

The Majlis

"VOICE of ISLAM"

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Roses have thorns

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

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"The martyr will be forgiven all sins, except debt." (Hadith)

THE 'MUDHILLEEN' HEED THIS LESSON!

Rasulullah (sallallahu alayhi wasallam) said:
"Verily, I fear for my Ummah, the aimmah mudhilleen."

The *aimmah mudhilleen* refer to shaikhs, molvis, and so-called 'spiritual' guides (murshids, peers and the like) who mislead the Ummah. Instead of being guides, they are mis-guides. They lie in ambush to rob Muslims of their Imaan and Akhlaaq. Regarding these *aimmah mudhilleen*, a Concerned Aalim posed the following questions:

(1) In Cape Town they have a crazy idea which they call 'halaal friendly' – one side is 'halaal' food and next to it is alcohol, etc. To what depths have Muslims sunk?

ANSWER: Muslims have sunk to the lowest ebb of immorality, *fiisq* and *fujoor*. All inhibition for *haraam*, evil and immorality which is supposed to be a natural attribute of Imaan has been extinguished. And, the worst extinguishers of the flames of Imaan are the *aimmah mudhilleen* – the molvis and shaikhs who mislead

the Ummah for the sake of their worldly objectives and agendas. They are the molvis and shaikhs who *halaal*ize *carriion*, issue *haraam* 'halaal' certificates to *kuffaar* enterprises, *halaal*ize television, appear on television, *halaal*ize pictures, *halaal*ize *riba* banks, sit on the 'shariah' boards of *riba* banks, churn out fatwas of *jawaaz* (*permissibility*) for the *riba* capitalist banks, *halaal*ize *kuffaar* sport, participate in interfaith *kufir* conventions/conferences, appear on the internet brothels such as facebook, etc., etc. In short, they sell their mothers and daughters into prostitution for attainment of their worldly objectives.

An extremely potent trap of the Devil, *Talbeesul Iblees* (*Deception of Shaitaan*), has ensnared numerous molvis and shaikhs with 'Islamically' coated baits. With his crazy *shaitaani* 'halaal' friendly trap, *Shaitaan* will ultimately succeed in getting the gamut of *ulama-eesoo*' to *halaal*ize liquor and even pork. *Carriion* mutton and beef are already entrenched 'halaal' consumable filth. Thanks to SANHA, MJC, NIHT and the other *carriion* *halaal*izers for this *Jahannami* service. The blame

for this sordid, filthy, immoral mess in which the Ummah is grovelling like an insane person whose insanity is aggravated with an overdose of liquor is not to be laid exclusively at the door of the *Carriion* *Halaaaziers*. The *Ulama* of the *Jamiatul Ulama* bodies and the *Ulama* of the *Darul Uloom*s are complicit in this *haraam* mess and quagmire of *fiisq* and *fujoor* into which the Ummah is incrementally sinking by degrees to its utter destruction. These silent *Ulama* are like "Dumb Devils" who project themselves as holy men and guides of the community whilst their gazes are focused on the pockets of their wealthy donors whose displeasure they dare not court with the *Amr Bil Ma'roof* obligation which Allah Azza Wa Jal has imposed on them.

These "Dumb Devils" crave for respect and honour. They soothe themselves with the corrupt idea of them being *Warathatul Ambiya* (*Heirs/Representatives of the Ambiya*) while they move in a direction diametrically opposed to the Haqq which the *Ambiya* (*alayhimus salaam*) had propagated. They refrain from *Amr Bil Ma'roof Nahyi Anil Munkar* on the

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Question: Please comment on the following fearful episode:

"A man who follows Barelwi practices and beliefs, who shaved his beard and scorned the idea of wearing the pants above the ankles, hated the *nikaab* and *jilbaab*, ordered his son to cut his beard, loved western education, did not perform *Namaaz*, enjoyed a film in which *Rasulullah (sallallahu alayhi wasallam)* was ridiculed, recently died.

A couple of weeks before he died, he said that he was reciting *durood-e-kabrestan*. He was passing his time watching television. He suffered from cancer, and the doctors said that he has about a month to live. When I went to visit him, he was on his last, but he was not reciting the *Qur'aan* or the *Kalimah*. These *Barelwis* worship *Rasulullah (sallallahu alayhi wasallam)* instead of Allah Ta'ala. The doctors said that his stomach would probably burst.

When he died, he was taken to be buried in a Christian cemetery, and his best *nasheed* was being sung. At the time of the burial it was discovered that the grave was smaller than the coffin in which he was enclosed. The coffin got stuck in the grave. With a shovel they were trying to break and loosen the soil on the sides to enable the coffin to be lowered to the floor of the grave. Loosening the soil proved too difficult. Fi-

nally, they started to bang the coffin with the shovel in the attempt to lower it. They hit and pounded the coffin with the shovel, and it made a lot of noise.

Bystanders gained the impression that the grave refused to accept his body. After much pounding, the coffin went down a bit at a slant, but still could not reach the floor of the grave. The men gave up hope, and buried him just like that. We felt certain that due to the rough way the coffin was handled, the body was lying upside down. Although the other *Barelwis* don't understand why this had happened to him because according to them he was a 'pious' man, I hated him for his views and *haraam* practices. Am I sinful for talking about this happening?"

ANSWER:

May Allah Ta'ala save us from His punishment, and may Allah Ta'ala keep us with Imaan until the very end of life. The deceased's deeds are an adequate commentary of Allah's *Athaab*. His life-style explains the episode which had unfolded from the time he died to the time he was thrown and knocked into the ground.

In this episode is a sombre lesson for all those who reject, mock and scorn the *Sunnah* and the commands of the *Shariah*. Their end comes badly. If your intention is to impart a lesson to others, then you may narrate this fearful episode of this unfortunate man.

IMPORTANCE OF THE ATHAAN

Q. Someone mentioned that a person who speaks while the *Athaan* is being called is a hair's breadth from losing his Imaan. Is this true?

A. We too have heard the dire warning for a person who engages in unnecessary talk while the *Athaan* is in progress. However, we are not aware of the source of the narration. Nevertheless, the fact is that it is sinful to speak unnecessarily whilst the *Athaan* is in progress. Not only

the laypeople commit this sin, even *Ulama* are prime culprits who indulge in this grave sin. The compulsory acts of *ibaadat* when the *Athaan* is in progress are:

- * To observe silence
- * To listen attentively to the *Muath-thin*
- * To respond in the *Masnoon* way to each recitation of the *Muath-thin*
- * To recite *Durood Shareef* at the completion of the *Athaan*
- * To recite the *Masnoon Dua* at the end of the *Athaan*.

OUR FALL – THE CONSEQUENCE OF SIN AND TRANSGRESSION

All the calamities, humiliation and failures which have befallen Muslims are the direct consequences of our disobedience and transgression. Our *fiisq*, *fujoor*, *bid'ah* and *kufir* have brought about these calamities. Our fall and degradation are the consequence of our treachery and rebellion against Allah Ta'ala.

With moral reformation and

spiritual elevation comes even worldly prosperity and power. *Hadrath Abu Bakr Warraq* (*rahmatullah alayh*), a very great *Wali* of the very early era of Islam said:

"People who are in control of the affairs of the masses are of three kinds: *Ulama*, *Umara* and *Fuqara*. (The *Ulama* are the learned scholars of Islam. The

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Questions and Answers

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Q. What can I do or what dua may I read for better hair growth. My hair is falling out.

A. We are not hakeems. A hakeem will prescribe a treatment. However, we can safely suggest for the good of your hair to abandon all these harmful western chemical poisons called shampoos. Shampoos are unnatural substances which damage the scalp and could be causing your hair to fall out. A non-Muslim who has abandoned shampoos, wrote: *"I haven't shampooed my hair since 2011. It isn't greasy. It doesn't smell. It has more body than it used to. Moreover, I've saved a stack of money on shampoo and appointments at the hairdressers."*

The thinking behind shunning shampoo is this: The human scalp secretes sebum, a natural oil which keeps it healthy. If you aggressively wash this off regularly with shampoo, the glands seem to go into a frenzy and produce more. That leads to the dreaded greasy look to which the normal response is to reach for the shampoo bottle and wash it straight off, in many cases, every day. And because freshly washed hair is very soft and unmanageable, conditioner, mousse, wax or gel are needed – all of which attract dust which soon have to be shampooed off. It's a vicious circle. And because so many people are trapped in it, the manufacturers make masses of money – it's estimated that the global hair-products industry is worth \$38 billion – and growing at a rate of up to 7 per cent a year."

The worst aspects of these kuffaar unnatural chemical substances are the use of haraam ingredients and brutality perpetrated on thousands of animal for the sake of testing the poisons. The animals are subjected to horrendous torture which leaves even the shayaateen aghast.

Q. If one wakes up during Ramadhaan after expiry of Sehri time, and one is in need of a Waajib ghusl, will the fast be valid?

A. The fast is valid even if ghusl was not taken before Fajr time.

Q. I read a Hadith in which it is mentioned that even a blind person has to attend the Musjid for Jamaa't Salaat even if he has no one to guide him. Please explain.

