



**"VOICE of ISLAM"**



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



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*The Grave:* Rasulullah (Sallallahu alayhi wasallam) said: "Verily, the Grave is the first stage of the stages of the Aakhirat."

**PO BOX 3393 - PORT ELIZABETH - 6056 - SOUTH AFRICA VOL. 25 NO. 10**

# MUDHAARABAH PARTNERSHIP

## Question:

We are two partners in a business. I am the investor and my partner runs the business. He has not made any monetary investment. I am the sole investor. His share of the profits is 75% and my share is 25%. I invested R150'000 with a partner to buy 500kg of a product.

I am the silent partner putting in the money, while he is putting in the marketing and sales, etc. I have a number of queries regarding this partnership. Please answer each question as they are all queries that have a bearing.

The current position of the business is: Cash at bank currently after selling 400kg and paying expenses related to marketing etc. is about R240'000. Of the stock, approximately 100kg remain.

1. If I want to get out, do I get the R150'000 paid back and cease to be involved?
2. Am I entitled to 25% of the remaining cash as well as 25% of the remaining stock?
3. Can the other partner decide to pay me out, or must the decision to terminate and dissolve be mutually agreed upon?
4. If I want to remain, but since I paid in the initial cash, can I or do I have the right to insist and demand that all monies are controlled by myself or my appointed accountant?
5. Can the other partner refuse such request? Since I put in the finance I simply want to now be able to control inflows and outflows of all sales and expenses revenues?
6. Do I need a reason to request the financial administration be done by myself?

7. Can the partner use, disburse, loan any amount from the capital of R150'000, and or any part of the profits generated that has yet to be paid out as per our partnership, to venture into other business investments, or to loan to family, or to do anything else besides what was initially agreed as the basis of investment, i.e. buy the product and resell at a profit and anything directly related to its marketing or sales or other related expenses for purposes of buying and or selling product?

8. If I wanted to remain in the partnership, and not take my R150'000 out now, and remain a part of the venture and retain my 25% ownership and profit share by not withdrawing it, but by simply taking administrative and financial control, is that in order?

9. Can the partner simply decide on what to pay me out and disburse that amount and remove me after paying me and or giving me stock?

10. Can the partner decide to

pay me the R150'000 and pay me 25% of all cash profits and pay me value of 25% of the stock if I prefer to have my share of actual stock instead of a cash equivalent?

11. Can the other partner make unilateral decisions on any aspect of the business, or do I have a right to expect to be consulted on any and all business or product related matters?

12. Can the other party decide the course from here on his own - i.e. the other partner has any right to decide to maintain or dissolve the arrangement or does it have to be mutually agreed?

## ANSWER

The partnership you have entered into, in terms of the Shariah is called Mudhaarabah.

1) You are entitled to your initial capital investment of R150,000 plus 25% of the net profit. According to the figures provided by you, the present net profit is R90,000 cash plus the 100 kg stock. Thus, your

entitlement is 25% of the R90,000, plus 25% of the stock, plus your initial investment of R150,000.

Once you withdraw your capital investment, the partnership ends. Each partner then takes his respective share of the profit.

2) The above answers your second question. You are entitled to 25% of the cash as well as of the stock.

3) If when the partnership agreement was made, a time for the duration of the partnership was not stipulated, then you may unilaterally terminate the partnership. However, in view of there still being stock remaining, the partnership will subsist until the stock has been cleared if the other partner insists on this.

Nevertheless, the partnership can be mutually terminated immediately. A mutual agreement could be made pertaining to the remaining stock. If the other partner insists on the continuation of the partnership until the remaining stock has been sold, then he does have this right. In that case, you may withdraw your capital investment, plus your 25% of the cash. He can then continue selling the 100 kg stock and give you your 25% thereof upon having sold it.

The other partner can decide to pay you out in order to dissolve the partnership. If he decides on this route, he has to pay you the R150,000, plus 25% of the R90,000 cash profit, plus 25% of the remaining product.

4) Yes, you have every right to stipulate that the money be invested for a specific kind of trade, and not for anything

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## CLASSES - ALLAH'S CREATION

The concept of class equality or a classless society is a stupid myth. Allah Ta'ala says in the Qur'aan Majeed:

"We distribute their livelihood among them in this worldly life, and We elevate the ranks of some over others so that some will take others as workers."

(Az-Zukhruf, Aayat 32)

Even the Ambiya (Alayhimus salaam) are not equal in status as the Qur'aan Majeed confirms. However, higher worldly status is not a factor for the attainment of

lofty status in the Aakhirat and for Proximity to Allah Ta'ala. The criterion for Closeness to Allah Ta'ala is Taqwa. Allah's Proximity is proportionate to the degree of Taqwa. The Qur'aan Majeed states:

"Verily, the noblest among you by Allah are those whose Taqwa is the most."

Closeness to Allah Ta'ala is not related to worldly status. Taqwa is the treasure and consequence of total obedience to Allah Ta'ala -- obedience to the Shariah and the Sunnah of Rasulullah (Sallallahu alayhi wasallam).

# Questions and Answers

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**Q. I am the sole investor in a business. The active partner runs the business. He did not invest any money. The profit is shared 50-50. How does this partnership operate according to the Shariah?**

**A.** This type of venture is termed *Mudhaarabah*. In the *Mudhaarabah* partnership the active partner (the manager) will be entitled to his percentage share of the profit. If it is 50%, then he shares 50% of the profit. He does not become 50% owner of the business. The capital investment remains the property of only the investor.

The active partner may be given a bigger share of the profits. If his share of the profit is 75%, then in the event of loss, he will have to sustain 75% of the loss, but from profits. For example, if the profit last year was R100,000, then his share of the profit was R75,000. If this year there was a loss of R40,000, then from the previous year's R75,000, he has to return R30,000.

The initial capital remains in the business and will always remain the property of the investor. If the initial capital is withdrawn or paid from the business to the investor, then he (the investor) ceases being a partner. The whole business will then belong exclusively to the active partner since withdrawal of the capital terminates the partnership.

**Q. Is it permissible for a wife to take a job outside the home? Can the husband prevent her?**

**A.** It is not permissible for the wife to take a job outside the home even with the permission of the husband. It is not permissible for her to do any work even from home without the permission of her husband. The maintenance is the responsibility of the husband. If he provides the maintenance, and he refuses permission for his wife to work and earn even from home, then it will not be permissible for her to undertake any job even from within the precincts of the home. The husband is under Shar'i obligation to prohibit and prevent his wife from leaving the house to work

or to participate in any kind of function.

**Q. Can the Kaffarah of Yameen be paid monetarily or is it necessary to feed ten poor Muslims?**

**A.** The Kaffarah of a Yameen (Qasam / Oath) may be paid monetarily. Each of the ten poor persons may be given the *Sadqah Fitr* amount. The ten amounts may not be given to one person or two or less than ten persons. However, if one wishes to give it to the same person, then it may be given to him over ten days. Each day he may come and collect a *Sadqah Fitr* amount.

**Q. Is it permissible for someone who did not give the Athaan to recite the Iqaamah?**

**A.** The person who gave the Athaan should preferably recite the Iqaamah as well even if he is not an appointed Muath-thin. Although someone else may recite the Iqaamah, it is preferable for the one who gave the Athaan.

**Q. My husband works in an office among females who are immodestly dressed. He says that he keeps his eyes cast down. He also says that Muslim doctors and even Ulama work with women. What is the Shariah's law in this regard?**

**A.** The doctors and even Ulama who do not observe proper *Hijab* and who work with women are not the Shariah. Their activities and their mingling with women in their professions and occupations may not be presented as a valid basis. The only basis is the Shariah, not the practices of people even if they are great Ulama. If their practices are in conflict with the Shariah, it will remain *haram* and not become *halaal* because they happen to be 'great' Ulama. It is not proper and not permissible for a Muslim male doctor to attend to female patients. He should divert them to female doctors. Only if there is a valid reason upheld by the Shariah may a male doctor attend to a female and vice versa. There are numerous non-Muslim female doctors who can handle Muslim female patients. A Muslim doctor is not supposed to work in a

## A HARAM GAMBLING SCHEME

**Q.** There is a WhatsApp group thing, which appears to be gambling. A number of people contribute money. Lots are drawn. One person collects the whole sum of the contributions. A lot of muslim females are now joining this group and recruiting more people to join the group. A muslim female told me she put in R500, and she walked away with R3000. Is this scheme permissible?

**A.** They literally just add a R500 into the group, they not selling any goods or services. For example, you added to group of 15 people.

**Q.** You are the 15th person, you add a R500. Once everyone has given a R500, then they pay the 1st person in the group, then they remove that

person.

**A.** Then you get moved to the 14th position, and they add another person to be person number 15. Then no. 15 pays a R500.

**Q.** The cycle carries on until you reach number 1 on the list, then you get paid all the money paid from everyone else. You only put in R500 once. But you will walk away with R7000.

**A.** The scheme is *haram* gambling. It is not permissible to join this gambling group. The prize won is *haram* and should be given into charity to the poor. *Shaitaan* has inspired these evil people with this scheme. The whole scheme from beginning to end is *haram*.

hospital where he has to incumbently interact with females. Thus, their actions are not Islamic proofs for permissibility. Your husband should himself make a sincere attempt to work elsewhere where he will not be in the company of women. He is bound to fall into the pit of *zina*. *Shaitaan* and the *Nafs* are deceiving him.

