



"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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"The one who visits the sick is in Jannat's Garden of Dates as long as he has not returned." (Hadith)

THE FALLACY OF "ABRAHAMIC" RELIGIONS

The Qur'aan Majeed says about Nabi Ibraaheem (Alayhis salaam):

".....The Deen of your father, Ibraaheem. He (Allah) has named you Muslimeen from before....."

(Al-Hajj, Aayat 78)

"Ibraaheem was not a Yahudi nor a Nasraani. But, he was an Uprighteous Muslim. He was not among the mush-rikeen.

Verily, those who are best to be associated with Ibraaheem, are those who follow him and this Nabi (Muhammad) and those who have Imaan. And Allah is the Friend of the Mu'mineen."

(Aal Imraan, 67, 68)

A so-called "One World Religion Headquarters" dubbed "The Abrahamic Family House" is being planned by sinister Satanists. Among them

are also two leading *Murtadds*, namely the miscreant Menk from Zimbabwe and some wayward scholar for dollars called, Sheikh Ahmen (d) al-Tayeb. A report on this satanic religion states:

"A One World Religion Headquarters is set to open in 2022. The headquarters will be called The Abrahamic Family House and is being built on an island in the middle eastern city of Abu Dhabi.

The headquarters is being done in collaboration with Pope Francis and Sunni Muslim leader, Sheikh Ahmen al-Tayeb, after they both signed a global peace covenant called the *Document of Human Fraternity for World Peace*."

This interfaith plot is undiluted kufr. Only *murtaddeen* who profess to be

'Muslims' will have the shaitani temerity of being associated with this kufr movement which is fallaciously dubbed 'Abrahamic'. A great deception perpetrated by the Satanists and who are being followed by the liberals and modernists so-called 'Muslims' is the idea of Judaism and Christianity being part of the *Millat* (Deen/Religion) of Nabi Ibraaheem (Alayhis salaam).

A kufr misconception is that the designation, 'Abrahamic' religions refer to Judaism, Christianity and Islam. While the Qur'aan Majeed absolutely refutes this kufr idea, it confirms that Islam is the *Millat* (Deen) of Ibraaheem (Alayhis salaam). *Yahudiyyat* (Judaism) and *Nasraaniyyat* (Christianity) are *baatil* religions of kufr and shirk. There is no scope for these *baatil* religions of kufr and shirk to be attributed to Nabi Ibraaheem (Alayhis salaam) who was an idol-breaker,

and who did not tolerate the slightest vestige of kufr and shirk.

Nabi Ibraaheem (Alayhis salaam) appeared ages prior to the revelation of the Tauraah and Injeel as is confirmed by the Qur'aan Majeed. While Nabi Musaa (Alayhis salaam) was the Nabi to whom Yahudiyyat is attributed, albeit never the present religion of the Jews, and Nabi Isaa (Alayhis salaam) is the Nabi to whom Nasraaniyyat is attributed although never the existing religion of Christianity, any attribution of these religions to Nabi Ibraaheem (Alayhis salaam) is blatantly false. The Qur'aan only ascribes Islam to Nabi Ibraaheem (Alayhis salaam).

Those who profess to be Muslims but associate themselves with the 'one world religion' or with the interfaith movement lose their Imaan. They become *murtaddeen*.

EULOGIES

Question: According to The Majlis, praising a buzrug after his death (eulogy) is not permissible. Will this also apply to writing a biography of the buzrug?

Answer

Yes, it will apply to 'buzrugs' of our current era. However, in general, writing a biography and organizing a function to eulogize a person are not the same. There is considerable difference between the two. The former does not require an assembly of people to listen to a mureed excessively (and even falsely) heaping praise and accolades on his sheikh.

In a biography, the naseehat of

the Shaikh is narrated at length. Whereas the emphasis of the function is to advertise the holiness and greatness (whether real or imaginary) of the sheikh, the biography concentrates on valid *Naseehat* whilst the history of the Shaikh is secondary or should be secondary.

Furthermore, eulogizing has been criticized in the Hadith. In addition, the eulogizing ceremonies which are nowadays conducted relate to such 'shaikhs' who truly are undeserving of the accolades which their dumb mureeds shower on them. These ceremonies are a waste of time, a waste of brains and border on untruths and imagined miracles attributed to the poor shaikh. These name-

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USURPING INHERITANCE

Q. A deceased woman is survived by her husband one son and three daughters. The husband claims that all her assets belong to him. He had given the house to his wife. The heirs are aware of this. But now the husband says that she would have become the owner of the house only after his death. Since she has died before him, he is the owner of the house. What is the Shariah's ruling?

A. The husband's claim is baseless and haraam. All the assets of the deceased wife constitute Miraath (Inheritance) and belong to all

the heirs in terms of their respective Shar'i shares. If the deceased wife has no surviving parent, then her estate should be divided into 20 (twenty shares).

The husband receives 5 shares. Each daughter 3 shares, and the son 6. The husband's share is one quarter. The claim of the husband regarding the house is baseless. The house belongs to the deceased wife even if the husband had attached the condition of it belonging to her after his death. A condition attached to a gift, automatically falls away and the person becomes the owner on taking

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Questions and Answers

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Q. A husband made an ambiguous statement (Talaq Kinaayah) to his wife. While the statement could have meant Talaq, the husband is in doubt regarding his intention. He is not sure if he had intended Talaq or not? What is the ruling?

A. If the husband doubts his intention, then Talaq does not take place. In the matter of Talaq Kinaayah, the issue of 'ghaalib gumaan' (dominance of thought) does not operate. Talaq does not come into effect.

Q. Is it permissible to keep horns and skins of eland, kudu, etc.?

A. Horns and skins of eland, kudu, etc. may be kept, but not their heads. Some people keep on display stuffed heads of wild animals. This is haraam.

Q. What is the status of the Imaan of a person who does not believe that the sun will literally rise in the west?

A. The idea that the sun will not literally rise in the west is kufr. He loses his Imaan.

Q. A woman became pregnant by committing zina. However, the man married her before birth of the child. Will the child be legitimate and will he/she inherit in the father's estate?

A. If the child is born six months after the date of the Nikah, he/she will be regarded legitimate and inherit. If the child is born less than six months from the date of the Nikah, he/she will not inherit in the estate of the father.

Q. If one is a health worker, e.g. doctor or nurse, and compelled to vaccinate people, will it be permissible?

A. It will not be permissible. The health worker should resign. It is not permissible to indulge in haraam for the sake of a job.

Q. What are the rights of my mother-in-law? What duty do I have towards her.

A. A woman should respect her in-laws just as she has to respect all other Muslims. However, it is not compulsory on her to serve her mother-in-law although she will be rewarded if she does. The mother-in-law has

no right of imposing work on her.

Q. I have downloaded and open many accounts of social media apps on my current cellphone as well as other cellphones and I also had sim cards which I used on the phones. I have sold some of the cellphones and others have been stolen. I am not sure if I had deleted all the apps and stuff on these phones. I fear that I could've made comments on the many media platforms like Youtube and Instagram that are against the Shariah. Please advise what I should do.

A. Make taubah for your un-Islamic and sinful statements. Also make Taubah for the haraam social media accounts. Understand well that Youtube and the like are haraam media which diverts the mind from Allah Ta'ala and satanically and silently prepares the pathway to Jahannam. Abandon the internet addiction and focus on the Akhirat. Engage in meditating on Maut, the Qabar and Akhirat. Today there is no greater evil than these haraam social media devices.

Q. Does a woman have to observe Purdah for her father-in-law?

A. It depends what is understood by Purdah. A daughter-in-law may appear in the presence of her father-in-law without niqaab and without burqah. However, she should be modestly dressed and not be alone with him. He is not an appropriate mahram for her on a journey. If she had not married his son, then he (the father-in-law) could have married her. This is sufficient to understand that the lust of the nafs is ever present, hence, she must be wary of her father-in-law. At most he may make musaafahah with her. However, if even handshaking creates desire in him, then shaking hands with her will be haraam. Too many cases of misdeemeanor happen between women and their fathers-in-law. She should not provide any occasion which could entice her father-in-law.

Q. A father beat his 20 year old son. The son then hit his father

REPAYING LOANS

Q. In 1998 I had given someone a loan of R33,000. He had given me a series of post-dated cheques, all of which have not been honoured. I am attempting to get repayment now from him. How much must he pay me? Take into consideration that R33,000 today is 'worthless' in relation to the R33,000 which I had given in

1998.

A. In 1998 with R33,000 one could have purchased 17.57 Kruger gold coins. That was the worth of the papers/promissory notes you had given. Today, he must repay 17.57 Kruger gold coins. The value today is R485,302. This is the way to pay back loans acquired years ago.

with a glass jar causing him to bleed profusely. The mother called the ambulance and the police who arrested the son. He is now out on bail. The psychiatrist says that he has psychological problems. What should be said to the son? What does the Shariah say?

A. The shaitani son should be warned that there is now the grave danger of him dying without Imaan. He must repent, fall at the feet of his father and cry profusely. He must implore his father to whip him and accept whatever punishment is meted out to him. What the psychiatrist says is Ibleesi nonsense. These psychiatrists are all agents of Iblees.

