OF
QIYAAMAH

The abundance of such sicknesses which were non-existent or rare, especially in the Muslim community, in former times, just a couple of generations ago, is also among the Signs of the proximity of Qiyaamah according to the Hadith. Today, the atmosphere

in the Muslim community reeks of the preponderance of a variety of severe sicknesses and diseases such as cancer, heart problems, diabetes, etc., etc. CANCER has now become a norm.

In most cases as far as the laity is concerned, these sicknesses are forms of the *Athaab* (Punishment) of Allah Ta'ala for gross disobedience and sin. The consequence of the abun-

dance of sins of Muslims is the abundance of incurable diseases.

When Allah Ta'ala afflicts people with the punishment of disease, then there is no doctor, no hakeem and no medicine that can cure. It is mentioned in the Hadith that sickness is from Allah Ta'ala and so is the cure from Him. Only Allah Ta'ala can cure. Going to the hospital only aggravates the *Athaab*.

Hospital is compounded punishment.

The only way for the acquisition of *shifa'* (cure) is to petition Allah Ta'ala. Rasulullah (Sallallahu alayhi wasallam) said: *"Whatever is by Allah is obtainable only by means of Taa-at (Obedience)."* And, *Taa-at* means total submission to the Ahkaam – the Shariah of Allah Ta'ala and the adoption

(Continued on page 11)

Abundant Talk

The Hadith prohibits much talk. Thus it is mentioned that Rasulullah (Sallallahu alayhi wasallam) said: "Do not speak much, for verily, much talk without Thikrullah hardens the

heart."

Generally, speech is divided into three kinds: Harmful, beneficial and futile. Futile means that the talk is neither harmful

nor beneficial. However, this division into three kinds is a mere superfluity. In reality, there are only two kinds of talk: harmful and beneficial. Futile talk is also harmful although occasionally it may neither be harmful nor beneficial. However, experience has con-

firmed that such talk does not remain within the limits of futility. If someone begins taking opium, it will not remain in moderation. On the contrary, the use will become excessive and the substance will be abused.

(Maulana Ashraf Ali Thaani)

Questions and Answers

THE MAJLIS Q & A
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Q. Today I read Zuhr at Masjid Uthmaan RA (kitkat masjid), Pretoria West. The imaam asked the gathering to make the saffs and then proceeded to check if everyone was wearing a mask. Those who had no mask were forced to wear a mask. If you didn't have a mask the imaam gladly gave you one.

When an individual questioned the imaam of this practice he said its the law and practice of this establishment and the imaam was very intimidating in his approach. Was this Imaam correct?

A. Yes, it is the law and practice of the moron imaam's 'establishment'. Mark that he said 'establishment', not Masjid. That is because this agent of Iblees has converted the Masjid into a weird shaitani temple, hence he merely confirmed that the place was no longer a Masjid. The Masjid has been transformed into a venue where the law and practice of Iblees and his atheist minions prevail. Salaat behind such devils is not valid. The devil's nikaab is a compulsory face-covering of Zoroastrians (Fire-Worshippers) when they worship the fire. They wear the nikaab of Iblees to save their fire-god from contracting the covid hallucinatory ghost.

Q. Many senior ulama I know, recently have started appearing on video bayaan. Some cases it is with their consent in some cases it is not. Is this a permissible act? If it is permissible are the women allowed to watch them?

A. They are senior shayaateen, hence they have legalized and halaalized a kabeerah sin. Pictures of animate objects are haraam regardless of the method of production. The video pictures are haraam. You can see

CORRECTION

In *The Majlis*, Vol.26 No.6, on page 2, the reply to a question stated that it is not permissible to issue Talaaq during the pregnancy of the wife. This is **incorrect**. Issuing Talaaq during pregnancy is permissible.

the la'nat of Allah Ta'ala gushing from the snouts of these senior devils. They are destroyers of the Deen.

Q. I request advice on the following: A married man has proposed marriage to me. I am a divorcee for over ten years and have teenage kids. The married man requested me to be his second wife. He has kids and requested that we make nikah with witnesses but not tell our children nor his wife, because we should not hurt in the process. Will my nikah be valid?

A. While the nikah will be valid, it is inadvisable to contract a secret marriage. It will not remain a secret for long. It is also unbecoming to live like a mistress. Nikah is a public affair. Zina is committed in secrecy. The secrecy will deprive you of the elevated status of wifehood. It is best to refuse the secret marriage proposed by the man.

Q. I trust you are in the best of health. I would appreciate your assistance and guidance in this regard. A family of 8 adults have put money together and are in supermarket business.

1) Must each partner take out zakaat on the amount they have invested, or will it suffice if the business takes out zakaat?

Answer: Each partner is liable for his/her own Zakaat. However, the partners may instruct the manager of the business to pay their Zakaat from the funds of the business.

Zakaat is not paid on the amount invested. Zakaat is paid on the cash and stock-in-trade at the expiry of 12 months. There is no Zakaat on that portion of the invested funds which have been converted into equipment, vehicles, furniture and fittings or used for the general expenses of the business.

2) Is the cost amount used or the approximate market value?

Answer:

Zakaat is calculated on the current wholesale market value of the stock, not the cost paid

some time ago nor on the current selling price (i.e. cost plus profit mark-up).

Q. I was making wudu Fajr time. The water was hot and there was steam. Does inhaling steam break your fast? I did not inhale it intentionally.

A. Your fast is valid.

Q. Before sleeping, a person intended to fast the next day of Ramadhaan. However, he overslept and did not participate in Sehri. Is his fast valid?

A. The person had niyyat to fast, however, when his eyes opened, Sehri time had already expired, and he found himself in the Fast. Thus his niyyat was attached to the Fast. There was nothing in between to cancel his niyyat. His fast is valid.

Q. A person intended to fast the next day of Ramadhaan. However, before Subh Saadiq he decided that he will not be fasting. During the day he ate. Is he liable for the 60 day Kaffaarah?

A. If this person had opened his eyes before Subh Saadiq and cancelled his niyyat, then he will not be liable for Kaffaarah if he does not fast the next day. But abstention from fasting without valid Shar'i reason is akin to kufr. It is a calamity of mammoth proportion.

Q. How should dua be made after Fardh Salaat? What about raising the hands?

A. Making dua with raised hands after Fardh Salaat is Sunnah. After the Fardh of Zuhr, Maghrib and Isha, the dua must be kept short. The dua should be made silently and individually, not congregationally. After the Fardh of Fajr and Asr the dua may be as long as you wish. Again it must be individually and silently, not aloud and not congregationally.

Q. My students are performing Taraweeh in one of the Musallahs of Our Town. They were taught to make silent dua. After Taraweeh, one of the elderly Musallis of the Musallah tells them that they should make loud dua as they have a mixed congregation. What were they supposed to have done?

A. They were supposed to have

INVALID

EID SALAAT

Q. In our town Eid Salaat was performed about 5 or 6 minutes after sunrise. One could look directly at the sun with ease. Is our Eid Salaat valid?

A. No, your Eid Salaat is not valid. The community has lost the Eid Salaat. The Salaat performed in the Makrooh time becomes a haraam Nafl. Although the Nafl is valid, it is nevertheless Makrooh Tahrimi and sinful. In the unanimous view of the Fuqaha the consequence of Makrooh Tahrimi is the Blazing Fire of Jahannam.

ignored what the elderly musalli advised. If they had complied, then it indicates their Imaani deficiency. If they had been pressurized to practice bid'ah, they should have refused and rather abandon being the imams.

Q. I would like to ask whether this new practice of our time is permitted- the blaring of the Holy Quran in masjids by Huffaaz screaming at the top of their voices and we the congregation are subject to this screaming torture?

A. It is a haraam practice of riya. The Ibaadat of Taraaweeh is misused for stupid name by these defective 'huffaaz'.

Q. Whilst I was in the last raka't of Tahajjud Namaaz, Subh Saadiq set in. What is the status of my Namaaz?

A. Your Tahajjud is valid. Besides Fajr Salaat, all the other Salaat will be valid even if the current Salaat time expires and the next Salaat time enters. If a portion of Fajr Salaat is performed whilst the sun is rising, the Salaat will not be valid despite it having been commenced in valid time.

Q. In Witr jamaat a Muqtadi did not recite Dua Qunoot. Was his Salaat valid? Should he repeat his Witr?

A. The muqtadi who had not recited Qunoot in Witr does not have to repeat the Witr. His Witr behind the Imaam is valid.

Q. How should dua be made

Questions and Answers

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after the Fardh Salaat and Taraaweesh Salaat?

A. After the Fardh of Zuhr, Maghrib and Isha it is Sunnah to recite a very short dua individually and silently, not congregationally. After the Fardh of Fajr and Asr, everyone is at liberty to make his own dua for as long as he pleases.

After the 20 raka'ts of Taraaweesh, the dua should also be silently made. The Shariah does not stipulate how long this dua should be.

Q. I have acquired property from which I derive rental income. Do I have to pay Zakaat on the property?

A. There is no Zakaat payable on the property you have acquired. Zakaat will be due on property only if the property is bought with the intention of reselling it.

