The Majlis
"VOICE of ISLAM"
PO BOX 3393 - PORT ELIZABETH - 6056 - SOUTH AFRICA | VOL. 27 NO. 10

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

"...On them is the Wrath of Allah because they preferred this worldly life over the Aakhirat." (Qur'aan)

UMRAH AND NAFL HAJJ NOT PERMISSIBLE

A Brother from UK who had performed his Fardh Hajj explaining his observation, says:

"My heart was grief-stricken by some of the disgusting abominations that I witnessed in the Haram Shareef. For example, the Saudi authorities issue a passport card with one's photo to each pilgrim. They have made it compulsory to have it always on display by attaching it to a lanyard which one is meant to wear like a necklace. Security guards are posted everywhere to ensure that no one enters the Haram Shareef without one's Haraam photo on display. Countless Musallis are forced to have one's photo on display while praying or performing the Hajj or Umrah rites. Most, however, don't seem to see anything wrong with this. I was stopped several times as I tried to sneak into the Haram Shareef amongst the intense crowd without the Haram passport on display.

The ikhtilaat (mingling) between men and women in this most sacred of places is absolutely horrendous. Men and women brushing past each other physically is a common and unavoidable reality. In such a context, the reports of many women being aghast and surprised at some of their bodily protrusions being groped and fondled with is indicative of their Nuqsfil Aql *(Intellectual deficiency as stated by Rasulullah – Sallallahu alayhi wasallam).*

For those who still understand the horrendous degree of perversion involved in the severe ikhtilaat that has become commonplace at the Haram Shareef, it is a big proof and vindication for the Sahabah radhiyallahu anhum initiating the ban on women attending even the most sacred and spacious of Masjids.

The scope for Fitna is even greater in other sacred sites

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THE EVIL OF FOOTBALL

Claiming that football was played during the time of Rasulullah (Sallallahu alayhi wasallam), Mufti Sayed Abdul Jalil, commenting on a Hadith, says in his *Nikaatud Duraari Volume Five:*

"It is permissible to play soccer/football

In Maraaseel Abu Dawud there is a narration stating that Hadhrat Umar saw these people playing football. He said, "If they were not seen playing football in the time of Rasulullaah then they would have been removed from Madinah." Anyway, from this, the permissibility of football is established, on condition that it is played whilst remaining within the limits of the Shari'ah and the Satr is covered and no disturbance is caused to the obligations of the Shari'ah. This is because there is an element of exercise in it, which adds weight to the permissibility.

Allamah Shaami also supports this in Kitaab al Ha-

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Questions and Answers

THE MAJLIS Q & A
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Q. What is the status of embracing and shaking hands on the Day of Eid?

A. It is bid'ah and forbidden.

Q. Some people shake hands after Fardh Namaaz and some even do so before the Namaaz. Is this permissible?

A. These practices are bid'ah and not permissible.

Q. My husband does not allow me to visit my parents. Is it not my right to visit them once a week?

A. If your husband has no valid reason for prohibiting you, then he is committing zulm and will be punished by Allah Ta'ala. Nevertheless, it remains incumbent for the wife to obey her husband. If she insists on her rights, the marriage could end in Talaaq. Thus, you have to decide whether Talaaq or Sabr is better.

Q. Is it permissible to moisten the kafan with Zam Zam water?

A. Zamzam water is sacred. It should not be used to moisten the kafan. The body putrefies.

Q. I have many cows for milking. How should I pay Zakaat on the cows?

A. If the cows are for milk purposes, then there is no Zakaat on the cows.

Q. 40% of a person's money consist of haraam and 60% halaal. Does he pay Zakaat on the total amount?

A. He has to pay Zakaat on 60%. It is Waajib to give the 40% as Sadqah to the poor.

Q. I want to make a gift of a property to my nabaaligh daughter. It is said that a gift is valid only with qabdah (possession). How should the gift be made for a minor for it to be valid?

A. It will suffice to state that you have gifted the property to your minor daughter. Your *qabdhah* will suffice.

Q. Is it permissible to give one's Zakaat to one's brother?

BID'AH HASANAH?

Q. Please explain the concept of bid'ah hasanah of Imaam Rabbaani Mujaddid Alf-e-Thaani (rahmatullah alayh) in the light of the Naqshbandiyyah Silsilah. It is clear from his writings that he was against even bid'ah hasanah. But isn't doing muraaqabah on the Lataaif, Qalbi Thikr, etc. forms of bid'ah? Since he was a senior and a main Shaikh of the Naqshabandiyyah, his stance against bid'ah hasanah seems contradictory.

A. Mujaddid Alf-e-Thaani (rahmatullah alayh) was a Mujaddid and a great Wali of Allah Ta'ala. Whether people understand his opposition to bid'ah and his rejection of bid'ah hasanah or not, they should simply accept that this illustrious Buzrug knew exactly what he said, and that his view is correct.

The *ashghaal* (spiritual practices) of the Auliya are not bid'ah hasanah. Since the contemplative exercises of the Auliya of the Four Silsilah are not acts of the Deen, the classification of bid'ah hasanah is not applicable. These exercises are in the category of remedies. These are spiritual remedies. They are not acts of ibaadat which are the *Maqsood* (Objective). They only facilitate achievement of the *Maqsood* which is the permanent remembrance of Allah Ta'ala.

However, in our era the bogus khaanqas are conveying the idea of these *ashghaal* and innovated forms of *athkaar* being Sunnah acts. In view of this erroneous idea, these *ashghaal and athkaar* have now also become *bid'ah sayyiah (evil and sinful acts).* Similarly, the act of *bay't* has been elevated to near-wujoob and is considered to be among the *Maqaasid (incumbent objectives)* in Tasawwuf, hence it too is bid'ah.

The bid'ah which the Mujaddid criticized are acts which are presented as deeds of ibaadat and of Sunnah proportions when in reality they are not deeds of ibaadat and Sunnah, e.g. moulood, urs, etc. Thus, there is no contradiction. Any new act given the form of ibaadat when in actual fact it is not ibaadat cannot be given validity by terming it bid'ah hasanah, hence Hadhrat Mujaddid said that he 'sees only darkness in bid'ah'. He did not regard any of the innovations to be bid'ah hasanah.

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A. If the brother is deserving, one may give one's Zakaat to him. It is not permissible for a person to give his Zakaat to his parents, children nor may a husband give his Zakaat to his wife and vice versa.

Q. Can a woman (unmarried or otherwise) wear simple jewellery, such as a simple bracelet, when leaving the house, just out of habit and not with the intention to attract attention, even though it may be seen by others as she moves about.

A. No, a woman may not wear any kind of jewellery outside her home if it will become visible.

Q. These days we see a lot of Palestinian awareness products being sold, such as jewellery, tee-shirts etc. Can a girl wear these Palestinian bracelets to school etc.?

A. In fact, all these Palestinian products are not permissible for even males. These products are the money-making stunts of morons who are cashing in on the misery and blood of the Palestinians.

Q. Can females apply a very subtle smelling perfume, such that it is not smelt by others unless they come extremely close to her. This would of course be applied for hygiene purposes, and not to attract males when exiting the house.

A. Even if she applies the type of perfume you have described, she will be labelled an 'adulteress' in terms of the Hadith if she goes out of her home.

Q. Is scented deodorants etc. permissible for females?

A. Scented deodorants outside the home are in the same category as perfumes. When going out, it is haraam.

Q. I seek your guidance on the following matters related to our school practices. Using Takbeer in Place of Clapping: In our Muslim-managed school, we have replaced clapping hands during programs or prize distribution with saying 'Takbeer' on stage. Is this practice appropriate from a Shariah perspective?

A. The practice as described by you is making a mockery of the Name of Allah Ta'ala. Takbeer should not be proclaimed for the type of frivolous, kuffaar-type activity mentioned by you. Takbeer is Ibaadat with which it is not permissible to trifle. In fact it is not permissible to proclaim Takbeer to wake up a person for even Tahajjud or Fajr Salaat. For this reason such alarm clocks chiming Takbeer, Tasbeeh and the Athaan to wake people are not permissible.

Q. Urdu Week Celebrations and Iqbal Sahab's Poetry: During our Urdu Week celebrations, we use and praise the poetry of Iqbal Sahab. However, I recently came across a scholar's opinion stating that we should refer to him as 'Dr.' instead of 'Allama.' Is it permissible to read and appreciate his poetry in this context, and how should we address him, and what is nasihat to me in this regard?

A. Iqbal was a faasiq. Praising a faasiq causes the Arsh of Allah Ta'ala to shudder. He was not an Allaamah. His poetry should be discarded.

Q. Ten years ago I hit a servant. Should I now apologize to

IMMORALITY IN THE MUSALLA

Q. Do advise us on the following issue:

What should our approach be as musallalis of our Musallah (Eldoraigne in Centurion). Our imam, because of his relationship with some influential people in the locality allowed a nikah in the musallah where ladies also attended after which the couple were seen in full view of all embracing, exchanging bouquets of flowers, videos and photos were also taken. Free mixing between men and women was also allowed. The imam has been complacent in many aspects and the mutawalis also don't seem to be affected.

A. It is the obligation of the Musallis to prevent such immoral acts of zina being perpetrated in the musalla. The faasiq imam should be dismissed. When acts of zina are committed right inside the Musjid/Musalla and then the haraam function and practices are regarded as acts of the Deen, then it testifies for the kufr of these miserable people who profess to be Muslims. This type of imam is among the Signs of Qiyaamah.

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him?

A. Sin does not become old and Allah Ta'ala does not forget. It is Waajib for you to seek forgiveness from the person and to make him happy by giving him something.