**Q. Is it permissible to donate human milk?**

**A.** Human breast milk is *haram*. Breast milk is only *halaal* for under two year old infants. Donating or selling human milk or any part of the human body is *haram*.

**Q. I have seen a person giving Athaan with his hands at his sides. He does not place his fingers in his ears. Is the Athaan valid?**

**A.** According to the *Maaliki* *Math-hab*, it is permissible to leave the hands at the side, and not place the fingers in the ears. The *Muath-thin* most probably is a *Maaliki*.

**Q. My brother who is in charge of my deceased father's estate has not finalized the estate even after five years. He has taken over the business. The heirs have not been given their shares of inheritance. He gives**

**us gifts and invites us for meals. Is it permissible to accept?**

**A.** Since you are aware of the usurpation perpetrated by your brother, the effect of which permeates all the money, etc. in his possession, you too are included in the usurpation although of a lesser degree than your brother. It is not permissible to accept gifts from him nor to eat the food he offers.

**Q. Will a woman be a faasiq if she does not wear niqaab?**

**A.** A woman who does not wear *Niqaab* in public is worse than a *faasiqah*. She is a *faajirah* (immoral).

**Q. Should I join the Jamaat Salaat in the Masjid if some people wear masks while the Imaam does not wear one?**

**A.** If the Imaam who leads the Salaat does not wear a mask during Salaat, then you should join the Jamaat in the Masjid for Salaat as long as the accursed devilish gaps are not enforced by the miscreant trustees.

**Q. A father used his baby's money to make Aqeeqah for her. When the baby was born, many relatives gave gifts of money for the child. Can a father use the money of his baby for Aqeeqah?**

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**A.** It is not permissible for parents to use the baby's money for performing her Aqeeqah. If they did so, they should pay back the money. The baby's money must be kept in trust.

**Q. If wudhu breaks whilst making wudhu, should it be repeated from the beginning?**

**A.** If wudhu breaks during the process of making wudhu, it should be repeated from the beginning.

**Q. A father did not have witnesses when he took the permission from his daughter for her Nikah. Was this sufficient? Was the Nikah valid?**

**A.** Yes, it is sufficient for the father to have taken permission from his daughter alone. While witnesses at the time of request is valid, it is not Waajib. It is not a condition for the validity of the consent nor for the validity of the Nikah. The Nikah is valid.

**Q. On his return journey when does a musaafir no longer remain a musaafir? When does he stop performing Qasr Salaat?**

**A.** The person remains a musaafir right until the boundary of his home town. He may perform Qasar Salaat as long as he has not entered the boundary of his hometown. The moment the musaafir enters the boundary of his hometown, he ceases being a musaafir.

**Q. Is it Sunnah to recite Qiraa't before a bayaan?**

**A.** It is not a Sunnah to recite Qiraa't before a bayaan. If it has become a common practice, then it will be bid'ah.

**Q. We recite Yaaseen in group form in the Musjid. After the khatam milk is served. Is this a Sunnah Practice?**

**A.** The Yaseen khatam in the Musjid as mentioned by you is bid'ah. Serving milk after the khatam aggravates the bid'ah. It is not permissible to participate in this bid'ah practice.

**Q. Will the wife be disobedient if she refuses to submit to her husband's demand for oral sex?**

**A.** The one who makes such a filthy satanic demand is worse than a pig. Oral or shaitaan sex

is haraam. The wife should not submit to the swine-filth of the husband. She will not be disobedient. She is under Shar'i obligation to refuse the haraam instructions and haraam lusts of her husband. How can a human being who is termed *Ashraful Makhluqaat* (*The Noblest of Creation*) descend into such depths of swine-inequity?

**Q. Are cigarettes haraam or Makrooh?**

**A.** If you had known the meaning of Makrooh, you would not have posed this question.

Cigarettes are haraam which is also called Makrooh Tahrimi, the consequence of which is the Fire of Jahannam.

**Q. Is marriage to a Salafi girl valid?**

**A.** Marriage with a Salafi girl is valid just as marriage with a Muslim prostitute is valid. However, such a marriage will be full of misery, hence inadvisable. There will be no compatibility and the marriage is likely to break down and end in divorce. The Deeni differences and conflicts between Salafis and the Muqallideen of the Math-habs constitute an unbridgeable chasm.

**Q. Is it permissible to give Zakaat to a person who lives comfortably, has vehicles and other things of luxury, but he is not the owner of the Zakaat Nisaab amount?**

**A.** Not being in possession of Nisaab does not automatically qualify one to accept Zakaat. Zakaat is primarily for the poor and destitute. It is not permissible to give Zakaat/Sadqah to a person who lives comfortably, has ample food, etc. regardless of him not having the Nisaab of Zakaat.

**Q. What is the ruling regarding wearing covid masks during Salaat?**

**A.** Wearing the niqaab of Iblees (the confounded mask) in addition to being Tashabbuh bil Kuffaar is also akin to kufr because this devil's niqaab signifies acceptance and belief in the theory of contagion of the atheists. It is haraam to wear it during Salaat. Outside in the streets and when constrained to go to public places, endeavour, as far

as possible not to wear this hideous satanic contraption. If *zulm* circumstances compel you to wear it, then abhor it and recite Istighfaar. But, do not ever wear it in the Musjid. If the mu-naafiqs in control of the Musjid seek to enforce the niqaab of Iblees then perform Salaat at home.

**Q. Mention is made in the Hadith about going to live in the mountains during the times of fitnah. Does this Hadith apply to our present age?**

**A.** Although it does apply, there is no mountain where one can today take refuge. If you can find a mountain anywhere in the world to take refuge, then it will be best. But in this era, you will be arrested even in remote mountains and accused of being a terrorist. While the attitude to run away from people of transgression is good and is proof for sound Imaan, there just is no place to run to in this age.

**Q. Does the period of breast-feeding differ for boys and girls?**

**A.** The period of breastfeeding is two years for both boys and girls.

**Q. My mother is extremely sick and complains a lot. What advice can I give her?**

**A.** Be of service to her to the best of your ability. Tell her that it comes in the Hadith that sickness is a purifier. It cleanses us from all our sins provided that we do not complain. Complaining will not cure the sickness. On the contrary the sickness will become worse. Sickness is also a ni'mat (favour) of Allah Ta'ala. He purifies us here on earth with sicknesses and other difficulties so that we can enter Jannat fully purified. Advise your mother to keep her tongue constantly engaged in Thikrullaah. Maut can come at any moment. Therefore, the tongue should always be engaged in some Thikr to ensure departure from this dunya with the Kalimah on the tongue.

**Q. Is imitation jewellery permissible?**

**A.** Imitation jewellery is permissible for women except rings. Rings must be of either gold or silver.

## THE NIQAAB OF IBLEES

**Q. Some people are now venturing into manufacturing covid masks for selling and donating. Is this type of business venture permissible?**

**A.** It is not permissible to embark on the mask-manufacturing venture. These masks are used for a haraam purpose. These masks are the niqaabs of Iblees. The masks convey the belief of the wearer, namely, that he believes that disease is contagious by itself. It is also the effect of the ideology of atheists. This belief is in flagrant and diametric conflict with the declaration of Rasulullah (Sallallahu alayhi wasallam) who said: "There is no contagion in disease." The wearer of the niqaab of Iblees indicates his rejection of Rasulullah's categorical refutation of the contagion satanism.

Furthermore, it is haraam to wear any form of face-covering during Salaat. The Sahaabah would harshly rip off face-coverings from people during Salaat. Also, innumerable kuffaar medical experts have presented their scientific proofs for the harmful effects of wearing masks and constantly inhaling filthy air which is meant to be exhaled and expelled from the body. It is unnatural to wear these niqaabs of Iblees.

**Q. There are two routes to a town from my hometown. The one route is more than the safar distance of 77 km. The other route is less than 77 km. Will I perform Qasar Salaat at my destination and along the road if I take the shorter route?**

**A.** By the shorter route you will not be a musaafir. You will have to perform Salaat in full. If you take the longer route, then you will be a musaafir and perform Qasar.

**Q. Is it permissible to give presents on Christmas day, and Eid cards on Eid days?**

**A.** Giving presents on any day

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is permissible. However, if it has become customary such as Christmas day, then it will not be permissible. Eid cards are haraam.

**Q. Is it proper for a man to marry a second wife only for the sake of his lust?**

**A.** Allah Ta'ala permits a man to marry four women. As far as 'lust' is concerned, everyone marries to satisfy his/her lust. The primary motive for marrying even one wife is to gratify lust. Initially people marry only to satisfy lust even if only one wife is taken. Allah Ta'ala has created lust in people, hence He is aware that men require more than one wife to satisfy their lust lawfully. Never voice yourself against any Law of Allah Ta'ala. Recite Istighfaar and make Taubah.

**Q. Why is it not permissible for women to attend walimahs. During the time of Rasulallah (Sallallahu alayhi wasallam), they would go to walimahs.**

**A.** Just as it is not permissible for women to attend the Musjid even if there are separate entrances, so too is it forbidden for women to attend 'walimahs' nowadays. Furthermore, the 'walimahs' nowadays are farcical and bid'ah. In fact, it is not permissible for even men to attend the reception organized by the girl's parents on the day of the Nikah. Such a reception is not the walimah. Women used to attend the Musjid for Salaat during the age of Rasulallah (Sallallahu alayhi wasallam). However, this was unanimously banned later by the Sahaabah. The same applies to walimahs and to all other merrymaking functions.