A. It is permissible for a blind person who has no guide or who is unable to go to the Musjid alone, to perform Salaat at his home. This ruling is based on another Hadith. Rasulullah (sallallahu alayhi wasallam) had granted permission to another blind Sahaabah to perform Salaat at home. As far as Hadhrat Abdullah Ibn Umm-e-Maktoom (radhiyallahu anhu) was concerned, despite the inconvenience, he was able to attend the Musjid, and he was doing so prior to asking for the ruling, hence Rasulullah (sallallahu alayhi wasallam) instructed him to

attend the Musjid.

Q. What is the Shariah's view regarding western dress such as suites, pants, shirts, T-shirts, etc.

A. Suits, pants, shirts, jeans, T-shirts, bermuda shorts and the like are the style of the western kuffaar. It is not permissible for Muslims to adopt this style of dress. It is *Tashabbuh bil Kuffaar* which is haraam.

Q. At the end of Surah Alaq is a Sajdah Tilaawat. What does one do if this Surah is recited in Salaat?

A. At the end of Surah Alaq, go straight into Sajdah. Then, saying *Allaahu Akbar*, stand up and recite another Surah, even a very short one, then go into Ruku' as normal.

Q. For health reasons I have to wear a special footwear. Without this footwear it is extremely painful to walk. What do I do in Ihraam?

A. It is permissible to wear the special footwear. However, the Dumm penalty is incumbent. You have to sacrifice a sheep/goat.

Q. Children who engage in memorizing the Qur'aan sway their bodies to and fro while learning. Someone says that this is in imitation of the Yahood who sway in this manner when reciting their holy book. This is the system in all madrasahs. Is this truly a Jewish practice?

A. Muslim students are not imitating the Yahood in this practice. Every practice in Islam which may be common with a Yahood practice is not in emulation of them. It is a valid Islamic practice. The Islamic system of *Thabah* is not in imitation of the Yahood although their slaughtering system is similar to the Islamic system. The strict Islamic system of Hijaab cannot be said to be in imitation of the Yahood simply because they too, at least the very orthodox among them, observe strict Hijaab. The practice of swaying whilst memorizing the Qur'aan Shareef is valid and has no relationship with the Yahood practice.

Q. I was told that if I perform two raka'ts on the last Friday of Ramadhaan with the intention of Qadha, it will compensate for all my past Qadha even if it was for years.

A. Reject the claim with the contempt it deserves. It is utterly baseless. Qadha Namaaz has to be compulsorily made. The person has narrated a gross fabrication.

Q. Is it true that black cats are jinn, and black dogs are shayaateen?

A. While jinn can assume the form of a cat whether black or any colour, it does not follow that all black cats are jinn. The idea that black cats are jinn is erroneous and baseless. The meaning of a black dog being a shaitaan is that shaitaan loves black

IHRAAM VIOLATIONS -A GENERAL RULE

When an act in violation of Ihraam is committed for a valid reason, such transgression will not be sinful. Nevertheless, notwithstanding the validity of commission and its permissibility, the prescribed Penalty will be applicable.

The penalty is sometimes a Dumm (mostly the sacrifice of a goat/sheep) or Sadqah (mostly the

Sadqah Fitrah amount) or Saum (fasting a specific number of days).

When the error/violation is committed, consult an Aalim for the prescribed penalty category. It is not Waajib to pay the Penalty during the Hajj days. It could be executed at any time thereafter. Thus, there will be adequate time and opportunity to ascertain the correct *Jazaa'* (Penalty) to discharge.

dogs. He is usually with such dogs. It does not mean that every black dog is literally a shaitaan.

Q. Is there any religious significance wearing Palestinian scarves?

A. The new-fangled so-called 'palestinian' scarves are not permissible. Islam abhors its females becoming exhibitionists like their kuffaar faajiraat, faasiqaat counterparts. The devils are using the Palestinian misery to rake in some haraam boodle with 'palestinian' memorabilia.

Q. A person is entitled to accept Zakaat since he does not have the Nisaab amount. However, he wants to use the money for a wedding reception. Is it permissible to give him Zakaat?

A. Zakaat is primarily the right of the poor, destitute and suffering. It is not permissible to give Zakaat to a person who will use it for a wedding reception.

Q. A sum of money was given to a person as a gift with the condition that he should use the money to purchase tools with which he could earn. The person used the money for something else. The donor is now demanding the return of the gift. Does he have this right?

A. The money which was given to the person is a gift. He became the owner of the gift when he took possession of it. The condition attached to the gift simply falls away. He may do with the money as he pleases. The donor has no right of demanding the return of the gift.

Q. What punishment does the Shariah have for homosexuality?

A. While there is no fixed punishment for homosexuality, even death can be imposed on homosexuals. But such punishment can be meted out only in an Islamic State.

Q. I am unable to find a genuine Shaikh for my islaah. What should I do?

A. The Mashaaikh say that when one is unable to be in the companionship of a genuine Shaikh, then the next best step is to read the anecdotes and life stories of the Auliya. Insha-Allah, one will be able to gain islaah of the Nafs.

Q. An organization issues Zakaat vouchers to the needy. They are able to redeem the vouchers only at one specific supermarket. The

organization has an agreement with the supermarket to give it (the organization) a rebate on the vouchers. The 'profit' which the organization acquires in this way is again used for the poor. Is this permissible?

A. It is not permissible for the organization to ask a rebate from the business where customers will be redeeming their Zakaat vouchers. Such payment to the organization will be in the category of riba.

Q. Rami of the Jamraat was done on the 11th and 12th before Zaw-waal. How many Dumm penalties should be fulfilled – one or two?

A. Only one Dumm is necessary. However, if he had renewed the Rami in the valid time, then the Dumm penalty falls away.

Q. You say that Salaat should not be performed while dressed in the new kind of pyjamas. Why is it so? These pyjamas are loose enough and cover enough of the body.

A. *(The brother had sent a picture of a new style pyjamas.)* The flowing gown of a Roman Catholic priest is 'beautifully' large and spacious. It covers the body more than adequate. It is very loose-fitting thus concealing the shape of the satr. It is long, covers enough and is loose enough. Will it be permissible for a Muslim to don the kaafir priest's garment for Salaat and for wear in the home?

The garb which Christian nuns wear covers more than enough of a woman's body. The nun's garb is loose enough and covers enough, and in fact is more modest and respectable than the rubbish designer, immoral abayas which Muslim women wear in public to attract the immoral gazes of men. Will it be permissible for Muslim women to wear a nun's garb? It is loose enough and covers enough. From this, you should be able to understand why the pyjamas are not permissible.

Q. If a woman will not cry and wail, is it permissible for her to visit the graveyard? Is there a specific dua to recite when sending the reward of Yaseen, etc. to the deceased?

A. It is not permissible for women to visit the graveyard regardless of not crying. Rasulullah (sallallahu alayhi wasallam) said: *"Allah curses women who visit the qabrustaan."*

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The thawaab (reward) of Yaseen or of any good deed is sent to the deceased simply by supplicating in your own language. Ask Allah Ta'ala to bestow the reward to the deceased. There is no specific dua nor is it necessary to make this supplication in Arabic.

Q. To what extent should a girl adopt purdah for her stepfather?

A. The stepdaughter may appear in front of her stepfather. She may speak with him normally. There is no need for Niqaab. However, she should be dressed modestly and not be in privacy with him. He is not a valid mahram for a journey. In other words she should not go alone with him on a journey. Her mother must also be with.

Q. Will a woman's Salaat be valid if her hair is somewhat visible due to the light colour of the head-covering?

A. If the head-covering is completely transparent exposing the hair, then a woman's Salaat will not be valid. However, if the hair is slightly visible through the light colour covering, then although the Salaat will be valid, it is nevertheless, not permissible for her to adopt such head-covering.

Q. The Ulama where I am discourage a second marriage. They speak as if a person commits a big sin if he marries a second wife? Is this attitude proper?

A. It is haraam, in fact, close to kufr, to convey the idea that a second, third and fourth marriage are 'like a big sin'. If a man can afford more than one wife and mete out justice, it is haraam to discourage him from marrying again. The ulama who discourage such marriages are influenced by kuffaar norms.

Q. Is it permissible for a butcher or grocer to weigh a product and include the weight of the polystyrene tray, etc. in the weight of the item?

A. It is not permissible for the seller to include the weight of the wrapper/tray, etc. in the weight of the product. He should charge separately for the tray, etc. or include it in his price, not in the weight.

Q. What should one do with doubtful sweets given to one? May it be given to the poor?

A. The doubtful sweets may be given to non-Muslims, not to Muslims.

Q. Is it permissible to use gold-plated utensils?

A. If the gold-plating is real gold, it will not be permissible. However, if it is only golden in colour, it will be permissible.

Q. Is it permissible to display artificial flowers in the home?

A. It is permissible to display artificial flowers in the home.

Q. Is it permissible to kill insects with an electrical device?

A. No, don't incinerate insects with electronic devices. It is just like us-

ing fire.

Q. Is it permissible to use free air-time received as a gift?

A. It is permissible to use the free airtime which has been gifted to you. However, there should be no deception in the acquisition of the gift.