Q. Our local masjid in Dundee KZN, is hosting a laylatul aashura programme for after esha salaah. As per the notice, there shall be a Yaaseen khatam and a bayaan by a local mufti. Please advise if this type of programme is in accordance with shariah?

A. This programme is bid'ah. It is not permissible to participate in it. From whence did they dig out this bid'ah. The only command pertaining to Aashura is to fast two days. There is no such thing as 'laylatul aashura'.

Q. Is the diminishing musharakah (leasing and purchasing) Shariah compliant? According to Mufti Taqi it is a valid, permissible contract.

A. It is baatil – baseless and not permissible. We have explained the invalidity of this model in detail in an article. The very name 'diminishing mushaaraka' is stupid. There is no such concept in the Shariah.

Q. What / Who is Dajjaal. Ac-

cording to some scholars Dajjaal is an abstract concept. It is an evil world order such as the 'new world order' which the West is plotting. Is this correct?

A. This idea is kufr. Dajjaal is alive. He is a human being. He was alive even before the appearance of Rasulullah (Sallallahu alayhi wasallam). He is held a prisoner on an unknown island. He will appear in the era very close to Qiyaamah during the Khilaafate of Hadhrat Mahdi (Alayhis salaam). Nabi Isaa (Alayhis salaam) will also appear from the Heavens at this time. What some scholars say is bunkum stemming from Imaani deficiency.

Q. Is it permissible to go to the gym for physical training?

A. It is not permissible to go to a gym where haraam activities take place. Music, nudity, women, etc. are usual haraam practices at gyms.

Q. A Hadith mentions that a man's shoe, whip and wild animals will speak. Is this Hadith authentic?

A. The Hadith pertaining to wild animals, the shoe and the whip speaking is authentic. Whatever figurative meanings have been ascribed to this Hadith are baseless. It is pure speculation and personal opinion. We are not aware of the actual meaning of the Hadith. It is best to accept it in the literal sense. Very close to Qiyaamah, the reality stated in the Hadith will materialize. And, Allah knows best.

Q. Some Muftis say that foreign currency may be sold on credit since it is not in the category of gold or silver. The Muf-

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ti says that according to the view of Imaam Abu Hanifah (Rahmatullah alayh) and Imaam Abu Yusuf (Rahmatullah alayh), when the 'thamaniyat' (currency aspect) is cancelled, then the rules of Sarf (trading in gold and silver) will not apply, hence selling foreign currency which is not representative of gold and silver may be sold on credit. Is this right?

A. No, it is wrong. Foreign currency may not be sold on credit. The rules of Sarf will apply. The view of Imaam Muhammad (Rahmatullah alayh) applies to foreign currency sales, not the view of Shaikhain (Rahmatullah alayhima). Furthermore, the view of Shaikhain is based on the cancellation of *thamaniyat* by the trading partners (buyer and seller).

However, the *thamaniyat* of dollars, rands, pounds, etc. is not cancelled when trading with these currencies. The trading partners who trade with foreign currency do not cancel the currency factor. It will remain currency (*thaman*) whereas in the case of 'fulloos' during Imaam Abu Hanifa's era it was possible for the buyer and seller to cancel the *thamaniyyat* of their copper coins. This cannot be done by the trade partners with today's currencies. Only governments can abolish the *thamaniyyat*.

Q. A man asked his daughters to waive their rights of inheritance in favour of their mother. They agreed and signed the document given to them. Is this valid? Are their rights of inheritance cancelled by this agreement? The man says that a Mufti of the Jamiat gave such advice.

A. The agreement is baatil, baseless and haraam. It is not valid. The daughters retain their rights and they have to be paid their full shares of inheritance when their father dies. The mufti who had proffered this haraam advice is a true donkey. It is inconceivable that a man of Knowledge could ever have given such blatantly haraam advice.

Q. One and a half years ago a

company that hired us sent us computer equipment for training and for a job. One computer and two large monitors. We have tried over 5 times to reach them and see how we can return this equipment with no response. They have directed us to different departments who said just email and wait for a response but no response came. They sit there packed same way they came. Would it be permissible to use them or what would be permissible in this case?

A. Write a final letter to the company informing them that if they do not collect their equipment, you will dispose of it. If they do not respond, then sell the equipment and give the money to the poor. You may also purchase it for a fair value.

Q. I am 17 and there is a suitor that has asked for my hand. I've accepted. However my parents say that i am too young and they won't allow me to marry him on condition he studies and gets a degree. He is from a wealthy family and he owns several businesses, so there is no financial stress, Alhamdulillah. Kindly advise me as to what to do in a situation like these.

A. If the only reason for your parents' refusal is the haraam issue of donkey secular degrees, then they are in grievous error. You are not too young for marriage. If the man's character is uprighteous, then your parents have no valid Islamic reason for refusing. Donkey degrees is a shaitaani deception. Speak to some senior relatives to convince your parents of their error.

Q. Ibn Baaz the late grand mufti of KSA (Rahimahullah) was asked: "Do we say Bismillah when pouring boiling water in the sink or floor?" He replied: "Yes it's very necessary to say Bismillah when about to pour a hot water in the sink because there are always Jinns in these areas too". And Shaikh added: I happened to be present at a home where ruqya was taking place, and the Shaikh asked the Jinn: "Why are you disturbing this innocent man?" The jinn re-

MURTADDS

Q. Some Muslim men and females went to a Hindu temple to visit a Hindu priest. The priest was seated on his stage apparently engaging in some prayer/ritual while the Muslims were standing in attendance with their hands folded in front of them. What does the Shariah say in this regard? What is the status of these Muslims?

A. The Muslims described in the question have become MURTADDS. They have lost their Imaan. If they wish to be Muslims and return to the fold of Islam, they should repent, renew the Kalimah and also their marriages.

In this era in close proximity to Qiyaamah, Muslims are increasingly bartering away their Imaan, becoming murtad, for

plied: "He poured a hot water on my little children and killed one."

The Shaikh replied: "But you know he didn't see, because we can't visibly see you." The jinn said: "Why didn't he mention Allah's name Bismillah? The child would have been aware and would have moved."

This clearly means, whenever we mention the name of Allah it serves like a signal, it make them aware and they will move away. Make sure you always say Bismillah" entering your room, putting on your clothes, wearing your shoes, pouring boiled water in sinks or gutters, or even on the floor."

(End of Ibn Baaz's narrative) Please advice if this is correct.

A. It is correct to recite 'Bismillaah' when commencing any activity, even when pouring water or boiling water into the sink or onto the floor. While it is possible for jinn to have been present where the Shaikh was doing Ruqyah to exorcise the jinn, it does not follow that there are jinn at all times in the sink. Nevertheless, it is necessary to recite Bismillaah whenever commencing any lawful act.

Q. Is it right or permissible for the Muath-thin or the trustee

the miserable carrion of worldly and nafsani gains and objectives. We are in that era about which Rasulullah (Sallallahu alayhi wasallam) said that a person will be a Mu'min in the morning and by the evening he will become a kaafir. Some will be Mu'min at night while becoming kaafir in the morning. Their state will hover and vacillate wildly between the extremes of Imaan and Kufr.

Regarding this era, Hadhrat Abdullah Bin Amr (Radhiyallahu anhu) narrating a Hadith, said:

"A time will dawn when the people will gather in their Musajid and perform Salaat whilst not a single one will be a Mu'min."

May Allah Ta'ala keep our Imaan intact until the very last breath of life.

to pressurize musallis to leave the Musjid after the Fardh Salaat? Also can they prevent a late-comer from entering the Musjid?

A. No one has the right to pressurize musallis to leave the Musjid after the Fardh. It is absolutely haraam to do so. It is also haraam for the muath-thin or for the imam, or trustee or for anyone else to prevent a late-comer from entering the Musjid. Such acts are close to kufr. Those who perpetrate such vile haraam misdeeds are in all probability Munaafiqeen peddling the wares of Bill Gates and the atheists.

Q. Can any form of Islamic punishment, e.g. whipping, be meted out in a non-Muslim country if the guilty person requests?

A. Any form of punishment prescribed by the Shariah can be carried out only in an Islamic State, and that too, if the Qaadhi has convicted and sentenced the criminal. Punishments can never be meted out in a non-Muslim state.

Q. If my brothers will not be heirs in my estate after I die, is it permissible to bequeath for them anything from my estate?

A. A wasiyyat (bequest) of up to a third of the estate's value is

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permissible for non-heirs. When brothers are not heirs, a *wasiyyat* will be valid for them.

Q. Hajj is Fardh on me. But without vaccination, etc. Hajj can not be performed. What should I now do?

A. Due to the satanism prevailing in Arabia, it is currently not permissible to go for Hajj. One should make *wasiyyat* for Hajj to be performed on one's behalf in the event of the situation not changing. Saudi Arabia is now effectively Darul Kufr. In fact it is worse than many or most kuffaar countries. The Devils and the Murtaad Ibn Iblees (MBS) have abolished the Shariah and have introduced kufr, fisq and fujoor as the pillars of the government. There is no proper Hajj capable of being performed. But, the primary factor which disallows one to go to that Darul Kufr is the haraam vaccination.