**Q. Can Durood be recited in Sajdah?**

**A.** It is not permissible to recite Durood in Sajdah. Only Tasbeeh may be recited in Sajdah.

**Q. Is it permissible to resort to legal action to recover debts?**

**A.** The method prescribed by the Qur'aan Majeed regarding debt is: Write off and make maaf of the whole debt. Absolve the debtor. OR write off a portion of the debt, OR grant extension to the debtor. There is

no fourth option. When Sabr is adopted, one will receive the reward of having given the whole outstanding debt in Sadqah for each day the debt remains unpaid. Each day this huge amount of thawaab accumulates whilst the debt remains unpaid. Nevertheless, legal action to recover debt is permissible.

**Q. I built a double-storied house with the consent of the neighbour. Can the neighbour revoke his consent after I have built the house?**

**A.** The revocation by the neighbour after the house has been built with his consent will not be valid. However, regardless of his consent, it is not permissible to have a window in the house which overlooks into the neighbour's premises. The windows should be close to the ceiling to prevent looking into the neighbour's premises.

**Q. How many holes may a lady pierce in her ears?**

**A.** A lady may pierce her ears only with one hole in each ear. More than one is the style of the kuffaar.

**Q. Is it permissible to donate blood?**

**A.** Donating blood, urine, faeces and human organs or any part of the human body is haraam.

**Q. Is a Musjid 'opening ceremony' Sunnah?**

**A.** There is no opening ceremony for a Musjid. This is another bid'ah and merrymaking occasion. All forms of jalsahs are merrymaking functions. There is no Deeni significance in these programmes. Unfortunately all the Ulama of the Madaaris all over the world are trapped in these futile and ruinous functions. What was the 'opening ceremony' for Musjidun Nabawi? And what was the 'opening ceremony' for Baitullah Shareef which was the very first Musjid constructed on earth? The 'opening ceremonies' of these greatest of all Musajid was the Athaan and performance of the normal Salaat, not any special Salaat. When entering a Musjid, the permanent Masnoon 'ceremony' for all time is to perform two

raka'ats Tahyatul Musjid. Besides this there is absolutely nothing else. The 'opening ceremonies' of these times are the effects of pure nafsaniyat. Even during these times of fitnah and danger, molvis have the nafsani stamina for such khuraafaat (nonsense).

**Q. Please comment on the 'Special Ulama Programme' advertised in this poster. What is the merit in this special ulama programme?**

**A.** Regarding the special ulama programme, it is indeed lamentable to observe that even sincere Ulama have drifted widely from the path of the Akaabireen - the path of the Salafus Saaliheen.

The programme of the Ulama outlined in the poster very clearly reflects the westernized mentality of these Molvis. The methodology they have adopted is devoid of barkat. There is more riya and waste of time in the method they have devised. The ulama programme too smacks of riya and takabbur.

Their bayaans will be bereft of roohaaniyat. It will simply be another past-time, merrymaking programme. Their way is not the correct Tareeqah for the Islaah of the Ummah. The one and only way is the Tareeqah of the Salafus Saaliheen. Do not attend programmes of this type. Programmes of this nature are merely merrymaking functions. Even the ulama have become impervious to the suffering of millions of Muslims all over the world, hence they have time for drivel.

**Q. All the Musjids where I live are observing all the haraam covid protocols. What should I do?**

**A.** If there is no proper Musjid available, then perform Salaat alone at home. It will be better if you can convince a couple of brothers to perform Jamaat with you at one of the homes.

**Q. My husband has cheated on me. He has struck up adulterous relationships. My heart is broken. I don't know what to do. My health is suffering. I want to run away. Please give me some advice.**

## SEWER RATS

**Q. What is the status of those who spy on Muslims and report to the police when Muslims are performing Salaat in the Musjid?**

**A.** Such rubbishes are among the worst munaafiqeen. They are not Muslims. They will rot even before their bodies will be dumped in their graves. They are more contemptible than sewer rats. Regarding these snitches and others such as the Bogus uucsa Munaafiqs, the Qur'aan Majeed says:

*"Who is a greater zaalim (oppressor) than the one who prevents the Name of Allah from the Musajid, and he strives in the ruin of the Musajid?" (Al-Baqarah, 114)*

They are indeed munaafiqs. They have betrayed Allah Ta'ala, the Rasool, the Ummah and Islam. There is no conundrum in their nifaaq and kufr.

**A.** Countless women are undergoing the same heart-breaking problems. When men lack Taqwa, they conduct themselves like atheists. They really do not believe that Allah Ta'ala is seeing them and that the Recording Angels are writing their misdeeds. However, do understand well that your broken heart is a wonderful treasure by Allah Ta'ala. Allah Ta'ala, in His Own Words, said to Rasulallah (Sallallahu alayhi wasallam):

*"I am with every broken heart."*

Your grief will not be in vain. You will receive immense rewards for patiently bearing the grief. Focus more on Allah Ta'ala. Do not ruin your health on account of the shenanigans of your husband. Maintain your health and use it to gain nearness to Allah Ta'ala. Increase ibaadat. Life on earth is short. It is full of trials. May Allah Ta'ala grant you strength and steadfastness on the Deen. May Allah Ta'ala guide your husband and protect you.

**Q. A person asked an animal to make dua for him. Is this shirk?**

**A.** The person who asks an animal to make dua for him does

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not commit shirk. He is a simpleton lacking in intelligence, or he may be a big buzrug (saint) overcome with humility.

**Q. What is the status of a Muslim who believes that Nabi Isaa (Alayhis salaam) was crucified and that he will not be returning to earth. If he repents, how should he renew his sha-haadat?**

**A.** A person who subscribes to this kufr belief becomes a *murtadd*. When the *murtadd* returns to the Deen, he must affirm the correctness of the issue which he had denied. Simply reciting the Kalimah is not sufficient. He has to acknowledge his error and rectify his belief pertaining to that error.

**Q. Even Bid'atis of the Ahlus Sunnah, i.e. not Shiahs, criticize Hadhrat Muaawiya (Radhiyallahu anhu) for having appointed his son Yazeed as the Khalifah. What is the response for this?**

**A.** The response is Jahannam - the Fire of Hell. We have no right sitting here in this era, fourteen centuries after the Sahaabah, to examine and criticize the Sahaabah. Those who do so, do so at the peril of losing their Imaan. Allah Ta'ala will judge the Sahaabah. Only *munaafiqeen* criticize the Sahaabah. Those who criticize Hadhrat Muaawiyah (Radhiyallahu anhu) are among the *Kilaabun Naar* (Dogs of the Fire). Bid'atis are not part of the Ahlus Sunnah. They are vile innovators and grave-worshippers.

**Q. A man has two wives. The one wife lives with him while the other wife lives in her own house about 100 kilometres away. This wife demands equal nights. What is the Shariah's rule?**

**A.** In the scenario mentioned by you, if the wife who lives 100 kilometres away desires equal nights, then she has to reside in a house procured for her by her husband in the town where he lives. She cannot demand equal nights living in her own house 100 km from her husband.

**Q. I am a salaried teacher in a maktab. I teach Hifz inside the Masjid. Recently I was told**

**that it is not permissible for a paid ustaadh to teach inside the Masjid. Is this correct?**

**A.** Yes, it is correct. It is sinful for a paid teacher to teach inside the Masjid. If the Masjid has a *sehen* area where Janaazah Salaat is performed, then teach in that area. If there is no *sehen*, then find some other venue.

**Q. The lobaan which Muslims sell here in Congo is packed specifically for Hindu puja. On the wrappers the words 'puja', etc. are written. Is it permissible to sell or buy and use such lobaan?**

**A.** It is not permissible to buy and use the lobaan which is specifically dedicated for shirk. Anything associated with shirk is *mabghoodh* and *mal-oon*.

**Q. Are methylated spirits and paint thinners permissible? These substances contain considerable alcohol?**

**A.** Methylated spirits is a type of alcohol. Paint thinners is a substance which also contains much alcohol. These substances may be used externally, not on the body unless it is absolutely necessary, e.g. alcoholic substances used medically to numb the body when operating. According to Shaikhain (Rahmatullah alayhima) these substances are not *najis* although the Fatwa of the Mathhab is on Imaam Muhammad's view. Nevertheless, due to massive *Ibtilaa-e-Aam* (extensive and intensive involvement) our Akaabir have ruled that for external use, when necessary, these substances may be used. They remain *haraam* for consumption, even in minute quantities such as to be found in coke and soft drinks in general.

**Q. I have read in The Majlis about the need for perpetual thikr. What are the specific forms of Thikr?**

**A.** There is no specific form of Thikr for perpetual Thikr. It is left entirely to the discretion and likes of the person. Nevertheless, the best and highest form of Thikr is *Laa ilaha il lal laahu*. Allah Ta'ala had prescribed this form for Nabi Musaa (Alayhis salaam).

**Q. I have an illegitimate child. What are my rights and obliga-**

## FLEEING FROM A LEPER

**Q. Why did our Nabi (Sallallahu alayhi wasallam) say that one should flee from the leper? Does this not indicate that disease is contagious?**

**A.** You may pose this question to Rasulullah (Sallallahu alayhi wasallam) on the Day of Qiyaamah if you are afforded an opportunity of meeting him. Why are you stupidly seeking to cancel Rasulullah's explicit *La Adwaa* (Disease is not contagious) declaration with the leper Hadith? Why are you casting a blind eye in this direction? Only *nifaaq* or *kufr* or extreme deficiency of Imaan constrains a person to abrogate the Ahkaam of the Shariah by means of creating satanic contradictions. Regardless of the reason for fleeing from a leper, the irrefutable fact is that Rasulullah (Sallallahu alayhi wasallam) said: "*La Adwaa*". This suffices for a *Mu'min*, not for a *munaafiq*.