Q. The Imaam is a Saahib-e-Tarteeb. When he led the Asr Salaat today he forgot that he still had to make qadha of two earlier Salaat. Should he and the musallis repeat their Asr, Mahgrib and Isha?

A. Since the Imaam had forgotten about the issue and did not remember it whilst leading the Salaat, everyone's Salaat is valid.

Q. I am about to get married. While I want a very simple Nikah and that is also the desire of the boy, my parents insist on having a big affair in a hall. What should I do?

A. Rasulullah (Sallallahu alayhi wasallam) said that it is not permissible to obey anyone in anything which is sinful. Obedience to Allah Ta'ala is incumbent. Therefore, ignore the haraam demands of your parents and do not agree to what they say regardless of their annoyance.

Q. Is it necessary to have wudhu when reciting the Qur'aan from an app., and when teaching it?

A. Wudhu is necessary. Furthermore, reciting the Qur'aan Majeed and teaching it from an app is highly disrespectful to the Kalaam of Allah Ta'ala.

Q. Is it permissible to delay the Jamaat Salaat to accommodate Jalsah speakers?

A. Salaat should not be delayed to accommodate these wasteful, bid'ah jalasahs.

Q. Are powerpoint presentations good for a Madrasah?

A. The powerpoint presentations are *shaitaaniyat* acquired from westernism. Never should a Madrasah adopt such shaitaani activities.

Q. Some heirs want their shares in a property to be paid immediately. Some heirs do not want to sell the property. Also they are unable to pay the others for their shares. What should be done?

A. In the circumstances explained by you, it is incumbent to sell the property and pay all the heirs. Those who do not want to sell, have to either pay the others their shares or agree to sell. They may not deny the rights of the heirs.

Q. Is it permissible for a Muslim to slaughter an animal for ritual practices of kuffaar?

A. It is haraam for a Muslim to slaughter animals for any kuffaar ritual.

Q. A lady who does not qualify to receive Zakaat, nevertheless, accepted Zakaat funds. She spent all the money and now realizes her error. Does she have to repay the Zakaat? She now is genuinely poor

'JUDGEMENTAL'?

Question

Why is The Majlis judgmental? Everyone differing with you is a faasiq, faajir, etc. Does Islam allow us to be judgmental? Please elaborate.

Answer

In fact, it is Waajib to be *judgemental.* The primary basis for being judgemental is the Qur'aan. In this regard, Allah Ta'ala sates:

*"O People of Imaan! When a **FAASIQ** comes to you, then verify (whatever he claims) lest you should harm people unknowingly, then regret what you had done."*
(Al-Hujuraat, Aayat 6)

The command is to ***judge*** the reporter. Is he a ***faasiq*** or an *aadil.* What is the basis for ascertaining the *fisq* and *fujoor* of a man in order to label him a ***faasiq***? It is the Shariah. A person who is in flagrant violation of the Shariah is a **FAASIQ** in terms of the Law of Allah Ta'ala. Hence, we shall judge a man on the basis of the Criterion of the Shariah and label him either a **FAASIQ** or an *Aadil.*

A condition for the validity of the testimony necessary for establishing the new moon, is the *adaalat* of the witnesses. The testimony of a **FAASIQ** is *mardood (rejected).* Thus the pre-condition is to ascertain whether the chap is a **FAASIQ** or an Aadil.

The Qaadhi has to compusorily ascertain the Deeni bona fides of witnesses. He has to determine whether a person is a **FAASIQ** or an Aadil. There are many issues which compulsorily require being *judgmental* which is a requisite ordained by Allah Ta'ala, and which is of imperative importance in the determination of Shar'i issues.

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and does not have the funds for repayment. Can she repay in instalments? Must she return it to the agency who gave it to her or can she give it directly to poor Muslims?

A. She should repay the Zakaat when she is by the means. At the time of accepting it, she was not entitled to it although the Zakaat was discharged. Nevertheless, from her perspective she had sinned by accepting it, hence the debt remains on her.

Yes, she may repay it instalments and give it to people who are genuinely entitled to accept Zakaat.

Q. I have zakaat and I was advised by an aalim that in order to give this money to my aged mother who is in need, I should make tamleek by looking for a poor person who is in need of zakaat; have a gentleman's agreement with him that once I give him my zakaat, he will keep a portion for himself and return the balance to me so that I can give to my mother. May I do this?

A. The aalim who have advised you is setting you up for Allah's punishment. This fraudulent hoax 'tamleek' is not permissible. The Zakaat will not be discharged.

Q. Is it permissible to give non-halaal food to my non-Muslim workers?

A. It is not permissible to feed haraam food to even animals. It is not permissible to give haraam food to non-Muslim workers.

Q. A relative passed away last year. His family invited us to a 1 year khatam which according to mine and my husband's understanding there is no such thing in the Shariah. The problem is if we don't go, the family will be offended. What should we do in this situation?

A. You should do what Allah Ta'ala has commanded. You should follow His Shariah. You are required to gain the Pleasure of Allah Ta'ala, not the pleasure of others, especially of those who invite you to bid'ah. The khatam is bid'ah and haraam. It is not permissible to attend regardless of their displeasure.

Q. Some one forgot their laptop at the place where I am employed. The boss gave it to

MASNOON I'TIKAAF OR 'TABLIGH'?

Question

During Ramadhaan the Tabligh Jamaat people canvass for spending the days in tabligh. It is their belief that spending the last ten days in tabligh is more rewardable than the Masnoon I'tikaaf. Is such a belief valid? Please comment.

Answer

Tablighis have become extremely deviant. They lack *ikhlaas*, and compound this great deficiency with ignorance, hence they fabricate corrupt beliefs and bid'ah practices. It is extremely vile to believe that their innovated methodology of 'tabligh' is superior to the Masnoon I'tikaaf of Ramadhaan.

While it is not reprehensible to abstain from the Masnoon I'tikaaf, it is haraam to believe that the tablighi jamaat method is more rewardable. Only Allah Ta'ala knows which act is more rerwardable. This depends on circumstances and only Allah Ta'ala can judge the issue of Thawaab (reward).

The *ghulu (haraam extremism)* of the tablighis threatens to make the Jamaat a bid'ati cult such as the Barelwis. In fact, they believe that spending months at their respective markazes is superior to even Hajj. Such a notion is dangerous for Imaan. While it is possible for a person to receive more thawaab for perhaps assisting a Muslim in hardship than a person who goes for Hajj, it will be vile to claim that charity/sadqah is more rewardable than Hajj. In a given situation one act, be it Nafl, may have more thawaab than even Hajj or even Jihad. But such knowledge is exclusive with Allah Ta'ala. It is not permissible to compare one act with another deed and to issue a categorical ruling regarding the superiority of a specific deed of virtue.

When the bounds of the Shariah are exceeded then one enters into the domain of haraam *ghulu.* The Qur'aan Majeed states:

"These are the limits of Allah. Whoever transgresses the limits of Allah has indeed oppressed himself."

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me. May I use it?

A. A notice pertaining to the lost item has to be incumbently put up in the store. The item has to be kept in trust for at least a year. After a year if the owner has not appeared, it should be given to the poor or you may purchase it for its fair value and give the money to the poor. However, if after giving it to the poor, the owner comes, then you have to pay him the value of the item if he demands it. You will then get the reward for the charity.

Q. I currently work at a recycled company. I receive 10% on the Monthly Profits. The profit is determined by Financials. I've noticed that in the Income Statement there's a column "Other Income". This income is "Profit Received" from the monies that are sitting in the FNB Islamic Account. My conscious is pricking me because this could be "interest received" What should I do?

A. The so-called 'profit' from the so-called 'islamic' account is interest. It is haraam. It has to be compulsorily eliminated by giving it to the poor.

Q. There is a Muslim school, so to call, which is taking place inside the Masjid. Ulama are running it. Is it permissible?

A. The so-called Muslim school is not permissible inside the Musjid. The Musjid is dedicated for the Ibaadat of Allah Ta'ala. Secular subjects may not be taught in the Musjid. It is not permissible to even talk about anything worldly in the Musjid. The so-called 'ulama' running this haraam outfit in the Musjid are agents of Iblees.

A SATANIST WITCH

Question I seek your guidance on a matter concerning a woman who claims to possess special spiritual powers. She alleges that these powers were bestowed upon her by a pious individual.

Furthermore, she asserts that she has two Muaqqils, who offer her guidance and advice (naseehat) on various matters. She shares these advisories and spiritual practices (amaliyaat) with others through a WhatsApp group.

I request your clarification on the validity of such claims. Is it possible for a woman to receive special spiritual powers or have Muaqqils as guides? Your insight on this matter would be greatly appreciated.

Answer

The woman is a Satanist witch. She is possessed by shaitaan who is inspiring her with falsehood which she utilizes to ensnare ignorant people. Her talk of 'muaqqils' is shaitaani deception. This woman is not a Muslim. One who dabbles with satanism or with sihr (black magic) and the like loses his/her Imaan.

Beware of becoming a victim in her satanic snare. Her advices are shaitaani and will drive people into paranoia. Stay far, very far from this evil witch. A person who crosses paths with this evil witch should recite Surah Falaq, Surah Naas and Aayatul Kursi.

Q. In a fight with my husband, I demanded that he gives me Talaaq. In response he said that I should return the Mehr. I immediately gave back the Mehr which he accepted. What is the state of our nikah?

A. Khula' has taken effect. One Talaaq Baa-in has come into effect. The Nikah has ended. You are in your Iddat. After expiry of the Iddat, you will be free to marry anyone of your choice.