Q. I live near to a volcano. Is a volcano always a punishment for sins?

A. When the volcano erupts, harms and kills, then most certainly it is a Punishment for the sins of the people.

Q. We are 10 brothers and friends and we want to complete one Khatam for our deceased parents. We each read 3 paraahs and in that way the Quraan is completed each month. Is this an acceptable way?

A. No, it is not an acceptable way. It is bid'ah and smacks of riyah (show). There is no basis in the Sunnah for such collective arrangement. Ibaadat is a private affair which should be concealed. Every one of the 10 chaps should recite whatever amount he wishes and whenever he desires. There should be no 'khatam' arrangement.

Q. The final time on the perpetual salaah timetable for zohr salaah is 16:04 and ghI started my salaah at exactly 16:02. I stood up for the 3rd rakaat at 16:04, and I completed my salaah at about 16:05. I know that such a delay of salaah is wrong. However, I wish to know whether my zohr salaah is considered as 'adaa' or 'qadha'?

A. Consider your Salaat to be *Adaa*. The timetables are not absolute in correctness. Furthermore, it matters not whether your Salaat is *Adaa* or *Qadhaa*. The Salaat is discharged and you are sinful if you had delayed it without valid reason.

Q. I have read that there are two views in the Hanafi Madhab with regard to starting the salaah shortly before the time ends. The one is that you have to finish most of the salaah in the time of the salaah and the other is that you have to just make takbeer-e-tahreemah in the time of salaah (for the salaah to be considered as 'adaa'). Which view is the preferred view that I should consider?

A. Your question is futile. Regardless of which view you believe is preferred, practically it is of no significance. Of importance is to ensure that Salaat is not delayed unnecessarily or without valid reason. If Salaat is commenced in a dubious time, it should be completed. Only if any portion of Fajr Salaat is performed whilst the sun is rising, will the Salaat not be valid.

Q. What is the meaning of taufeeq?

A. *Taufeeq* means inspiration which Allah Ta'ala infuses into the heart of the Mu'min. As a result of such *taufeeq* (divine aid) a person becomes more enthusiastic regarding his Deeni life. Then he inclines more to obedience to Allah Ta'ala. It is an inner ability which drives one along the Path of Rectitude.

Q. Is Zakaat payable on old coins which are no longer in use?

A. If the old coins are of silver, then Zakaat has to be paid on the silver value. If the coins are of other metal, no Zakaat is payable. There is no Zakaat on the notes which are no longer regarded as currency.

Q. Should qadha of Sadqah Fitr for past years be paid?

A. Yes, qadha of Sadqah Fitr must be paid for all the years one has not paid.

Q. I did not make my Waajib Qur'baani. Is it permissible to give the amount to the poor?

THE FATHER AND HIS SON'S WEALTH

Q. A father takes the wealth of his son on the basis of the Hadith: "You and your wealth belong to your father." Is it permissible for a man to use, take or confiscate the wealth of his son on the basis of this Hadith?

A. The meaning of the Hadith is that the son should not act miserly towards his father. If his father is in need, he should support him without believing that he is rendering his father a favour. If the son refuses to support his needy father, then the father may take from his son's wealth sufficient for his needs even without the son's permission, but not more than the amount which suffices for his basic needs. Also, it is not expected of a son to act so cal-

lously as to abstain from using his wealth for not only the basic, but also for the comfort and pleasure of his father.

Rasulullah (Sallallahu alayhi wasallam) said: "*Your father is the centre Gate of Jannat (for the son).*" However, despite the virtues of keeping the father happy and comfortable, and despite the huge superiority of the father over his son, the Hadith is not a licence for the father to take the son's wealth. It is haraam for the father to take his son's wealth on the basis of this Hadith. The father is entitled to only maintenance.

Rasulullah (Sallallahu alayhi wasallam) had mentioned this Hadith to a son who despite having wealth was refusing to support his father.

A. The money for a Qadha Qur'baani animal may be given to the poor at any time during the year. Also, make Taubah for having committed the sin.

Q. Is it necessary for a woman to cover her palms in front of ghair mahrams? Are her hands part of her satr?

A. A woman's hands from the wrist to the fingers are not part of her aurah. This portion of her hands may be exposed.

Q. A man inherited wealth from his mother. The father took the money for himself. Is this permissible?

A. It is haraam for the father to take the inheritance of his son.

Q. A molvi argued that if a person dies as a result of vaccination, it will be his taqdeer. Maut is only at its appointed time. Therefore, there is no reason to oppose vaccination. Is his reasoning valid?

A. The moron is too stupid to distinguish even between night and day. If a person commits suicide, it is also his *taqdeer*, but suicide remains haraam, and so does the vaccination remain haraam. While the Molvi acknowledges that Maut is only at its appointed time, he should also understand that there is no need for vaccines; Maut is at its appointed time.

Q. Is it permissible to bake/

cook for Diwali? I earn an income by baking/cooking?

A. Diwali is a festival of shirk and kufr. Assisting in such a haraam festival is not permissible. Baking /cooking anything for this festival is therefore not permissible. The Qur'aan Majeed prohibits aiding and abetting with sin and transgression in any way whatsoever.

Q. A month after marrying, the woman became sick. The doctor diagnosing her said that she was two months pregnant. The husband was shocked and he promptly issued three Talaaqs. What are the consequences? What is the Iddat period of this woman? Clearly she had committed zina before marrying. What will be the status of the child?

A. The doctor's claim is not valid in the Shariah. His claim does not create any new circumstances. The Iddat of the woman will be until delivery of the baby. If the baby is born six months from the date of the Nikah, then it will be regarded to be legitimate regardless of what the doctor says. If the baby is born less than six months from the date of nikah, it will be illegitimate.

Q. Must the safar distance of 78 km be in a straight line from one's town to the destina-

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tion?

A. The 78 km need not be a straight line. The road may be twisting, over mountains, etc.

Q. When setting out on a journey, at what distance may one perform Qasar Salaat? Must the 78 km be covered?

A. In fact, the moment the mu-saafir leaves his city/town precincts he may commence Safar Salaat even if he is a few meters out of his town. He does not have to wait until he has traversed the 78 km.

Q. On returning, can the mu-saafir perform Qasar if he has reached a distance of less than 78 km from his home town?

A. The same applies on the return journey. Qasar Salaat has to be performed if one selects to perform outside the town limits.

Q. There are suggestions to reform the current Deobandi curriculum. Does the syllabus of Deoband need to be reformed?

A. The original educational system and curriculum of Darul Uloom Deoband are not at all in need of reform. It is a perfect system introduced by Auliya and it is diffused with Nooraaniyat. Some time ago we had published a booklet on this topic. The booklet, *Dars-e-Nizaami and the Call of the Morons*, is available on our website. Hard copies are also available.

Q. Is hypnotherapy permissible to treat trauma?

A. Hypnotherapy is not permissible. Shaitaan finds an avenue via this system for intrusion into the mind of the subject.

Q. Recently a lady died in Durban. Her son had her buried at a place 54 kilometres from Durban. Was this permissible?

A. It was wrong and not permissible to transport the mayyit 54 kilometres when burial sites are available in Durban where the lady had passed away.

Q. If I build a Musjid/Musalla with my own funds, do I have to consult the people of the neighbourhood regarding appointment of the Imaam and trustee/s?

A. The position of Imaamate of the Musjid/Jamaat khaanah one

constructs may be effected unilaterally without consultation with the masses. As long as the person understands that the Imaam should be pious and following the Sunnah, he will be within the ambit of his right as the donor to appoint the Imaam and be the sole trustee of the premises.

Q. During the night it is permissible to recite audibly (jahr) in Nafl Salaat. When does the time for jahr begin?

A. Jahr becomes permissible after sunset.

Q. Should two raka'ts Nafl be performed after ghusl as is with wudhu?

A. Just as there are two raka'ts after Wudhu, so too should two raka'ts be performed after Ghusl.

Q. Is it proper to perform Nafl Salaat after the Fardh of Zuhr, that is, before the two Sunnat raka'ts?

A. After the Zuhr Fardh it is not permissible to perform Nafl before the two Sunnatul Muakkadah. Nafl may be performed thereafter.

Q. Is frog halaal?

A. Frog is haraam.

Q. Is it permissible to establish lineage by means of DNA.

A. No, the DNA test is not permissible merely to ascertain lineage. Its results are not valid in terms of the Shariah.

Q. Is Takaful insurance compliant with the Shariah?

A. Takaful is haraam. It is the same as conventional kuffaar insurance. The name is deceptive.

Q. If a customer fully pays for goods today and he says he will collect at a later date. However, when he comes sometimes after 3 or more months, the price has gone up of that item. Can the seller ask him for the price difference in increase of price? What should be done? Should the deal be cancelled?

Also, if at the time of the sale (for which the buyer has paid in full) the businessman tells him with clarity that if there is a price difference at the time of collection then he has to either pay the higher price or the businessman has

GIFTS FOR CHILDREN

Q. Please explain the issue of making gifts to one's children during one's lifetime. Is it necessary to give them all equal gifts? If a man wishes to distribute his estate to his heirs during his lifetime, must there be equality of gifts for males and females or may the rules of inheritance be adopted?