If someone decides to flee from a leper, he may do so, but he may not utilize the narration to deny the immutable Truth of

the statement made by our Nabi (Sallallahu alayhi wasallam) regarding his negation of the *kufr* idea of contagion which was the belief of the *mushrikeen*, and which is still the idea of the *atheists* of this era.

Rasulullah (sallallahu alayhi wasallam) advised fleeing from a leper because of Imaani weakness of people such as you. The fleeing is not for those whose Imaan is sound. While people cite this narration to bolster the ideas of the *atheists*, they conveniently 'forget' that Rasulullah (Sallallahu alayhi wasallam) ate together with a leper from the same bowl. He said to the leper: "Eat and have *tawakkul* on Allah." They will not mention that the lepers were not banned from the Masjid nor were they quarantined, etc.

A person who cites this or similar narrations to bolster the *kuffaar* theory and to scuttle the negation of contagion by Rasulullah (Sallallahu alayhi wasallam) do so at the peril of losing their Imaan.

**tions regarding the child?**

**A.** The biological father who has fathered a child by *zina*, is not accepted as the legal father by the Shariah. Thus, there are no ties of inheritance between them. The 'father' has no rights and no obligations towards his illegitimate child. The child is related to only the mother and inherits in her estate. The biological father may care for the child, educate him and provide financial support. It will be *Sadqah* in general.

**Q. My neighbour is a bid'ati who participates in all the popular bid'ah functions and dargah worship. What should I do when he invites me or sends food to us?**

**A.** The food of a *bid'ati* has a hardening effect on the heart. It is spiritually harmful. If the *bid'ati* neighbour invites you, present some excuse or ensure that you are not present at the time when he has his function.

Your heart will spiritually suffer, and *yaqeen* will become weak. Give the food he sends you to some non-Muslim.

**Q. I do not allow my children to visit their grandparents - my parents and my wife's parents. They have televisions, and in general they do not observe the rules of the Shariah such as purdah, mushtabah / haraam food, etc. They are accusing me of breaking family ties. Am I breaking family ties?**

**A.** In fact, it is not permissible to send your children to relatives who are not strict on the Deen. Refraining from sending the children does not mean that you are severing family ties. It is the *Waajib* obligation of parents to ensure that the *Akhlaaq* of their children are not compromised by relatives. Nowadays, the safest is to stay at home, and not to visit even rela-

(Continued on page 12)

# FORTITUDE IN THE FACE OF TRIAL AND TORTURE

The finance minister of Fir'oun was Kharbeel Bin Nauhaabeel who was a Mu'min who had concealed his Imaan for a hundred years. He had met the Sahaabah (Companions) of Nabi Yusuf (Alayhis salaam). His wife who was also a Mu'minah, was in the employ of Fir'oun. Among her duties was to comb the hair of Fir'oun's daughter.

One day whilst combing the hair of the prin-

cess (Fir'oun's daughter), the comb slipped from her hand. On picking up the comb, she said: *Bismillaahir Rahmaanir Raheem*. Surprised and perplexed, Fir'oun's daughter exclaimed: *"Do you have another god besides my father?"* She responded: *"My God and the God of your father is the God of the heavens and the earth. He is the One God Who has no partner."*

The daughter immediately went to her father

crying. Fir'oun asked: *"What makes you cry?"* She said: *"The comber of my hair, the wife of the finance minister believes that your God, her God and the God of the heavens and the earth is One God, and that He has no partner."*

Fir'oun summoned the Mu'minah and interrogated her on this issue. She fearlessly responded: *"Yes, she (the daughter) spoke the truth."* Fir'oun

commanded: *"May you be destroyed! Reject your God and acknowledge me to be your god."* She said: *"Never shall I say so."*

She was then dragged, placed on her back with her hands and legs tied to four steel pegs. Her two daughters were brought. It was said to her to recant her belief otherwise the girls will be slaughtered. When she refused, the elder daughter was slaughtered in her pres-

ence. When she remained firm on her Imaan, the infant girl was slaughtered on the mother's breast. The blood flowing all over the mother. A few moments prior to the baby being slaughtered, she (the baby) spoke and said to her mother to be firm on Imaan. Allah Ta'ala has prepared a special palace for her in Jannat. Thus, the mother remained steadfast and was tortured to death.

## PORK FIT FOR ONLY SANHA & MJC

A Brother sent the following PORK information which is undoubtedly mouth-watering for SANHA and MJC carrion and pork halaalizers:

"A California-based start-up has launched the world's first meat-free PORK substitute. The company's founder and CEO claims that the product is designed to meet Muslim and Jewish dietary laws.

Tags: Halal, Muslim, Ve-

gan Impossible Foods, a leading "alternative meat producer", unveiled on Monday the world's first meat-free pork substitute at the CES tech show in Las Vegas.

The firm behind the impossible Burger offered samples of the pork product at the trade event. Made from soy protein, and enriched with sunflower and coconut oil, it is designed to be sustainable, while still

having the appearance, taste and texture of ground pork.

The pre-seasoned product can be used in any recipe or dish that calls for the (vark-swine) meat. While it has been designed to meet kosher and halal dietary laws, it has not yet received official certification, according to the Californian company's CEO and founder Pat Brown."

### COMMENT

The much-desired 'certification' will soon be forthcoming. There is no dearth of carrion and pork halaalizing agents of Iblees. Besides these carrion entities being too stupid to understand the operation of the Shariah's principles, their concern is primarily the haraam boodle. They, being signs of Qiyaamah, are not concerned whether the money comes their way via the pig, riba and gambling avenue. As long as it is

money, they have no concern for the Shariah despite their claim of being Muslims. They will dig deep into puddles of swine excreta with their bare hands in search of boodle.

The new brand of pork is HARAAM regardless of its synthetic form. Only those whose Imaan has been effaced or dangling on a thread will derive pleasure from devouring a product having all the attributes of swine meat.

## SHAITAAN AS A COMPANION

*"Whoever abstains from the Thikr of Rahmaan, We appoint for him a shai-*

*taan who becomes his constant companion."*

*(Az-Zukhruf, Aayat 36)*

When people are oblivious of Allah Ta'ala and while indulging in play, futility, jesting and laughing stupidly like kuffaar,

then calamity strikes them. It is incumbent to perpetually keep the tongue engaged in Thikrullaah. Rasulullah (Sallallahu alayhi wasallam) said: *"Your tongue should remain ev-*

*er moist with the Thikr of Allah."*

We are living in a world which is a veritable physical and spiritual minefield. Calamities and dangers encompass our lives in this world. At every step whether at home or outside, there is danger and calamity stalking. While indulgence in sin and futility invites dangers and accidents,

Thikrullaah is a protection.

The danger of accidents multiplies manifold in vehicles, especially on the highways. Along the journey people indulge in music, haraam radio programs, unedifying jokes, and laughter oblivious of impending danger and oblivious (ghaafil) of Allah Ta'ala. This is a recipe for accidents.

## THE SUCCESSFUL ONES

*"(The People of Taqwa are) those who follow the Ummi Nabi whom they find recorded by them in the Tauraah and Injeel. He (the Ummi Nabi) commands them with virtue and prohibits for them evil. And, he makes halaal for them Tayyibaat (pure and wholesome food), and he makes haraam for them khabaa-ith (filth/carrion). He removes from them their burden and shackles which were on them. Therefore those who believe in him (Nabi Mu-*

*hammad), honour him, aid him and follow the Noor which was revealed with him, indeed they are the successful ones."*

*(Al-A'raaf, Aayat 157)*

The 'Noor' revealed with our Nabi Muhammad (Sallallahu alayhi wasallam) is the Shariah of Allah Ta'ala. The "khabaa-ith" refer to all the haraam, fisq, fujoor, bid'ah, kufr, and Sanha's and MJC's 'halaalized' rotten carrion chickens and meat. The "burden" is the burden of sin and transgression which will

be loaded onto the villains on the Day of Qiyaamah. The Nabi is 'aided' by adopting the Sunnah – the total Sunnah. Only such people will attain the success and salvation reserved for the Mu'mineen in the Aakhirat.

The Salvation and Success are not for the munaafiqeen who are in the 'renaissance' process of frauding a new religion in the name of 'islam'. For them there is only the Naar of Jahan-nam.

### THIKRULLAAH

Rasulullah (Sallallahu alayhi wasallam) said:

*"Whoever sits in a gathering without the Thikr of Allah, calamity descends on him from Allah. Whoever lies down (to sleep or rest) without the Thikr of Allah, calamity from Allah descends on him. Whoever walks anywhere without the Thikr of Allah, calamity descends on him from Allah."*

*"Every talk of the Son of Aadam (i.e. of a person) is a calamity on him except Amr Bil Ma'roof, Nahy Anil Munkar and Thikrullaah."*

*"Every talk of importance which does not begin with the Thikr of Allah, is calamitous."*

## MUDHAARABAH PARTNERSHIP

(Continued from page 1)

else. But you, the investor in the Mudhaarabah contract, will not have control of the money. The Mudhaarib (the other partner) has full control of the money, but he is restricted to trading in the venture for which the partnership was established. You do not have the right to control the money nor to appoint an accountant to control the money.

5) The other partner can refuse your request to control the money. In the Mudhaarabah type of partnership, the investor has no right of controlling the finances and the actual running of the business.