Q. My brother is unable to pay his rent. Can I give him Zakaat?

A. It is permissible to give your brother Zakaat to pay his rent, etc.

Q. I am a Ma'zoor. I therefore have to take wudhu for each Salaat. Can I perform Ishraq Salaat with my Fajr wudhu?

A. When the Salaat time expires, then the wudhu of the Ma'zoor breaks. Therefore, you have to renew wudhu for Ishraq. When Fajr time expired, your wudhu ended.

Q. What are the specific virtues of performing I'tikaaf in Musjidul Aqsa? People undertake journeys for being in I'tikaaf in Musjidul Aqsa.

A. There are no virtues for specifically going to make I'tikaaf in Musjidul Aqsa. In fact, it is a waste of money and to travel in the current haraam climate and conditions is not permissible. When the sources of income are haraam, then people look for haraam avenues to derive pleasure. One such avenue is to undertake a haraam journey under guise of I'tikaaf. They are trapped in the spell of shaitaan.

Q. Is it permissible to become a stem cell and blood donor?

A. It is not permissible to be involved in the haraam stem cell technique. Becoming a stem cell

donor and a blood donor is not permissible.

Q. If no one is present in the house when entering, what should be recited:

A. If no one is present, then say: *Assalamu alaina wa ala ibaadillaahis saaliheen (Salaam on us and on the pious servants of Allah)*. The pious servants refer to the Malaikah (Angels) in the house.

Q. When haidh stops during the day in Ramadhaan, can the woman continue eating?

A. If haidh stops during the day of Ramadhaan, she has to immediately stop eating. She may not eat.

Q. Athaan for Maghrib is given three minutes after sunset. The Muath-thin in Ramadhan made an error and gave Athaan two minutes before the Athaan time. Everyone made Iftaar. Should qadha be made?

A. If Athaan is usually given three minutes after sunset and the Muath-thin this time called the Athaan two minutes earlier than the usual time, then there is no need for Qadha because the sun had already set a minute earlier.

Q. What is the status of another Eid after the six Fasts of Shawwaal?

A. "Another eid" after the six Nafl fasts of Shawwaal is a stupid, Qabar Pujaari bid'ah. It is nonsense and not permissible.

Q. A man does not fast even in Ramadhaan. He is a total faasiq. He prevents his wife from Nafl Fast. Must she obey him?

A. If the husband does not fast even in Ramadhaan, then his Imaan dangles by a thread. She may fast Nafl without his consent. He is an enemy of the Deen.

Q. A Muslim woman has 'married' a non-Muslim man. Is it permissible to give her Zakaat? They are struggling.

A. The marriage of the Muslim woman to the non-Muslim is not valid. She lives with him in an adulterous relationship. The children are illegitimate. It is not permissible to give Zakaat to this evil woman. Zakaat will not be discharged.

WOMEN AND THE ERROR OF A SHAIKH

Q. A shaikh who follows the tareeqah of Hadhrat Maulana Thanvi (Rahmatullah alayh), but who is not an Aalim, encourages females to attend university. He also invites women to attend his majaalis. He says that Hadhrat Thanvi also used to give bayaans to women. He points out that there are many benefits for women in his talks. Are his views valid?

A. Regardless of the perceived 'benefits' of the majaalis for females, it is not permissible to lure women from their homes to attend gatherings of any kind whatsoever. There is benefit in liquor and gambling as well. Everything on earth has both benefits and harms, advantages and disadvantages. Our criterion is the Shariah. The Fuqaha have emphasized this prohibition with clarity on the basis of the prohibition of females attending the Musjid despite the fact that during the era of our Nabi (Sallallahu alayhi wasallam) women were allowed to attend the Musjid.

The shaikh sahib lacks foresight and baseerat. Assuming that Hadhrat Thanvi (Rahmatullah alayh) did have majaalis for women, then too, it in no way whatsoever cancels what the Fuqaha have ruled. The personal *amal* of Hadhrat Maulana Thanvi does not abrogate any tenet of the Shariah. The personal practice of Hadhrat Thanvi may not be presented as a *daleel* for an act which is in conflict with the Shar'i view which has reached us from the age of the Sahaa-

bah.

A conflicting view/practice of an accepted Aalim/Wali shall be given a suitable interpretation, if possible, to reconcile it with the Shariah. If such an interpretation is not possible, it shall be set aside and not propagated nor acted on. But never is it permissible to cite it as a *daleel* for any practice which is in conflict with the Shariah.

The argument of "women would also come to Rasulullah (sallallahu alayhi wasallam)" was better understood by the Sahaabah and the Aimmah Mujtahideen. Despite their awareness, they decreed that it is not permissible for women to emerge from their homes to participate in even the best and noblest gathering, namely, the Fardh Salaat, and at the best and noblest venue, namely the Musjid.

We are not aware if women would attend the majaalis of Hadhrat Thanvi (Rahmatullah alayh). Nevertheless, the final word is the Shariah, not the *amal* of any Wali/Buzrug/Mufti, which happens to be in conflict with the Shariah.

Even if there are separate facilities, women may not attend any majaalis. Furthermore, in our present age, almost all the women are able to read and write. There is literature available in abundance for Islamic learning. Almost all of them are experts with the computer. They write to Ulama for masaa-il. We as well as other Ulama receive innumerable letters from females on Deeni issues.

Q. I sold my gold ring for R3000. Do I have to pay Zakaat on this R3000?

A. Zakaat is not payable on R3,000 since it is less than the Zakaat Nisaab. However, if you have other money as well then you have to add the ring's money (when it is sold) to your other cash and pay Zakaat on the total sum if it equals Nisaab or more. Also Zakaat is paid once a year, i.e. 12 months after be-

coming the owner of the Nisaab value.

Q. Can Nafl Namaaz be performed after Tahajjud? Is Tahajjud supposed to be the last Namaaz?

A. After Tahajjud Namaaz, one may perform any Nafl Namaaz or any kind of Namaaz as long as Fajr time has not entered. It is not necessary to stop on Tahajjud.

Q. In some religious communi-

Questions and Answers

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ties in West Africa, a trend is developing that when a renowned alim or shaikh passes away, his wives are not expected to marry again. Sometimes the shaikh himself while alive creates this impression or his followers influence others against the wives marrying again. And in all this, they intend to somehow relate it to the Rasulullah (Sallallahu alayhi wasallam) whose wives did not marry after him since it was an order of Allah Ta'ala.

Is there any reference to this practise of wives of deceased ulama and mashaikh not marrying in the lives of the Sahaabah, Tabi'een and their followers? Were the wives of deceased ulama and mashaikh free to re-marry again? Please comment.

A. This idea is absolutely corrupt and haraam. Shaitaan has urinated into the brains of these satanic shaikhs. The prohibition is strictly confined to the Holy Wives of Rasulullah (Sallallahu alayhi wasallam). It does not apply to the Sahaabah nor to anyone else.

Q. Is it permissible to use, "May he rest in peace" or "Rest in Peace, RIP" for deceased Muslims with the intention of praying for them? This expression has become common and a way to express prayers to the deceased family.

A. It is not permissible to emulate the kuffaar. It is not permissible to use this expression. Dua should be made properly, not the Christian way.

Q. What is the status of the white sheet and date pits used during Khatm-e-Khwaajgaan?

A. The white cloth-date pits-khatme khwaajgaan is bid'ah. Do not participate in these forms of thikr which have no basis in the Sunnah, and which morons have converted into bid'ah.

Q. I want to make Qur'baani for several deceased relatives. Will one share or one sheep suffice?

A. You may make intention that the thawaab of one share be for multiple deceased persons, or you may make Qur'baani of one share for each

deceased person.

Q. Are the Khulafa-e-Raashideen and their progeny Sayyids?

A. Only the progeny of Hadhrat Faatimah (Radhiyallahu anha) are Sayyids. The progeny of the Khulafa-e-Raashideen are known as Shuyookh.

Q. In Ruku' a person remembers that he did not recite a Surah after Surah Faatihah. Should he return to the Qiyaam position and recite the Surah?

A. He must not return to Qiyaam from Ruku to recite a Surah. He has to make Sajdah Sahw. Ruku' is Fardh while the Surah is Waajib. The Musalli should not abandon the Fardh act for the Waajib act. Sajdah Sahw compensates for the omission of Waajib.

Q. My father had neglected me in childhood. He did not maintain me and my mother. Does he have rights over me?

A. Even if your father had neglected you, be kind and obedient to him. Please him and gain immense thawaab (reward). Rasulullah (Sallallahu alayhi wasallam) said: "Maintenance of family ties is to be kind to an unkind relative."

Help and please your father for the Pleasure of Allah Ta'ala. You will then be successful and there will be much barkat in your life. After all, he is your father. He will have to answer to Allah Ta'ala for having neglected you. But, you as a son should not be disrespectful and disobedient to him. Rasulullah (Sallallahu alayhi wasallam) said: "Your father is (your) Central Gate of Jannat."

Q. SANQC requested me to adjudicate in the Qur'aan competition. Should I agree?

A. You should not participate in any way whatsoever in these haraam Qur'aan competitions. They are making a mockery of the Qur'aan Majeed. The prizes doled out are haraam. It is not permissible for you to adjudicate in this haraam function. Your allegiance must be first and foremost to Allah Ta'ala.