A. Regarding gifts for children during one's lifetime, the rulings are as follows:

- 1) There should be equality of gifts for all children.
- 2) If there is a valid reason, a child may be preferred over the others, e.g. the one child requires clothing while the others do not.
- 3) If a child is insolent to his

parents or has become a drug addict, he may be excluded from gifts.

4) If a particular child is much more in the service of his parents while the others are on their own, this child may be preferred over the others.

5) Regarding hastening miraath (inheritance) distribution, this is not valid. The idea of hastening inheritance distribution during one's lifetime may not be used as a ruse for discriminating between sons and daughters. Allah Ta'ala has decreed Miraath for the period which follows death. It may therefore not be brought forward.

the right to cancel the sale. Is this condition valid?

A. Neither is it permissible to increase the 'price' nor is it permissible to cancel the sale. The condition stipulated by the businessman as mentioned by you is baatil even if the customer agrees to it. If this condition is stipulated during the process of the transaction, the bay' (sale) will be faasid. If the condition is stipulated after the completion of the bay', it (the condition) is baatil. It is futile, stupid and not valid. He has no right of cancelling the sale regardless of price increase or any other reason since he has been paid for the item which now belongs to the customer. The only thing he can do is to arrange with the customer to store his goods in lieu of a fixed fee.

Q. My husband and in-laws are cruel and unjust to me. Besides them not fulfilling the rights the Shariah has granted me, they make me slave for them. My husband mentally and sometimes physically abuses me. I am bearing all the injustice with Sabr. Some acquaintances say that it is stupidity to stay in this type of situation. They urge me to leave my husband and apply for annulment of the marriage. What is your advice. If I choose to bear the injustice is there any

special reward for me by Allah Ta'ala?

A. You have asked a very intelligent question. Few women are really concerned with the thawaab (reward) for adopting Sabr. Know that for Sabr – for bearing the injustice and zulm of the husband – the Thawaab is so wonderful and so abundant that you may receive the status of a Shaheed (Martyr). While it is permissible to apply for annulment, there is nothing better than Sabr. The Qur'aan Majeed says: "Verily, Allah is with the Saabireen."

Life on earth is short and full of trials. This world is the abode of test and trial. If you are able to bear the injustice with Sabr keeping the focus on Allah Ta'ala, then this will be the best option for both your dunya and the Aakhirah.

Q. There's a student who is studying full time at a Darul Uloom. He has Whatsapp, a social media platform. On his WhatsApp status you can add your status and add things like videos or pictures etc. He has a musical video thereon. Should such a student remain at a Darul Uloom?

A. The student to whom you have referred, follows in the footsteps of shaitaan. It is haraam to impart higher Islamic

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TEN PRAISEWORTHY ISLAMIC TRAITS

Allah Ta'ala often bestows upon a non-Muslim, by virtue of him or her having adopted certain praiseworthy Islamic qualities, the greatest gift – Hidaayah (guidance) into Islam. Hence, it is quite often ascertainable that a convert to Islam had already possessed certain praiseworthy Islamic traits even during his or her days of Jahiliyyah (ignorance) prior to the conversion.

In this respect, the greatest of converts to Islam, the Sahabah (radhiyallahu anhum),

had already possessed numerous praiseworthy Islamic traits, even prior to their conversion.

In a narration recorded by Ibn Katheer in his al-Bidayah, al-Bayhaqi in his az-Zuhd and al-Muttaqi in his Kanz, the Sahabah, Alqamah ibn Al-Haarith (radhiyallahu anhu), after having accepted the essential beliefs and practices of Islam, mentions the following five traits that his people had already possessed prior to their entry into Islam:

“(There are) five traits

we adopted in (our days of) Jahiliyyah, which we are (still) upon till now, unless you prohibit us, O Rasulullah (sallallahu alayhi wasallam)....:

1) Gratefulness during times of ease (i.e. displaying appreciation to Allah and to all those concerned).

2) Patience during calamities (i.e. being completely calm and contented in any difficult situation).

3) Displaying honesty (and integrity) in the arenas of interactions (and confrontations with peo-

ple).

4) Being satisfied with the bitterness of fate.

5) Avoiding rejoicing over calamities that befall one's enemies.”

On hearing of these qualities Rasulullah (sallallahu alayhi wasallam) proclaimed:

“People of understanding! People of cultured manners! It is almost as if they are (similar to) Prophets in terms of traits – how noble they (i.e. these traits) are!”

He (sallallahu alayhi wasallam) then said:

“I advise you with five (more) qualities by which Allah will perfect for you, (your) good qualities.”

1) Do not gather what you will not eat (i.e. do not hoard).

2) Do not build that in which you will not live.

3) Do not compete for that which you will (have to) leave behind tomorrow (i.e. do not compete for the objects and aspirations of this short-lived term of life).

4) Fear that Allah in front of Whom you shall be gathered and to Whom you shall have to go.

5) Desire earnestly for that which you are heading towards, and in which you will dwell forever (i.e. the Akhirah).”

Honey fraud rife in SA — experts

Where does the honey in the squeeze bottle you buy from your local supermarket come from, what has it been blended with, and is it honey at all?

There's a very good chance that what is in the bottle is not 100% honey: not the liquid gold containing pollen with the health benefits.

That is what emerged at a virtual workshop on honey fraud hosted by the SA Bee Industry Organisation (Sabio) on Thursday and attended by beekeepers, retailers and regulators.

Local beekeepers are only able to meet half the demand for honey in this country and the rest is imported, mainly from China.

Prof Norberto Garcia from Argentina, president of the Apimondia Scientific Commission of Beekeeping Economy, revealed that SA's honey imports trebled from 2,000 tons in 2011 to 6,000 tons last year, 60% of which (4,700 tons) came from China. The rest came from Zambia (706 tons), Poland (305) and Romania (257).

The reason for that becomes clear when you consider the price, Garcia

said.

Chinese honey is the cheapest, at about \$1,141 (about R15,900) a ton, versus double that for Zambian honey (\$2,375, or about R33,100) and close to \$3,000 (about R41,800) for Polish and Romanian honey. Here's the thing. “There are not enough bee colonies in China to explain the huge amount of honey they are exporting,” Garcia said.

“Honey is a product of the interaction between the plant and the animal kingdom. No additions can be made at all. If you blend pure honey with fake honey, it is not honey.

“Local beekeepers can't compete with the price of Chinese honey,” Garcia said. “Your [SA's] situation is particularly worrying.”

Other forms of honey fraud include:

- Labelling honey as from a particular floral source, for example orange blossom, aloe or litchi, when it has been blended with other honey or doesn't come from that source at all;

- Adulterating it with fructose, rice or beet syrup; and

- “Honey laundering”,

RESPONSE FOR SLANDER

When slandered, how should the Mu'min react?

Once while Hadhrat Hasan Basri (Rahmatullah alayh) was delivering a bayaan, a man interjecting, said: “You are a liar!”. Hadhrat Hasan spontaneously said, without the slightest display of annoyance: “You are the only one who has understood really who I am.” That is: while all others shower accolades of ‘Hadhrat’,

‘Buzrug’, Shaikh, etc., you have realized my worth – that indeed I am a scoundrel.

Pride in most people induce them to demean their intelligence and tarnish their Imaan by investigation and seeking clarification to clear their name when they are slandered. When slandered, reflect on your nafs and call to mind your many sins and the skeletons in your cupboard. Then you

will understand that you are worse than the slandered accusation / epithet, etc. When you understand the villainy of your nafs, slanders (buhtaan) and gossip (gheebat) about you will have no effect on your heart. Also understand that when you are slandered, your sins are washed. You are being purified from the najaasat of sins as long as you adopt Sabr and do not react.

or importing cheap Chinese honey in bulk and passing it off as high quality local honey.

Honey is the third most adulterated food in the world after milk and olive oil, said Shannon Riva of the Stellenbosch based Food and Allergy Consulting and Testing Services (Facts).

Garcia said with honey adulterators constantly coming up with new methods, it boils down to “a competition between the development of new tests and the development of new syrups”.

“Old testing methods will not detect the latest adulteration methods,” he said.

“Testing is complex and expensive, with the main labs in Europe, par-

ticularly Germany. They have the most advanced testing methods for honey adulteration.”

With SA's 20-year-old honey legislation and standards in urgent need of updating, adulterated honey could falsely be considered compliant, it emerged.

Matlou Selati, of the Consumer Goods Council of SA, said it was “saddening” that honey fraud was happening.

“We will look at this and recommend to the regulators and the legislators that we crack down,” she said.

“Laboratories are very expensive to set up, but we could accredit private labs and work together.”

Weekend Post
22 May 2021

PAYING OLD DEBT

Q. During the old 1950's era the South African Pound was the currency in use and it had the 'promise to pay', making it a Promissory Note having the option of convertibility to gold at the Reserve Bank. Subsequently, in 1961 the Rand came into effect and the Pound fell away. Now what is the status of loans given during that era, but being paid only today in 2021?

A. The original cur-

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WOMEN'S RIGHTS

Question: What are the rights of females in Islam regarding the following issues:

- 1) Rights of a female on education at tertiary institutes
- 2) Rights in governance
- 3) Rights on democracy
- 4) Rights of a lawyer, dentist, teacher and being a chef?