Q. Is there a dua to be recited in Jalsah?

A. According to the Hanafi Math-hab, we should not recite any Dua in Jalsah.

Q. Is Nespray and Klim halaal?

A. Check the ingredients of Nespray and Klim. If it contains emulsifiers, stabilizers, colourants and the like, the abstain from it. Don't be bamboozled and misled by any 'halaal' logo of any of these carrion-halaalizers.

Q. Are Nestle's condensed milk and Caramel halaal?

A. Nestle's condensed milk is halaal, if it contains only milk and sugar. The caramel is not halaal.

Q. Is Rama margarine halaal?

A. All margarines are poisonous. This alone makes it haraam. Besides the harm, it contains many unknown and doubtful chemicals. You should never eat poisons such as Rama. Eat real butter. These poisonous margarines halaalized by the Carrion outfits cause cancer, heart problems and many other sicknesses.

Q. Is it permissible to kill ants in the house?

A. Try your best to avoid killing ants. Place a paper on which there is some sugar/jam near to the ants. When they have assembled on the paper, close it and deposit them outside in the grass.

Q. I lodged a complaint with a manufacturer after receiving defective items. The manufacturer sometimes send vouchers twice the value of the defective product or even ten times the value. Is it permissible for me to redeem these vouchers?

A. If your complaint was genuine, then you may accept and redeem the voucher. Remember that deception is haraam. You may not speak a lie to acquire the vouchers.

Q. I embraced Islam a few years ago and was separated from my non-Muslim husband who did not convert to Islam. Our legal divorce has not yet been granted by the court. Can I marry before the legal divorce?

A. You need not wait for the legal 'divorce'. You are free to enter into Nikah (Marriage) Islamically even whilst the legal 'divorce' has not taken place.

Q. Are Koo baked beans in tomato halaal?

A. At one stage, some years ago, we used to say that Koo and All Gold canned fruit and vegetables are halaal. We do not know what the current position is. We suggest that you write to these firms and ask them the following question:

FILTH FOR WUDHU

Q. Can we make wudhu with recycled water. The trustees of the Musjid want to instal a 3 phase de-contamination filtration and purification, state of the art water cycle system in our wudhu khaanah. It is fit under the wudhu khaanah. All the used water flows into the drain, gets recycled and pumped back up into the tank. So, we shall be making wudhu with the same water all the time. Is that OK?

A. Filth consisting of the grime, slime, mucous, and what the Shari'ah terms '*Al-maa-ul Musta'mal*' – impure (napaak/najis) water – can never be purified. Recycled water is najis. The brains of the trustees must have been deranged by the affliction of filth mentioned in the Qur'aan Majeed, hence they are

"Do you process meat products in the same factory where you process fruit and vegetables?"

If they process meat in the same factory, then you should not consume even their vegetable products. They use the same pots/utensils and even the same meat-contaminated tomato sauce for both baked beans and baked beans with meat.

Q. My mother is 95 years old. Can I perform Hajj-e-e-Badal for her?

A. If your mother is genuinely unable to undertake the journey and perform her Fardh Hajj, then it will be permissible for you to perform it on her behalf with her instructions and her money, not with your money. If you will be paying and if the Hajj is Fardh on your mother, then the Hajj-e-Badal will not be valid. It will be a Hajj for yourself. However, you may still ask Allah Ta'ala to transfer the thawaab (reward) of the Hajj to your mother.

If you perform Hajj on her behalf after her death, but without her having left instructions, then you can only make dua and hope that Allah Ta'ala will accept the Hajj on behalf of your mother.

Q. It is said that one should go out to meet the Hujjaaj who are returning from Makkah. If a close relative is returning, should I go to the airport to meet him?

A. Go to the airport only if you have to bring them home. Don't go to the evil place of fisq, fujoor and intermingling of sexes just for meeting them when they return from Hajj. Meet them at their home, not at the immoral airport.

Q. Is it Sunnat to make a Sajdah of gratitude when it rains?

A. It is not Sunnat to make a Sajdah of Shukr when it rains. However, if anyone out of happiness and gratitude makes a Sajdah it will be permissible.

Q. An organization who was giv-

gravitating towards najaasat. The Qur'aan Majeed states: *"Thus, have We cast rijs (filth) on those who have no Aql (intelligence)."* Perhaps the trustees are the victims of substance abuse which has overwhelmed their sensorial capacity with hallucination, hence they drunkenly conjecture about the feasibility of performing Salaat after soiling oneself with the filth of the recycled water. Wudhu is not valid with such impure water. It is haraam to make wudhu with filth. It is not permissible to install the satanic recycling contraption in the wudhu khaanah. It is Waajib for the musallis of the Musjid to give the drunken moron trustees the boot for even suggesting this satanic measure designed by Iblees to despoil the Salaat of the musallis of that Musjid.

en Qur'baani meat to distribute, sold the meat. The money will be used for charity. Was this permissible?

A. It is not permissible for the organization to sell the Qur'baani meat. The organization is the wakeel of the people who gave them the meat to distribute. The wakeel may therefore not sell the meat. The organization has to compulsorily distribute the meat.

Q. To be saved from arrest, will it be permissible for us to join the government's eid Salaat ordered on the day that we believe is the 30th of Ramadhaan, but it is Eid in Saudi Arabia? Can we join the Salaat without making the intention of Eid Salaat and fast on that day?

A. Yes, to save yourself from the oppression of the bootlicking government, you may join the mock 'eid' Salaat and fast on that day which is in actual fact the last day of Ramadhaan.

Q. In our town we had an Eidgah on a sports field. The Jamaat was mostly Hanafi, but the Khutbah and Namaaz were performed by a Shaafi' Imaam. Before the Namaaz, the method of the Namaaz was explained with 12 extra Takbirs. However, there were numerous musallis who arrived late and were not aware that a Shaafi' would be leading the Salaat. They were totally confused when the extra Takbirs were recited. They went into Ruku' according to the Hanafi Math-hab with the fourth Takbeer. What is the Shari'ah's ruling regarding this fiasco which we had never experienced during the last almost 30 years?

A. The fiasco was the consequence of the stupidity of those in charge of the Eidgah. When most of the musallis were Hanafi, what need had they to appoint a Shaafi' to lead the Sa-

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laat? It was the stupid 'unity' concept of the modernists which had led to this fiasco. There is no problem if a Shaafi' leads the Salaat with 12 Takbirs, but in the scenario depicted by you, it was downright stupid. Assuming that there was no Hanafi to lead the Salaat, then the Eid Salaat should have been delayed until all the musallis had arrived in order to educate them properly regarding the extra Takbirs which would be recited in accordance with the Shaafi' Math-hab. Since the difference between the two Math-habs on this issue is of a Mustahab nature, the Eid Salaat of Hanafis behind a Shaafi' Imaam is valid, and also vice versa. The error committed by the Hanifah musallis did not invalidate their Salaat.

Furthermore, a sports field is not a valid Eidgah. Instead of the accursed sports field where considerable haraam, fisq and fujoor are perpetrated, Eid Salaat should be performed in the Musjid if no genuine Eidgah is available.

Q. In our area we have an Imaam who practises as follows:

1. Every Thursday he conducts a Durood Majlis in the Musjid. He recites while all others listen.

2. Thereafter loud congregational Thikr takes place in the Musjid.

3. He insists on using the microphone for every Salaat despite his voice easily reaching all the musallis. This causes disturbance to the masbooqs (late-comers) when the Imaam subsequently recites loud congregational dua.

4. He has scheduled programmes on the microphone for those observing I'rikaaf in Ramadhaan throughout the day thereby preventing others from engaging in their individual acts of ibaadat.

5. He has congregational dua before Maghrib on the microphone in Ramadhaan. This compels people to abandon their own Dua and Tilaawat which they engage in at the sacred time in close proximity to Iftaar.

6. Often he gives talk on the microphone after the Fardh of Maghrib for up to 5 minutes thereby delaying the Sunnah Muakkadah and disturbing the Masbooqs.

Being a Deobandi scholar and bay't to a well-known shaykh, it is assumed that his actions are permissible. Am I right to have reservations?

Q. A Bid'ati of this type is never a "Deobandi" scholar. He is a Bid'ati akin to the Barelwi Ahl-e-Bid'ah. If he had studied at a Deobandi affiliated/oriented Madrasah, it does not make him a Deobandi scholar. His acts of bid'ah enumerated above illustrates his *jahaalat*. Being connected to a well-known shaykh is not a licence for Bid'ah and haraam. All of the enumerated acts are bid'ah and haraam. Thus, the Imaam in your area

is a bid'ati regardless of him claiming to be a 'deobandi'. Many who have studied at Darul Uloom Deoband or at any Madrasah which follows Deoband, have betrayed the legacy of the Sunnah Stance of the Akaabireen of Deoband. These neo-deobandis are bid'atis at heart and now even in practice.

All the acts committed by the Imam (which you have listed) are haraam. The Imam is promoting bid'ah instead of the Sunnah. It is not permissible for the musallis to support the bid'ah of this Imaam by sitting and listening to him.