Q. My deceased father had bequeathed one property to his daughter (my sister). Is this be-

LONG TERM LOANS AND DEBT

The erosion of money by inflation creates a huge problem when the loan/debt is repaid after many years. For example, R4000 20 years ago could buy one ounce of gold while today the price of gold is R30000 per ounce. Therefore, repaying the R4000 given 20 years ago with today's R4000 notes is a mockery of reality. The creditor's Haqq (Right) is not discharged.

If R4000 could purchase one ounce of gold 20 years ago, then this loan if paid after 20

years, should be repaid with the number of rands which can procure one ounce of gold or should be paid with actual gold coins.

To overcome this imbroglio, it is necessary when giving loans to advance the loan in terms of gold, and it will be best to give actual gold coins. When the loan is repaid, it should be paid with the same number of gold coins or with sufficient currency notes to buy the requisite number of gold coins.

quest permissible?

A. The bequest by your parents of one property to their daughter is not valid. A bequest for an heir is not valid. The said property is inherited by all the heirs in proportion to their shares of Inheritance.

Q. Do mermaids exist?

A. There is no evidence to confirm the existence of mermaids. Nevertheless, it is quite probable that there is such a species of creation.

Q. Is it Sunnah to embrace the bridegroom after Nikah?

A. Embracing the bridegroom after a nikah is a nonsensical custom. It has no basis in the Sunnah.

Q. What is Taqdeer (Predestination)? Please explain this concept.

A. Taqdeer is an inexplicable concept. The more one probes it the more intricate and mystifying it becomes. Our minds are created, hence our understanding is finite and extremely limited. It is not possible for a created mind with finite understanding to comprehend the Attributes and Decrees of Allah Ta'ala. Allah Azza Wa Jal is the Eternal Uncreated Being. How can a created entity ever encompass the Issues of This Being? That is why our Nabi (Sallallahu alayhi wasallam) forbade the Sahaabah from discussing the Mas'alah of Qadr. He displayed extreme Wrath when the Sahaabah had attempted to probe the Qadr of Allah Ta'ala.

Q. Are video calls permissible?

A. Video calls, and all forms of animate reproductions are haraam.

Q. Can a child (adult) give his Zakaat to his mother who is poor?

A. A child, whether son or daughter, may not give his/her own Zakaat to his/her mother or father or grandparents or children. The Zakaat will not be discharged.

Q. In a divorce granted by a secular court the wife was awarded half the assets of her husband in terms of their community of property marriage. What is the ruling of the Shari-ah?

A. The community of property arrangement is not valid in terms of the Shariah. The wife has no Islamic right of claiming half the assets of her husband on the basis of the haraam community of property device. Therefore, she has to compulsorily return the half to her husband. The Shar'i law has to be explained to her. If she rejects it, she loses her Imaan and becomes a kaafirah.

Q. Is it permissible for Muslims to sell essences containing brandy or whisky?

A. It is not permissible for Muslims to sell brandy and whisky essence, and it is haraam to use such haraam substances in baking.

Q. What is the Islamic perspective of eclipses of the moon and sun?

Questions and Answers

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A. A lunar or a solar eclipse is a natural phenomenon created by Allah Ta'ala just as the phenomenon of the phases and changes of the moon and of sunrise and sunset. It is a creation of Allah Ta'ala. When an eclipse occurs, two raka'ats Salaat should be performed.

Q. My wife has a small business which she operates from home. Am I still responsible for her maintenance?

A. As long as the wife remains within the precincts of the house, the husband is responsible for her Nafqah even if she earns. Only if she works outside the home, will she not be entitled to nafqah.

Q. Is the IVF method permissible for gaining pregnancy?

A. Allah Ta'ala is the Sole Creator. No method will help if Allah Ta'ala does not decree the creation. The IVF technique is haraam. Just as it is haraam to pursue and gain one's rizq in haraam ways, so too is it haraam to adopt haraam ways for begetting children. The Mu'min should be satisfied with the natural ways created by Allah Ta'ala for the fulfilment of desires.

Q. I attended a Janaazah Salaat at a Masjid. Many Hanafis did not join in the Salaat. On enquiring they said that it is not permissible according to the Hanafi Math-hab to perform Janaazah Salaat inside the Masjid. Is this correct? Should they not have compromised and join the Salaat?

A. Yes, it is correct. Compromising on this issue is not permissible. A compromise which requires perpetration of a prohibition is not permissible. The Shaafis should have compromised by accommodating the Hanafis. They should have performed the Salaat outside the Masjid proper (i.e. in the Sehn area). In this compromise they would not have been in violation of their Math-hab.

Q. Is there any Sunnah dua after the Janaazah Salaat?

A. There is no Dua after the Janaazah Salaat. Deviates, especially the Qabar Pujaaris (Grave-Worshippers) have a bid'ah dua after the Janaazah Salaat.

Q. Is it permissible for women to visit the qabrustaan?

A. It is not permissible for women to visit the Qabrustaan.

Q. While walking with the Janaazah should anything be recited?

A. While walking with the Janaazah it is Masnoon to recite Takbeer and Tasbeeh silently, not in congregational form.

Q. In some places the Athaan is called at the time of burial. Is this a Sunnah practice?

A. Azaan after lowering the mayyit in the grave or at any time of the burial or thereafter is bid'ah and not permissible.

Q. A new trend is to use a bulldozer to fill the grave. Is this permissible?

A. It is most disrespectful and not permissible to use a bulldozer to fill the grave.

Q. How is it to give a bayaan after the burial?

A. It is bid'ah.

Q. Is it permissible to erect a brick wall around the grave to prevent the grave collapsing during heavy rain?

A. It is not permissible to build a brick wall around the Qabr regardless of rain and collapse. If the grave collapses, it should be refilled.

Q. A hafiz who is not a Molvi, gives bayaans before the Jum'ah Khutbah on the subject of Islaah of the Nafs. Is it permissible for a non-Aalim to give such talks in the Masjid?

A. It is haraam for a jaahil to stand up in the Masjid to give a bayaan. His bloated nafs impels him to create an image of Ilm for himself. He prepares his abode in Jahannam with his nafsaani bayaans. A layman may not deliver bayaans to the public.

The Hadith prohibits laymen from giving lectures. This chap will most assuredly mislead other juhala. It is mentioned in the Hadith that in the era close to Qiyaamah, the jaahil will issue fatwas to the juhala masses and all of them will be astray.

Q. I sold some saffron to a Maulana inside the Masjid. Later I discovered that it is haraam to engage in trade in the Masjid. What should I now do?

CHILDREN

Q. Nowadays children have become uncontrollable. They lack discipline. What advice is there for the reformation of children?

A. The first requisite is for the parents to be pious so that their piety exercises a beneficial effect on the children. If parents are impious, they should then not expect discipline from their children.

Two acts absolutely destroy the morality of children and even efface their Imaan. These two acts of Satanism are the **cell phone and secular school**. If children have access to these evils, parents may forget about disciplining their children. With these two tools of Iblees, parents utterly ruin their children and pave for them the pathway to Jahannam.

Another factor which despoils children, is 'friends'. Parents should not allow their children to mix with other children even with family children such as cousins. Habits are extremely contagious. While

physical diseases are not contagious, moral and spiritual diseases are extremely contagious. Bad habits are swiftly adopted from others. Rasulullah (Sallallahu alayhi wasallam) made dua:

"O Allah! I seek refuge with you from an evil moment and an evil friend."

Parents should have daily kitaab-reading for their children. Read to them from the stories and advices of the Sahaabah and Auliya. Insha-Allah, in the long term they will benefit much. The life anecdotes of the Auliya will remain embedded in their minds and hearts. Later when they become even faasiqs and faaajirs, Insha-Allah, they will not become murtadd. Hadrath Junaid Baghdaadi (Rahmatullah alayh) said that the stories of the Ambiya and Auliya are among the armies of Allah Azza Wa Jal.

At night when the children are in bed, recite Surah Faatihah and the three Qul Surahs, then blow on them. Make much dua for their Akhlaaq and Imaan.

A. It is not permissible to conduct business transactions inside the Masjid. It is haraam. Taubah and giving the profit as Sadqah to the poor will suffice. The Maulana should know better.

Q. I have two banking accounts in different banks. Can I pay the interest of one bank to offset the bank charges of the other bank?

A. No, it is not permissible to use the interest received from one bank to pay the bank charges of another bank.

Q. The government takes about 20% of the price we pay for petrol/diesel. Will it be permissible to pay 20% of the petrol cost with interest?

A. Since the 20% tax is not paid directly to the government, but is included in the price of the petrol, it may not be paid with interest.

Q. It is mentioned in the Hadith that one should not eat at a place where wine is served. In the plane the water and food are kept together with wine. If

one is very thirsty, may one drink the water given on the plane?

A. Normally one should never eat of the plane's food nor drink even the water. Plane food is contaminated with filth. It is haraam. However, if one is very thirsty, one may drink the water. It will not come within the scope of the prohibition stated in the Hadith.