Answer

- 1) Rights of a female on education at tertiary institutes

The Qur'aan Majeed and the Ahaadith explicitly and emphatically prohibit females emerging from their homes. Even for the acquisition of higher Islamic education, it is not permissible for a female to emerge from her home without the consent of her husband/father.

Furthermore, the consent of the husband/father will be valid and permissible only if higher Knowledge is available in a setting where there is no violation of Hijaab or threat to Akhlaaq and Imaan. In view of this prohibition it is not permissible for females to attend even the girls madrasahs of this era.

This prohibition will apply to a greater degree to secular education. The secular institutions, that is the prevailing environment at these institutes, are nugatory of Hijaab and also of Imaan, hence it is not permissible for them to attend such institutions. In fact, it is haraam for even males to

attend these institutions which are dens of vice, fisq, fujoor and kufr.

The primary and natural role of the female is the home. Allah Ta'ala has not created her for any role outside the home. Rasulullah (Sallallahu alayhi wasallam) had clarified this fact on the occasion of the marriage of Hadhrat Faatimah (Radhiyallahu anha) to Hadhrat Ali (Radhiyallahu anhu). Furthermore, the Qur'aan Majeed emphatically prohibits female emergence. Only real need justifies and permits their emergence which is also subject to stringent rules of Hijaab.

- 2) Rights in governance

When the daughter of the Persian emperor was proclaimed the ruler, Rasulullah (Sallallahu alayhi wasallam) said: *"Never will prosper a nation who entrusts its affairs to a female."* Females have no rights regarding governance. Their governance is restricted to the home. Governance for women is a concept forged by the atheists of this era. In terms of Islam, females have absolutely no share in governance. Their governance is restricted to the home.

- 3) Rights on democracy

Islam does not recognize democracy. Democracy as are all other systems of governance of non-Muslims, are haraam and kufr. It is not permissible for even males to participate in democracy. The Qur'aan Majeed states explicitly:

"Those who do not govern according to that (Shariah) revealed by Allah, verily they are the kaafiroon."

- 4) Rights a lawyer, dentist, teacher and being a chef

All branches of secular education are not permissible for females, not because secular education is *per se* prohibited, but because of the immoral environment and activities prevailing at all secular institutions. Even female madrasahs are inimical for Akhlaaq. When Haya is destroyed at even madrasahs which impart Deeni Ta'leem, then one can understand better the satanic consequences of the institutions where satanism and evil are the ethos and the methodology of teaching. Every demand of the Shariah is eliminated in these secular institutions.

PURE SHAITAANIYAT

A common, but utterly baseless retort, is the satanic argument of the need for doctors, dentists, etc., etc., and because of this need, erosion of Imaan and destruction of Islamic morality are tolerated by the hallucinated circumstances. This is pure *shaitaaniyat*. This *shaitaaniyat* should now be palpable and better understood in the light of the Covid satanism.

For fear of contracting the disease and the hallucination of 'preserving' life, governments with the co-operation of thousands of atheist scientists, doctors and experts believe that regardless of the need, the better option is to strangle the economy of nations – to accept suffering of the masses – suffering created by the kufr covid protocols. On the basis of this hallucinated fear, destruction of economies and curtailment of liberties are justified and believed to be necessary regardless of the worldly harms and losses the masses suffer.

People are even heavily fined, arrested and imprisoned for violating stupid protocols. And these crimes against humanity are perpetrated on the

basis of alleged fear for the disease and to 'preserve' life. But, for the preservation of Akhlaaq and Imaan, plunging in cesspools of iniquity – fisq, fujoor and kufr of university life – Shar'i prohibitions are frowned on and even scorned at the peril of destroying Imaan.

Wearing the Nikaab commanded by the Shariah for females is denied and mocked, but donning the nikaab of Iblees for fear of the virus has become compulsory for even dogs and pigs. All those who don the mask of Iblees are worse than muzzled dogs and swines. Adopting devil's distance (so-called social distance) for fear of the virus is compulsory in terms of the law of the atheists, but for these very same so-called Muslims, abstention from devil's distance in the Musjid and for Salaat purposes has become a capital crime. Rasulullah (Sallallahu alayhi wasallam) said that 'social distance' in Salaat is DEVIL'S DISTANCE. But professed Muslims vigorously by practical demonstration refute the Command of Rasulullah (Sallallahu alayhi wasallam) to adopt the protocols of the atheists inspired by Iblees.

For worldly benefit, the Juhala of the world believe that to escape disease and death it is valid to declare states of emergencies for the promulgation of draconian measures to brutalize people and to suppress human liberties and whereby economies of nations are strangled and ruined. Unemployment for millions becomes rational and valid for fear – the hallucinated fear – of saving health and life. But Muslims, while they plunge headlong into the filth of the atheists for hallucinated health and 'preservation' of life, are satanically unconcerned regarding destruction of

Akhlaaq and ruin of Imaan in which secular educational institutions excel.

This attitude of 'Muslims' is the effect of atheism which assumes the form of Nifaaq concealed in the heart. Thus, all those who believe that the protocols of the kuffaar atheists are necessary and valid for safety of health and life, but at the same time believe that ruin of Akhlaaq and Imaan are tolerable for the sake of worldly benefits acquired from universities and the like, should understand well that they are munaafiqeen and murtaddeen. Neither is their profession of Imaan nor their Salaat nor their Zakaat, etc. valid. They are bereft of genuine belief in the Aakhirat and the Accountability in Allah's Court. They have no true belief in Jannat and Jahannam. There is no conundrum in this reality which is not hidden from Men of Intelligence – People of Imaan.

Muslims should understand that it is an attitude of KUFR to sacrifice the gains of the Aakhirat for the extremely little worldly gains which in reality are mirages and effects of hallucination. On his death bed, Rasulullah (Sallallahu alayhi wasallam) exclaimed: *"There is no life but the Life of the Aakhirat."* The Qur'aan Majeed repeatedly says: *"The life of this world is but play and amusement while the Life of the Aakhirat is best. What! Have you no understanding?"*

There lies a long difficult life ahead, first in Barzakh (the life beyond the Grave), then in Qiyaamah. We have been sent for a very short while to this ephemeral dunya to prepare for the journeys ahead and to purify ourselves for the Meeting with Allah Azza Wa Jal. It therefore does not be-

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SICKNESS

Sickness is a reminder of Maut and a purifier of our sins. Rasulullah (Sallallahu alayhi wasallam) said that the one who does not become sick *"is not of us"*. During sickness increase Istighfaar, Tasbeeh and Dua. Only the decrees of Allah Ta'ala prevail.

WOMEN'S RIGHTS

(Continued from page 7)

hove the Mu'min to squander this short earthly life for the hallucinated worldly and physical benefit and the false glitter of this transitory abode.

The Criterion for adoption of or abstention

from worldly gains and objectives must, for the Mu'min, always be the Aakhirah.

Whatever is harmful for the acquisition of the everlasting happiness and pleasure of Jannat must necessarily be abandoned regardless of the perceived worldly loss and

disadvantages. Rasulullah (Sallallahu alayhi wasallam) has made it very clear that with the increase of one's Imaan will be a corresponding decrease in one's worldly 'progress' and 'possessions'. Therefore reflect on the Hadith: *"This dunya is a prison for the Mu'min and a jan-nat for the kaafir."*

LUQMAAN'S NASEEHAT TO HIS SON

O my Son!

* Allah Ta'ala protects the one who admonishes himself. Allah increases the honour of one who deals justly with people.

* Disgrace in the wake of obedience to Allah, brings about proximity to Allah Ta'ala, and respect in the wake of disobedience distances one from Allah Ta'ala.

* The punishment the father metes out to his son, is like fertilizer for the farm.

* Beware of debt. Debt causes disgrace during the day, and worry during the night.

* Lies eliminate (spiritual) glitter from the

face. An evil character afflicts one with considerable worry.

* It is easier to move rocks than to convince a moron.

* I have lifted rocks, iron and many loads. No load is heavier than an evil neighbour.

* Nothing is as bitter as dependence on others.

* Participate much in Jannaazah (funerals), and abstain from participating in weddings.

* Do not eat to satiation (i.e. do not fill your stomach to capacity). At the time of satiation it is better to give your food to a dog than to eat it.

VACCINES - A STUDENT'S DILEMMA

QUESTION I have recently come across a letter regarding vaccination being haraam issued by the Mujlisul Ulama. As a youngster I am astounded as to the disensus among the Ulama. This misinformation is worrying because I now do not know what to believe. My concern arises from the following points:

The Saudi Government has released a statement that no one will be allowed to go for Hajj and Umrah if we have not taken a vaccine. Firstly, if this is the case what does it mean for me because I have not yet fulfilled my obligations in terms of Hajj and Umrah. It is widely known that this is compulsory once we can afford it.

The second point I would like clarification, is that the Prophet (saw) said in Sahih Bukhari book: 71, Hadith 582: "There is no disease that Allah has created, except that **He also has created its treatment.**" To my knowledge the vaccination is the cure to this virus.