It is therefore essential that he selects an honest, experienced person to operate the business as the Mudhaarib.

6) In a Mudhaarabah partnership, the investor has no right of administration. Thus you may not request for / that financial administration be placed in your control.

7) The partner does not have the right to use anything of the capital investment or of the profit for any venture other than initially agreed as the basis of the investment. He may not loan any of the money to anyone nor diverge into any other project or venture if he was not given this right when

the contract was made. He is confined to trade in the products for which the partnership was initiated.

8) Even if you decide to remain as a partner and not withdraw your initial investment, you will not have the right to take control of the business whether it be financial administration or any other aspect of the running of the business.

9) The partner has the right to dissolve the partnership at will. But he has to pay you your share of the profit plus your initial investment.

10) If the partner terminates the partnership, he has to give you 25% of

the actual stock if you so desire. He does not have the right to unilaterally give you the cash value of the 25% stock. He has to give you your R150,000 investment plus 25% of the cash, plus 25% of the actual stock. Thereafter, by mutual agreement you can sell the stock to him if he wishes to buy.

11) The Mudhaarib (your partner) can make unilateral decisions pertaining to the operation of the business. He is not compelled to consult you. However, his operation is confined to the type of business for which the partnership was established. He cannot, for example, take from the business loans for himself or

for family or friends or to do some other business for his personal gain.

12) If there was no time period fixed, e.g. one year, two years, etc., for the duration of the operation, then either partner may dissolve the partnership unilaterally. However, there will be consequences if there is unsold stock as explained above.

13) If the Rabbul Maal (the investor) perceives any problem developing, or he may now realize that the partner is dishonest or not conducting the business as was expected, or that he is mishandling the amanat of cash or stock, then it is best to terminate the partnership. In this scenario, the longer the partnership is retained, the greater are the

## THE PEOPLE OF BAATIL

Rasulullah (Sallallahu alayhi wasallam) said: *“Every Nabi before me had Hawaariyyoon (Sahaabah) who adhered to the Nabi’s Sunnah, and followed his commands. Then came those after them who would speak without practising, and do what they had not been commanded to do. Whoever fights against them with his hands, is a Mu’min. Whoever fights them with his tongue, is a Mu’min. Whoever fights them with his heart, is a Mu’min. Beyond this,*

*there is not even a grain of Imaan.”*

Physically fighting the people of baatil is the best form of Imaan. The second stage, i.e. lower than the first stage, is to strive against them with the tongue. The last stage is to abhor them with the heart.

It should be well understood that those whose hearts have become desensitized to the evil around them, hence they freely associate and mingle with fussaag and fujjaar, are bereft of Imaan.

## THE TORMENTS OF THE GRAVE

Rasulullah (Sallallahu alayhi wasallam) said: “If it was not (for the fear of) you ceasing the burying (of your dead), I would supplicate to Allah Ta’ala to let you hear of the punishment of the grave which I am hearing. Seek refuge with Allah from the punishment of the Fire! Seek refuge with Allah from the punishment of the grave! Seek refuge with Allah from *Fitan* (trials, tribulations, mischief, anarchy) which are open and hidden! Seek refuge with Allah from the

fitnah of Dajjaal!”

Rasulullah (Sallallahu alayhi wasallam) explaining the punishment of the Grave, said about the one who will fail his test:

“An announcer (an Angel) from the heaven will announce: ‘He is a liar! Spread for him a bed of Fire. Clothe him with (garments) from the Fire.’ Then a doorway will be opened on him from the Fire. Its poisonous heat (from the Fire) will consume him. His grave will become constricted, crushing his ribs. Then he will

be handed over to a being who is blind and deaf. With this being will be a sledgehammer of steel. If a mountain is struck with it, the mountain will be reduced to dust. He (the inmate of the grave) will be struck with this hammer. Everything between the east and the west is able to hear his wails of agony except man and jinn. (The striking will) reduce him to sand. Then he will be restored to life (and the punishment will continue until the Day of Qiyaamah).”

## IN THE FOOTSTEPS OF THE KUFFAAR

The evils of immorality – fisq and fujoor – the moral degradation in which the Ummah is today drowning have been predicted by Rasulullah (Sallallahu alayhi wasallam). The satanism of the current Ummah is one of the Signs of the Impending Hour of Qiyaamah.

The degree of imitation and bootlicking of the Yahood and Nasaara by Muslims is lamentably shocking despite this hav-

ing been foretold. Rasulullah (Sallallahu alayhi wasallam) said:

“Most certainly, (the evils) which had afflicted Bani Israaeel will overtake my Ummah as well, step by step to such a degree that if one of them (Bani Israaeel) had committed adultery with his own mother in the public, then there will be someone in my ummah who will do so as well. Verily, Bani Israaeel split into 72 sects. My Ummah

shall split into 73 sects. All of them except one will be in the Fire.” The Sahaabah asked: “Who will they be?” Rasulullah (Sallallahu alayhi wasallam) said: “It is (the sect) to which I and my Ashaab belong.”

The *Naaji (The Saved)* sect is only the Ahlus Sunnah Wal Jama’ah who holds the Sahaabah as the Authorities of the Shari’ah.

The time will yet dawn when people will flagrantly fornicate like

dogs in the public roads. Munaafiqs and Zindeeqs who claim to be Muslims will be among these dogs of fornication. About these drunken slaves of the nafs, Rasulullah (Sallallahu alayhi wasallam) said:

“There will emerge in my Ummah people in whom these (evil/lustful) desires will permeate just as the disease of rabies afflicts a man. Not a vein nor a joint will remain unaffected by the disease”.

## ALONG THE JOURNEY

Along the journey whether in a car or plane, be remindful of Allah Ta’ala. Abstain from futility, nonsense and haraam conversation and the like. Recite the Masnoon Duas. When ascending, recite *Takbeer*. When descending, recite *Tasbeeh*. Frequently recite Surah Feel and Surah Quraish. Seek Allah’s protection (aafiyat). Too many dangers nowadays lurk on the roads.

## GUARD THE EYES

“Allah is aware of fraudulent misdemeanours of the eyes and the (evil) which the hearts conceal.”

(Al-Mu'min, Aayat 19)

Almost everyone, including Buzrugs, are trapped in the concupiscent vice of the eyes and the hearts. Oblivious of the Presence

of Allah Ta'ala and the two Recording Angels alongside them, people indulge in wholesale surreptitious and lustful glances at the opposite sex. Little do they understand the perilous implications of such fraudulent haraam staring and glancing.

Besides the major sin

committed with such evil and lustful glances, it portrays extreme deficiency of Imaan. Despite subscribing to the belief of Allah's Omnipresence and the constant presence of the Recording Angels, those who are involved in the sin of lustful glances are practically implying negation of Imaan. Only

someone who is spiritually blind and either extremely deficient in Imaan or lacking in Imaan is able to indulge in sin right in Allah's Presence. He claims that Allah Ta'ala is looking at him, nevertheless, he proceeds with the villainy with blithe disregard for Allah's Presence.

When the nafsani dictate to cast haraam looks develops, it is im-

perative to immediately bring to mind the Presence of Allah Ta'ala and the Recording Malaaikeh. Immediately lapse into Thikrullaah, divert the gaze and continue with Thikr until the nafs has been vanquished. Rasulullah (Sallallahu alayhi wasallam) warned that hot iron rods will be inserted into the eyes of the lustful glancer on the Day of Qiyaamah.

## PSYCHOLOGICAL 'HELP' IS SATANIC HELP

*Q. I am in an emotionally abusive marriage. Close family members thought I needed psychological help as I am not behaving normally. I was not willing to go because I know for a fact the psychologist and myself would clash on deeni matters.*

**HER FINDINGS:**

*1. I have very poor self esteem and the only way to have a better view of myself is if I earn my own money. She says this will empower me and my self esteem will improve.  
2. None of my children have much secular edu-*

*cation.*

*She says I am now going to make them dependent on their elder step-siblings because they will not be able to earn. I must immediately, as from next year take them out of their respective madressahs, give them schooling and educate them so that they can become independent and survive in this world.*

*I told her our ultimate destination is the Qabr and I prefer preparing them for that because beyond this world is the everlasting world. She says my thoughts are*

*very noble but in this day and age it does not work like that. They need to make money because as she put it money is king.*

*3. She now wants to see the children and counsel them.*

*I am afraid she is going to brainwash them with her western ideas.*

*4. Oh yes! The topic of the children came along because my aunt and brother came over to visit. My brother who is a lawyer and very proud of himself showed us some art work his son did. He went on about how talented his son is. My*

*brother asked me and my children a question with a word we did not understand. And all of us said we do not know what that particular word meant. He in turn said "May Allah forgive you all"- sarcastically meaning we are really stupid.*

*When I related the above incident to the psychologist she said I have made my children feel stupid and I am the one who is to blame because I did not give them an education.*

*Please advise me on the above matter. Must I continue seeing her and allow the kids to see her?*

**ANSWER.** In fact the psychologist you are seeing is a murtaddah. This woman has no Imaan hence she was proffering kufr advice to you. How can you, a person of the Deen, even visit such evil persons as psychologists? They are in the same class as fortune-tellers or perhaps worse. While a fortune-teller satanically predicts future events, these psychologists actively propound kufr, and encourage their patients to abandon Imaan. This evil woman will destroy your Imaan and the Imaan of your children. Stay far from the shaitaanah.