When travelling by plane, take along your own lunch.

Q. At work I sometimes use the equipment for my personal work. Is it permissible?

A. It is not permissible to use any equipment or time of your employer for your personal work. You require the employer's permission for this.

Q. This year a murtad sheikh delivered the Khutbah in the Masjid in Arafat. What is the state of the Hajj of the masses?

A. As far as the masses at Arafat are concerned, their Ibaadat

(Continued on page 12)

HARDSHIPS, SICKNESSES, PROBLEMS!

"Perhaps you dislike something whilst it is better for you, and perhaps you like something whilst it is evil for you. And, Allah knows while you know not."
(Al-Baqarah, Aayat 216)

Everyone undergoes difficulty / hardship of some kind. It may be sickness, loss of wealth, domestic issue, fear, oppression, humiliation, etc. There is no one who is without any problem, difficulty or hardship. Nowadays, one of the 'lesser punishments' of Allah Ta'ala is disease. Sicknesses of a variety of kinds, especially cancer, heart and diabetes, have become endemic. Some decades ago these sicknesses were rare in our community. But to-

day!

Medicines – physical and spiritual – are not working – not curing. People are saddled with dear ones suffering from all sorts of diseases, and there appears no cure. We fail to understand that these sicknesses are part of the Punishment Scheme of Allah Ta'ala. Infants are afflicted with severe diseases as a punishment for the parents who are totally oblivious of their transgressions and evil. Many have perhaps reformed themselves now that their brains have matured more, but they are forgetful of the evil and villainy they had perpetrated during their young days.

Remember and understand well that sin does

not become old. Past sins do not wither, become stunted, old and disappear into oblivion. We are dealing with The Being – Allah Azza Wa Jal – Who does not forget. Only sincere Taubah and His Rahmat and Ghaffariyat efface sins. As long as a sincere Taubah (*Taubah Nasooah*) has not been made, and as long as valid amends to compensate have not been made for the many acts of *zulm* (injustice, cruelty and violation of rights of others), the sins committed 50 years ago during your youth remain as fresh and stinking as if committed today.

Now when decades later Allah Ta'ala inflicts some form of punishment, e.g. sickness, people panic and go beserk

unable to understand why the cancer, etc. have overtaken them and even their babies. Allah Ta'ala says in the aforementioned Aayat: *"Allah knows and you know not."* Due to extreme Imaani deficiency almost all people are unable to understand and perceive the nexus between their misdeeds and the hardship. Hence, their focus is never on Allah Ta'ala.

Also understand well that giving Sadqah will not suffice. The calamity will not end and the sickness will not be cured as long as two things have not been correctly discharged: (1) Amends for past acts and sins of *zulm*, and (2) Taubah Nasooah. While the Hadith mentions that Saqdah extinguishes the Wrath

of Allah Ta'ala and that it is a cure for sickness, it is necessary to observe the essential conditions for attaining the effects of Sadqah.

Innumerable people have requested Ta'weez from us for a variety of issues. We have observed that whilst the Ta'weez works miraculously for some, for others it has no effect. The ultimate consequence is the Decree of Allah Ta'ala. As long as His Pleasure has not been attained, nothing will help to remove difficulties and hardships. But His Pleasure has to be cultivated in fertile ground, i.e. free of sin, with a heart purified by means of valid Taubah, Taa-at and Thikrullaah.

A LAWFUL COMMUNITY OF PROPERTY?

Q. A Muslim lawyer arranged the following form of halaal 'community of property' matrimonial agreement:

"I acknowledge that I have during my lifetime concluded a MUFAAWADAH partnership with my spouse according to Islamic Law. I accordingly record that the surviving spouse is entitled according to Islamic Law to one-half of the joint estate, at the time of my death. This will accordingly governs the deceased spouses one

-half share arising from the marriage in community of property."

Is this a valid agreement in terms of the Shariah?

A. The claim that *"the surviving spouse is entitled according to Islamic Law to one-half of the joint estate, at the time of my death."*, is glaringly haraam. This miserable lawyer is notorious for his shaitaani gimmicks of mutilating the Shariah to excrete interpretations for conforming with the

laws of the kuffaar. The so-called 'lawful community of property' device is a stupid, satanic trick to render 'halaal' the kuffaar community of property matrimonial system which is totally Haraam.

The moron lawyer seeks to override the Shariah with his silly interpretation of the *Mufaawadhah shirkat* (partnership).

Allah Ta'ala has decreed the system of Meeraath (Inheritance)

which cannot be cancelled or abrogated with the type of despicable tricks and satanic play of words as employed by the jaahil lawyer.

The so-called 'mufaawadhah' is baseless in the husband-wife context. Furthermore the use of the term 'spouse' is also despicable. The lawyer's brains are corrupt, hence he uses such terms to describe the husband and wife. Perhaps he is a 'same-sex' epistasis or a hermaphrodite, hence the terms husband and wife are chagrin for

him.

The imaginary 'partnership' termed 'mufaawadah' in the context is a deceptive figment of the desire to enforce the haraam community of property system by which the wife is empowered to rob the heirs of their rightful shares of Inheritance. This stupidity which the rascal lawyer terms 'mufaawadah' is not valid. It is Haraam. The estate of the deceased has to be compulsorily distributed in accordance with the Qur'aan's Law of Inheritance.

THE DUNYA

Rasulullah (sallallahu alayhi wasallam) said: *"The dunya is the abode of one who has no abode (in the Aakhirat). It is the wealth of one who has no wealth (in the Aakhirat). And, he who has no Aql (intelligence) accumulates wealth."*

THE IN-LAW RELATIONSHIP

"He (Allah) has created man from water, then made for him nasab and swihr."

Nasab refers to blood relatives. *Swihr* means in-laws, mother-in-law, father-in-law, etc. These relationships are sacred and created by Allah Ta'ala. They are Trusts which come with a multitude of *Huqooq* (Rights). Viola-

tion of these Rights constitute a major sin – the sin of *Zulm*.

It is indeed lamentable that wholesale violation of the sacred in-law Trust is committed by most people. Instead of honouring these ties, in-laws fight like cats and dogs among themselves. Mutual rights are totally violated and abandoned.

CALAMITIES

"Whatever calamity (difficulty/hardship) befalls you, it is the consequence of what your hands have earned."
(Qur'aan)

Calamity of any kind is generally the product of our disobedience and transgression. Therefore, increase *Istighfaar*. But *Istighfaar* is valid only if there is remorse and regret for the wrongs perpetrated

ed. *Istighfaar* (seeking forgiveness) is not valid without its Soul, namely remorse and regret.

If the sinful act relates to the *huqooq* (rights) of others, then the imperative need is to supplement remorse and regret with appropriate amends. That is, first seek pardon from the person whom you have wronged and oppressed or whose rights you have trampled on.

ULAMA-E-SOO'

Hadhrat Fudhail Bin Iyaadh (Rahmatullah alayh) said:

* "An Aalim of little *taqwa* is exceptionally evil. It is indeed evil that an Aalim goes for Hajj with the money of a wealthy person. How can you praise the Ulama-e-Soo' who are obese, don gaudy garments and consume delicious foods."

Criticizing the vile molvis and sheikhs, Hadhrat Fudhail (Rahmatullah alayh) said:

"A man who performs only the Fardh acts of Ibaadat is nobler than him (the evil molvi/sheikh) who fasts daily, spends the night in Salaat, engages in Jihad and performs Hajj, but he associates with a king (i.e. in general with rulers)."

* Hadhrat Hasan Basri (Rahmatullah alayh) said: "The Ulama will remain under the protection of Allah Ta'ala as long as they do not incline towards the wealthy people

with love. When they incline with love towards the people of wealth, then Allah Ta'ala removes His protection from them. Then Allah Ta'ala imposes on them the domination of oppressors who will severely punish them. Allah will fill their hearts with fear."

* Hadhrat Saeed Bin Musayyab (Rahmatullah alayh) said:

"If you see an Aalim frequenting the homes of the wealthy then under-

stand that he is a thief."

* Hadhrat Sufyaan Thauri (Rahmatullah alayh) said: "When you see an Aalim visiting the Qaadhi (judge) without valid reason, then do not think good of him. Do not make Salaam to him and understand that he is *bad-deen (irreligious)*."

When Hadhrat Sufyaan Thauri (Rahmatullah alayh) died, the people said to the Ulama: "O Qaaris! Now you are free to pursue the dunya via the Deen, for Sufyaan Thauri is no longer here." This com-

ment was because Hadhrat Sufyaan was extremely severe in his criticism of the Ulama-e-Soo'.

* Hadhrat Habeeb Ajmi (Rahmatullah alayh) said: "I did not ever think that I would see the day when shaitaan would play (and deceive) the Ulama just as children play with a ball."

* Hadhrat Abdul Bin Abi Rawaa (Rahmatullah alayh) said: "The faasiq of the time of Jahiliyyaah had more shame than the Ulama of our age."

TRANSPLANTING ORGANS IS HARAAM

Is the fatwa below correct because one of my friend's mother needs a lung urgently. Please advise.