Q. Is a woman who is observing Iddat due to Khula' entitled to maintenance?

A. Yes, maintenance for her is Waajib during the Iddat period.

Q. Who is a faasiq?

A. A faasiq is one who sins flagarantly in public. He does not conceal his sins. Thus a person who shaves his beard is a faasiq.

Q. If a woman's ankles are exposed during Salaat, will her Salaat be valid?

A. If a woman's ankles or part thereof are exposed, her Salaat will not be valid.

Q. Can a husband refuse to pay maintenance to his disobedient (naashizah) wife? She refuses to fulfil his conjugal rights?

A. Literally 'naashizah' refers to a wife who is disobedient to her husband in lawful instruc-

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tions and desires. However, in terms of the Shariah, a wife is a *naashizah* only if she leaves the house without the permission of her husband. As long as she remains in the home, her disobedience is not valid grounds for denying maintenance. Her *nafqah* remains Waajib while she is in the house.

Q. I have never been on Jamaat before. Today, with the intention of joining the Jamaat at my local mosque, Musjid Hilaal in Overport, I went to the local markaz with my sleeping bag. Upon entering, I was approached by the mosque caretaker, who began questioning me about my purpose for being there, along with a series of other inquiries I wasn't prepared to answer.

I intended to keep my intentions private, solely between myself and Allah. Nevertheless, I explained that I wanted to join the Jamaats stationed at the mosque. I proceeded toward the elevator, but the caretaker stopped me and informed me that I wasn't allowed to go upstairs. When I asked if I was being denied access to the upper floors, he confirmed this. Feeling unwelcome, I decided to leave the mosque.

Are such man-made rules part of Islam? It appears that the facilities are reserved exclusively for a select group affiliated with the Shura Jamaat, leaving others feeling unwelcome. Shouldn't the mosque be a space open to all who wish to worship and serve Allah?

A. No one may be prevented from a Musjid without valid Shar'i reason. The caretaker was obviously following the instructions of his deviate Tablighi bosses who are using the Deen to promote the dictates of their nafs. These tablighis are insincere. You should not join any of the two hostile factions. They are in the tentacles of shaitaan. They are making a mess of the Deen with their nafsaaniyat being projected under Deeni cover.

The caretaker is a paid worker. The poor chap has to look after his job. The fat tablighi cats sitting in the office are the agents of Iblees.

Q. In all our Musjids in Gambia the Athaan is called from inside the Musjid. A microphone is used. Is this permis-

VIRTUES OF OLD AGE

Question

In a Hadith narrated by Hadhrat Anas (Radhiyallahu anhu), the following facts about old age are mentioned:

No one reaches forty years in Islam except that Allah protects him from madness, leprosy and insanity.

When a Muslim attains the age of 50 years, Allah Ta'ala decrees that his Reckoning will become lighter.

At 60, his ability to acquire Taqwa is augmented and he attains Divine Proximity more readily.

At 70, the inhabitants of the Heavens (Malaaikah and others) are ordered to love him, thus they increase Dua for him.

At 80, only his virtues are recorded. His sins are forgiven, and his lapses are not recorded.

At 90, all sins, past and future, are forgiven, He acquires a blanket pardon. He is granted the right of intercession (shafa'ah) on behalf of his family. He is awarded the lofty titles of Ameenullaah (the Trustee of Allah), and Aseerullahfil Ardh (the Prisoner of Allah on earth). This stage of old age is known as Arzalul Umr. The deeds of virtue which he used to practice during his early days, but is now unable due to old age, are perpetually recorded in his Book of Deeds.

Does the above also include such elderly people who trim the beard much less than a fist length, watch television, skip salaah and indulge in other sins as well?

Answer

Most certainly the Hadith does not cover faasiq old men whose brains are corrupted with fisq and fujoor. About such vile men Rasulullah (Sallallahu alayhi wasallam) said:

"The worst of your old people are those who imitate young people."

The Hadith refers to such old people who were pious in their young days.

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sible?

A. It is Sunnah to proclaim the Athaan from outside the Musjid. This permanent abandonment of the Sunnah is not permissible. The act in Gambia is bid'ah. The bid'ah of proclaiming the Athaan from inside the Musjid should be eliminated by those who have the power to do so.

Q. Is the Antenuptial contract and Tafweedh document prepared by Darul Ihsaan valid?

A. The entity Darul Ihsan is a deviate modernist clique. Do not use any of their documents prepared. Antenuptial contract which excludes the accrual provision is necessary to enable one to have an Islamic Will. Tafweedhut Talaaq is permissible. Nevertheless, do not acquire the services of the deviate entity.

Q. Can I give my share of inheritance to my cousin?

A. Dealing in inheritance shares is not valid prior to finalization and possession. Only after having taken possession of one's share, may one do with it whatever one desires.

Q. I want to go for Tabligh 3 days every month, but my wife objects. She does not want to be left alone with the small children at night. What should I do?

A. In these times of crime and fitnah it is not at all advisable to leave the wife and children alone to go on an unnecessary journey. The tabligh outing is unnecessary.

Q. The earnings of my in-laws are haraam. Do I have the right to forbid that my children go to their grandparents? If they go there, they will be given haraam food. What if my husband insists that the children visit their grandparents?

A. Your husband does not have a Shar'i licence for insisting that the children should visit their grandparents in these circumstances. Do not allow your children to go and contaminate their Imaan with haraam food. If the grandparents are keen to meet their grandchildren, they should come to your home.

Parents who have concern for the Deeni interests of their children, should not allow the children to mingle with even their cousins nor should they visit relatives where the environment is un-Islamic.

Q. Is it necessary for a wife to get permission from her husband to spend her own money?

A. Yes, it is necessary. Rasulullah (Sallallahu alayhi wasallam) instructed that the wife should consult with her husband and gain his permission.

Q. Can a woman who intends becoming a second wife give up her right to equality?

A. Yes, she may do so. However, she still has the right to reinstate her rights despite the initial agreement.

Q. Is it allowed to be an Imaam of a tablighi Masjid that is connected to Nizamuddin or Raiwand, but in another country?

A. Whenever you go to any Musjid, do not be concerned who the Imaam is. Do not make enquiries about the Imaam. Just perform your Salaat and leave silently. By becoming concerned with who the Imaam is or whether he is a Nizaamuddin supporter or a Raiwand supporter or a faasiq, etc., you will develop a holier than thou attitude – an attitude of takabbur and ujub.

The purpose of going to a Musjid is to perform Ibaadat. Have this uppermost in mind. Do not be concerned with any other issues. Whether it is permissible to appoint a tablighi imaam or a non-tablighi one, should not be your concern. It is a futile concern because you are not

DIVORCEES AND INHERITANCE

Q. A husband divorced his wife during his maradhul maut (last illness). Is she entitled to inheritance. Recently a woman claimed inheritance from her ex-husband, and the High Court granted her the right to inherit. What does the Shariah say in this matter?

A. The Talaaq issued during Maradhul Maut is effective whether it is Talaaq Raj'i or Talaaq Baa-in. If the husband dies before expiry of her Iddat, she remains his heir and will inherit a wife's share. If he dies after expiry of her Iddat, she will not inherit. A court's order in conflict with this law of the Shariah is *baatil (baseless, null and void)*. The woman will not be entitled to the money. The money will be haraam for her. If she believes that her action is valid, she loses her Imaan and becomes a *murtaddah*

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the one who appoints the imaam. It is of imperative importance for a person to be concerned with his own islaah/ moral reformation. This concern demands that one should not become involved with the issues of others.

Every person has mountains of sins. If he reflects, he will feel ashamed of his own sins. Then he will become blind to the sins of others.

Q. I would like to know if its an act of kufr if a parent sends their child to a government school where bible studies are imparted. The school doesn't want to stop the Bible studies but rather says that the Muslim child shouldn't pay attention and can do their own thing in class while the studies are going on. Is this kufr on the parents part?

A. Yes, it is kufr. The parents are evil. They have no regard for the Imaan of their children because they themselves have no concern for their own Imaan.

Q. A relative brings a non-Muslim woman to recite her prayer/amal at his shop. He believes that black magic has been done to him therefore, black magic may be fought with black magic. Is his reasoning right?

A. Your relative has lost his Imaan. It is haraam and kufr to have a kaafirah to recite the kufr incantations of her sihr. Your relative should abandon the evil, renew his Imaan and his nikah.

Q. My mother is suffering considerable pain due to her sickness. But she refuses to see a doctor. She claims that it is her Shariah right to refuse medical treatment. Can we apply pressure on her to submit to medical treatment?

A. Your mother is correct in maintaining that it is her Shar'i right to abstain from medical treatment or not to be treated by anyone. Your fear is unfounded. If her health deteriorates, it will be by the decree of Allah Ta'ala. You have no right to violate her Shar'i right.

Q. Can a woman ask for khula' without having a valid reason?

A. If a woman seeks to end the marriage whether by Khula' or Talaaq without valid reason, then she will be severely punished in the Aakhirat. She will not enter Jannat without first being punished.

Q. My deceased father is survived by four daughters, three sisters and a son of his brother. There are no other relatives. How should his estate be distributed?

A. The daughters receives two thirds which they should share equally. The one third is for the paternal nephew. The sister do not inherit in this case.

Q. The Imaam stood up for the fifth raka't without having sat in the fourth raka't. Is the Salaat valid?

A. If the Imaam stood up for the fifth raka't without having sat in the fourth raka't, but returned to the fourth raka't before making Sajdah of the fifth raka't, then he should make Sajdah Sahw. The Salaat will then be valid.

In this same scenario if he completed the fifth raka't with Sajdah, then the Fardh has to be repeated.