Q. Is it permissible to perform Sunnat Salaat before the Athaan?

A. It is permissible to perform the Sunnat Salaats before the Athaan.

Q. Should one respond to the Athaan while making wudhu?

A. Yes, one should reply to the Athaan even whilst making Wudhu.

Q. At night should even fruit and vegetables be covered?

A. At night times cover even fruit and vegetables. Say Bismillah when covering the food items to prevent shaitaani interference and contamination.

Q. Is it among the aadaab to sleep with a kurtah on?

A. Yes, do wear a kurtah even whilst sleeping. It seems immodest to sleep without a kurtah. We are not saying that it is impermissible to sleep without a kurtah. But the natural *haya* of a Muslim requires that we act modestly in all states and at all times. It is among the *aadaab* (etiquettes) of dignity, deportment and haya (modesty/shame)

Q. A man has considerable haraam money which he had won on the lottery. He has now repented and reformed. What is the position of the haraam wealth?

A. Whatever haraam money/wealth a Muslim possesses has to be compulsorily given to charity. Taubah is not sufficient for gaining forgiveness for the haraam wealth. Whatever has been acquired from the lottery must be given away to charity, only then will Taubah be valid.

Q. What is your advice regarding the UUCSA fiasco/saga being enacted currently?

A. As far as we are concerned, the UUCSA bodies are a mess of boguses. Our advice is that you should not touch them with a bargepole. They are all spiritually diseased. Stay far away from the Fitnah in which the Ulama of the dunya are sinking. UUCSA/S stink.

Q. Some Muslims prepare sweetmeats for their Hindu friends when it is the Hindu festival of diwali. Please comment.

A. Participation, assisting and involvement in any way with diwali are haraam. It is a religious festival of an idolatrous/mushrik people. It is not permissible for Muslims to prepare sweets, etc. on this haraam oc-

MOCK 'EID' IN GAMBIA ---

WHAT SHOULD MAALIKIS DO?

Q. In Gambia there was considerable confusion this Eidul Adha. Generally, the people of Gambia follow the Shariah. Ramadhaan and Eid are planned according to physical moon-sighting. However, the government of our country had proclaimed that anyone celebrating Eid on Sunday would be arrested. It was made compulsory to follow Saudi Arabia where Eid was on Saturday. Please offer us guidance. What should we do in this type of scenario where we are convinced that the day is not Eid, yet we are compelled by the government to submit to the decision of the Saudis? We follow the Maaliki Math-hab. Please answer in the light of the Maaliki Math-hab.

A. Saudi moon-announcements are unreliable. They do not follow the Shariah in this sphere. Eid was on Sunday, not Saturday. However, for fear of arrest, it is permissible to join the mock 'eid salaat' ordered by the bootlicking government to be performed on Saturday.

For those who sincerely believe that the government's announcement is correct, the obligations of Eid

Salaat and Qur'baani will be validly discharged.

In the circumstances confronting you, people should perform their Eid Salaat individually, and do their Qur'baani after the Eid Salaat. Since in this case there is no Imaam, the Qur'baani will be valid after the individual has performed his Eid Salaat. It will be just as valid as in a scenario where the Imaam does not make Qur'baani. In this case, the people should make Qur'baani. According to the Maaliki Math-hab, the validity of Qur'baani depends on the Imaam who leads the Eid Salaat making his Qur'baani first. But, if the Imaam refrains from making Qur'baani, then the people should not abandon the obligation. They should execute the obligation of Qur'baani.

In the peculiar, haraam circumstances created by the haraam bootlicking government of Gambia, the condition of the Qur'baani being tied to the Imaam may be dispensed with since the people who reject the proclamation of the bootlickers will perform their Eid Salaat individually and silently in their homes on the day when it is genuinely Eid.

casation for their mushrik 'friends'.

Q. In Makkah, there are jamaat khanahs in the hotels surrounding Musjidul Haraam. The people in the hotels performing their Fardh Salaat follow the Imaam in the Haram. They can clearly hear him over the loudspeakers. Is their Salaat valid?

A. The Salaat of the people in the hotels who follow the Imaam in the Haram is not valid.

Q. What is the position of the locally slaughtered Watani chickens of Saudi Arabia? Can we eat the Watani chickens?

A. All commercially killed chickens in Saudi Arabia, even Watani, are haraam. You will not suffer without these diseased chickens. On the contrary, your health and Imaan will improve and gain strength by abstaining from the diseased broiler carrion chickens which are killed in un-Islamic ways. The Shariah's system of *Thabah* is NOT employed in these chicken plants. The set-up in these chicken plants is haraam from A to Z.

Q. If I go from Johannesburg to Durban while I am in the state of haidh, how should I perform Salaat after ghusl in Durban?

A. In the case mentioned by you, you will have to perform Salaat in full after taking ghusl in Durban. Only if you travel 77 km or more from Durban, will you become a musaafir.

Q. After ghusl if I go to a place more than 77 km. from Durban,

then return to Durban the same day or the next day, will I be a musaafir or muqem in Durban?

A. When returning to Durban, and if it is not the intention to stay 15 days, you will be a musaafir. Qasr Namaaz should be performed in Durban in this case.

Q. Please explain if takafol insurance and Islamic medical aid permissible?

A. Be informed that there is no such creature as a halaal insurance deceptively dubbed 'takafol', nor is there any halaal 'islamic' medical insurance scheme. All of these deceptions are haraam riba and maisar contracts. Do not be misled by the deceptive 'islamic' terminology which the halaalizers of riba use to befool and befuddle the ignorant and the unwary. In matters of this kind, take Rasulullah's (sallallahu alayhi wasallam) advice: "*Seek a fatwa from your heart.*"

Q. Six shares for Qur'baani were taken. Two remained one share which two persons paid for. Will this share be a Qur'baani for both?

A. The last share is not Qur'baani. It is meat for eating. They should share the last share equally by weight.

Q. Some people went to an Eidgah in a nearby suburb where the Eid Namaaz was performed earlier than the Namaaz in their suburb/town. After they returned from the Eidgah, they were told that they had to delay making Qur'baani until the people of the town had

Questions and Answers

THE MAJLIS Q & A
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performed their Eid Namaaz. Is this correct?

A. The people who had performed their Eid Salaat were free to make their Qur'baani. There was no Shar'i need to wait for the later Eid Salaat to be performed.

Q. Where I live, there are several Musjids. The Athaan is proclaimed in all the Musjids at almost the same time. Should I reply to all the Athaans?

A. Responding to just one Athaan will suffice. The obligation of response will be discharged. However, if you wish to reply to more than one Athaan, it is permissible.

Q. Is it permissible to accept and use money given to me by my future husband?

A. A future 'husband' is a ghost – a haraam ghost. It is not permissible to accept money/gifts from a ghair mahram. Don't accept his money.

Q. What is the ruling regarding shark? Some say that shark is haraam because it eats even human beings.

A. Since shark is a fish without doubt, it is halaal regardless of what it eats. It is a different matter if one does not have a preference to eat shark. But it is not permissible to fabricate a personal basis for declaring any fish haraam unless there is a valid Shar'i reason, e.g. the fish is poisonous.

Q. Is it permissible for an imam of a Musjid to take the Musjid's trustees to the CCMA for 'unfair dismissal' and to demand monetary compensation?

A. From the perspective of the worker, there is no such thing in Islam as 'unfair dismissal'. An employer has the right to terminate the services of the worker even if he has no reason. It is haraam for a worker to impose his desires on the employer by running to the kuffaar institutions to enlist them in his bid to usurp the wealth of the employer. Such an 'imaam' is the devil incarnate.

Q. Is Zakaat paid on 10ct. gold jewellery? Is the Zakaat the same for 18ct and 22ct the same?

A. Zakaat is not paid on 10 carat gold jewellery. It is paid on 12 carat and more. The prices of 18ct and 22 ct, etc. vary. The different prices should be taken when calculating the value.

Q. What should be done with Musjid property which has become redundant? For example, extra old carpets. Is it permissible to give the carpets for use in a poor jamaat khaanah?

A. Any item of a Musjid which has become redundant has to be sold and the money used for the same Musjid. Someone should purchase the carpets and donate it to the jamaat khaanah. The money will be for the use of the Musjid.

Q. What is the difference between Lillaah and Sadqah?

A. Lillaah is a word used by the ordinary people. It has no technical significance. In our *Urf* (customary usage) it refers to optional charity which could be used for every kind of charitable work.

Sadqah is of two kinds: *Sadqah Waajibah* such as Zakaat, Fitrah, Fidyah, Kaffarah, etc. *Sadqah Naafilah* (optional charity). This is the same as Lillaah. Sadqah Waajibah may be given to only the Fuqara and Masaakeen.

Q. Is there really something like jadoo/black magic?

A. Sihr (jadoo/black magic) is a reality. It is confirmed in the Qur'aan and Ahaadith. Those who learn or practise this Satanism lose their Imaan.

Q. It is mentioned in the Hadith that people would be disfigured into apes while they would be indulging in liquor and music. Will they be literally disfigured? Or does this apply to bygone times?