"Q. One of my Kidneys have failed and I require a Kidney transplant. My brother is willing to donate one of his Kidneys to me. Is it permissible for him to donate his Kidney to me and is it permissible for me to accept it?"

A. It is permissible for a donor to donate his/her kidney and for the donee to accept the kidney to save his/her life based on the following conditions:

1. The donor's life is not endangered by donating the kidney
2. The donor donates the

kidney from his/her free will without any pressure

3. The donee's sickness can only be cured through kidney transplantation
4. There is a high probability for the donee's sickness to be cured through kidney transplantation

Therefore, it would be permissible for your brother to donate his kidney to you and for you to accept it based on the above conditions. (Fataawa Darul Uloom Zakariyya 6/723/725)"

Allah Ta'ala Knows Best. Mufti Ismaeel Bassa themufti.com (End of the CORRUPT

fatwa)

OUR COMMENT

The fatwa is absolutely corrupt and baatil. The use of human organs is absolutely HARAAM. Thus, 'donation' of one's kidney or any part of the body is HARAAM. There is absolutely no Shar'i daleel for this permissibility disgorged by the Mufti who has grievously erred.

Maut comes at its appointed time. Nothing can advance Maut nor delay it. It arrives at its prescribed moment. Haraam medical treatment may not be resorted to for 'saving life'. The idea of 'saving life' is a stupidity of the atheists. It is shockingly lamentable

for muftis to entertain this idea of the atheists. Never can life be saved with haraam medical treatment nor with halaal medicine. However, the Shariah permits the utilization of halaal medicine just as it permits the utilization of halaal methods for earning one's Rizq which like Maut is prescribed and fixed. Nothing will increase or decrease Rizq. It has been decreed and constitute an article of Taqdeer.

Here in this dunya we are obliged to adopt only what is HALAAL, and not conduct ourselves like the kuffaar who deny the Existence of the Creator. Organ donation and organ transplantation are HARAAM.

Crying of the Heart

A friend wrote to me that he grieved much because of his inability to cry. I explained to him that this grief is the actual objective since it is the grief of the heart. Crying of the eyes (shedding tears) is not the objective. Express shukr to Allah Ta'ala for having bestowed to you the true objective, that is, the crying (grief) of the heart. There are numerous pitfalls in this Path of Tasawwuf. Many have slipped and fallen.

(Maulana Ashraf Ali Thaانvi)

THE SAALIH ULAMA

Rasulullah (Sallallahu alayhi wasallam) said:

"The Saalihoon (the Pious Ulama) are departing (from the world) one after the other in quick succession. Then there will remain only Hufaalah (Rubbish) such as the chaff of barley or dates. Allah will not care for them in any way whatever."

THE WORST MORON

Hadhrat Ikramah (Rahmatullah alayh) said: "There is no worse moron who, despite being aware of his own evil, desires that peo-

ple praise him for his knowledge and good deeds.... He is like a man who plants a thorn tree hoping it will bear dates."

WESTERN EDUCATION

The effect of western education is the elimination of honour and love for Allah Ta'ala and Rasulullah (Sallallahu alayhi wasallam) from the hearts. This is the basis for their numerous doubts and objections regarding Islamic teachings. In the wake of the elimination of this honour and respect, innumerable doubts and questions are raised about

the teachings of the Deen.

Since people hold rulers and governments in high esteem, they do not question the reasons and wisdom for secular laws. But regarding Islamic teachings they have another attitude. This is the fruit of the deficiency of honour in the hearts of people.

(Hadhrat Maulana Ashraf Ali Thanvi)

THE STATUS OF A PAID USTAADH

Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) said:

According to the Fuqaha Muta-akhkhireen it is permissible to pay salaries to Asaatizah (Teachers of a Madrasah). However, in this case while it is not sinful, there is no *thawaab (reward)* for *Ta'leem* and *Tadrees* (Teaching the Qur'aan and the Deeni Kutub) in view of the objective being the wage. In this scenario the *Ta'leem* is not *Taa-at* (Ibaadat). The maximum that could be said is that it is a permissible profession. Initially *Ta'leem of the Deen* was *Taa-at*. However, since the

intention is no longer *Ta'leem-e-Deen*, but is the acquisition of wages (monetary compensation), it will not be Ibaadat, hence no *thawaab*.

THE BOOTLICKING MOLVIS

The deplorable state of the ulama castigated by the illustrious Salafus Saaliheen applies to such ulama-e-soo' who flourished about thirteen centuries ago. When the satanic league of ulama-e-soo' had already become prominent even during the ages of the Taabieen and Tabe-Taabieen, then what should we understand and conclude about the vile, rotten molvis and sheikhs of today such as

the Reverend Abraham Bham, Mickey mouse Menk, the Fatman Solomon Ravat, the Kalb Yusuf Patel, the Hollywood actor Solomon Moolla and numerous others of their ilk?

Even the Muslim masses observe and understand the villainy and immorality of this gang of Iblees (*Hizbuz Shaitaan in Qur'aanic terms*) masquerading as ulama. They

lick the boots and even the hinds of rulers, governments, the wealthy and of even homosexuals. Whatever their kuffaar masters deem to be honourable and enlightened, this gang of the devil promotes under 'deeni' guise by way of scandalous misinterpretation, mangling and mutilating the Qur'aan and Hadith.

These are the self-same rascals who clamoured for the closure of

the Musaajid. They cancelled the Fardh and Jum'ah Salaat. They became the 'friends of the kuffaar court' and the Enemies of Allah in their reckless, lustful, insane pursuit of appeasing the government from whom came the flow of impure funds to line their pockets. These rubbishes spied on Muslims, reporting them to the kuffaar- and for what? For performing Salaat in the Musaajid as commanded by Allah Azza Wa Jal. They are the

rubbish molvis and sheikhs who labelled the Houses of Allah as "super-spreaders" of disease. They are the destroyers of the Deen who removed copies of the Qur'aan Majeed because in terms of their vermiculated brains the Qur'aan copies were disease carriers – *Nauthubillaah!*

They have betrayed the Ummah – betrayed Islam – betrayed Rasulullah (Sallallahu alayhi wasallam), and they have betrayed Allah Ta'ala.

INHERITANCE – HORRIBLE MESS

Meeraath (Inheritance) in terms of the Shariah is an incumbent corollary of *Maut* (Death). When a person dies, the rights of inheritance of the heirs come into force and operation immediately, that is, simultaneous with the moment of *Maut*. The Right of Inheritance is inalienable and can never be forfeited, sold, bartered away or discarded in any way whatsoever. No one can renounce his/her share of inheritance.

The moment death occurs, every asset of the *mayyit* (deceased), even his socks and shoes, the foodstuff in the fridge and every insignificant asset become part of his estate with which the rights of all the heirs become inextricably attached and applicable.

However, the estates of the vast majority of *amwaat* (deceased persons), are mismanipulated

and cast into a cauldron of a horrible mess. Scant regard is given to the Qur'aanic Laws pertaining to the distribution of the estate of the deceased. Usually those heirs who are in control of the business or those who are occupying the premises (houses/shops) are the worst offenders.

The estates of most persons are left to putrefy and slide into a horrible mess of haraam mismanagement, usurpation, theft and fraud by the controlling heirs. The worst criminal in this shaitaani saga is usually the deceased person who miserably failed to ensure that his estate after his death would be subjected to the Shariah. It is incumbent (Waajib) for every Muslim, male or female, to ensure that he/she always has ready an Islamic Will.

Usually, in fact in almost 100% of cases, the

NIFAAQ OF THE QAARIS

Rasulullah (Sallallahu alayhi wasallam) said:

"Most of the munaafiqeen of my Ummah are the Qaaris."

"The most abhorred qaaris by Allah are those who associate with the

umara (rulers and the wealthy)."

It is mentioned in the Hadith that in Jahannam there is a Pit called *Jubul Huzun* (The Pit of Grief). It has been created specifically for the qaaris who display their qiraa't and a'maal. So beware of

these fussaag qaaris who perform at qiraa't concerts and recite when a mockery is made of the Qur'aan Majeed at the evil functions dubbed 'Qur'aan completion'. It is not permissible to participate in such concerts and functions.

estates of the deceased are never wound up expeditiously. The estate continues running rudderless for years and even decades without the assets having being distributed. Meanwhile business assets multiply in the running businesses wherein the assets of the heirs are being utilized and mismanipulated by the controlling heirs (usually the sons) for their own personal benefit to the exclusion of the other heirs. They should understand and remember that on the Day of Qiyaamah they will be encased in steel coffins and flung into Jahannam. This is a punishment for those who defraud heirs and usurp

their inheritance.

In the years in which the estate is not finalized, the heirs increase manifold in number. The distribution becomes almost intractable. Then unfavourable, cosmetic and damaging compromises leading to malice and ill-feeling have to be made in the lamentable final distribution of the assets for which there are almost always no records. Then, some heirs take the route of the kuffaar court, thus complicating the issues considerably and drastically.

The ending up of the estate should commence immediately after burial. But what happens? After burial, the heirs and their

relatives and friends satanically organize 'parties'. They devour the food and wealth of the deceased. Those who deceptively believe themselves to be 'pious' engage in some tilaawat of the Qur'aan. But this is not the time for tilaawat. The parties are haraam. It is the time to immediately and swiftly attend to the distribution of the mayyit's estate.