Q. We have a funeral custom in Ghana. After burial people are invited to a feast. Is this a valid Islamic practice?

A. The funeral custom you have explained is bid'ah and haraam. It is not permissible to eat such food.

Q. A man has 5 sons. In one of his properties one son was living with his children. This son died while the father was still alive. The deceased son's family continued living in the house. The father has now died. What is the status of this house? Will it be for the family of the deceased son?

A. The house will be inherited by the four living sons and any other heirs, e.g. parents and wife. The family of the pre

POLLUTING ILM

Narrating from some senior, Imaam Shaafi' (Rahmatullah alayh) said: "Do not pollute your *Ilm (Knowledge of the Deen)* with the *zulmat (darkness)* of sin. You will then not be cast into confusion in the darkness of the *Siraat* while the People of Ilm will pass over swiftly and in comfort in the *Noor* of their *Ilm."* That is: those Ulama who did not peddle their knowledge for the despicable motives of the nafs and the carrion goals of the dunya.

Questions and Answers

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-deceased son are not inheritors in this case.

Q. A father gave a property as a gift to one of his sons. After a few years, he wants to take the property back. Is it permissible?

A. A gift may not be taken back. Rasulullah (Sallallahu alayhi wasallam) said that a person who takes back a gift is like a dog which licks up its own vomit.

Q. My father gifted me a house, but he is in control of it. He collects the rent and sees to the upkeep, etc. of the house. Is the gift valid?

A. The gift of the property whose rent is collected by your father is not valid. The validity of a gift depends on possession and unfettered control. Since you did not have possession of the house, it still belongs to your father.

Q. I had mistakenly accepted a gift from a nabaaligh girl pupil. I have not used it, but I cannot find her. The family has moved to another city. What should I do with the gift?

A. You have to make more effort to locate the girl. If you are unable to locate her or her parents, then keep the gift by you for at least a year in the hope of finding her. After the year give it to a poor Muslim or you may use it and pay its value to a poor person.

However, if after having given it as Sadqah to a poor person, the girl is found then you should explain to her what you had done. Obviously she will accept it. Assuming it was a lost item which you had found, then after giving it as Sadqah if the owner surfaces and demands the item, then you will have to pay for it and you will get the thawaab of the Sadqah.

Q. Is the Salafi Jamiat of South Africa a reliable body of ulama?

A. All Salafi entities of whatever hue and mould are deviates. They are bereft of true knowledge of the Deen while they portray themselves as experts. Beware of their devious arguments which are designed to scuttle the Sunnah which is confined to the ranks of the Four popular Math-habs of the Ahlus Sunnah Wal Jama'ah. Salafis are excluded from the Ahlus Sunnah. They are plain morons masquerading as authorities of the Sunnah.

Q. An ustadha who lives in Canada, in her fatwa says that it is permissible for women to attend a mixed gym if there is no music, if they are dressed modestly and if the intermingling is 'conserveative', that is, it should be cordial. This fatwa is surprising. Is it correct?

A. The 'ustaadha' you mention is actual a *shaitaanah* (a she-devil). She is among the *Habaailush Shaitaan* (Traps of Iblees) which Allah Ta'ala had granted shaitaan in response to his supplication on the occasion when he was ignominiously kicked out of the heavens to lead an accursed life of deception and villainy on earth. Shaitaan enlists these types of moron, lewd women to ply his trade of deception. Every Muslim whose thinking ability has not been cast into disequilibrium by westernism will understand that the coprofatwa of the shaitaanah is the effect of mental dissonance. The Imaani conscience of a Mu'min suffices to rebuff the rubbish fatwa of the shaitaanah.

Q. Is it permissible to say: 'Ya Ghauth Mada!' when making dua?

A. It is not permissible to proclaim: 'Ya Ghaus madad! When making dua. It is shirk/ kufr to say so.

Q. Clothing was washed with scented substances and perfume was applied before Ihraam. However, the fragrance remains on the clothing. Is there any penalty?

A. The clothing was washed and perfume applied before entering into the state of Ihraam. Therefore the fragrance does not matter. There is no penalty.

Q. May a clean pair of sandals be worn when making Saee of Safa and Marwah?

A. A clean pair of sandalas may be worn for Saee.

HUBB-E-DUNYA

Imaam Shaafi' (Rahmatullah alayh) said: "The one who despite having *hubb-e-dunya (worldly love)* in his heart, claims to have the love of Allah, is a liar."

These two attributes are opposites and cannot subsist in the same substratum at the same time.

Questions and Answers

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Q. Is the Dumm-e-Shukr the same as one's annual Qur'baani?

A. Damm-e-Shukr is not the usual annual Qur'baani. It is the Waajib dumm for having performed Hajj Tamattu'. Although Qur'baani is not Waajib for a Musaafir, nevertheless, it remains a meritorious act, and the Qur'baani may be made anywhere.

Q. Is Dayyuth mentioned in the Hadith restricted to adultery & fornication only, or does it encompass wider conduct, such as: the mahaarim allowing their womenfolk to show beauty in public, applying perfume & putting on make-up when going out, leaving the house wearing tight and attractive clothing, mixing freely with non-mahrams, etc.?

A. A person who commits fornication is a Zaani, not a Dayyuth. A Dayyuth is a husband who allows his wife/ daughters/mahram females to speak with males. It is of no significance for such a man if his mahram females converse with other men. A man who permits his wife to commit the immoral acts listed by you is worse than a dayyuth. He is a khinzeer.

Q. One travels from City A to City C which is safr distance (more than 77 km), but stops at one's home on the way (City B). City A and City C to City B is not Safr distance. Does one have to read Qasr Salaah ?

A. The person is not a musaafir in this case. Qasr Salaat is not permissible.

Q. When paying out marhoom father's wealth to the heirs, the brother did not give the sister her share. Reason being she was staying in her marhoom's father's house without her husband paying rental for couple of years. She was staying with her mother and looking after her. Question is: who is responsible for the paying the rent? Was it correct for the brother not to give the sister her share of her father's money?

A. The brother has erred grievously. He has usurped his sister's share of inheritance for which the punishment is everlasting residence in Jahannam according to the Qur'aan. The sister is not indebted to the estate of the deceased for any rent because there was no rental agreement between her and her father. For rent to be paid, there has to be a lease agreement. There is no concept of occupational rent in the Shariah. The sister must compulsorily be given her share of inheritance. As for future rent, an agreement has to be made.

Q. A Muslim mayor in the UK was recently knighted by the queen. Is this permissible?

A. The knighting act is a haraam kuffaar bootlicking function. A stupid title, 'Sir, is conferred on the bootlicker who has to stand and kneel stupidly in front of the kaafirah queen and be honoured by her.

Q. My non-Muslim mother has left a property for me in her will. Am I allowed to accept it?

A. There are no ties of inheritance between Muslims and non-Muslims. However, a bequest made by a non-Muslim

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INTERFAITH TRAP OF THE KUFFAAR

"…Do not obey the mukaththibeen (the liars who deny Islam). They wish that you (O Muhammad!) would compromise (the Deen), then they too would compromise." (Al-Qalam, Aayats 8 & 9)

These Qur'aanic verses were revealed specifically to reject interfaith. Hadhrat Abdullah Ibn Abbaas (Radhiyallahu anhu) narrated that the mushrikeen of Makkah approached Rasulullah (Sallallahu alayhi wasallam) with an interfaith proposal. He should desist from condemning their idols, then they would not oppose him. Allah Ta'ala then revealed these verses in which Rasulullah (Sallallahu alayhi wasallam) is commanded to reject their interfaith proposal.

Interfaith is a trap of the kuffaar to ensnare Muslims into their plots of kufr designed for the destruction of Islam. By means of their satanic interfaith ploy they succeed to dilute the Imaan of those Muslims who have been ensnared. Dilution of Imaan in reality is the destruction of Imaan which renders the Muslim a *murtadd*.

DO NOT OVER-BURDEN YOURSELF

Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) said:

Undertake a project according to your ability. Allah Ta'ala says: *"Allah has not imposed on any person (anything) except that which he can bear."*

Maulana Gangohi (Rahmatullah alayh) would always discourage collection drives for Musjids and Madrasahs. His advice was to restrict the work to the means easily available. He despised collecting funds from door to door.

If the Musjid, etc. require expansion or renovation in later years, the people of the time would attend to it. There is no need to indulge in elaborate structures which require assuming a burden beyond one's ability and means. He would comment:
"Why are you chasing people? Build the Musjid/Madrasah with even mud bricks."

If they argue that the walls of mud bricks will soon collapse, Hadhrat would respond: 'Solid bricks will also one day perish. When the walls collapse, others will at that time reconstruct the building. Why do you worry about making arrangements until Qiyaamat?'

CUSTODY OF MINORS

Q. I am divorced and have custody of my two children – a boy of 8 years and a girl of 10 years. The father now demands custody, saying that according to the Shariah both children have to come to him as he is now the custodian according to the Shariah. I am aware of this rule of the Shariah. However, my ex-husband and his wife, both are impious. They are modernists who indulge in many haraam activities. Movies, sports, no purdah, etc. are the ways of their life. Can I deny him custody because of his un-Islamic way of life? His wife will not be able to give my children the Deeni upbringing which is so necessary. I homeschool my children. The father will place them in some public school.

A. On the basis of the facts you have explained, you may, in fact, should deny your ex-husband custody. Keep the children with you.

Q. A divorced woman has remarried. The person to whom she is presently married is not a mahram of her three minor children, a girl and two boys. The father of the children (the ex-husband) demands custody. He argues that since the mother has married a man who is not a mahram of the children, she has lost the right of custody.

While the mother of the children is a strict observer of the Shariah, the father is a confirmed faasiq. He gambles, watches porn and movies, his earnings are not only doubtful, but haraam and he has a television.