As a University student, we are taught to question and not just accept things at face value, thus, my question is what is the proof for the claim that the vaccine is Haraam? *(This attitude acquired from the universities of the atheists has destroyed the Imaan of millions of ignorant Muslims. These universities have converted Muslim students to*

Irtidaad, i.e. they have become murtadds. You have no right to question the Tauheed of Allah Ta'ala and His commands. Yes, it is Waajib to question and reject the kufr theories of your atheist masters -The Majlis). What ingredients that are used in the vaccine are Haraam? And what is the Quranic injunction or Hadith that supports this claim that vaccines are Haraam?

In conclusion, I hope Imaam can assist me with the above, so that I may have clarity and InshAllah be able to understand the reasons for the vaccine being haraam. In addition to what I should do in order to fulfil my Hajj obligation as ordained to us in the Quran.

ANSWER

Your dilemma stems from the fact that you are a student of a university which promotes kuffaar values, atheistic theories and corrupt ideas. Hence the mind is fitted in a secular straitjacket to view all things through the coloured glasses provided by the western kuffaar. The mind becomes befogged with the kufr junk with which universities brainwash students.

Understand well that in the current circumstances Hajj will not be compulsory. As long as the kuffaar MBS regime enforces the protocols and agenda of the atheist kuffaar, it will not be permissible to go for Hajj

and Umrah.

You lack the expertise for understanding the Hadith. It is not permissible to extract Ahaadith from the Hadith Kutub and then subject it to your personal opinion as you are tutored to do by your atheists, fussaag and fujaar teachers. This is a prescription for kufr and destruction of Imaan.

We have explained the issue of vaccination in great detail in numerous articles and booklets

which are all available on our website.

If you are truly sincere and keen to understand this issue, do study whatever we have published. Furthermore, also study the innumerable research

studies of kuffaar medical doctors, experts and scientists who have vigorously condemned vaccines, vaccination and the protocols of the atheists who have plotted this great fraud called covid.

THE PRODUCTS OF SECULAR INSTITUTIONS

The Gauteng health department recorded more than 23 000 teenage pregnancies between April 2020 and March 2021, with 934 girls between the ages of 10 and 14 giving birth.

This was revealed by Gauteng Health MEC Nomathemba Mokgethi in a written response to questions from the DA tabled in the Gauteng legislature. A total of 23 226 teenage pregnancies were recorded in that time period, with 2 976 girls between the ages of 10 and 19 choosing to terminate the pregnancy.

"These numbers are sad and incredibly troubling considering that these are young girls still have bright futures ahead of them. Teenage pregnancy remains a serious social and health problem in South Africa. It poses a health risk to both mother and child, and it also has social consequences such

as continuing the cycle of poverty and early school dropout," said the DA in a statement.

July saw the most births from girls between the ages of 15 and 19 (1 984 deliveries), while August had the highest number of deliveries (155) for girls between the ages of 10 and 14.

L Bhengu 17 Aug

<https://www.news24.com/news24/southafrica/news/gauteng-records-more-than-23-000-teen-pregnancies-in-one-year-some-moms-as-young-as-10-20210817>

Universities, colleges and schools are all fertile ground for vice and immorality of almost every kind imaginable. These are the institutions which even Muslims embrace with love and ardour. In pursuit of worldly objectives, viz., acquisition of money in the future, and stupid titles accompanying the donkey degrees, Muslims show total disregard for the Objectives of

the Aakhirat.

Regardless of the ruin of Akhlaaq and destruction of Imaan, Muslims send their daughters and sons to these 'educational' brothels to acquire the carrion of the world at the expense of sacrificing the everlasting life of happiness and pleasure of Jannat.

Kuffaar governments are prepared to ruin the economy of their countries and curtail the liberties of the population by means of draconian legislation for fear of a worldly disease, but Muslims are not prepared to abandon these evil institutions of immorality for the sake of their eternal success and happiness of the Aakhirat.

This attitude is the effect of kufr lurking in the heart. While they profess to be Muslims and even execute the rituals of Islam, in reality they are bereft of Imaan.

AN AWFUL PUNISHMENT IN BARZAKH

-Muljim is Punished-
Hadhrat Ismat Ubaadaan (rahmatullah alayh) narrated the following episode:

“On my sojourn through a wilderness, I approached a monastery. A Raahib (Monk) was sitting nearby. I said to him: ‘Tell me of any wonderful episode you have witnessed at this place.’ The Raahib re-

plied: ‘One day I saw a strange white bird the size of an ostrich on this rock. The bird vomited, and with its vomit emerged a human head. It continued vomiting, and human feet appeared. In this manner with each vomiting a human limb would be disgorged. As the limbs emerged from the bird’s mouth, they miraculously became joined until a

complete man was formed. When the man made a movement to rise, the bird began the process of dismembering him and devoured limb by limb until the entire body of the man was gulped up. This episode was enacted for several days.

This episode reinforced my firm belief in the power of Allah Ta’ala. I

was fully convinced that after death Allah Ta’ala will resurrect the dead bodies. One day I addressed the bird and said: ‘O Bird! For Allah’s sake, wait for a while to enable me to question the man. The bird responded in eloquent Arabic: ‘The entire universe is the property of my Creator. He is eternal. He will annihilate all things. There is no annihilation for Him. I am an Angel appointed to

punish this man.’

I then addressed the man: ‘O sinful man! Who are you? What is your story?’ The man said: ‘I am Abdur Rahmaan Muljim the murderer of Hadhrat Ali (Karramallaahu wajhah). After I was executed, my soul was presented to Allah Ta’ala. Allah Ta’ala has appointed this Angel to punish me in this manner until Qiyaamah.’”

DREAMS AND THE SHARIAH

Question: A woman left Islam and became a Christian. Some of her relatives say that in dreams they see about her, she looks well and happy. If we see good dreams about such people, what is the meaning?

Answer: Never be beguiled by dreams. Dreams can be good and bad. Dreams can be from Allah Ta’ala, from the Malaikah and also from Iblees. Dreams can also be from our nafs and the accord with the corruption of our souls.

Sometimes a bad dream has a good meaning. But only an expert in this intuitive knowledge can present a correct interpretation. As far as we are

concerned, if a dream is in conflict with the Shariah, then set it aside and do not follow the dream no matter how good it appears. Our criterion is always the Shariah. For the one who had left Islam, just make dua that Allah Ta’ala grants her good hidaayat to return to the fold of Islam.

If in a dream someone sees the *murtaddhah* sitting on the Arsh of Allah Ta’ala, then too do not be fooled. If you see in a dream she is walking happily in Jannat, then too do not become confused. The barometer is always the Shariah. The kaafir is doomed for everlasting perdition in Jahannam as far as the Law of the Sha-

riah (the Qur’aan and Hadith) states. What exactly Allah Ta’ala will do in the Aakhirah, is His Prerogative. If He so wishes, He will send to Jannat any kaafir. No one can question the Divine Authority. Stating this fact, the Qur’aan Majeed says that if Allah Ta’ala wants to forgive the *munafiqeen*, He can and will do so. There is no one to question this and no one can do anything about the Divine Prerogative.

But, we are commanded by Allah Azza Wa Jal to submit and follow only His Shariah, hence we say that *kuffaar* are doomed for everlasting perdition and ruin in Jahannam – forever and forever.

VALIDITY OF SALAAT

Question

I understand that during salaah, for men - the entire region from above the navel to below the knees, should not only be covered, but its shape should also be concealed, i.e., the clothing should not be skin-tight. Without this, the *salaah* is not valid. However, there are two issues I am worried about:

(a) The lower garment - I understand that the trousers should be loose and not tight-fitting or hugging closely the thighs and knees. But how loose is good enough? Is it considered sufficiently loose if there is enough free space in each leg of the trousers to fit an arm alongside the leg? This understanding of looseness becomes important when taken together with the below problem about the upper garment. I wish to understand if the validity of the salaah is affected by the situation.

(b) The upper garment - the *kurta* which covers till below the knee during standing position in *salaah*, rises up when in the *ruku'* position. Although it still covers completely the posterior and most of the thighs, the problem is that the kurta rises up to about a few inches above the knee. During *sajda*, there is no problem as the back panel (*daaman*) of the kurta reaches the upper end of the ankles, and the thighs are folded in-

wards. However, during *jalsah*, again the kurta slightly rises - partially exposing the knees.

Answer

In fact, during Salaat and at all times when in public, the body should be covered appropriately from neck to above the ankles. This applies not only to Salaat. The notion that covering the *aurah* is sufficient, is *baatil*. While the validity of Salaat is reliant on covering the *Satr/Aurah*, it is sinful to perform Salaat with only the *Satr* covered if one has garments to cover the entire body.

If the trousers is so tight, e.g. jeans, which reveals the shape of the *satr* area, then it is as if he is naked. His Salaat is therefore not valid with such lewd *kuffaar* garb. The looseness should be such that the shape of the *satr* area is not at all visible.

A kurtah which rises a few inches above the knees during *Ruku'* is not a proper kurtah. The kurtah should be midway between the knees and the ankles, then it will not rise above the knees during *ruku'*.