Remember that you, the controlling heirs and the executors are ingesting the Fire of Jahannam into your bodies by your lackadaisical attitude and your blithe disregard for the Laws of Meeraath commanded by Allah Ta'ala.

TAWAKKUL

Rasulullah (Sallallahu alayhi wasallam) said:

"If you have tawakkul (trust) on Allah in the correct way, then He will feed you as He feeds the birds. They leave their nests in the morning hungry and return in the evening with their stomachs full."

FEAR FOR HARAAM

Hadhrat Hasan Basri (Rahmatullah alayh), who was one of the most senior and most noble of the Taabieen, said: *"We met such people (referring to the Sahaabah as well as senior Taabieen) who would abstain from seventy avenues of halaal for fear of falling into*

haraam."

While such stringent measures of austerity (*Zuhd*) are unthinkable and even unexpected of people of our lowly miserable calibre, the very minimum Waajib expectation is observance of the limits of the Shariah. *"These are the limits of Allah. He who transgresses these limits, verily he has oppressed himself."* –

Qur'aan

Halaal is clear and haraam is clear. There is no ambiguity in these concepts. That is why Rasulullah (Sallallahu alayhi wasallam) said:

"Seek a fatwa from your heart."

Your best *Mufti* in this age in which the ulama-e-soo' predominate, is your **Conscience** as confirmed

by Rasulullah (Sallallahu alayhi wasallam). To decide what is halaal, what is haraam and what is mushtabah, you are not in need of the fatwas of such muftis whose practical ways of life bear testimony to the villainy of their hearts. Every sincere Mu'min will be able to recognize a **scoundrel** who poses as a mufti, molvi and shaikh.

CHANGING THE MAKTAB SYLLABUS

A Brother has the following advice for those who are operating Maktab:

“The jamiat fordsburg made up the Tasheel series. In + - 10 years, they changed it again and 'modernised' it. I think that I have seen 3 different versions of their syllabus since my first child was born - my son is now 23.

LMA (Lenasia Muslim Association) has, Alhamdulillah, stopped any changes they wanted to make...for the time being.

If everybody is going to keep changing the syllabus every few years, irrelevant content is going to be added. The content in the Maktab kitaabs will evolve to contain new ideas. Who knows who will be adding what to the content. What type of thinking and beliefs will be added to the kitaabs over time? Maktab as we know it, will possibly become contaminated

with corrupt beliefs.

The old kitaabs have only pure Fiqh, History etc, from a time when people were sincere and no funny ideas or beliefs existed in the Muslim community.

If changes keep being made to the Maktab syllabus, basic pure Deeni knowledge will eventually be erased and replaced with nonsensical nursery rhymes and colouring activities.

Fiqh (Tahaarat, Salah, Saum, Haj, Zakaah, Nikaah, Inheritance) and History will become extinct. At root level. What if Shi-ahs, modernists, lgbt promoters eventually get involved in the drafting of Maktab syllabus in future?

What will be left of Deeni knowledge for the next generations? The door of changing the Maktab syllabus every now and then need to be closed shut immediately. And only the

original, old kitaabs should be circulated in Gauteng.”
(End of the Brother’s advice)

COMMENT

The Fordsburg jamiat, more appropriately, the NNB (No Name Brand) jamiat is a wayward, modernist entity operated by a couple of reverends and pundits who are painstakingly labouring and plotting to change, not only the old/orthodox Maktab syllabus, but to mangle, mutilate and transfigure the entire Shariah of Islam.

The LMA too is a modernist group of deviates. These deviants have an extremely slack link with the Deen. With the march of time, and the further we move from the age of Nubuwwat, decline and corruption must occur. The LMA, NNB jamiat, Darul Ishsan (Darush Shaitaan) and similar modernist bodies operating maktab

and madrasahs are insignificant cogs of Iblees. They are trapped in the tentacles of shaitaan, hence kufr change and transformation of the old syllabus and Maktab system must be expected from these bootlickers of the kuffaar.

Besides these modernists worms, even our august Headquarters of Ilm and Taqwa, viz. Darul Uloom Deoband, has drastically changed and declined. In fact, the *janaazah* of true Ilm has already departed from the Portals of that great Institution of the Deen. Darul Uloom Deoband is no longer the *Darul Uloom* which it was during the days of the Akaabir Ulama who were all Auliya. The evil pathway of kufr of the Al-Azhar institution has already been paved for Darul Uloom Deoband. It is for this reason that Darul Uloom Deoband’s fatwas can no longer be accepted with closed eyes. Every

fatwa issued by that Darul Ifta is now suspect and needs scrutiny before acceptance.

There is no gainsaying that maktab and madrasahs will be imparting ‘deeni’ knowledge under the guidance and inspiration of Iblees. A sure sign which even sincere Ulama have overlooked and maintained silence, is the NNB jamiat’s stipulation of qualification in secular education as a condition for admission to its Ibleesi madrasah which purposively teaches Qur’aanic sciences.

We are in close proximity to Qiyaamah. All sorts of fitnah, fisq, fujoor and kufr will be painted with ‘deeni’ hues for making such evil palatable and acceptable to the moron masses and moron molvis of shallow understanding and smattering knowledge. Our sacred task is merely to proclaim the Haqq.

EVIL ULAMA

Nabi Eesa (Alayhis salaam) said: “Knowledge is in abundance. But all knowledge is not beneficial. The Ulama are innumerable, but all are not rightly guided. He who has acquired Ilm (of the Deen) but does not practically implement it is like a woman committing zina in secrecy, then she became pregnant and thoroughly disgraced. This is the state of an Aalim who does not make amal. On the Day of Qiyaamah, Allah Ta’ala will disgrace him in front of the people.”

Hadhrat Umar Bin Khattaab (Radhiyallahu anhu) said: “For this Ummah (of Islam) I fear most the person who is an Aalim with his tongue, but jaahil with his heart.”

Comment: These statements apply with great accuracy to the vile reverends and pundits prowling in the community as ‘ulama’. They are the likes of Menk (Mickey Mouse), Reverend Abraham Bham (aka Reverend Gadero), Reverend Solomon Rawat (aka Reverend Waandro), Reverend Bhayat of Daarush Shaitaan of Durban, Reverend Faasiq/Faajir Vanker and many other reverends and pundits of outfits such as MJC, NNB jamiat, etc.

Hadhrat Ibraaheem Utbah (Rahmatullah alayh) said: “On the Day of Qiyaamah those who will suffer the greatest regret will be those who had used their knowledge

SHAITAAN

Rasulullah (Sallallahu alayhi wasallam) said: “Verily, shaitaan sits glued on the heart of the son of Aadam. When he engages in thikr, shaitaan

for name and fame. (Reverends and Pundits, take note!)

Hadhrat Hasan Basri (Rahmatullah alayh) said: “Among the punishments (for the Ulama) is the putrefaction of their hearts (their spiritual hearts are killed with nafsani corruption). The death of the heart is the consequence of pursuing and acquiring the dunya with the amal of the Aakhirah.”

(This is precisely the profession of the reverends, pundits and kilaab. They utilize the Deen for name, fame and money).

flees. When he is forgetful (of thikr) shaitaan casts waswasah (in his heart).”

It is therefore necessary to keep the tongue perpetually engaged with Thikrullah.

lah while walking, sitting, working, etc. Therefore Rasulullah (Sallallahu alayhi wasallam) said: “Your tongue should remain ever fresh with Thikrullah.”

PURDAH FOR THE DECEASED

The Fuqaha say that the degree of respect one had for a person when he was alive should be the same after his demise, that is when visiting his Qabr (grave). The *daleel* (proof) for this view is the practice of Hadhrat Aishah (Radhiyallahu anha). After Hadhrat Umar (Radhiyallahu anhu) was buried in her room (alongside Rasulullah Sallallahu alayhi

wasallam), she would always veil her face whenever she entered the room. Since this was her practice during the lifetime of Hadhrat Umar (Radhiyallahu anhu), it remained so after his demise.

(Hadhrat Maulana Ashraf Ali)

Those who negate the validity of Niqaab for females should reflect on this practice of Hadhrat Aishah – Radhiyallahu anha. She donned Niqaab even for the deceased.

KUFR OF WINING AND DINING

Rasulullah (Sallallahu alayhi wasallam) said: “He who believes in Allah and the Last Day should not dine at a place where wine is served.”

Remedy for worry
Recitation of Durood Shareef results in Rahmat. Therefore, when worried, recite Durood Shareef (in abundance).

(Maulana Ashraf Ali Thanvi)

ILM OF THE DEEN
Hadhrat Fudhail Bin Iyaadh (Rahmatullah alayh) said: “People are not seeking knowledge for amal (i.e. for practical implementation). They acquire Ilm to use it as a net for hunting and capturing the dunya.”

COMPOUND HARAAM AND IMMORALITY

Question

Is it permissible for Muslims to have wedding and conference venues along with a host of merrymaking practices?