The children's maternal grandmother is a pious lady. She lives with her daughter (the children's mother). What is the ruling of the Shariah in this matter?

A. When the mother marries a non-mahram of the children, custody passes to the maternal grandmother. In this case, the maternal grandmother is the legal (according to the Shariah) custodian of the children. Ignore the demands of the father. The fisq and fujoor of the father disqualify him. He can never become the custodian as long as he is a faasiq-faajir.

Q. A woman who is divorced has custody of her minor son of 5 years. During the day she works in someone's shop. Whilst at work, the child is in the custody of his maternal aunt who is a faasiqah in every respect. The father has taken custody by force and has placed his son in the custody of his mother (the daadi) who is a woman who is very observant of the Deen. Was the father justified in removing the child from the custody of his mother?

A. In the very first place, the mother had no custody. She had abandoned her Shar'i right and had assigned the child to the custody of her sister who likewise has no right due to being a faasiqah. The father has acted correctly. The paternal grandmother has the right of custody.

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CUSTODY OF MINORS

(Continued from page 12)

Q. A revert woman with two children has been divorced. The girl is 6 years and the boy 5 years. She has taken the children with her to live with her non-Muslim relatives. She is still a Muslim. The father wants to take custody, but the mother argues that it is her right because she is a Muslim. Please advise. Can the father deny the mother custody?

A. In view of the mother living with her kuffaar relatives, it is incumbent for the father to take custody. The children will most assuredly develop kuffaar character and their Imaan is under serious threat. The mother's argument is not valid in the circumstances.

Q. A couple is divorced. They have four daughters, 4 years, 6 years, 7 years and 8 years. Both parents are immoral persons. Their lifestyle is promiscuous and haraam. The paternal grandmother is a pious, deeni conscious lady. She is demanding custody. She says that she and her husband will take care of the children. The children's mother refuses on the basis that she has the right of custody. What is the fatwa in this case?

A. If there is no pious capable woman on the mother's side, then the paternal grandmother has the right of custody.

Q. A divorced woman has custody of her nabaaligh daughter. During the day she works and leaves the child in the custody of her mother (the naani). The grandmother is not a practising Muslim. She spends a lot of time watching television. She has no concern for hijaab nor is she regular with Namaaz. On the other hand, the daadi (paternal grandmother) is a pious Deeni conscious lady. Can the father remove the child from the custody of the mother?

A. Yes, by all means he should do so. In fact it is Waajib for him to place his daughter in the care of the daadi. The fisq and fujoor of both the mother and maternal grandmother disqualify them. Thus they lose their rights of custody.

Q. I am divorced with two children, a boy and a girl. The boy is 9 years and the girl 10 years. The father wants to take custody. I understand and accept that at these ages of the children, the father has the right of custody. However, I am not giving him custody because:

(1) He will not be able to take proper care of the children. He works in another town and comes home every second week.

(2) My children will be in the custody of his wife. A step-mother will not be able to look after my children in the way I, their mother can. Will I be sinful for denying the father custody?

A. If the father fails to make valid arrangements for the care of his children, then you will not be sinful. You can then deny him custody. In the case explained by you, he has not made a proper Shar'i arrangement for the care of the children, hence you may deny him custody.

In this kind of scenario, if the father arranges for the children to be in the care of his mother (paternal aunt) or any other pious ladies of his family, then custody may not be denied.

TAQWA AND TAHAARAT

"Taqwa and Tahaarat are of utmost importance. However, nowadays there is a great dearth of it in all classes, especially in the Ulama and Mashaa-ikh, and this is exceptionally evil because they are the leaders of the community."

(Hadhrat Maulana Ashraf Ali Thanvi)

Tahaarat in the context means purity in dealings and relationships. In these times, even the Ulama frown on Taqwa. Since they lack Taqwa they brush it off as extremism/ghulu' although the cultivation of Taqwa is commanded by Allah Ta'ala in Qur'aan Majeed from beginning to end.

TITLES: EFECTS OF RIYA & TASHABBUH

"Just look at the titles nowadays: Shaikhul Hadith, Shaikhut Tafseer, Imaamush Shariat, Imaamul Hind, etc. All of this stems from emulating westernism. The highest title of our Buzrugs was *Maulana.* Besides, this all were called Molvi Sahib although they were of high ranking status. All of these latest titles are the effects of liberalism. All of this is evidence for deficiency in expertise *(kamaal)*. A man who is accomplished in excellences is not in need of such superfluities. Our Buzrugs were extremely simple in their appearance and mannerism."

(Hadhrat Maulana Ashraf Ali Thanvi)

Comment

The disease of name and fame is the cause for so much bootlicking by Ulama and the Madaaris of this era. The objective is no longer the Aakhirat. Knowledge is pursued and imparted for worldly and nafsaani objectives. The effort is to westernize even the Deen and its institutions. But such liberalization of Deeni personnel and Deeni institutions is tantamount to the destruction of the Deen. Therefore there is no longer any barkat in the Madaaris and in the molvis, most of whom become deviates, agents of shaitaan and mercenaries. Particularly in regard to destroying the Deen are the villain molvis who are employed by the riba banks to halaalize their riba products.

TAFAAKHUR (PRIDE/ VAINGLORY)

"Tafaakhur has become embedded in all classes of society. It is not restricted to mundane activities. Even Deeni acts are accompanied by *tafaakhur."*

(Hadhrat Maulana Ashraf Ali Thanvi)

Constructing Musaajid, organizing jalsahs, mass I'tikaaf and the like are with the niyyat of *tafaakhur*.

BOOTLICKING THE WEST

Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) said:

"The effect of imitating and following the west is deeply embedded in the hearts of Muslims of this era. The love for western appearance is lamentably astounding. The appearance and way of our Aslaaf (pious predecessors) have been abandoned in entirety. In fact even the protest marches and gatherings organized against the British are all in emulation of the West.

The need is to adopt the appearance of our Buzrugs. Please Allah Ta'ala. Adopt *A'maal-e-Saalihah* (virtuous deeds). Recognize who is your friend and your enemy. Adhere to the *Ahkaam* of Islam. Appoint an Ameer and obey and follow him. Then there will be no need for marches and demonstrations nor will there be a need for *fuloos (money)*. Yes, the need is for *khuloos (sincerity)*. Nothing is achieved by mere lip service. The need is for wisdom not emotion. Allah Ta'ala will then turn the tables within a short while."

THE BASIS SHOULD BE TAWAKKUL

Hadhrat Maulana Ashraf Ali Thanvi (Rahmatullah alayh) said:

We had initiated a Madrasah on the basis of Tawakkul. The Talabah who study here are informed of this basis. It is said to them: "If you are able to adopt Tawakkul, then remain here. We are not responsible for your needs. If Allah Ta'ala gives, we shall give therefrom." The Madrasah is progressing well on this basis.

My advice for the Ulama is to begin a project on a small scale. However, by commencing a project on a large scale, they assume upon them a difficulty beyond their ability. Then they are compelled to resort to despicable efforts *(such as begging and going from door to door for funds, and flattering and pleasing the wealthy).*

THE CRITERION FOR UNITY (ITTIFAAQ)

"The Ulama do not prevent from *Ittifaaq* (Unity). But there are two kinds of unity. The one kind requires the Ulama to abandon their ideology and to adopt your ideology. The second kind requires that you abandon your ideology and adopt the ideology of the Ulama. This entails that the people should abandon their fictious ideas of progress. This second kind of unity is praiseworthy.

However, for the acquisition of this second kind of *Ittifaaq* there has to be a criterion towards which the people should be called. That criterion is the Haqq. This is the only correct pathway. The more the deviation is from this criterion, the greater will be the nifaaq (hypocrisy). The lesson of unity should not be for those who are adhering to the criterion. On the contrary those who are not adhering to the criterion should be invited to adopt unity. Promote unity to them.

The slogan of 'unity' raised by you (i.e. the modernists) is hollow and bereft of meaning. It is a mere word signifying nothing. Meaningless words are like a grave of a kaafir which is beautifully adorned externally with jewels whilst inside he is enveloped in the Wrath of Allah Ta'ala.

(Maulana Ashraf Ali Thanvi)

THE PROGRESS OF ISLAM

"Islam's progress is not achieved by the concepts of the so-called people of enlightenment *(the westernized intelligentsia, the liberals, the modernists)* nor is the progress of Islam in mere external sufi appearance. The progress of Islam is in Imaan becoming entrenched in the heart because the meaning of Islam is the *Kalima Shahaadat.*

Thus, conformity between the heart and tongue is imperative. The progress of Islam is not in wealth and materialism. If all the Muslims of the world are reduced to poverty, the progress of Islam remains. All forms of material progress *(this refers to technological advancement)* are not the progress of Islam. After all, what was the secret underlying the phenomenal success and victories of the Sahaabah? Despite their poverty and extreme paucity of material means they sealed the fates of the Persian and Roman empires."

(Hadhrat Maulana Ashraf Ali Thanvi)

SACRIFICING DESIRE

Hadhrat Habeeb Ajmi (rahmatullah alayh) had totally abstained from consuming meat for seven years. This was a penance which he imposed on himself in the process of attaining self-reformation. After seven years, the desire to eat meat was overwhelming. He went to the bazaar and purchased some cooked meat and bread. On his way back he saw a poor lad. He promptly gave the meat and the bread to the lad. He had sacrificed his intense desire for the pleasure of Allah Ta'ala.

LOVE OF WEALTH DESTROYS

Hadhrat Maalik Bin Dinaar (rahmatullah alayh) said that in the Taurah it is recorded that a lover of gold and silver finds it difficult to proclaim the Haqq (Truth).