A. Physical disfiguration and transformation of faces into apes will take place in the era very close to Qiyaamah. It will be the very last of ages. In present times spiritual disfiguration occurs. The hearts become like the hearts of apes and swines. The attributes of these animals begin to manifest in people. The Hadith does not refer to people of bygone times. It refers to future times.

Q. When should the Masbooq rise to complete his missed raka'ts?

A. The Masbooq (Late-comer) should not make Salaam with the Imaam. The moment the Imaam makes his second Salaam, he should rise to complete his Salaat. When the Imaam begins the second Salaam, the Masbooq will know that there is no Sajdah Sahw. He should only join the Imaam in making Sajdah Sahw, but without making Salaam.

Q. My friend who is a Tabligh Jamaat member recently got married. His father lives with him. In the house are only the three. The father is not very old. My friend wants to know if it is proper for him to go four months for Tabligh thereby leaving his wife alone with his father.

A. No, it is not permissible. For a man to live alone with his daughter-in-law is fraught with grave moral perils with far reaching and heart-rending consequences. Your friend should not go for Tableegh if he is unable to make alternative arrangements for his wife. He should not commit the fatal error of leaving his wife alone with his father. It is a recipe for Fitnah. Too many cases of such heart-rending fitnah occurs. Shaitaan and the nafs are always present and waiting in ambush.

Q. I was late for Jamaat Salaat. I joined the Imaam in Ruku', but before I could say Subhaanallah

CANNED FRUIT AND VEGETABLES

In the Questions and Answers appears a question regarding Koo and All Gold canned fruit and vegetables. A Brother who had made enquiries, provides the following information: "This is the response of the manufacturer of All Gold Tomato Sauce and Koo canned fruit/vegetables:

"We are in receipt of your e-mail and thank you. Please receive confirmation that no animal products are processed on our plant which manufactures All Gold Tomato Sauce and Koo Canned Fruit. Our Koo vegetable products are also manufactured at a plant which does not process any meat; however this should not be confused with our Koo products

which do contain meat and declared on the label such as Koo & Vienna which are manufactured at a different facility."

Q. Are these Koo and All Gold canned fruit and vegetables halaal?

A. On the basis of the information furnished by the manufacturers, these products are halaal. Remember that we have said: *on the basis of the information supplied by the manufacturer.*

Never consume any product on the basis of a 'halaal' logo or a 'halaal' certificate issued by the cartel of carion outfits.

even once the Imaam went into Qiyaam. Was my Salaat valid?

A. Even if the Masbooq was less than the duration of one Subhaanallah in Ruku', his Salaat is valid.

Q. If one arrives at the Musjid when the Imaam is in Ruku', should one stand and fold the hands, then go into Ruku'?

A. After reciting Takbir-e-Tahrimah and standing for the duration of at least one Subhaanallah, he should join the Imaam in whatever posture he happens to be. He should not fold his hands.

Q. Is it permissible to pay secular school fees and loans taken for secular education with Zakaat?

A. Zakaat is the right of the Fuqara and Masaakeen. They have a prior right. Zakaat should not be given for secular education nor to pay loans acquired for secular education. Much of secular education is haraam, and the environment (university) is totally haraam.

Q. What is the Shariah's ruling regarding the following situation?

There are 4 equal partners in a business. Each one has a 25% shareholding. One partner dies. He is survived by sons, daughters and a wife. What is the obligation of the three remaining partners. Do the heirs of the deceased partner become shareholders in the business by inheriting their father's 25%? How will the Shariah apply to this scenario?

A. When a partner (shareholder) in a business dies, the partnership in respect of himself immediately terminates. He is no longer a partner. There is no transference of partnership by inheritance. The deceased's shareholding does not automatically pass to his heirs. For the heirs to become partners, a fresh partnership agreement has to be made with the existing partners, and no party can compel others to join.

The three remaining partners are under Shar'i compulsion to immediately value the financial state of the business, calculate the share of the deceased partner, and pay it to his heirs in terms of the Shariah's Law

of inheritance. They have no right of dictating the continuation of the partnership by compelling them to be partners in their father's stead.

The existing three partners do not have the right to unilaterally decide transference of the deceased's partnership to his heirs not do the heirs have this right. After informing the heirs of their respective asset-share and effecting payment, the heirs may decide with the existing partners to enter the partnership or not.

Q. One partner is medically incapacitated. He suffers from a mental disease, hence is unable to make decisions or participate in the business. He has an adult son. Does this son assume the position of his father in the company?

A. In view of the incapacity of the father (one of the partners), his son should become the curator of his father and act in his stead.

Q. Is Salaat valid behind an imaan who does not wear a topi?

A. Salaat behind even a faasiq is valid. The imaan who leads the Salaat without a topi/Islamic headgear is a faasiq. If there is no nearby Musjid with a pious Imaam, then do perform Jamaat Salaat even behind the faasiq. Do not forego the Jamaat Salaat because of the fisq of the imaan.

Q. A Muslim restaurant sells only halaal meat foods. However, his workers are non-Muslims. The Muslim owner is full-time at his business. Is it permissible to consume the food prepared by his non-Muslim staff?

A. Since all the meat, etc. is halaal, the food will be halaal even if prepared by non-Muslims. While it is better not to eat from food served by non-Muslim employees, the food if it is halaal, will not become haraam. Nevertheless, Taqwa demands that one should abstain from consuming the food of such restaurants. The staff is polluted with all kinds of Najaasat – *Hukmi and Haqeeqi*. Such food despite being halaal is not *Tayyib*, hence it is best to abstain. Food which is not *Tayyib* causes spiritual darkness in the heart.

(Turn to page 12)

TASHABBUH BIL KUFFAAR

Question: Is there any encompassing rule to determine whether something is Tashabbuh bil Kuffaar (emulating the kuffaar wal fussa'iq) or not, especially with regards to clothes, eating, etc.?

ANSWER

There is no comprehensive principle regarding Tashabbuh Bil Kuffaar. The times and norms play a prominent role. Also, the *wijdaan* and *baseerat* of the Aalim of Haqq is important for determining this issue.

To correctly understand the mas'alah of *Tashabbuh*, there are three essentials: *Ilm*, *Ikhlās* and *Baseerat*. *Baseerat* is the effect of *Taqwa*. Minus *Taqwa*, one's *ikhlaas* will be contaminated. This contamination will eliminate *Baseerat*. The importance of *Baseerat* could be understood from Imaam Abu Hanifah's fatwa on the impurity of *Maa-e-Musta'mal* (used water). With his *Baseerat* he observed the spiritual filth in *maa-e-musta'mal*, hence his view is the strongest on this issue.

Without *Ikhlās* and *Baseerat*, the view on an issue will be the emotion of the mufti *maajin* (a moron 'mufti' whose 'fatwas' are the products of his bestial nafs). Consider the example of western clothes. To which extent does *Tashabbuh* apply? The mufti *maajin* who himself may be wearing western fashionable dress styles will argue that the dress has become universal (*aam*) and there is no longer any religious connotation at-

tached to it, e.g. the tie, hence it is permissible to wear shirt, pants, jeans, skippers, ties and all the miserable artefacts of shaitaan and his western progeny. Just imagine the level of *jahaalat* and mental convolution of even Ulama who argue that the satanic bermuda pants monstrosity is permissible simply because it is below the knees.

The *baatini* corrosion has blighted the intellectual perception so thoroughly that the mufti *maajin* fails to realize that a dress such as the bermuda pants is a pure western kuffaar fashionable dress item just recently introduced. Even prior to it assuming the decrepit and apodalic attribute of being *aam*, the *maajin* character proclaims it permissible simply on just one count, namely, the covering of the knees. Well, your wife's *ijaar* and her *burqah* offer greater concealment of *satr* than the bermuda pants, and at the same time it is *Tashabbuh bil Muslimah* (emulation of a Muslim female), which rationally is better than *Tashabbuh bil Kuffaar*. Notwithstanding this fact, *Tashabbuh bil Muslimah* is also *mal-oon* (accursed). Thus, to a greater degree will a male who adopts kuffaar dress be *mal-oon* because of *Tashabbuh bil Kuffaar*.

However, the Mufti who focuses on the *Aakhirat* and who understands the *maqsood* (objective) of life on earth, ruminates with his *Baatini* (Spiritual) Heart and asks: Why does a Muslim want to wear shirt, pants, jacket,

jeans, T-shirts and ties and strut about with a bared head, when Islamic dress is available, and when millions of Muslims are wearing such dress by which one can recognize from a mile away that the person is a Muslim? Careful reflection will convince one that there is the thief, shaitaan lurking in his nafs or it is the deception of his nafs which constrains him to proffer the 'aam' argument.

Since his nafs craves to don kuffaar garments because it is stylish and appealing to the desire, and it blends suitably with the kuffaar environment in which we live, he presents spurious arguments to justify such kuffaar dress. Little does he realize that in so doing he is according preference to kuffaar dress over and above Islamic dress which is easily available to him. This attitude thus confirms the element of *Tashabbuh* in kuffaar dress.