Examples: Balmoral gardens, Houghton Terrace, Islamia College Hall, LalQila Palm Continental banqueting hall, Rizq Catering and Events, Cathkin Caterers, Barron's Estate, Country Manor, Roggeland Country House, Ashura Caterers, The Venue Lansdowne, La Elegante Catering, Shaken not stirred Mocktails, Image Lifestyle, Mount Usambara, Fayview Function Venue, Gaia Halaal Events and Marketing, Balmoral Hotel, Opulence Function Venue, Casablanca Seafood and grill and many other venues including hotels, laws, gardens, parks and restaurants which are Muslim owned and open-

ly promote Haraam events.

99% of the events are Haraam. Weddings, beauty competitions, kaafir functions, hijab functions, braai parties, fundraisers, ceremonies, Iftaar with the president, baby parties, surprise lingerie parties (muslims), baby showers, bridal showers and much more.

Photos, mixed gatherings, or music are the order of the day at all these events. The irony is that many are "Strictly halaal". *alles is uitgehalaal...of uitgehaal!!!*

Decorated stages, chairs and tables, flowers, waiters, decor, entertainment, red carpet, birthday parties, pool parties, farewell gatherings, outdoor movie nights, womens' day celebrations, weddings of non-Muslims, haraam advertising, non-alcoholic bars, shisha lounges, dream

events, outdoor weddings, prom and matric dances and what not.

Most of these are muslim owned venues which have Muslim names with contact numbers and indulge in animate photos. They even have Salaah and Wudhu facilities, but also why do Muslims choose such Haraam events or such accursed venues?

At some of these functions which Muslims hire out their venues for, there is even dancing. Some even beer and wine!!!!

1. Can such income ever be halaal?

2. Please explain permissibility or impermissibility also. Is it sinful or not? Jazakallah

ANSWER

Even ignorant Muslims, provided that they are not Munaafiq and Zindeeq, know and understand that all those who

participate in and support the filth and haraam activities you have enumerated, are *khanaazeer*. The hearts and brains of these munaafiqeen parading themselves as Muslims, have already been disfigured. They have the brains and hearts of apes and swines. What now remains is the physical disfigurement of their faces which need to be transformed into baboons and pigs as is mentioned in the Ahaadith. Such disfigurement will occur in the era in close proximity to Qiyaamah.

This type of evil, vice and obscenity which is incrementally becoming widespread in the Muslim community, coupled to the silence of the Ulama who have abandoned *Amr Bil Ma'roof Nahy Anil Munkar*, are the surest signs of the Impending aam (universal) Athaab

of Allah Azza Wa Jal. It will be such Divine Chastisement which will engulf and destroy the entire community. The Qur'aan Majeed stating this fact with emphasis, says:

"Beware of such a Punishment which will overtake not only the transgressors among you."

The business people and traders who are supporting these disgusting acts of immorality are among the worst scoundrels and promoters of zina. All of them are adulterers and fornicators. The fact that they believe that these glaring acts of vice are halaal, expels them from the fold of Islam. We are living in the age about which the Hadith mentions:

"An age will dawn when the people will assemble in the Musaqjid and perform Salaat while not a single one will be a Mu'min."

THE JIBALUS SALAM PROJECT

Question

Moulana Hakim Dr Latib is selling land at this estate for believers who wish to move away from Fitnah as advertised.

Now upon asking all questions pertaining to land ownership, he is setting down rules for those who own their portion of land for example limiting how livestock one is allowed to keep. I have also

attached the rules as prepared by Moulana.

Is such a deal acceptable because if I own my portion of the land then why must I follow these strict rules?

Answer

The Jibalus Salam Project is not permissible. The agreement is cluttered with a host of conditions which are *faasid*

(corrupt). These conditions render the entire project haraam. It is not permissible to purchase plots of land for participating in this project.

The Jibalus Salam project is similar to all the other kuffaar schemes in which ownership by sectional title is encumbered with a host of such conditions which are incongruous and baseless in terms of the Shariah.

The Deeni stipulations

in the agreement do not validate the contract. Muslims who wish "to move away from fitnah" should rather acquire small holdings where they may live freely and independently and not under concentration camp restrictions which interfere and deny one's liberty and ruins one's peace of minds.

The numerous incongruous restrictions emulated from the kuffaar are

in total negation of the freedom which is a vital attribute of *ownership*.

Any sale encumbered with conditions which restrict the free operation of ownership or which are favourable to one party is *faasid* and haraam.

It appears that the directors of the scheme will act as if they are the owners while the owners of the plots of lands will be their prisoners.

WAQF FOR CHILDREN

Waqf alal Aulaad, that is, to make Waqf of one's property for one's children. Such Waqf is permissible. The Waqf has to be made during one's life time. Once the Waqf has been made, ownership of the Waqif (the one who makes the waqf – the owner of the property) relinquishes ownership.

The income of the Waqf property shall be distributed according to the directives in the Waqf

Deed. He may stipulate that as long as he is alive, the income will be for himself, and after his death, for his children, and after them their children and so on for all time.

If a time dawns when there is no longer any of his progeny living, the income will be for the Fuqara and Masaakeen and/also for any Deeni institution, if stipulated in the Deed of Waqf.

Kaifiyaat

(Kaifiyaat are spiritual states in which the Saalik derives much spiritual pleasure.)

Regarding *kaifiyaat*, in which the Saalik experiences pleasure, the illustrious Imaam of Tasawwuf, Hadhrat Junaid Baghdaadi (Rahmatullah alayh) said: "The infants of Tareeqat (the Path of Tasawwuf) are nurtured with these states (*kaifiyaat*)."
(In other words, it is baby-feed).

In view of these *kaifiyaat* aiding in the attainment of *A'maal-e-Maqsoodah* (i.e. Acts of Ibaadat), it is permissible to make dua for the acquisition of these pleasurable *kaifiyaat*. But one should not hanker after these states nor should one ask the Shaikh for ways of achieving these states. Such a request is in conflict with the *Usool* (Principles of Islaah). It is neither the responsibility of the Shaikh to show such ways and means nor does he have

the power for granting *kaifiyaat*.

People labour under the misconception of the Shaikh having the ability or power to bestow such *kaifiyaat* to the muredeen. This is indeed a great delusion.

The obligation of the Shaikh is only *Ta'leem of the Tareeq* (i.e. to show and teach the ways of self-reformation). The benefits are not within his ability.
(Maulana Ashraf Ali Thaavi)

SICKNESSES

(Continued from page 1)

of the Sunnah. It means purifying the body and the soul of sins of every kind.

The first step is **Tau-bah**, not the mere lip form of reciting Istighfaar litanies. Istighfaar follows Taubah. After a sincere Taubah, will the recitation of Istighfaar be beneficial. The vital and fundamental constituents of Taubah are (1) Honest regret in the heart for the sins committed, and (2) A pledge of totally abandoning the sins. Minus these vital requisites, Tauaba is not valid. When Taubah is not valid, the recitation of Is-

tighfaar litanies is a mockery which will only compound the *Athaab*.

Once Allah Ta'ala forgives, the Shifa' Aayaat, the Ta'weezes, the natural, herbal and hakeem remedies will be fruitful and cure will, Insha-Allah, be bestowed by Allah Ta'ala. If Allah Ta'ala decrees that the sickness will not be cured, then the demand of Imaan is Sabr and Ridha'. The rewards will be phenomenal in the Akhirah. With Sabr you will leave this dunya with purity and with Imaan intact.

MAJORITY OPINION?

Mashwarah (consultation) which is Masnoon is for bringing to the fore all angles pertaining to the subject. Then one angle will be adopted. For this adoption the prevailing idea of majority opinion is not the correct method. A clinching argument for the negation of majority opinion is the episode of the prisoners taken during the Battle of Badr.

Seventy captives were presented to Rasulullah (Sallallahu alayhi wasallam). No explicit rule had as yet been revealed regarding prisoners of war. Therefore, Rasulullah (Sallallahu alayhi wasallam) consulted the Sahaabah. The opinion of Rasulullah

(Sallallahu alayhi wasallam) was to free the prisoners on payment of ransom. The majority of the Sahaabah concurred with this opinion.

However, despite the vast majority's opinion, only Hadhrat Umar (Radhiyallahu anhu) and Hadhrat Sa'd Bin Ma-aaz (Radhiyallahu anhu) differed. They were of the opinion that all the prisoners who consisted of senior chieftains, should be executed as this would uproot and eliminate kufr. Rasulullah (Sallallahu alayhi wasallam) settled for the majority opinion and the prisoners were freed on payment of ransom.

Wasaawis

Everyone, even the great ones (Buzrugs) experience *wasawis* (stray thoughts). Do not be concerned. Be totally unconcerned even if the nafs and shaitaan cast thousands of wasawis. Shaitaan strives to render a person hopeless with these stray thoughts. Just ignore the wasawis. The ploy of shaitaan is to render you hopeless with the deluge of wasawis.

(Maulana Ashraf Ali Thaani)

Then the following Aayat severely reprimanding this majority opinion was revealed:

"If it was not for a decree already decided, then most certainly He (Allah) would have apprehended you with a great punishment."