Ziyaad Bin Alaa' (rahmatullah alayh) once saw in a dream the earth exquisitely adorned with every type of conceivable embellishment. Observing this dazzling earthly beauty, he said: 'May Allah save us from you.' The earth responded: 'If you desire safety from my snares, then have an abhorrence for gold and silver just as they had an abhorrence for your father, Aadam (alayhis salaam).'

In Jannat when the Wrath of Allah Ta'ala settled on Hadhrat Aadam (Alayhis salaam) for the error of eating from the forbidden tree, his state of misery was pitied by all things in Jannat, except gold and silver who had developed an aversion for him.

THE EVIL OF FOOTBALL

(Continued from page 1)

dhr wal lbaaha vol.5 p.28l. From the text of Allaamah Shaami we learn that it is permissible to play soccer if it is done for exercise and to acquire bodily strength. This is on condition that nothing against the Shari'ah is done, like uncovering the Satr, disturbance in the obligations of the shari'ah like Salaah etc. if these things occur, then it will become Makruh Tahrimi. If there are many people playing who are free in terms of religion and they mix with unveiled women, then watching it will not be free of Karaahat. And Allaah knows best.

(End of the Mufti's dissertation)

COMMENT

The Mufti is in grievous error. Firstly, the translation of the Hadith is egregiously erroneous. He translates the term *al-kurraj* as *'football'*. This error is indeed a mind-boggling gaff. The word *al-kurraj* does not mean *'football'*.

Al-kurraj means a wooden rocking foal (baby horse) which children used to play with. It does not mean a 'ball', least of all 'football'. Nevertheless, despite the error, the Mufti acknowledges the evil of soccer, hence he says:

"The soccer/football of today *However, the soccer of today is only a sport and it has many evils, i.e. opening of the Satr, competing for prizes, intermingling of the sexes, no Pardah etc. On account of this, it is not permissible to watch such soccer, nor is it permissible to play it with these conditions.*

A Mufti is supposed to guide Muslims. Assuming for a moment that *kurraj* refers to a football, then too, it is highly improper, unprofessional and scandalous for a Mufti to introduce detrimental academic technicalities in a fatwa/ dissertation on an occasion which will only serve to further entrench the evil, obscenity and immorality in which the masses have degenerated.

The erroneous translation on which he has based his permissibility of haraam football serves to extremely dilute the prohibition which he states in his conclusion. The nafs and shaitaan divert the minds of people from the prohibition to the permissibility in which the nafs derives gratification.

Another serious error committed by the Mufti is his incorrect attribution to Allaamah Shaami. Shami does not mention 'football'. In Shaami is mentioned the game of polo in which a ball is hit with staffs by persons on horseback. It is grossly erroneous to say that Shaami says that 'football' is permissible.

The very concept of soccer conveys sin and vice. Never is football permissible. Furthermore, it is another grievous error to override the explicit *Nass* which prohibits sport. Rasulullah (Sallallahu alayhi wasallam) said:

"Every sport of the Mu'min is haraam/baatil…"

There are numerous kinds of physical acts and training for bodily health and strength. The Mufti with his erroneous fatwa opens up a wide gateway for commission of major sins.

IBAADAT - DO NOT BE CONFIDENT AND PROUD

Do not ever become confident and proud on account of your ibaadat, zuhd and taqwa. Regard these as bounties and taufeeq of Allah Ta'ala. Safety and goodness will remain only with this understanding. There were great personalties who had slipped because of confidence and pride. Cultivate humility, and this is not restricted to ibaadat. Be humble in all affairs, be it wealth, health, intelligence beauty, power, knowledge, etc. All of these issues can become the cause for pride. In reality none of these bounties are within the power of a person. They could be snatched away at any time. Cultivate humility and *abdiyat (slavery)*. Only then will the ibaadat be accepted by Allah Ta'ala.

(Hadhrat Maulana Ashraf Ali Thanvi)

UMRAH AND NAFL HAJJ NOT PERMISSIBLE

(Continued from page 1)

such as the camps of Mina. While in the intense crowds of the Haram Shareef the ikhtilaat is between ghayr mahram men and women who are unlikely to brush past each other again, in the Mina camps the same groups of men and women are forced to repeatedly brush past each other in the extremely narrow corridors in order to fulfil basic necessities such as going to the toilet and the canteen. It is not uncommon for ghayrmahram men in their ihraam and women in inadequate Hijaab chatting with each other within these narrow corridors. The entire design of the place is a clear recipe for disaster and Zina relationships being struck up.

The most shocking thing, though not surprising at all, regarding the above and many other abominations vividly apparent there is the absolutely deafening silence of the innumerable Ulama who go on Umrah and Hajj, many quite regularly, and who are able to directly witness and experience the flagrant Haraam transgressions of the Shariah on brazen display at the most holy of sites."

(End of the Brother's report)

While Nafl Hajj and Umrah are important acts of Ibaadat, it is essential to understand that when sin and transgression have to be committed for the performance of Nafl acts of ibaadat, then performance of even Nafl becomes Haraam.

The numerous acts of zina perpetrated horrendously right inside the Haram Shareef and other sacred Places most certainly prohibit performance of Nafl Hajj and Umrah. The Sahaabah had prohibited women from even performing Salaat in the Musjid notwithstanding the lofty status of piety of the women of that era and notwithstanding the permission given by Rasulullah (Sallallahu alayhi wasallam) to women to attend the Musjid.

Instead of thawaab, the consequence is sin and punishment. Hadhrat Fudhail Bin Iyaadh (Rahmatullah alayh) said:

"People emerge from their bathrooms purified of sins, but many return from the Ka'bah loaded with sin."

Rasulullah (Sallallahu alayhi wasallam) said that when wudhu is performed 'beautifully' (i.e. in accordance with the Sunnah), then one's sins fall from one's limbs with the dripping of the water just as leaves fall from a tree. In this way the person emerges from his bathroom purified from sins.

On the contrary, he returns home from the Ka'bah loaded with sins – the sins described by the Brother in his report. Further compounding the sins committed in the Haram Shareef are the sins committed from the day people leave their homes on the so-called 'hajj-umrah' trip. Hijaab is abandoned. The smattering of hijaab observed is self-deception. There is intermingling – haraam intermingling – at the airports, at the immigration and customs checkpoints, in the planes, in the waiting lounges, in the buses,

(Continued on page 18)

FEAR THE QABAR

"Once when Hadhrat Maalik Bin Dinaar (rahmatullah alayh) saw some people burying a mayyit, he was so overwhelmed with fear that he fell down unconscious. People carried him to his house. After he had regained consciousness he lamented: "Would that I was never born so that I would have been saved from the calamities of this world and the Hereafter." That same evening, he heard a voice exclaiming: "By Our grace and mercy We have forgiven Maalik Bin Dinaar." That very moment Maalik Bin Dinaar set his slave free. He raised his Shahaadat finger (the forefinger), recited the Kalimah, and his soul departed from this ephemeral abode.

Rasulullah (Sallallahu alayhi wasallam) said that the Qabar (Grave) is either a Garden from Jannat or a pit from Jahannam. Always meditate on Maut and the Qabar to save yourself from the snares of Iblees and the tricks of the nafs.

MENTAL DERANGEMENT OF SHIAHS

Kufr in general and hatred for the Sahaabah in particular deranges the mental faculties of the kaafir. While Shiahs believe that Hadhrat Hasan (radhiallaahu anhu) is one of their sinless, infallible imams (the third imaam), they have no qualms in belittling and dishonouring him. The well-known Shia Kitaab, 'ihtijaaj-e-Tabrisi' states:

"If Hasan Ibn Ali had died committing adultery and consuming liquor, it would have been better than the conditions in which he had died"

The venom of Shiahs is directed against this supposed infallible Imaam on account of him having entered into a peace treaty with Hadhrat Muaawiyah (radhiallahu anhu).

They have therefore deprived all the progeny of Hadhrat Hasan (radhiallahu anhu) from the office of Imaamat.

UMRAH AND NAFL HAJJ NOT PERMISSIBLE

(Continued from page 17)

at the hotels, in the lifts, during the shopping sprees, etc.

Salaat is neglected. Either not performed or made qadha. It is sin all the way to the Holy Places and sin all the way on the return trip. Then people fool themselves with the deception of them having performed umrah and hajj. Shaitaan is indeed in charge of their affairs, and he has many molvi agents to execute his plots of deception and ensnarement into his web of fisq and fujoor.

THE DEVIATE MOLVIS

Commenting on the molvis who had participated in the political movements in India, Hadhrat Thanvi said:

"Those molvis who had participated in these movements are no longer fit for *Dars and Tadrees (to teach the Deen)*. It is incumbent for them to be in the *suhbat (company)* of some man of Barkat (i.e,. a true Shaikh of Tasawwuf). These people have in entirety changed the methodology and way of our Buzrugs. Both appearance and moral character (of the Buzrugs) have been extinguished (by these molvis). Indeed it was an era of great fitnah."

The Haqeeqat (reality and nature) of the Tareeq

The *Haqeeqat* of the *Tareeq* consists of two factors:
(1) *Infi-aalaat* are not the objective.
(2) *If'aal* is the objective.

The reality of Tasawwuf is to attain perfection of the Shariah (i.e. to follow the Shariah perfectly). A'maal-e-Zaahirah (i.e. the ritual acts and all acts pertaining to the external/physical dimension) are termed the *Shariah,* and A'maal-e-Baatinah (the Moral Code) is termed *Tareeqat*. Perfect adoption of both dimensions are imperative.

As a result of these ignoramuses (i.e. the bogus peers/sheikhs/guides) this single Deen (comprising of both external and internal dimensions), has been misconstrued to be two completely separate entities.