Someone may raise the argument that items such as jerseys, socks, shoes, raincoats and other necessary items of dress which all of us wear, are also of western origin. Does *Tashabbuh* apply here too? The response to this *ishkaal* (conundrum) is as follows:

Yes and no! At times it will be *Tashabbuh* and at times it will not be. In our environment and the circumstances in which Muslims work and live, these items are necessary. There is no suitable Islamic substitute for these items of dress. The idea of *Tashabbuh* is furthest from

the mind. In this scenario the argument of the dress being universal is valid. Nevertheless, this still precludes such of these items which have entered society as the latest fashions. It also precludes footwear on which appears logos and the like.

But, in a different setting such as India, Pakistan and Afghanistan, they are perfectly at home with a *chaadar* (*shawl*) thrown around the shoulders. They are comfortable in it and it does not interfere with their activities. Thus, for Muslims in those lands the element of *Tashabbuh* will be even in jerseys, and to a degree even in the type of shoes which we wear in the western world. The type of *jooties* worn in India and Pakistan suit them well although it is unsuitable for us here due to the flimsiness of the shoes and due to the feminine appearance.

A *daleel* for us is the *amal* of Imaam Abu Yusuf (rahmatullah alayh). After he became the Qaadhi and he had to do considerable walking, he changed his style of shoes and adopted the style of the Ajam. When someone objected, he explained that because of the toughness of these shoes he has adopted them.

In conclusion: In our environment, shirts, suits, ties, jeans, T-shirts and the like are *Tashabbuh bil Kuffaar* without the least doubt, and furthermore it borders on kufr because it is preferred over Islamic dress which is readily available. Preferring a kuffaar style over an Islamic style is a major sin of kufr proportions.

Regarding the practice of

eating from tables and eating with knives and forks, the element of *Tashabbuh* is too glaring for the need to cudgel brains for the determination of the Shar'i *Hukm*. The argument of its 'permissibility' on the basis of this practice having become universal is contemptuously *baatil*. Abandonment of the Sunnah is haraam whether it is abandoned by a few or by the entire population. After fourteen centuries of the Ummah eating on the floor, suddenly the table and chair practice becomes 'halaal' on the decrepit and deceptive basis of 'universality'. If this has to be accepted as a standard 'principle' for abrogation of Shar'i and Sunnah practices, the same fate which has destroyed the Shariats of Nabi Musaa (alayhis salaam) and Nabi Isaa (allayhis salaam) will mangle and mutilate the Sunnah which this Ummah of Muhammad (sallallahu alayhi wasallam) has followed since the inception of Islam.

Those who have adopted tables and chairs for eating, after abandoning their original Sunnah practice, are hovering on the brink of kufr for having preferred a kuffaar practice over and above the Sunnah practice. Those who have been eating in western style since birth, whilst not perpetrating haraam as the former group, nevertheless, are under Waajib obligation to abandon the kuffaar style and to adopt the Sunnah style. If, after having been made aware of this essentiality, they refuse, then they will be guilty of the haraam practice of *Tashabbuh bil Kuffaar*. And, Allah knows best.

CLOVER CREAM SANHA SAYS 'HALAAL' – CLOVER SAYS HARAAM

CLOVER CREAM, according to the manufacturers is Haraam despite SANHA's claim of 'halaal'. Clover wrote In response to a Muslim lady:

"The Clover cream has not been Halaal certified for a number of years now due to the fact that the stabilizer used in the cream is not Halaal suitable."

Contradicting the manufacturers, SANHA wrote to the Muslim lady: "Clover Fresh Cream is a Halaal suitable product as per the information at our disposal."

SANHA is silent regarding the "information at its disposal". While halaalizing a

haraam product by SANHA is not at all surprising, this carriage on halaalizer has thrown all caution to the winds. Despite the manufacturer saying that the stabilizer used in the cream is not halaal, SANHA persists that the haraam cream is halaal.

Although the statement of a non-Muslim relative to Deeni issues, e.g. halalal and haram, is not valid, the contention of SANHA is worse. SANHA is supposed to be aware of the fact that stabilizers are derived from both animal and plant sources. Even non-Muslims are fully aware that animal-derived ingredients are not halaal for Muslims. Since the stabilizer used in the cream is derived from animal sources, the company said that it is not "Halaal suitable". As such, SANHA's claim is baseless and haram. **CLOVER CREAM CONTAINING ANIMAL STABILIZER IS HARAAM.**

A VERITABLE DEVIL

Q. I was appalled when I heard a maulana on Julie Ally's program who came and advertised an open function where males and females can attend to meet their prospective marriage partners. The event took place in Cape Town. The maulana said to the effect that falling in love is such a 'beautiful feeling'. Subsequent to the event he came again on Julie Ally's program to laud the event and how people met their pro-

spective spouses. May Allah Ta'ala protect the Ummah from these apparently well-entrenched idiots. Please comment.

A. The clown-coon so-called 'maulana' is not only an idiot. This vile moron is among the vilest breed of ulama-e-soo'. He is a veritable devil in human form who is among the Signs of the Impending Hour of Qiyaamah. There will yet develop acts which will be much more appalling than

what you have observed. We are moving closer to Qiyaamah, hence things will become progressively worse. Immorality will still reach a level which will make today's immorality appear like a high standard of 'haya' (shame and modesty). Vile specimens of Satanism such as the clown-'maulana' are shaitaan's agents preparing the stage for the public perpetration of the ultimate act of zina. Rasulullah's predictions have to incumbently materialize.

QIYAAM

Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayh) said:

"Ibn Hajar and Allaamah Suyuti said *qiyaam* (standing which is practised in meelad functions) is Mustahab. In substantiation they cite the Hadith in which Rasulullah (sallallahu alayhi wasallam) said to Ha-

dhrat Sa'd (radhiyallahu anhu): "Stand for your chief."

This, then is the condition (i.e. defective condition) of the *Ajal Faadhileem* (very highly qualified authorities) of Hadith. On the basis of a visible act of certitude they analogized (made *qiyaas*) of something imaginary and invisible.. They did so because of the

lack of *Tafaqquh* (depth of understanding).

The arrival of Rasulullah - sallallahu alayhi wasallam- (at meelaad functions according to the belief of the Ahl-e-Bid'ah) is a figment of imagination. (There is no certitude for this.)

(Continued on page 8)

BID'AH TA'LEEM

In an article, *The Majlis* had explained that the practice of *kitaab-reading* for a few minutes, immediately after the *Fardh Salaat*, thereby preventing musallis from engaging in the *Sunnatul Muakkadah Salaat*, is *bid'ah*. A regular Musalli of the Spencer Street Masjid in Durban, had circulated this article in pamphlet form to the Musallis of the Masjid. Apparently the Imaam and some or all of the mutawallis were inflamed and strongly remonstrated with the Musalli. The Imaam or a trus-

tee of the Masjid or some other zealous musalli wrote anonymously a letter of complaint to us as follows:

"Regarding Spencer Road Masjid's practice, please note that Maulana Ebrahim Salejee (i.e. of Ta'leemuddin Madrasah) and Maulana A.H.Makda are our senior Maulanas in Natal. Mashura (consultation) was made (with them), and the decision was taken that we can have tafseer and ta'leem after the Fardh Salaat for 4 to 5 minutes.

Furthermore, most of the Musjids in Durban, Johannesburg and Cape Town have some ta'leem after Fardh Salaat. If this Musalli (i.e. the Brother who had circulated the article) does not like what is happening in the Masjid, he is free to read all his Fardh Salaat in the Masjid and then the rest of his ibaadat at home because we must not make our homes a qabrastaan (cemetery). He can also look for a suitable corner in the Masjid to do his ibaadat.

The Musalli who had written to you about our

practice needs some important naseehat. You can give an answer in your next issue of *The Majlis*." (End of the brother's letter).

OUR ANSWER BY THE FADHL OF ALLAH TA'ALA

On this specific issue, the Musalli who had circulated the article is not in need of naseehat, for he has merely acted in terms of Allah's command of *Amr Bil Ma'roof Nahyi Anil Munkar* which is an obligation not confined to the Ulama. Rather, you, the honourable Maulanas of the Shura, the Imaam of Spencer Road Masjid and whoever

else is involved in the issue. are in need of the "important naseehat" you have requested be administered. Please note:

(1) It is *bid'ah* to engage in *kitaab-reading* or even *Qur'aan Tilaawat* immediately after the Fardh of Zuhr, Maghrib and Isha' in view of the *Sunnatul Muqaadah* which the Shariah has attached to the Fardh Salaat. Since the *hukm* of the Shariah is to perform the *Sunnatul Muakkadah* immediately after the Fardh, you honourable Brothers and Maulanas have displaced this Sunnat practice of the Shariah with your own fabricated

(Continued on page 8)

THE TEMPLE FEAST - NOT A MUSLIM CONCERN

"Please comment in the light of the Shariah on the recent feast for Christians in a Cape Town Mosque."

OUR COMMENT: The reason for the frustration of Muslims in this regard is due to a colossal misunderstanding. Since the kuffaar sect has described its temple as a 'mosque', Muslims are extremely annoyed over the haraam actions committed in the so-called 'mosque'.