When this Aayat was revealed, it reduced Rasulullah (Sallallahu alayhi wasallam) to tears.

Ignorance of the Mureeds and of the Shaikh

Nowadays, neither does the Shaikh understand the status of the mureed nor does the mureed understand the status of the Shaikh. (Both dwell in ignorance). This is the condition of such mashaaikh of this era who are not deceptions. As far as the bogus 'shaikhs' are concerned, they are in total mess.

The concern of the bogus peer (spiritual guide) is only the money of the mureed on which his (the shaikh's) gaze is focused. The ignorant mureed la-

bours in the misconception of acquiring the spiritual wealth of the sheikh without having to struggle in the Path.

Once a mureed narrated his dream to his sheikh. The mureed dreamt that while his own fingers were filled with faeces, honey was flowing from the fingers of the sheikh. Hearing this, the sheikh said: "Your dream is correct. You are a dog of the world and I am a man of the Deen." The mureed said: "Hadhrat, I have not completed the narration

of my dream. I saw that you were licking my fingers and I was licking your fingers." (The shaaikh then went into a rage, sharply rebuking the mureed for the 'disrespect').

The interpretation is quite obvious. The sheikh was acquiring worldly benefits from the mureed. On the other hand, the sincere mureed was gaining some benefit of the Deen from the sheikh.

(Maulana Ashraf Ali Thaani)

THE FUQAHA

In the entire world the Fuqaha are the most intelligent. The philosophers are infants in relation to the Fuqaha. Those who lack insight criticize the Fuqaha. They accuse the Fuqaha of formulating rules on the basis of opinion despite the presence of *Nusoos* (Qur'aan and Hadith). But this is totally erroneous.

The Fuqaha have stated with clarity that *Qiyaas* merely brings to the fore the *ahkaam* which are concealed in the *Nusoos*, and which the masses do not comprehend. *Qiyaas* does not create any new *hukm* independently. Every person does not have the ability to deduct *masaa-il* from the *Nusoos*. Allah Ta'ala has bestowed this ability to only the Mujtahideen.

Only the Fuqaha are the *Ahl-e-Aql* (the People of Intelligence). Nowa-

days, those who are regarded to be people of intelligence are in reality technocrats (*ahl-e-san'at*). They are not *Ahl-e-Aql*. Hadhrat Maulana Ya'qoob (Rahmatullah alayh) commented about them: "They are able to manufacture good knives and scissors. But they are not *aaqil* (i.e. men of intelligence). Yes, they are *aakil* (i.e. gluttonous consumers of food). It is erroneous to describe technocrats as people of intelligence. (Hadhrat Maulana Ashraf Ali)

(Technocrats, philosophers, scientists and the experts in mundane fields are generally *juhala* (ignoramuses). If they had in reality been in possession of *Aql* (Intelligence, purified Brains) their mind-boggling strides in technology all based on the natural created laws of Allah Ta'ala, would have

compelled them to develop *yaqeen* (firm conviction) in the existence of The Wonderful, All-Powerful Creator.

However, their brains remain clogged with *satanism* despite the wonders they incrementally discover in the universe. They are the worst scum and the most ignorant of the creation of Allah Ta'ala. In fact the intelligence of a rustic peasant excels the vermiculated brains and moronic thinking and understanding of these atheist scientists and technocrats who deny the existence of Allah Azza Wa Jal. While even a rural dweller recognizes the existence of Allah Ta'ala, the technocrats deny His existence. That is why the Qur'aan Majeed describing these *juhhaal*, says:

"Verily the worst of creatures by Allah are the kuffaar who have no Imaan."

This Aayat emphatically confirmed the error of majority opinion. (Maulana Ashraf Ali Thanvi)

Another example of explicit negation of majority opinion happened on the occasion of the demise of Rasulullah

(Sallallahu alayhi wasallam). Rejecting the unanimous opinion of all the Sahaabah, Ameerul Mu'mineen, Hadhrat Abu Bakr - Radhiyallahu anhu - ordered the army to continue with its march against the rebels.

The Qur'aan Majeed in many Aayaat criticizes the majority.

Questions and Answers

THE MAJLIS Q & A
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PORT ELIZABETH
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(Continued from page 5)

will be valid regardless of the person who is appointed by the corrupt government. Since the masses have no power over these matters, they are not accountable. Further, the Khutbah is not among the Arkaan of Hajj. The validity of Hajj is not reliant of the Khutbah, hence the Hajj will be valid.

Q. Do illegitimate children inherit from their biological father? What is the ruling if the parents marry?

A. Illegitimate children do not inherit from the estate of their biological father and vice versa. They inherit from the estates of their mother. Even if the parents marry, the situation remains unchanged.

Q. Jewellery was given to the daughter-in-law when the marriage took place. Now since divorce has taken place, the mother-in-law takes back the jewellery. Is this permissible?

A. The jewellery belongs to the daughter-in-law. It is haram to repossess the jewellery.

Q. I bought a land for building a house in which to stay. If I

now change my mind and decide to sell the land, do I have to pay Zakaat on the value of the land?

A. Zakaat is not payable. If you change your mind and decide to sell it, then too there is no Zakaat payable on it. You will pay Zakaat on the cash acquired from the sale of the land.

Q. While I was performing Maghrib Namaaz alone, two persons joined to form a Jamaat. I was reciting silently. At the time when they joined, I had already completed Surah Faatihah. What was I supposed to do in this scenario?

A. You were supposed to have repeated *jahran* (audibly) Surah Faatihah and whatever else you had recited. If you did not, then Sajdah Sahw was incumbent.

Q. My father bought a sheep for Qur'baani. However, he passed away on 10th Zil Hijjah at 4 a.m. Is it waajib to make Qur'baani for him with this specific sheep?

A. The animal becomes part of the estate of the deceased. With the permission of all the baaligh heirs, Qur'baani of the animal may be made for the deceased.

If there are na-baaligh heirs, then their shares in monetary value have to be held in trust. If all the baaligh heirs consent to the Qur'baani on behalf of the deceased, then the meat will not form part of the estate. It may be distributed as normal. If all the heirs do not give permission, then the Qur'baani will not be valid.

Q. When I visit my in-laws, I do not make salaam to my sisters-in-law. They become very annoyed. What should I do?

A. Do what the Shariah commands, and that is to refrain from greeting your sisters-in-law. Do not be concerned with their offense and annoyance. Be concerned with the Pleasure and Displeasure of Allah Ta'ala. This is the test for which we are in this dunya. In the pursuit of the Pleasure of Allah Ta'ala, confound all and everything else. And that is attained only by total submission to the Shariah.

Q. Is it permissible to eat raw meat?

A. Only animals and Chinese eat raw meat. *Insaan* (the human being) who is a Mu'min, is termed *Ashraful Makhluqaat* (The noblest of creation). It is never permissible for this noble creature of Allah Ta'ala to degrade himself/herself to the level of beasts and the Chinese pork addicts.

Q. A sheep which was bought for Qur'baani developed a defect during the Days of Qur'baani. Is it permissible to make Qur'baani of this sheep?

A. If it is a Waajib Qur'baani, the person has to buy another animal. If the sheep belongs to a poor person, he may make Qur'baani of the defective ani-

mal.

Q. Is it valid to impose on the heirs that they may not sell their inherited properties to strangers? If they want to sell, the have to sell to the other heirs.

A. It is not permissible to impose on heirs that they may not sell their properties to strangers. Such an imposition is not valid. However, there are some rules pertaining to property, and which have no relationship with inheritance.

If two or more persons own a property, and one partner wishes to sell his share, he has to first offer it to the other partners. If they agree to pay his price, then he has to sell it to them. If they refuse to buy or refuse to pay his price, then he has the right to sell to strangers.

Similarly, if a person wants to sell his property, then his immediate neighbour has the first option to buy. If he refuses to buy or to pay the asking price, then one may sell to others.

Q. What can I do or recite for Shahaadat without being killed by someone?

A. Every night recite Surah Mulk. If Maut comes, then you gain the status of Shahaadat.

Q. What happens when a partner in a business dies? Do his heirs become the partners in his place?

A. When a partner dies, the partnership with him automatically ends. It is then incumbent on the other partners to assess the financial status of the business, calculate the amount owing to the deceased and pay it to his heirs.

The heirs do not automatically become partners. If they wish to be partners and if the existing partners agree, then a new partnership agreement should be concluded.

DISGRACE FOR TREACHERY

Hadhrat Yahya Bin Muaaz (Rahmatullah alayh) said:

"Whoever is treacherous to Allah in secret, Allah will rip off his mask in the public."

Sins recklessly perpetrated in secrecy and privacy, without suffering pangs of remorse and regret, are acts of treachery against Allah Ta'ala. Such scoundrels should not lull themselves into complacency

with their nafs and feel snug in the darkness and in the belief that the darkness will conceal their immoral villainy. Allah Ta'ala will rip off their mask of secrecy to expose and disgrace them. This warning applies in particular to religious personnel (molvis, sheikhs and madrasah teachers) who indulge in sexual misdemeanours with their female students and mureeds. They will be thoroughly humiliated when the rot explodes in public – Allah Ta'ala will explode it.

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