CCTV CAMERAS IN THE MUSAAJID

A vile shaitaani practice which is on the increase, is the installation of haraam CCTV cameras in the Musaajid. Every Muslim besides those whose brains have become convoluted by the satanism promoted by evil molvis and sheikhs, knows and understands that pictography of animate objects is haraam.

Among the many Ahaadith which severely castigate and prohibit pictures of animate object we mention just one at this juncture: ***"The worst-punished on the Day of Qiyaamah will be the picture-makers"***. Musjid trustees

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TRUE TAWAKKUL

In the city of Khurasaan, a relative of Hadhrat Ibn Adham (rahmatullah alayh) had died. Besides Ibraahim, this relative who had left behind a substantial estate, had no other heir. It occurred to Hadhrat Ibraahim to go to Khurasaan to distribute the wealth to the poor. He feared that the wealth would be misappropriated and squandered. With this intention he set off with a group of his companions in the direction of Khurasaan. Along the journey, they saw on the banks of a river a blind animal sitting calmly. A frog emerged from the stream with a worm in its mouth. It fed the worm to the blind animal.

Hadhrat Ibraahim remained standing there for a long while, deep in reflection. He said to his companions: "Have you observed the wonder of my Rabb? Just see how he delivers the rizq of this blind animal." He cancelled his intention of going to Khurasaan. Allah Ta'ala will arrange for the distribution of the wealth.

As a penance for his error of having planned to go to Khurasaan, Hadhrat Ibraahim remained alone in the wilderness, not eating or drinking for three days. Allah Ta'ala says: *"Whoever has tawakkul (trust) on Allah, He suffices for that person."* Rasulullah (sallallahu alayhi wasallam) said: *"He who has true tawakkul on Allah, Allah will feed him as he feeds the birds. They set out hungry from their nests in the morning, and return in the evening with full stomachs."*

ANIMOSITY?

Once someone asked Hadhrat Raabiah (rahmatullah alayh): "Do you have animosity for shaitaan?' She replied: 'My friendship with Rahmaan (Allah Ta'ala) does not permit any time for entertaining animosity for shaitaan.'

Yet we have animosity for relatives and other Muslims. Trivial issues generate enmity in hearts darkened with sin. Hadhrat Raabiah's engrossment with Allah Ta'ala did not permit her to have space in her heart for animosity for even shaitaan. Now reflect on your enmity for relatives and other Muslims.

CCTV CAMERAS IN THE MUSAAJID

(Continued from page 18)

should take note! Those interested in this subject should read our booklets which explain this prohibition in detail. The literature is available on our website. Hard copies are also available.

The benefits of these haraam devices proffered by Musjid trustees who are bereft of *khauf (fear)* for Allah Ta'ala do not render these cameras halaal. In all worldly things there are benefits. In fact, the Qur'aan Majeed confirms the benefits – the many benefits – of gambling and liquor:

*"They ask you (O Muhammad!) about liquor and gambling. Say: 'In both there is great sin and **many** benefits. However, their sin is worse than their benefits."*

Thus, *benefits* do not make halaal whatever Allah Ta'ala has made haraam. Furthermore, in so far as these haraam CCTV cameras are concerned, the *haraams* are more than the conceived benefits. Discovering a thief who has stolen someone's shoes or some item of the Musjid is not a benefit to justify the commission of a major sin – the sin of flagrantly violating the prohibition of pictures of animate objects.

This dunya is the arena of conflict between Haqq and Baatil, virtue and vice, halaal and haraam. It is the abode of struggle between the opposing forces. Thus benefit and haraam must be scaled on the Criterion of the Shariah. When the benefit conflicts with the Shariah, it should be set aside and left to the devil who utilizes 'benefits' as a snare to derail us from the Shariah.

These cameras are haraam. It is Waajib for the trustees to remove these devices of Iblees from the Musaajid. It is indeed abominable and decidedly haraam to take pictures of musallis engaging in Salaat and perhaps of those relieving themselves in the toilets.

THE DISEASES CAUSED BY COVID VACCINES

The Covid shots are known to:

- Make people retarded
- Contain self-assembling nanotechnology
- Cause 'Post Covid Vaccine Syndrom'
- Attack basically everything in the body
- Increase in lethality after repeated doses
- Decrease in effectiveness after repeated doses
- Erases the immune system
- The Covid-boosted died more
- Double the death rate of Covid patients
- Vaxxed kids face a 4,423 percent higher all-cause mortality rate
- Kill babies
- 74 percent of the vaccinated who've died were killed by the shots
- The death rate is still higher than what is reported
- The shot increases Covid infection rates
- The shot increases all cause mortality
- The shot increasing the death numbers
- The shot causes tons of bizarre and unusual skin disorders
- Massive increases of insane and gross turbocancers
- Turbo leukemia
- Non-Monkeypox pustules
- Colon cancers
- Reproductive destruction
- Pregnancy tragedies
- Miscarriages
- Eye paralyzation
- Parkinson's
- Tinnitus
- Hepatitis
- Psychosis
- Cytokine storms & anaphylaxis
- Diabetes
- Asthma & Death
- Blood clots in the brain
- Blood clots in the lungs
- Non-serious disorders
- Death by neurological disorders
- Has increased excess death rates
- Negatively altered the immune system
- Triggered autoimmune disorders in the thyroid
- Deadly headaches and seizures
- Heart inflammation and irregularities including in children
- Myocarditis/Pericarditis
- Heart attacks
- It causes people's skin to 'erupt'
- A multitude of serious ailments seen in massive population studies
- Contains hundreds of times the allowable levels of DNA contamination leading to mutagenic effects
- It has contaminated the blood supply and tainted all types of blood and tissue products
- It has permanently altered the DNA of the vaccinated and their offspring
- Viral vector shots are more likely to attack the brain while mRNA is more likely to attack the heart
- While some batches are worse than others and Moderna kills 30 percent more than Pfizer
- The shots are still killing people and are expected to kill people for a very long time into the future

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By Infowars **Guest post by Sean Miller**

ASSOCIATES IN BAATIL

Once Hadhrat Isaa (alayhis salaam) together with his Hawariyyeen (Companions) passed by a village. Everything was in ruins and desolate. Human skeletons were lying all over the show. Hadhrat Isaa (alayhis salaam) said to the Hawariyyeen that these people were destroyed by the Wrath of Allah Ta'ala. The Companions wished to know more of the condition of the destroyed people. Hadhrat Isaa (alayhis salaam) made dua to Allah Ta'ala. He was instructed to call the skeletons during the night time. During the night, Hadhrat Isaa (alayhis salaam) mounted a small hill and called out: "O people of the village!" Someone from the village responded: "What is your command, O Roohullaah!"

Nabi Isaa: What is the state of your people?

Skeleton: One night we were sleeping well. Suddenly in the morning we were dumped into Jahannum.

Nabi Isaa: What is the reason?

Skeleton: We were engrossed in the love of the world and followed the transgressors. **Nabi Isaa:** To what extent did you love the world?

Skeleton: As much as a baby loves its mother. When the mother appears, the baby becomes happy and when the mother disappears the baby grieves and cries.

Nabi Isaa: Why do your companions not speak?

Skeleton: There are reins of fire in their mouths and the Angels are pulling at these reins. These Angels are of foul temper.

Nabi Isaa: How do you then speak?

Skeleton: I was not one of them. But, since I associated with them the punishment overtook me too. Now I have been hung up on the brink of Jahannum. I do not know if I will be saved or flung into the Fire." (Nazhatul Basaateen)

WEDDING ABUSE

Nikah (Marriage) is a holy contract which comes with numerous blessings if this simple function is executed in accordance with the Sunnah. The Sunnah regarding the Nikah consists of the simple Nikah performance in the Musjid, and the Walimah feast organized by the husband at any time after the Nikah.

The customary 'wedding reception' whether by the girl's or boy's party has no relationship with the Sunnah. In fact, the waste and other haraam acts accompanying the reception effectively render the customary wedding reception haraam.

Waste of money and food, men and women mingling, women strutting around in finery and adornment to attract maximum male attention, picture-making and even music, etc. are all elements of the customary satanic wedding reception parties.

If a Nikah will be followed by a haraam wedding reception, then it will not be permissible to have the Nikah performed in the Musjid. It will not be permissible for the Imaam or an Aalim to perform such a Nikah. They should ask some faasiq to perform the nikah at the venue of the haraam wedding reception. Maulanas who perform such Nikahs aid and abet the flagrant sinners in their acts of sin and transgression. The Qur'aan Majeed warns:

"Do not aid one another in sin and transgression."

Those who aid others in the commission of sin are just as guilty as the actual perpetrators.

ATTENDING FUNCTIONS OF GHEEBAT

Once a pious man who exercised much caution regarding halaal food invited some people for meals. Hadhrat Ibraahim Bin Adham had also been invited. When he reached the house of the host, there was a delay in serving the food. The host was waiting for one more guest to arrive. Someone commented adversely about the absent person. Ibraahim Bin Adham silently left the gathering. He said to himself: 'Gheebat is taking place here.'. He severely criticized and reprimanded himself for having attended. He profoundly regretted that he had to listen to gheebat being made of a Muslim. He repented and resolved never to accept such invitations again.

Indeed it will be like a wonder of the world if any merrymaking function such as a wedding feast, jalsah of any kind whatsoever, visiting relatives and friends, etc. can be without its fair share of one of the worst kinds of sin, namely *Gheebat* which Rasulullah (Sallallahu alayhi wasallam) said *"is worse than zina."*

According to the Qur'aan, the minimum punishment for *gheebat* will be to consume the flesh of dead human bodies.