## QADR

Rasulullah (Sallallahu alayhi wasallam) prohibited probing and discussion in the issue of Qadr/Taqdeer. Hadhrat Abu Hurairah (Radhiyallahu anhu) narrated:

“Rasulullah (Sallallahu alayhi wasallam) came upon us while we were

disputing the issue of Qadr. Then he (the Nabi) became (extremely) angry, and his face became red (with anger)...Then he said: “Have you been commanded with this? Have I been sent with this to you? Verily, those before you were destroyed when they disputed in this mas'alah. I make it incumbent on you! I make it incumbent on you that you will not dispute in this matter.”

Rasulullah (Sallallahu alayhi wasallam) said: “No person has believed (i.e. is not a Mu'min) as long as he does not believe in four (doctrines):

- ◆ That he testifies that there is no deity except Allah
- ◆ That I am the Rasool (Messenger) of Allah Who sent me with the

Truth

- ◆ Belief in Death and the resurrection after death
- ◆ That he believes in Qadr.”

Belief in Qadr is integral to Imaan. Denial of Qadr expels one from Islam. About such deniers, Rasulullah (Sallallahu alayhi wasallam) said: “They are the Majoos (Fire-Worshippers – Magians) of this Ummah. If they become sick, do not visit them. When they die, do not be present at their funeral.”

Discussing and attempting to explain Taqdeer are not permissible. The more this issue is probed, the more intricate and incomprehensible it will become. Ultimately, probing it culminates in the destruction of Imaan.

## MAUT

Rasulullah (Sallallahu alayhi wasallam) said: “When Allah decrees that a person should die in a certain land, then He creates the circumstances (for that person to go to that place).”

## PEOPLE OF BID'AH

A man came to Hadhrat Abdullah Ibn Umar (Radhiyallahu anhu) and said: “A certain man conveys his Salaam to you.” Ibn Umar said: “It has reached me that he has innovated (committed bid'ah). If he has committed bid'ah then do not convey to him Salaams from me. Verily, I have heard Rasulullah (Sallallahu alayhi wasallam) say: ‘In my Ummah there will be khazf (people being swallowed by the earth) and maskh (disfigurement into apes and pigs), and qazf (raining of stones) on those who (deny) Qadr.’”

## PARENTS

Rasulullah (Sallallahu alayhi wasallam) said that looking at the face of parents with affection is the equivalent in reward of one Hajj. Therefore look at the face of your mother and father many times and make dua for them to have sukoon (peace) and a Maut with Imaan. If you look at their faces ten times daily, you will, Insha-Allah, receive the thawaab of ten Hajj daily.

## INHERENT DISPOSITION

Rasulullah (Sallallahu alayhi wasallam) said: “If you hear that a mountain has moved from its place, then believe it. (That is, this is possible). When you hear that a man's inherent (natural/inborn) disposition has changed, do not believe it. A man always acts according to his natural disposition.”

## SELLING TELEVISIONS

### Question

What is the Fatwa on selling TV's? We always understood it to be Haraam. Please comment on the following fatwa of a mufti:

### “QUESTION

Is it permissible for one to sell a TV?

### ANSWER

Televisions are mainly used for the purpose of viewing Haram content. The harms of television are known to all. However, a TV does not serve a

singular purpose, rather it is a multi-purpose item. It has several permissible uses such as, displaying Salah times; Deeni advices; CCTV; education. In principle, if an item has both permissible and impermissible uses, it will be permissible for one to sell it. The income from such a sale will be Halal. If the buyer uses the item for sinful activities, the seller will not be responsible if he does not employ impermissible methods to sell the TV, for ex-

ample, advertising the quality of the screen and sound through animate pictures and music.” (End of fatwa)

### OUR COMMENT

The Mufti dwells in gross error. His zig-zag fatwa is baseless. The objective of a fatwa is guidance, not misguidance. With the zig-zag fatwa the mufti aids in the commission of sin and transgression in flagrant violation of the Qur'aanic prohibition: “Do not mutually aid one another in sin and transgression.”

Since this mufti has made selling televisions halaal, what is the purpose of his statement: “Televisions are mainly used for the purpose of viewing Haram content.”? It is a meaningless comment which highlights the zig-zag trajectory of today's muftis. In view of the fact that the primary purpose of television is viewing zina, fisq and fujoor and its foundational principle is haraam pictography, the actual fatwa is that it is haraam to sell these satanic devices.

It is an illustration of puerility for the mufti to introduce in his fatwa the principle pertaining to selling items which can be used for both permissi-

ble and impermissible acts. Mention of this principle is his zig-zag attempt to camouflage his egregious error. It is not like selling a knife or a gun which are primarily used for halaal purposes. Since television is primarily used for haraam, he was supposed to issue a short and crisp fatwa of *hurmat* (prohibition).

The question pertains to television in general, and that implies television used in haraam ways for haraam purposes. The question does not pertain to monitors/screens. The questioner asks about television employed in haraam manner, that is with pictures, for haraam purposes, that is zina, porno, fisq and fujoor. No one is so stupid as to ask about permissibility of mere screens / monitors used for Salaat timetables. The mufti has degenerated into a moronic quagmire with his zig-zagging style of ‘fatwas’. Any moron can understand from the question that the person asks about porno-television — television displaying pictures and the deluge of filth and muck disseminated by television. While he acknowledges that television is mainly used for haraam, he issues his fatwa on something which is totally unrelated to the haraam content.

Since the questioner posed his question regarding the ‘content’ which the mufti himself describes as ‘haraam content’, his fatwa of permissibility is satanically zig-zagging designed to mislead and misguide.

If the device is required for a lawful purpose, the questioner would have posed the question differently. The halaal usage is the exception. Television is used for “haraam content” in 99.9% of cases. The mufti who appears to be a victim of western liberalism, viewed the question with squint eyes or in an upside down manner which obscured the reality of the *hurmat*, hence the zig-zag ‘halaal’ consequence.

Selling television is HARAAM. The income is haraam.

A glaring stupidity in the ‘fatwa’ is that the mufti has not answered the question posed to him. While the *mustafti's* (the one who asked the question) question pertains to carrion, the mufti's answer relates to halaal mutton. In other words, the *mustafti's* question relates to the usual popular television depictions in which features pictures of animate objects, naked women, lewdness, immorality, fisq and fujoor.

The reason why the  
(Continued on page 10)

## THE GRAVE

Rasulullah (Sallallahu alayhi wasallam) said:

“After a person is placed in his grave, and his friends depart from him, then whilst he is still able to hear the sound of their shoes (as they walk away from his grave), two Angels come to him. They have him seated (make him sit up), and they ask: ‘What have you to say about this man, Muhammad (i.e. Rasulullah – Sallallahu alayhi wasallam)?’

Thereupon, the Mu'min will say: ‘I testify that, verily, he is the Servant and Messenger of Allah.’ It will then be said to him: ‘Look at your

abode (which was created for you) in the Fire. Verily, it has been exchanged with an abode in Jannat.’ He will view both abodes.

However, regarding the Munaafiq and the Kaafir, it will be said: ‘What do you say about this man?’ He (the hypocrite or the infidel) will say: ‘I don't know. I used to say what the people would say.’ Then it will be said (by the Angels): ‘Neither did you know nor did you follow (those of the Haqq). Then he will be struck with steel hammers. He will scream so terribly that all in close proximity (i.e. animals) will hear (his groaning and wailing) except man and jinn.’

## THE TOOLS OF IBLEES

Rasulullah (Sallallahu alayhi wasallam) said that Iblees said to his Rabb (to Allah Ta'ala on the occasion of his expulsion from the heavens): “O my Rabb! You have sent down (to earth) Aadam. I know that soon there will be for them (the progeny of Aadam) Scriptures and Messengers. What are their scriptures and who will be their Messengers?” Allah said: ‘Their Messengers will be Malaikah and Ambiya from among them, and their scriptures will be the Taurah, Injeel, Zabur and Furqaan (i.e. the

Qur'aan).’

Iblees said: ‘What will be my kitaab?’ Allah Ta'ala said: “Your writing will be tattooing. Your qur'aan will be poetry. Your messengers will be the fortune-tellers. Your food will be that on which the Name of Allah is not recited. Your drink will be every intoxicant. Your truth will be lies. Your home will be public baths / toilets. Your assistants will be women. Your muath-thin will be musical instruments, and your musjids will be the market-places.”

## LIES AND KUFR IN THE NAME OF THE NABI

Once Rasulullah (Sallallahu alayhi wasallam) heard two persons disputing about an Aayat of the Qur'aan. Then, with great anger on his face said: “**Verily, those before you were destroyed with their disputations in the Kitaab (of Allah).**”

The disease of disputing about Qur'aanic Aayaat and Ahaadith is of epidemic proportions in the Ummah today. Morons – real morons – who lack even in the rudimentary requisites of Tahaar-

at, who are unable to even recite the Qur'aan Majeed correctly, who are grossly ignorant regarding masaa-il of Salaat, etc., consider themselves qualified to interpret the Qur'aan and issue rulings which are nothing but inspirations of Iblees.

The morons with the Iblees directing them via the filth of the internet media, submit translations to the wildly fluctuating vagaries of their vain desires (*khawaaish nafs*). Iblees conjures with their conjecture stu-

pid fatwas of kufr which eliminate their Imaan. Thus, about such Ibleesi morons, Rasulullah (Sallallahu alayhi wasallam) said:

“He who fabricates a lie on me intentionally, should prepare his abode in the Fire.”

One who soils himself with kufr by dabbling with the Qur'aan Majeed with his ignorance speaks ‘intentional’ lies in the name of Rasulullah (Sallallahu alayhi wasallam).”