Haraam acts are committed in Christian churches, Hindu temples, Jewish synagogues and places of worship of other religions. But Muslims have no objection and

are not annoyed at the activities taking place in temples and churches. So why are Muslims piqued when haraam activities such as a Christmas feast, are held in the temple of the newly established kuffaar sect in Cape Town?

The reason for Muslim anger is the misunderstanding created by the term 'mosque' used by the kuffaar to describe their temple. The place where the feast for the Christians has been served is not a Masjid. It is a venue of kufr, shirk, fisq and fujoor.

The constitution of this country allows all types of

ideologies to operate freely. Thus, Satanists too enjoy the constitutional right to drink urine and devour faeces in their places of worship. Muslims should not be concerned about the haraam activities of kufr, shirk, fisq and fujoor which are the rituals of the kuffaar sect which operates the temple which is deceptively dubbed 'mosque'. Perhaps the Ulama in Cape Town should explore the probability of applying to the court to prevent the kuffaar of this temple from their deception of calling their Satanist place of worship a 'mosque'.

"THE HADITH IS MY MATH-HAB"

Q. Imaam Abu Hanifah as well as other Aimmah-e-Mujtahideen are reported to have said: "When the authenticity of a Hadith is confirmed, it is my Math-hab." On the basis of this and similar statements, the Salafis contend that any mas'alah of the Math-habs which conflicts with a Saheeh Hadith should be abrogated. What is the response for this?

A. Imaam Abu Hanifah was not speaking to moron Salafis, juhhaal in general and to duktoors basking in their extremely shallow and superficial textual knowledge. Imaam Abu

Hanifah was addressing primarily his Students who were Aimmah-e-Mujtahideen and Muhadditheen. Morons were not part of the audience. Imaam A'zam was addressing when he issued his order.

The Aimmah-e-Mujtahideen such as Imaam Abu Yusuf, Imaam Muhammad, and others of this lofty calibre gave practical expression to the Command of their illustrious Ustaadh, Imaam Abu Hanifah. That era was the age when all the Ahaadith had not yet been compiled. Furthermore, there never was an Imaam nor a Sahaabi who had

ever laid claim to have encompassed all the Ahaadith.

Whilst Imaam Abu Hanifah was a Haafiz of more Ahaadith than Imaam Bukhaari, it was just logical that there were numerous more Ahaadith which did not reach him. Hence, it was imperative for him to issue the instruction to the Aimmah-e-Mujtahideen of the time. Thus, when any of his illustrious Students acquired a Saheeh Hadith with which a Fatwa/view of Imaam Abu Hanifah conflicted, he would address the issue and formulate the correct Fatwa as commanded by Imaam Abu

THE BID'AH OF KITAAB-READING AFTER THE FARDH SALAAT

Q. What is the Shariah's view regarding the following scenario:

"In the Jaami' Masjid of our city, the Imaam is conducting *kitaab-reading* immediately after the Fardh of Zuhr. All the musallis are constrained to remain seated to listen to the Imaam's talk. No one is allowed to move. Only after completion of the talk are the Musallis allowed to perform the Sunnat and Nafl Salaat. Many Musallis are annoyed because they are being held captive against their free will. Some have to be present in their work. Therefore, some musallis leave the Masjid immediately after the talk without performing the Sunnat and Nafl Salaat. Are we compelled by the Shariah to sit

and listen to the talk?

A. The consequence of *bid'ah* is always corruption. This imam has introduced a new *bid'ah*. It is not permissible to engage in any talk, even *Qur'aan tilaawat* after the Fardh of Zuhr. It is incumbent to engage in the Sunnat Salaat immediately after the brief *Dua* after the Fardh Salaat. The delay caused by the imam's *kitaab-reading* is the new *bid'ah* which displaces the Shariah's command for *Ittisaal* between the Fardh and *Sunnatul Muakkadah*. *Ittisaal* means to perform the *Sunnatul Muakkadah* immediately after the Fardh Salaat. The imam's talk displaces this Sunnat, hence it is not permissible for the musallis to sit for his talk. They should get up and engage in the Sunnat Salaat. This imam is responsible for some of the musallis abandoning their *Sunnatul Muakkadah Salaat*.

Hanifah.

The Kutub of the Ahnaaf bear considerable testimony to the many differences between Imaam Abu Hanifah and his two greatest Students, Imaam Abu Yusuf and Imaam Muhammad. Dangling the chimeras of Imaam Abu Hanifah's statement, cited completely out of its context, for achieving the objective of *Admut Taqleed*, is stupid twaddle

peddled by the moron Salafis and juhhaal modernists of the age. There is absolutely no substance in the question disgorged by the juhhaal Salafis. No one in this age has the right to review any mas'alah of the Math-hab in the light of the Ahaadith we have with us today. Any such attempt will be a shaitaani ploy to undermine the Shariah.

INTERMINGLING

Q. Please explain the mas'alah of intermingling of men and women. There seems to be much confusion among the Ulama on this issue. Is it permissible to go by cable car on top of Table Mountain? Someone said that it was not permissible because men and women go together in the cart. However, others say that women are everywhere and cannot be avoided. A mufti of the NNB Ja-

miat told me that it is not wrong for a Maulana to go to the stadium out of political necessity. He says that there are women even in malls and shops. Is this argument valid?

A. You don't need brains to understand that this stupid argument is pure rubbish. There is no principle in the Shariah stating that two haraam acts equate to a halaal, or a haraam committed at

one place makes halaal the haraam at another place. The NNB Jamiat chap who disgorged the stupidity is not a mufti. A mufti does not speak such rubbish designed to mislead ignorant people. He disgorged his *ghutha* to justify his haraam presence in the haraam zina stadium where zina, fisq and fujoor are practised in a variety of forms.

Intermingling of the sexes is haraam. It will remain forever haraam, until *Qiyaamah*, regardless of the droves of

naked women in the streets, malls, supermarkets, etc. The haram intermingling taking place in malls and shops does not make halaal the haram intermingling of the stadium of Iblees. If need constrains one to go to a shop/supermarket to acquire one's needs. It will be permissible to the degree of need. But going to a stadium where fisq, fujoor and zina are the order of the day is never permissible in any circumstances. The stupidity of 'political necessity'

is a monstrous canard which Iblees has whispered to the moron 'mufti'. There is absolutely no such necessity. Necessity which temporarily relaxes the law of prohibition is a need which is valid in the Shariah. The government does not compel any Muslim to attend the stadium of Iblees. There is no law in this country to compel Muslims to attend a stadium. The moron simply vomited shaitaaniyat.

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THE 'MUDHILLEEN'

(Continued from page 1)

basis of grossly spurious arguments and their haraam policy of dubious 'hikmat' which in reality is *Kitmaanil Haqq* (Concealing the Truth). And all of this is for the sake of the dunya. They abstain from *Amr Bil Ma'roof* and they are quite vociferous and vigorous in their endeavours to create obstacles for those who engage in *Amr Bil Ma'roof*. Consider the current tussle between the Office of the Jamiatul Ulama KZN and its *Amr Bil Ma'roof Nahyi Anil Munkar Department*. The Jamiat was created by the seniors for *Amr Bil Ma'roof*. Islam imposes this obligation on the Ulama. But, the Jamiat's Office with its Executive have abandoned this Waajib Responsibility, and it (the Jamiat's Office) is actively supporting the Ahl-e-Baatil, Ahl-e-Bid'ah, the liberals, the modernists and even the Gulinists. The Jamiat's office has aligned itself with the conglomerate of Baatil, and is at war with its Department of *Amr Bil Ma'roof Nahyi Anil Munkar* which is doing nothing but proclaiming the Haqq. Yet the Jamiat KZN (i.e. its Office/Executive) is not opening its mouth against Baatil and Haraam.

The Jamiat in the Johannesburg region has long ago lost Islamic credibility. It is now known as the *No Name*

Brand Jamiat (NNB Jamiat). It is a confirmed clique of Satanists or men under the spell of shaitaan. The silent majority of Ulama who are supposed to be members of the Jamiat over there are also "Dumb Devils". They condone the haraam activities of the Reverend Abraham Bham who runs the office in their name. Fisq, Fujoor and Bid'ah are given Shar'i respectability and acceptability by the league of Iblees who is in charge of the NNB Jamiat's office in Fordsburg.

As far as the *mudhilleen* of the MJC (Muslim Judicial Council) are concerned, their *dhalaa* (deviation), *fisq* and *fujoor* are historical facts. It is nothing new. Nothing to be surprised about. Their primary concern is the money, not so much the *jaah* (name and fame) objective. This latter objective is the primary goal of the two Jamiats (the NNB Jamiat and since recently the KZN Jamiat) as is evidenced by it having become the bed-fellow of the baatil uucsa and the MJC ulama-e-soo'. They cherish unity with the Ahl-e-Baatil more than unity with the Ahl-e-Haqq.