Those indulging in *gheebat* and those who sit and listen to *gheebat* are in the same category of criminals. It is not permissible to remain in a company where gheebat is the topic of discussion.

What is *gheebat*? *Gheebat* is a true statement about an absent person who will be hurt if he is informed of it. *Gheebat* is not an untrue statement. A false statement is slander (buhtaan).

Upholding family ties *(Silah Rahmi)* does not permit commission of sins. Regardless of the annoyance and offense of relatives, one should remove oneself from the gathering if *gheebat* or any other Shar'i violation occurs.

WESTERN EDUCATION

The consequence of western education is the predominace of atheism and materialism. These western educational institutions paralyze in entirety Deeni emotion. Most of the products of these institution are heretics *(bad-deen and mulhid)*. Their brains are saturated with *khannaas (satanism)*.

(Hadhrat Maulana Ashraf Ali Thanvi)

MEDICAL MURDER

Murder, torture and filth are among the essential elements of the western kuffaar medical establishment with its medical science. On numerous occasions has this evil establishment harvested the organs of humans who are still alive. For achieving their vile, satanic objective, the devils of the medical cartel have fabricated a baseless concept of death which they have dubbed 'brain dead'.

Removing the organs of a living person in terms of the satanic 'brain dead' concept has become common practice. The following bizarre episode will confirm that the western medical establishment is indeed a Satanist organization.

A 36-year-old man, who was declared brain dead, woke up and began to cry as doctors were preparing to harvest his organs for donation at a hospital in Kentucky, United States.

Anthony Thomas "TJ" Hoover II was taken to Baptist Health Richmond Hospital in Richmond on October 25, 2021, after suffering a cardiac arrest due to drug overdose.

Play Video

The following day, doctors told his sister, Donna Rhorer, that her brother had no reflexes, there was no brain activity, and he had no brain waves.

The family then made the harrowing decision of removing him from life support and they were subsequently informed that he was a registered organ donor.

Doctors then went through the process of testing which of his organs would be viable for donation and as per tradition, the hospital held a ceremony to honour him.

"We had his honour walk Friday afternoon. During his honour walk, his eyes started opening up. He was tracking. His eyes were tracking us around. We were told it was just reflexes, just a normal thing. Who are we to question the medical system?" Rhorer said in an interview with TV broadcaster, WKYT.

She told the news channel that about an hour into the procedure, the doctor came out of the surgery room and addressed them.

"He said he wasn't ready. He woke up," Rhorer said.

As doctors went to test his heart health for transplantation, Hoover was somehow restored to life.

Rhorer said she was told to take Hoover home but he wont live long but he's been caring for her brother for three years now.

According to Fox8, a former employee at the hospital, Nyckoletta Martin, recently revealed to Rhorer that her brother was alive but the Kentucky Organ Donor Affiliates (KODA), which is tasked with procuring organs for transplants, were willing to go through with the procedure and take his organs.

"They were trying to prep and drape him for surgery, and it's kind of crazy, but the doctors decided they were absolutely not going to do this case," Martin was quoted as saying.

"The KODA coordinator that was on site that day actually called KODA's admin for some guidance and was told, ''You will find another surgeon or you'll lose your job because we're going to complete this case,'" Martin added.

Rhorer learned that her brother was thrashing around, crying, trying to pull his teeth out, and pushing everybody's hands away.

The publication added that the Kentucky Attorney General's Office is now looking into the case as Hoover's family demands answers.

"TJ was an outdoorsman. He liked to be in the woods and he says his favourite thing was to watch the deer. He loved camping, hiking, all things outdoor, and everything. His life's been stripped away from him,'' Rhorer was quoted as saying.

IOL NEWS

https://www.iol.co.za/news/world/man-declared-brain-dead-wakes-up-in-tears-as-doctors-prepare-to-harvest-his-organ

(End of the Satanist Story)

"…..his eyes started opening up. He was tracking. His eyes were tracking us around. We were told it was just reflexes, just a normal thing."

For these medical Satanists it was 'normal' for a dead man to open his eyes and look around. This was their justification for their contemplated murder of the patient. Many are the medical murders unknown to people. This revelation is merely the tip of the iceberg.

THE ULAMA ARE THE BULWARK OF THE SHARIAH

Allaamah Abdul Wahhaab Sha'raani (Rahmatullah alayh) elaborating on the status and function of the Fuqaha and Ulama-e-Haqq states in his kitaab, *Al-Ajwibatil Mardhiyyah an Aimmahtil Fuqaha was Sufiyyah:*

"Know, O my Brother! That the factor differentiating between the Fuqaha and the Sufiyyah by which they (the Fuqaha) have a higher status over the Sufiyyah, is the arduous and laborious effort of the Fuqaha in aiding the Zaahiri Shariah. Their resolute defence of the Shariah prevents the admission of confusion (and falsehood) into it (the Shariah). If there were no Fuqaha, the system of the Shariah would have collapsed in corruption with the intrusion of zanaadaqah (heretics) and mubtadiah (innovaters) into the Shariah with alien extraneous issues. With their innovations and deviation are they astray and they mislead others.

Some among the Saaliheen (Auliya) heard Iblees saying to his progeny: "Make it your obligation to mislead the Fuqaha because they are indeed those who fight you in the matter of the Deen." One day one of shaitaan's progeny said to him: "But, on numerous occasions have you warned us to abandon misleading the Fuqaha. We have not seen any one of them fighting for his Deen except the rare one."

(Comment: Yes, the Ulama-e-haqq have become rarities. The dunya today abounds with evil molvis, muftis and sheikhs. The son of Iblees stated the truth in this regard. – The Majlis)

Iblees said: "Come with me to a certain Aabid." Kings and the wealthy had reposed great confidence in this Aabid. They were his followers. In fact, they had greater confidence in the Aabid than in the Fuqaha. Iblees knocked on the door of the Aabid. When the Aabid came, Iblees (in human form) said: *"I want to ask you about something."* The Aabid said: *"Say what you want to say."*

Iblees said: *"Is Allah, the Glorious and Majestic, able to enter the heavens and the earth from the eye of this needle?"* The Aabid was cast in a quandary. He remained silent. Then Iblees said to his child: *"Look at the dilemma of this man regarding the power of his Rabb, and that is kufr."*

Then Iblees went with his son to a Faqeeh at the time of Zawwaal and knocked on the door. When the Faqeeh appeared, he said to Iblees (who was in human form): *"Do qailoolah, for verily the shayaateen do not practice qailoolah."* (Qailoolah is the midday snooze encouraged by Rasulullah –Sallallahu alayhi wasallam). Then the Faqeeh said: *"What is your need?"* Iblees repeated the same question which he had posed to the Aabid.

The Faqeeh said: *"Verily, Allah has power over all things."* Iblees responded: *"How is this?"* The Faqeeh said: *"Begone! O Kaafir!* Then Iblees said to his son: *"Look at his response. He neither hesitated nor delayed in responding. If such a man becomes corrupt, the Deen becomes corrupt."*

(Comment: Shaitaan was referring to the cartels of ulama-e-soo' who corrupt the Deen. – The Majlis)

Continuing his narrative, Allaamah Sha'raani says: "Thus, the Shariah is a sharp sword which cuts every deviated innovation *(bid'ah dhalaalah),* and the Fuqaha are the Bearers of the Shariah. They fight with this Sword. The Shariah is like a large city and its Ulama (i.e. the Ulama-e-Haqq) are like the army on the ramparts of the city. They rebuff every follower of Taaghoot, heretic (zindeeq) and bid'ati from making inroads into the Shariah. They attack these deviates with a variety of weapons and eliminate them with swords should they approach in close proximity (of the City, i.e. the Shariah). May Allah Ta'ala reward them abundantly. The Faqeeh understands the Kitaab and the Sunnah, the combination of which is the Ahkaam of the Shariah."

Questions and Answers

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

(Continued from page 11)

for a Muslim is valid. Thus, your wife may accept whatever was bequeathed for her in her non-Muslim mother's will.

Q. Can Qur'aan translations with the Arabic text be given to non-Muslims for da'wah purposes?

A. It is not permissible to give copies of the Qur'aan Majeed with translation to the kuffaar. Give them other simple books which explain the basics of the Deen.

Q. I intend purchasing a house via the FNB's Islamic system. The conditions are as follows:

**** It is done on the Diminishing Musharaka Islamic principle.***

**** It is an amortizing facility.***

**** The profit rate and monthly repayments are fixed for 12 months.***

**** You can only add lumpsums on anniversary (every 12 months).***

**** You cannot settle and close the facility within the first 2 years.***

**** There is no flexi / access facility.***

**** Should you wish to access the equity in your bond / property, you can apply for a re-advance and / or further loan (formal credit process).***

Will it be permissible?

A. The deal is haraam. The conditions are stupid and haraam. In the Shariah there is no such concept as 'diminishing musharaka'. This is a deceptive terms to bamboozle the ignorant and unwary. Every stipulation is haraam.

Q. Haidh started after adopting Ihraam. What should the woman do? Is her ihram valid?

A. Haidh does not invalidate Ihraam. She remains in the state of Ihraam although she may not perform the rituals of Tawaaf and Saee. Only after purification should she perform the rituals. But she has to remain in the state of Ihraam. She has to prolong her stay and depart only after having performed the rituals.

Q. If a latecomer missed the first and second raka't of Fajr, Maghrib or Isha', should he recite the qiraa't audibly when fulfilling the missed raka'ts?

A. He has the choice of reciting audibly or silently.

GLUTTONY

"Excessive eating is the attribute of animals while abstention from eating is the attribute of Allah Ta'ala and the Malaaikah."

(Hadhrat Maulana Qaasim Nanotwi)

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