# SELLING TELEVISIONS

(Continued from page 9)

*mustafti* seeks a fatwa on an issue which is conspicuously haraam, is because the ulama-e-soo' who are stupidly understood to be 'senior muftis' or stupid 'grand muftis', have hallowed this device of Iblees. However, since the conscience of the *mustafti* is suffering

pangs of confusion, he posed the question in an endeavour to assuage his heart which by virtue of Imaan repels baatil.

Regarding the heart of the Mu'min, Rasulullah (Sallallahu alayhi wasallam) said: "*Sin is that which disturbs your heart.*" In order to gain the correct fatwa,

Rasulullah (Sallallahu alayhi wasallam) instructed the true Mu'min: "*Seek a fatwa from your heart.*" In this age of fisq and fujoor in which the muftis are trading the Shariah for tuppence, one has to be extremely circumspect and not hasten to seek answers from muftis. They pave the

pathway of Jahannam with their corrupt and convoluted fatwas of *dha-laal*.

The *mustafti* did not ask a fatwa regarding Salaat timetables or Qur'aanic Aayaat displayed on the screens of such televisions which are used for *only* halaal purposes. The *mustafti* who has more brains than most muftis, is fully aware that it will be downright stu-

pid to ask about Salaat timetables and the like. Any moron understands what exactly the *mustafti's* question is all about. But the zig zagging mufti with his zig zagging twaddle 'daleels', twiddles with the Deen with his silly and flaccid diversionary 'proofs' with which he diverts the attention from the actual question.

## FLIGHT FROM KUFR, FISQ AND FUJOOR

In his *Imdaadus Sulook*, Hadhrat Maulana Rashid Ahmad Gangohi (Rahmatullah alayh) says:

"...This, then is the Way Allah chose for His Ambiya (alayhimus salaam). To follow the method of these illustrious personages is imperative for the acquisition of spiritual and moral reformation (tarbiyat). Divine Proximity and Favour can be acquired only after adoption of *riyaadhath* - seclusion, reduction in eating, renunciation and abandon-

ing association (i.e. unnecessary association).

In a narration in *Awaari-ful Ma-aarif*, Hadhrat Ibn Mas'ud (radhiyallahu anhu) states that Rasulullah (Sallallahu alayhi wasallam) said:

"Soon will there dawn an age on people when no one's Imaan will be safe, except he who takes his Deen and flees from city to city, mountain to mountain and from cave to cave like a fox attempting to escape the clutches of a hunter (in hot pursuit)."

The Sahaabah asked: "O Rasulullah! When will such a time dawn?"

Rasulullah (Sallallahu alayhi wasallam) said: "When sin will be committed in the pursuit of *rizq* and when abstention from *nikah* will be lawful."

The Sahaabah enquired: "We have been commanded with *nikah*. How will abstention therefrom be lawful in that age?"

Rasulullah (Sallallahu alayhi wasallam) said:

"In that age parents will be the cause of a man's destruction. If a man has no parents, his wife will be the cause of his destruction. If he has no wife, destruction will overtake him from the side of his

close relatives."

The Sahaabah asked: "O Rasulullah! How will they destroy a man?"

Rasulullah (Sallallahu alayhi wasallam) said:

"His relatives will criticize him because of the paucity of his earnings. As a result of their pressure he will transgress the limits in the pursuit of opulence and become audacious in the commission of haraam. In the pursuit (of more wealth) he will destroy himself and his Deen."

Rasulullah (Sallallahu alayhi wasallam) also said:

"After the second century, the noblest person will be he whose burden is the lightest."

When the Sahaabah enquired about the meaning of the "lightest burden".

Rasulullah (Sallallahu alayhi wasallam) said:

"The person who has neither wife nor children nor wealth, his reckoning will be the lightest." (Extract from *Irshaadul Mulook - Translation of Imdaadus Sulook* by Hadhrat Maulana Rashid Ahmad Gangohi - Rahmatullah alayh)

It will not be hidden from intelligent people whose Imaan has as yet not been ruined by the ravages of the times and the predatory villainy of the vile ulama-e-soo' that we are today in the cauldron of Imaani destruction por-

trayed in the aforementioned Hadith as well as other similar Ahaadith.

In this age of corruption - fisq, fujoor and kufr - when even wives and children are destroying the Imaan of a man, and when fussaah/fujjaar men are destroying the Imaan of pious wives, the need for greater alertness is imperative. The Qur'aan says: "*O People of Imaan! Verily some among your wives and children are your enemies. Therefore, beware of them*". While the Aayat mentions only wives and children, in our age the very same advice and command are applicable to wives - pious wives - who have to beware of villainous husbands who are bereft of any *khauf* for Allah Ta'ala.

This is an era for seclusion. Only by seclusion is there hope for guarding and saving one's Imaan. While there are no longer mountains available for refuge, one's home can still be a substitute if the evil of society is kept out. Hadhrat Junaid (rahmatullah alayh) said:

"Whoever desires the safety of his body and the peace of his soul, should seclude himself from people because this is an age of terror. An intelligent man in this age is only he who adopts solitude."

Almost all people today - molvis, sheikhs, traders, doctors, and people of every walk of life - are terrorists. They pillage and plunder Imaan and the Deen. Today, wives, parents, husbands and relatives are in the forefront executing the satanic plot of Iblees to destroy Imaan. Remember that obedience to parents and husbands is haraam if they require one to act in contravention of the Shariah.

Hadhrat Maulana Gangohi (Rahmatullah alayh) says in his *Imdaadus Sulook*:

"In a Hadith, Rasulullah (Sallallahu alayhi wasallam) said that association with people and tolerating their inconveniences, are superior to renunciation and solitude. This should not be misunderstood, because it applies to a Muslim who has already adorned his nafs with *riyaadhath* and lofty attributes, and has attained an elevated stage of *roohaani* tranquillity. Allah Ta'ala has already bestowed to him a mountain of *Sabr* and an ocean of *Ridha*. Peace and tranquillity have already become entrenched in his heart. He has already become an embodiment of the virtues of perseverance, firmness, dignity, moderation in all things, purity, generosity, patience, courage, content-

(Continued on page 11)

### HARDENING THE HEART

Rasulullah (Sallallahu alayhi wasallam) said:

"Do not speak much besides *Thikrullah*, for verily, much talk bereft of *Thikrullah* hardens the heart. Verily, the furthest of people from Allah is a hard heart."

Now reflect on the avalanches of filthy talk, vulgar talk, gheebat talk, porno talk, copro talk and futile talk in which you are drowning on the internet. The hearts of all members of chat groups are dead - harder than stone as Allah Ta'ala says in the Qur'aan Majeed:

"Then their hearts became hard like stone or even harder, for verily from some stones gush forth streams, and some stones split open and water flows forth, and some stones roll from heights for the fear of Allah."

In the entire creation of Allah Ta'ala only man and jinn degenerate into rubbish status.

## FLIGHT FROM KUFR, FISQ AND FUJOOR

(Continued from page 10)

ment, piety and honour. He should be a man who has achieved the ability of controlling anger and suffering hardships. He should be one who has already effaced greed, desire, anger, pride, vanity and arrogance. For such a man it will be superior to

associate with people and tolerate their inconveniences and the difficulties which they cast in his path. Such a man is a source of moral and spiritual benefit to others. In spite of association, the *khalwat* of a man of this virtuous character will not be disturbed.”

## QUARANTINE IS HARAAM

Referring to the haraam kuffaar act of quarantine, the Qur’aan Majeed states:

“What! Have you not seen those people who came out (fleeing) from their homes while they were thousands, in fear of Maut (death)? Then Allah said to them: “Perish!” Then (after their death) He resurrected them.” (Al-Baqarah, Aayat 243)

In bygone times, during the era of Bani Israaeel, a

severe plague spread in a city / town. The inhabitants consisting of approximately 10,000 persons, for fear of contracting the disease and death, fled from the town and went into quarantine in a valley in between two mountains. Their cowardly flight and attempt to flee from Maut invited the Wrath of Allah Ta’ala. Allah Ta’ala exterminated the entire community. Not a single soul escaped death. They had fled the

## SHAITAAN CALLS THE INTERFAITHER MUNAAFIQS

Abdullah Ibn Mas’ood (Radhiyallahu anhu) narrated: “Rasulullah (Sallallahu alayhi wasallam) drew a line for us (on the ground) and said: “*This is the Path of Allah.*” Then he drew several lines on the right and left of this (Straight Line), and said: “*These lines (on the right and left): On every path is a shaitaan who calls towards it.*” Then

Rasulullah (Sallallahu alayhi wasallam) recited (the Qur’aanic Aayat): “*This is My Straight Path. Therefore follow it...*”

Najaat or Salvation, there is only one straight path leading to Allah Ta’ala, and that is Islam. Any path diverting from Siraatul Mustaqeem is the path of the devil. The Shayaateen call these moron interfaithers to em-

brace their ideologies and religions of kufr. All interfaith movements are satanic ploys of kufr. The Qur’aan states: “*Verily the Deen by Allah is only Islam.*”

Islam is the sole repository of Truth and it is only via Siraatul Mustaqeem that Allah Ta’ala could be reached. All other ways and paths lead to Iblees.

plague, went into self-imposed quarantine with the notion of saving themselves from death. They miserably failed.