Furthermore, for practical purposes, ‘*validity*’ of Salaat should be understood in the context of Acceptance (*Maqbooliyat*) by Allah Ta’ala, not in the technical context appearing in the Kutub of Fiqh. (Continued on page 11)

Top FDA Vaccine officials resign to avoid prosecution for crimes against humanity

By Mike Adams

It's fascinating that two senior FDA officials who

have overseen decades of mass vaccinations have now finally reached the end of their tolerance for crimes against humanity. They resigned earlier this week, citing the astonishing fact that the White

House, CDC and UN have conspired to lock the FDA out of vaccine approval decisions, bypassing FDA regulatory authority and pushing vaccines for political reasons that have no scientific basis.

Also today: the Red Cross has publicly announced that vaccinated individuals are prohibited from donating blood for certain plasma applications because, "the vaccine wipes out those antibodies."

In other shocking news, new research has found that the antibodies produced in response to covid vaccines are, themselves, pathogenic.

update, Public Health England (PHE) also warned there were early signs that people who have been inoculated may be able to transmit the Delta strain as easily as those who have not received any jabs.

“As more of the population gets vaccinated, we will see a higher relative percentage of vaccinated people in hospital,” PHE said.

THE VACCINE FRAUD

“Public experts warn that ‘vaccines do not eliminate all risk’ amid early signs jabs may not stop Delta transmission. Hundreds of fully vaccinated people in England have been hospitalised with the highly contagious Delta coronavirus variant, scientists said on Friday.

In its latest COVID-19

ATTITUDES OF KUFR

Question

Nowadays there are programmes, discourses (written & oral) after a person dies where the person's qualities are overzealously praised, giving the implicit impression that it is a known fact that the person is in Jannah. I was under the impression that speaking good of the deceased meant that when the conversation came up in passing, good things should be said about the person. I did not envisage it entailing bayans, long written discourses etc. It's as if it's a competition to see who can eulogise using the most adjectives. Is there any substantiation in Shari'ah for these types of programmes and eulogies? (From U.K.)

Answer

Your understanding is, Alhamdulillah, 100% correct. Eulogies are not permissible. Eulogies are practices of the kuffaar. In Barzakh the Buzrug who is being eulogized by his ignorant and short-sighted followers and mureeds, is taunted by the Malaaikeh who say to him: "Are you indeed so and so as is being sung of you?" This puts the Buzrug to shame. Eulogy is a form of 'athaab' for the deceased Buzrug.

These ignorant mureeds sing praises and compose eulogies on the ba-

sis of riya and to gratify their own nafs. There is no other benefit other than self-aggrandizement which is a nafsani 'benefit' leading to Hell. If they had some valid Aql, they would not demean their intelligence with such stupidity, and more than this, they would not cause harm to their 'hadhrat/guru' who is put to shame in Barzakh on account of the stupid eulogies.

Question

Kindly advise if it is permissible for a wealthy person whose wealth is known to others to take out insurance that will pay his ransom in the event of him being kidnapped. This insurance is specific to kidnapping.

Many (some – The Majlis) people in his circle of business associates and friends have been kidnapped and only released when ransom was paid. The kidnappers usually ask for exorbitant, ridiculous amounts which even wealthy people cannot pay. (From South Africa)

Answer

Taking out insurance as cover for possible future kidnapping is an aggravated haraam act. Insurance is haraam. The evil is aggravated by diverting the focus away, far away from Allah Ta'ala. For the future and for the

present one should make dua for aafiyat and repose trust on Allah Ta'ala.

Tawakkul is not a joke. It is not an abstract issue. It is Waajib for every Muslim to cultivate Tawakkul. The greater the kufr attitude in a person, the greater will be the degree of elimination of Tawakkul. Remember and understand well that whatever happens is by the decree of Allah Azza Wa Jal. The Qur'aan Majeed states this fact in numerous aayaat. One such Aayat states: "Not a leaf drops (from a tree), but He is aware." It is only by the direct intervention of Allah Azza Wa Jal that even a leaf changes direction in a breeze, and falls when its appointed second of Maut is decreed.

Allah Ta'ala has His Own ways of extracting from the wealthy people their haraam wealth, and leaving them with only the amount which He has decreed for them in their Taqdeer. The need is not haraam insurance and the adoption of a kufr attitude. The imperative need is to focus more on Allah Ta'ala, to purify one's wealth, to increase Sadqah and to make Dua for aafiyat.

Question

With great sadness and deep sorrow we are sending this letter to you. Pertaining to abolition of Jumuah. In certain areas/towns in Malaysia, finally the real true colours of Reli-

gious officers and Masjeed Administrators surfaced when they dismally announced that only those who have completed the double-dose vaccinations are permitted to perform Jumuah and jamah salaah in the Masajeed. Thus those yet to get vaccinated and against vaccinations will not be granted permission. While their stupid and unIslamic actions are flagrantly haraam, ridiculous and childish, is the Jumuah and Jamah of the debarred musallis considered discharged due to such prohibition? While we wish to know the ruling of Shafi i'mathab, the ruling of other mathaabs will be appreciated. We thus seek your advice. Your swift reply will be appreciated. (From Malaysia)

Answer

1) On the basis of the information provided by you, the Jumuah of those performing in the Musjids (now converted into a weird temples by the Munaafiqeen and Mur-taddeen) is not valid.

2) Those who are unable to perform Jumuah due to the current satanism, are absolved. They should perform Zuhr.

3) According to all Math-habs, if circumstances compel inability to conform to one's Math-hab, then it is permissible to follow another Math-hab whilst the satanism endures. Therefore, in the devilish circumstances

you are confronted with, perform Jumuah according to the Hanafi Math-hab. You require four persons only. One will be the Imaam. Perform Jumuah wherever you are able to, even in your yard at home, in garages or in stores. Keep the Flame of Jumuah alive.

May Allah Ta'ala afflict these devils with His Curse and Wrath. May Allah Ta'ala eliminate them all with His Athaab. Allah Ta'ala will destroy these kuffaar, Munaafiqeen and Mur-taddeen who masquerade as Muslims. They are all on the payroll of the atheists. Allah Ta'ala says in the Qur'aan Majeed:

"The plot of the evil one will hem in only the evil (plotter)."

All true Mu'mineen should make dua, imploring Allah Azza Wa Jal to send His Army to firstly cleanse, purify and eliminate the **FILTH** from the Haramain Shareefain. May Allah Azza Wa Jal, sweep away the **MBS NAJAASAT** and the **Najaasat** of the co-operating Saudi Mur-taddeen/Munaafiqeen populace. May Allah Ta'ala once again fulfil the Dua and Command of Rasulullah (Sallallahu alayhi wasallam) which He repeatedly issued on his Deathbed:

"Expel the Yahood and Nasaara from the Arabian Peninsula."

SANZAF'S KUFR

Question: Is it permissible to contribute Zakaat or Lillah to SANZAF? The CEO of SANZAF is a liberal feminist who promotes gender equality?

Answer

Whoever promotes gen-

der equality is guilty of kufr. The Qur'aan and the Sunnah explicitly and emphatically refutes this kuffaar concept. Also, Rasulullah (Sallallahu alayhi wasallam) said: "Never will prosper a people who entrust their

affairs to a woman."

SANZAF has no true affiliation with Islam. Its female leadership speaks volumes for its hidden kufr. It is haraam to contribute Zakaat and Lillah funds to SANZAF. Genuine Muslims, i.e. those who are not Munaafiqeen and Zanadaqah, readily understand from the exter-

nal trappings of this organization that the Amaanat of Sadqaat can not be entrusted to feminists, liberals and zindeeqs.

Secular donkey university degrees do not qualify persons for positions of Amaanat. Someone asked Rasulullah (Sallallahu alayhi wasallam): "When

will be the Hour (of Qiyaamah)?" Rasulullah (Sallallahu alayhi wasallam) said: "When Amaanat (Trust) is abused, then await the Hour." The person said: "How will Amaanat be abused?" Rasulullah (Sallallahu alayhi wasallam) said: (Continued on page 11)

THE EVIL EFFECTS OF SECULAR INSTITUTIONS

Universities, colleges and schools are all fertile ground for vice and immorality of almost every kind imaginable. These are the institutions which even Muslims embrace with love and ardour. In pursuit of worldly objectives, viz., acquisition of money in the future, and stupid titles accompanying the donkey degrees, Muslims show total disregard for the Objectives of the Akhirat.

Regardless of the ruin of Akhlaaq and destruction of Imaan, Muslims send their daughters and sons to these 'educational' brothels to acquire the carrion of the world at the expense of sacrificing the everlasting life of happiness and pleasure of Jannat. Kuffaar governments are prepared to ruin the economy of their countries and curtail the liberties of the population by means

of draconian legislation for fear of a worldly disease, but Muslims are not prepared to abandon these evil institutions of immorality for the sake of their eternal success and happiness of the Akhirat. This attitude is the effect of kufr lurking in the heart. While they profess to be Muslims and even execute the rituals of Islam, in reality they are bereft of Imaan. A Muslim of sound Imaan will

not give preference to this worldly *jeefah* (carrion) over and above the demands of Imaan. We have been created for the Akhirat. Allah Ta'ala despatched us into this transitory earthly abode for a very short sojourn. Rasulallah (Sallallahu alayhi wasallam) said: *"What relationship do I have with this world. I am like a traveller on horseback seeking the shade of a tree...."*

The traveller on a horse on his sojourn through the desert seeks the shade of a tree for a temporary halt to rest. Soon he leaves the shade to continue the journey towards his destination. This dunya is the 'shade of a tree' where we are resting for a very short while. Our destination is Jannat, the home from whence we had commenced the journey. This world is not our home. Remember this and focus on Allah Ta'ala and our Home, Jannat.