“Say (O Muhammad!): *Verily, Maut from which you are fleeing will overtake you, then you will be returned to (Allah), the Knower of the Unseen and Seen. Then He will inform you of what you were doing (on earth).*”

(Al-Jumuah, Aayat 8)

## EXCOMMUNICATION

*Takfeer* (excommunicating from Islam) of sinners –fussaaq and fujjaar– is not permissible solely on the basis of their sins. But when the faasiq believes that his sins are permissible, he degenerates into *zandaqah*. He is then a heretic who has to be excommunicated from the fold of Islam.

A man who performs Salaat carelessly with part of his *satr* exposed remains a Muslim despite

his act of *fisq* (flagrant immorality). However, a man who dons the niqaab of Iblees in denial of Rasulullah’s categorical refutation of the *shirki* belief of the contagiousness of disease propagated by the atheists, loses his Imaan. Since his act of *fisq* is accompanied by a belief of kufr, his Imaan is effaced. Thus, Salaat behind such a devil is not valid.

## THE MASK OF IBLEES - IS SALAAT VALID?

**Q.** I was praying with a few brothers in a musalla with a young mufti as the imam. He would cover his mouth and expose his nose as he led the prayers. We did pray shoulder to shoulder but I would have my mask or bandana lowered on my beard just around my neck to make it look like I am wearing a mask. I was doing this just in case if the authorities would come in. But Alhamdulillah here in the South (of America) where we live the authorities are very conservative and they do not bother religious establishments. The churches down here fill their churches. They do not do social distancing and the majority do not wear masks. The authorities don't do anything to them.

Two synagogues and the New York Arch Diocese took the governor of

New York to court because of the limit on people going into their places of worship, and they won the cases. Unfortunately no Muslim organization or group want to do the same thing. They are more afraid than anyone else of practicing their faith even though this country is for people to have freedom of religion and to fight for that freedom.

Is Salaat valid praying behind an imam who wears the covid mask?

**A.** Salaat is not valid behind a man who subscribes to the kufr theory of the atheists. Those who don the niqaab of Iblees on the basis of the kufr understanding that disease by itself is contagious, lose their Imaan. They are mushriks following the atheist kuffaar of the west and the mushriken of the pre-Islam

era. Those who suffer the calamity of performing Salaat behind such *zandaqah* should repeat their Salaat.

Muslims –the vast majority – today are not Mu’mineen. Despite professing to be Muslims, they are kuffaar at heart. They are kuffaar of a medley of kinds – munaafiqeen, zanadaqah and murtaddeen. That is why they fear their own shadows more than anything else. They are the worst bootlickers of the kuffaar. They have sunk to gutter levels far below the Yahood and Nasaara. Even the so-called ulama have become bootlickers and hindlickers of the western atheists. That is why our Nabi (Sallallahu alayhi wasallam) said that they are “*the worst of mankind under the canopy of the sky*”. They are worse than the Yahood, Nasaara, Mushriken and worse than even khanaazeer.

## SIX ACCURSED PERSONS

Rasulullah (sallallahu alayhi wasallam) said: “I have cursed six persons and Allah has cursed them. The dua of every Nabi is accepted. (The six are): The one who adds to the Kitaab of Allah. The one who denies Qadr (the

Belief of Taqdeer). The tyrannical oppressor who honours the one whom Allah has disgraced, and disgraces the one whom Allah has elevated. The one who desanctifies the Haram (Ka’bah) of Allah. The one who violates the honour of my Family. The one who abandons my Sunnah.”

## SALVATION ONLY IN ISLAM

Abdullah Ibn Mas’ood (Radhiyallahu anhu) said: “Rasulullah (Sallallahu alayhi wasallam) drew for us a straight line, and commented: ‘This is the Path of Allah.’ Then he drew several lines on the right and left of the straight line, and said: ‘These are (diverging) paths. On each one of these paths is a shaitaan who calls towards it.’ Then

Rasulullah (Sallallahu alayhi wasallam) recited the Aayat: “*Verily, this is My Straight Path....*”

Besides Islam, there is no other way, religion or ideology which leads to Allah Ta’ala. Besides Siraatul Mustaqeem, all other ideologies are pathways of shaitaan. The leader in every other religion/ideology is Iblees. The satanism of the interfaith pathway should thus be manifest to all Muslims.

# Questions and Answers

THE MAJLIS Q & A  
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PORT ELIZABETH  
SOUTH AFRICA 6056

(Continued from page 5)

tives. We are trapped in an era of fitnah and fasaad. A home where the Deen is observed is a holy sanctuary visited by the Malaikah of Rahmat. On the other hand, houses such as the homes of your parents are haunts for the shayaateen. These people lack the haziest idea of the meaning of family ties and what constitutes disruption of breaking of family ties. Furthermore, it is haraam to uphold 'family ties' when in conflict with the Shariah.

**Q. Is there a special thikr or amal for anxiety and depression? When my evil past comes to mind, I develop anxiety and go into depression.**

**A.** When anxiety develops, do not brood on the past. Do not entertain the thought which is the cause for the anxiety. Instead, lapse into Thikrullah. Perform two raka'ts Nafil and engage in Thikrullah. Shaitaan tries to derail a person by causing anxiety in this manner. A Mu'min equipped with the weapon of Thikr does not suffer depression. Anxiety is an assault of shaitaan, and its antidote is Thikrullah. Rasulullah (Sallallahu alayhi wasallam)

## IN THE MARKET-PLACE

Rasulullah (Sallallahu alayhi wasallam) said: "When a person enters any market-place (mall, etc.) and he recites: *Laa ilaaha il lallaah.... (the fourth Kalimah), then Allah Azza Wa Jal records for him thousands of good deeds, forgives thousands of sins and constructs a palace for him in Jannat.*"

said: "Shaitaan sits glued on the heart of man. When he (man) makes thikr, shaitaan flees. When he (man) is oblivious (ghaafil), shaitaan casts his waswasah."

**Q. Salafis refute the validity of Tawassul. They say that it is shirk to cite the medium of Rasulullah (Sallallahu alayhi wasallam) when making dua. What is the proof against them?**

**A.** Salafis are morons. They set themselves up as authorities, in fact greater than the illustrious Fuqaha of the Salafus Saaliheen era. Read our article on Tawassul. It is permissible to cite the *Waseelah (Medium)* of Rasulullah (Sallallahu alayhi wasallam), that is, direct the dua to Allah Ta'ala. Supplicate to Allah Ta'ala to accept your dua by virtue of Rasulullah (Sallallahu alayhi wasallam). This means: by virtue of our Nabi's proximity or closeness or status by Allah Ta'ala. Ignore the morons.

**Q. Is it permissible to give money to a poor non-Muslim neighbour to assist with the burial of a deceased?**

**A.** Yes, it is permissible. Monetary assistance is permissible. It is not permissible to participate in the funeral or burial service.

**Q. Are Jumuah Mubaarak messages permissible. I receive such messages regularly every Friday.**

**A.** Jumuah mubaarak messages have no basis in Islam. It is bid'ah and in emulation of kuffaar practices.

**Q. What are the Lataa-if?**

**A.** The Lataa-if are spiritual attributes which cannot be adequately explained in words.

Like there are physical eyes, so too are there spiritual eyes or the eyes of the heart, and so on.

**Q. There are many kinds of alcohol. Are all alcohols haraam even if some do not intoxicate?**

**A.** All alcohols are intoxicants. If a substance is not intoxicating, then it will not be haraam even if it is dubbed 'alcohol' chemically.

**Q. A relative works in a bank as the manager. He has purchased furniture obviously with his earnings. He is now selling the furniture. Is it permissible to buy from him?**

**A.** Although it is permissible to purchase the furniture, it is better from the Taqwa point of view not to purchase it.

**Q. I am selling industrial eggs or eggs which the Majlis describe as 'artificial'. I have read of the cruelty in this industry. Should I stop selling these eggs?**

**A.** Try to sell something else. Abandon the business of selling poisonous eggs which are the products of cruelty. Don't cast any aspersions on Allah's Providence and His Promise to provide our Rizq as He has pre-ordained. Those who adopt haraam and doubtful ways of procuring their Rizq are in fact implying their disbelief in Allah's Razzaaqiyat and His Promise. The Mashaa-ikh say: "Upon us is the obligation to obey Allah as He has commanded, and on Him is the obligation to feed us as He has promised." Rizq is something about which one should not be worried.

**Q. I have found out that my husband is conducting rela-**

**tionships with women via his cell phone. He refuses to give me the password. What should I do?**

**A.** 99% of the men of this age, including molvis and sheikhs, are involved in cellphone zina and pornography. There is nothing you will be able to do in these circumstances. Men and women are drowning in deluges of moral filth – zina and porno – of the cellphone. Little children are also addicted to this device of shaitaan. The entire Ummah across the board, is buffeted madly in this whirlpool of cellphone filth. People no longer have Imaan. They have become atheists. They are in entirety bereft of any concept of Allah's Omnipresence. They have become munaafiqs. Whilst they blabber with their mouths about the Recording Angels, they sin flagrantly in front of these Malaikah and with Allah Ta'ala looking at them. But since they do not really believe in the Presence of Allah Ta'ala and His Malaikah, they sin recklessly.

You can only constantly offer good advice to your husband and adopt Sabr. If you are unable to bear his evil abuse with patience then your marriage will end. Thus, your choice is between Sabr and Talaaq.

**Q. The separation between a husband and wife was in terms of Khula'. Is it correct that the Iddat of this woman is 30 days?**

**A.** The Iddat of a woman whether separated by Talaaq or Khula is the same. It is three haidh periods if not pregnant. If pregnant, it ends with the delivery of the child.

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