SANZAF'S KUFR

(Continued from page 10)

wasallam) said: *"When Amaanat is assigned to those who are unqualified for it."* This is the evil which is gripping Muslim society. Almost all organizations and Musajjid are in the control of absolute Shayaateen.

EULOGIES

(Continued from page 1)

promoting functions are deceptions.

There is no need to write even biographies of current era Ulama/Shaikhs when there is a deluge of biographies of genuinely great Mashaaikh of the Salfus Saaliheen available. The lives of contemporary shaikhs of our era most certainly do not mirror the Sunnah. On the contrary, their 'deeni' activities have worldly and nafaani

goals. Their personalities are not a reminder of Allah Ta'ala nor do they bring their mureeds closer to Allah Ta'ala. They search for loopholes which they extravasate from isolated and obscure statements and views of the Akaabir Ulama – they do so to pamper the secular objectives of their wealthy mureeds who keep their bogus 'khaanqas' operating.

These shaikhs who are 'deified' have excised reprimand and rebuke from their ta'leemi/

LESBIANS ARE ABNORMAL

The natural role created for women by Allah Ta'ala is the HOME. Allah Ta'ala has not created woman for public display and public activities. The public role which today's feminists advocate and clamour for is unnatural.

Women who are abnormal in their brains have an inveterate detestation for the natural role for which Allah Ta'ala has created them.

Almost all of these feminists clamouring for hallucinated women's

'liberation' are abnormal, mentally and physically. They are either outright lesbians or have lesbian tendencies, hence their aversion for their natural role. They are bereft of Imaan. In fact they are *Munaafiqaat*.

PAYING OLD DEBT

(Continued from page 6)

rency which was a 100% representation of gold is extinct. The loan given in that era has to be incumbently paid today in terms of gold.

The amount of gold the loaned sum could have

acquired in that era, has to be paid today.

Q. I gave someone a loan of R33,000 in 1998. To date the debt has not been paid. If the debtor decides to pay me today, how much should he pay?

A. In 1998 the value of gold was R1,878 per ounce. The current value is R27,627. Due to the massive discrepancy, the Rand of 1998 is in reality extinct. The current 'rand' is not even a shadow of the 1998 Rand's value. The debtor has to pay approximately R490,000.

ETIQUETTE FOR EATING
For protection against the harms of foods, before eating recite Surah Quraish, and blow on the food, and with every morsel ingested, recite **AL-MAAJIDO**.

tarbiyat syllabus. Their primary salient feature is *bid'ah halqah thikr*, long public duas in which they shed crocodile tears to impress the moron audience, and to cast themselves into self-deception, thus bringing themselves within the purview of the Qur'aanic Aayat:

"They deceive Allah.... But (in reality) they deceive only themselves."

USURPING INHERITANCE

(Continued from page 1)

possession of the gifted asset.

The person who frauds, robs and crooks the heirs in the manner this man is doing will be encased in a steel coffin and flung into Jahannam.

Q. How should the household items, e.g. kitchenwear, appliances, furniture, etc., of the deceased be distributed to

the heirs?

A. A fair value has to be given to each item. Then the total value should be divided into 20 shares as explained in the above answer. For example if the total value of the goods is R20,000, then the husband's share is R5,000 worth of goods. The share of the son will be R6,000 of goods, and each daughter's share will be R3,000.

They should mutually and with big heartedness select the items they pre-

fer to the value of their shares. They should not squabble and conduct themselves spitefully and avariciously. However, should the heirs adamantly prefer to live like cats and dogs, refusing to give and take, then 20 lots of the goods should be made. Each parcel must be equal in value. Each parcel should be given a number. Then draw lots. This is the best solution for those who fail to understand that they are Muslim human beings.

TEN SURAHS

1. Surah Faatihah prevents the Wrath of

Allah Ta'ala
2. Surah Yaaseen prevents the thirst of the

Day of Qiyaamah

(Continued on page 12)

Questions and Answers

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

(Continued from page 5)

Knowledge to such agents of Iblees. Rasulullah (Sallallahu alayhi wasallam) said:

"He who imparts Ilm (higher Ilm) to an unfit one is like the one who garlands pigs with diamonds, pearls and gold."

You should pass the information to the Principal of the Darul Uloom, even if you do so anonymously. Give the details of the student. Today, he is not an exception. This type of immoral behaviour is the norm of most Madrasah students. That is why the Darul Ulooms are churning out a mass of molvis who become the Ulama-e-Soo'.

Q. Some ulama say that it is necessary for ulama to be financially independent so that they can speak the haq and not be subjugated to the trustees. However other ulama say that ulama should not work in the corporate world because it diminishes the roohaniyat and the love of the world enters the aalim's heart due to which he loses focus on ilm. Many ulama who were teaching and working at the same time, when they had to choose between the two, they chose the corporate world because of the high pay and so forth. In light of the above, what should an aalim do?

A. If an Aalim or even a non-Aalim has Taqwa he will know what to do when in a conflict between the Deen and the dunya. He will choose the Deen and kick away the dunya. Proclamation of the Haqq does not depend on finance. The molvis who are subjugated by the trustees are worse than the trustees. Such molvis do not believe that Allah Ta'ala is the Raaziq even

if they acknowledge with their mouths. A molvi who conceals the Haqq or who interprets it to suit the trustees and the wealthy, deserves to be 'subjugated'. He is a traitor to the Deen.

Trustees are able to control and dictate only mercenary molvis. An Aalim of the Haqq will never barter away his Imaan for the wages the fussaag trustees pay. A molvi who has no concern for the Haqq and whose objective is worldly benefit will not hesitate to behave like a Munaafiq. He will misinterpret, distort and conceal the Haqq. Such a molvi befits humiliation at the hands of the fussaag trustees who have employed him for their own evil designs. He is not an Aalim. He is a mercenary molvi for who fussaag trustees are befitting.

Q. In Zambia, a growing trend is to delay the janaazah salaah and burial in order to allow close family members of the deceased to travel from out of the country or from far out of town/city in order to be present at the janaazah salaah and burial or in the case of the ladies, to see the face of the deceased.

In some cases, where the death occurred in the early hours of the morning, the janaazah salaah takes place after Asr or Magrib. This has happened in families who have ulema and are known for their services for Deen. Do they have a valid right to do so?

A. It is haraam to delay the Janaazah Salaat and Dafan (Burial) for no valid reason. It is not permissible to delay in expectation of family and friends arriving from other cities. This delay is a haraam cus-

tom which exists in all countries. The Ulama are vastly to be blamed for this haraam practice. They are in open defiance of the command of Rasulullah (Sallallahu alayhi wasallam) to bury immediately. Rasulullah (Sallallahu alayhi wasallam) said: *"Make haste with the Janaazah. If the mayyit was pious, then the abode you are sending him/her is better. If he/she was not pious, then quickly get rid of it from your necks."* Our Nabi (Sallallahu alayhi wasallam) also said:

"When the Janaazah is ready and the men load it on to their shoulders, then if the mayyit was pious, it says: 'Make haste, send me forth.' And, if he/she was not pious, he/she wails and says to his/her family: 'Where are you taking it (the janaazah)? Its wailing is heard by all things except by humans. If humans could hear it (the fearful wailing), they would collapse unconscious."

The gathering of women at the mayyit's house is an added evil which aggravates the sin.

Q. Is it permissible to perform two raka'ts Nafl immediately after the Maghrib Athaan?

TEN SURAHS

(Continued from page 11)

3. Surah Dukhaan prevents from the terrors of Qiyaamah
4. Surah Waaqiah prevents from poverty
5. Surah Mulk prevents from the punishment of the grave
6. Surah Kauthar prevents from the disputes of adversaries

A. It is not permissible to perform Nafl Salaat after Maghrib Athaan. It is bid'ah for Hanafis.

Q. A Mufti had organized a collective Thikr programme. He made thikr over the microphone. Is this permissible?

A. Collective thikr is bid'ah. Thikr over the microphone is an aggravating factor to compound the hurmat (prohibition) of the bid'ah thikr. The mufti is a mudhil (one who misleads).

Q. My tailor told me he is stitching suits for Hindus which they are going to wear for some religious function. I told him it's not permissible. He said that he was taking only wages for his labour. I said don't spoil your Aakhirat for these suits, return them. Allah will send you some Muslims and give you Barkat. Was my advice correct?

A. Your advice to the tailor is valid and correct. It is not permissible to sew religious garments for kuffaar. It is *I'aanat alal Ma'siyat* (aiding sin) which the Qur'aan strictly prohibits. Wages for haraam acts are not permissible. It is the same as selling haraam products.

7. Surah Kaafiroon prevents from kufr at the time of Maut
8. Surah Ikhlās prevents from nifaaq (hypocrisy)
9. Surah Falaq prevents from the hasad (jealousy) of envious people
10. Surah Naas prevents from waswaas (the shaitaan who cast evil thoughts in the mind). (*Al-Kanzul Madfoon*)

(Allaamah Suyuti)

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