The 'halaal' friendly concept is in reality haraam friendly disguised with a stupid veneer too flimsy to conceal its *satr-e-ghaleez*. Even morons consuming carrion understand that 'halaal'

friendly is in fact HARAAM friendly. It is another satanic stunt to halaalize haraam. Get Muslims to sit alongside liquor and pork. Gradually they will be desensitized into glutinous consumption of liquor and pork. Rasulallah (sallallahu alayhi wasallam) said:

"Whoever believes in Allah and the Day of Aakhirah should not sit at a maaidah (cloth, venue, restaurant, etc.) where liquor is served."

(2) Shaikh Habib Umar is in South Africa. He is an Arab and says that he is from the family of Nabi (sallallahu alayhi wasallam). But he promotes the Bareilvi school of bid'ah, etc. Please comment.

ANSWER: A member of the august and noble Family of Rasulallah (sallallahu alayhi wasallam) is supposed to be doubly diligent in observance of the Sunnah and upholding the Haqq of the Shariah. Being a member of the Noble Family of Nabi-e-Kareem (sallallahu alayhi wasallam) will not avail him if he grovels in Bid'ah and propagates Bid'ah. He may be from the Noble Family, but he has set himself up in opposition to the Sunnah and Ta'leem of his noble and glorious Father, Muhammadur Rasulallah (sallallahu alayhi wasallam).

Rasulallah (sallallahu alayhi wasallam) told his beloved daughter, the Queen of womankind and the Leader of Women in Jannat, Hadhrat Faatimah (radhiyallahu anha) that she should take care of herself, for he does not know what will happen on the Day of Qiyaamah. It will be a Day when it will be every man for himself. No one will be able to intercede on behalf of anyone without Allah's Permission. Bareilwis are Qabar Pujaaris (Grave-Worshippers). Bid'atis are described in the Hadith as *Kilaabun Naar—the Dogs of the Fire*. It is lamentable and despicable for this Shaikh to promote the grave-worshippers despite being from the Honourable Family of Rasulallah (sallallahu alayhi wasallam) whose fundamental Message was Tauheed and the destruction of shirk.

(3) Another sheikh who frequents Cape Town is Shaikh Ninowy who also claims to be from the Family of Nabi (sallallahu alayhi wasallam). He says that Shiahs are Muslims, and sometimes criticizes Hadhrat Ameer Muawiyah (radhiyallahu anhu). He promotes Bid'ah such as moulood, etc.

ANSWER: South Africa has become a fertile ground for the Bid'atis, Shiahs, Salafis, Fussaaq and Fujjaar *aimmah mudhilleen*. The country is becoming the capital of *dha-*

laal, bid'ah, fisq and fujoor, all promoted by foreign imposter 'scholars' who come here for the boodle, name and fame. Their success here is due to the ignorance of the masses, the co-operation of the ulama-e-soo' and the silence of the "Dumb Devil" molvis who have welded their lips despite understanding the baatil of the followers of Iblees who masquerade as Ulama and Mashaaiikh. The Ninowy character is another *mudhil* who moves around with his rock 'n roll troupe of mawlid performers. We have just now released our booklet in refutation of these haraam, bid'ah moulood / meelaad / mawlid shenanigan performances. Perhaps in the near future, they will add more colour and flamboyance to their vociferous mawlid parties by inviting the Coons of Cape Town to strike up their guitars and banjos when the mawlid songs are being disgorged. The mawlid gang has yet to pull out more garish stops for gyrating and tripudiating

May Allah Ta'ala save the Ummah from the snares of the *aimmah mudhilleen* who are all agents of Iblees. Hadhrat Umar (radhiyallahu anhu) said that the demolition of Islam is brought about by the "slipping" ulama. Hadhrat Abdullah Ibn Mubaarak (rahmatullah alayh) said that two groups of villains have damaged Islam the most: The evil kings and the evil ulama.

BID'AH TA'LEEM

(Continued from page 7)

practice of ta'leem immediately after the Fardh. In so doing, you all are guilty of having introduced a *bid'ah sayyiah* (evil bid'ah). You have displaced the Sunnah practice of *Ittisaal* (immediate attachment) between the Fardh and Sunnatul Muakkadah with your own personal bid'ah. The Fuqaha have explicitly ruled the importance and necessity of maintaining *Ittisaal*. But in flagrant violation of the Shariah's *Ittisaal* practice, you all have given preference to your personal fabrication. So understand this fact clearly.

(2) In determining the *Haqq*, the majority is not a principle

of the Shariah. The *Haqq* is a Shar'i determination which no majority can override. So what the 'majority' of Musjids in Durban, Johannesburg and Cape Town do is bunkum bid'ah, the effect of which is the Wrath of Allah Ta'ala.

(3) The decision of the Shura has to be compulsorily set aside as baatil.

(4) Your advice about 'making the house a qabrستان' is misdirected and insincere. You have used a Hadith in a futile attempt to justify bid'ah and as a 'wise' crack against the Musalli. If you are sincere in believing that performance of the Sunnah Salaat in the Musjid is tantamount to converting the homes into cemeteries, then your home and the homes

of all of those in your Musjid and in the majority of Musjids in Durban, Johannesburg and Cape Town are 'cemeteries' because all of you perform the Sunnat and Nafl Salaat in the Musajid. It is rare for people to perform their Sunnat and Nafl at home.

The practice of performing Sunnat and Nafl in the Musjid is fourteen centuries old. We need not provide further *daleel* because you and the honourable Maulanas you have mentioned also perform their Sunnats and Nafl in the Musjid, and these honourable Maulanas are aware that Hadhrat Masihullah (rahmatullah alayh) whom ostensibly they follow, also used to perform his Sunnat and Nafl in the Musjid.

Furthermore, you are not qualified to cite a Hadith and proffer its tafseer. The relevant

Hadith does not imply that performance of the Sunnat-e-Rawaatib in the Musjid transforms the home into a qabrستان. To keep the home alive and vibrant with *Noor* it is incumbent to perform at home Tahajjud, Ishraq, Dhuha, Tahyatul Wudhu, Salaatul Awwaabeen, Tilaawat and Thikr. Abandonment of these vital acts of Ibaadat transforms the home into a cemetery, and the homes of most people have indeed become graveyards since they have abandoned all of these acts of ibaadat, and on the contrary, introduced the one-eyed dajjaal (the television) and other evils into their homes. So brother, you and the honourable Maulanas and mutawallis of the Shura should offer nasehat on these issues instead of becoming adversaries

of the *Haqq*.

(5) Your Musjid's *bid'ah ta'leem* at the inopportune juncture will disturb the concentration and peace of mind of any musalli who selects some corner of the Musjid for his ibaadat. In addition, many of the participants in the *bid'ah ta'leem* will glare stupidly at any musalli who breaks ranks to separate himself from the collective bid'ah. The congregational act is an indirect application of pressure for all to remain seated. The one who separates himself from this congregational bid'ah is viewed as 'disrespectful' whilst those who are participating in the bid'ah are in reality disrespectful to the Law of Allah Ta'ala.

Salaam on those who follow the Hidaayat of the Deen.

UBBAAD AND QURRAA'

Ubbaad = worshippers Qurraa = Qur'aan reciters (qaaris).

"In aakhiruz zamaan (the end of times – times in proximity to Qiyaamah), there will juhhaal ubbaad and fussiaaq qurraa." (Hadith)

The qaaris of show and money, and the halqah-thikr, bid'ati worshippers, the mass I'tikaaf crowds, etc. are conspicuous Signs of Qiyaamah mentioned in this Hadith

(Continued from page 6)

Haafiz Ibn Hajar is such a Mountain of Hadith which will demolish anyone on whom it falls. Nevertheless, he lacked depth of understanding in Fiqh." (End of Malfooth)

The Bid'atis believe that Rasulallah (sallallahu alayhi wasallam) appears at their meelad functions, hence they stand in respect. Besides the fact that this belief entails shirk since it ascribes the attribute of Omnipresence to Rasulallah (sallallahu alayhi wasallam), justifying it on

QIYAAM

the basis of the aforementioned Hadith, is palpably untenable and baseless. The arrival of the chief for whom standing in respect was ordered was a fact of reality. It was not imagination. The chief was visibly present. On the contrary, there is absolutely no *daleel* in the Shariah to confirm that Rasulallah (sallallahu alayhi wasallam) arrives at the myriad of meelaad functions conducted all over the world at one and the same time. Thus the *qiyaas* of Haafiz Ibn Hajar and Allaamah Suyuti is *faasid*. It lacks validity and is baseless.

WHATSAPP AND A SISTER'S LAMENT



The other night while laying in the bed, my husband was as usual busy on his WhatsApp. He belongs to a few chat-groups. He spends hours sometimes up to four hours straight, texting. As you can imagine they only talk, *fuzool* and rubbish, especially if you know the kind of people that are on the group — “Birds of a feather flock together”. They even have braais to consummate this relationship on the WhatsApp. He is on the phone even at Fajr time before he even goes to the toilet. He even delays Maghrib Salaat by half an hour.

He doesn't like me because I disapprove of this satanic behaviour. Six months ago when he upgraded his phone and got WhatsApp, it brought

a misery and a worse dimension in our lives. He would put any teenager to shame. He doesn't even read books anymore. On many occasions I wanted to bring this issue to Moulana's notice, about this agent of Shaitaan which is bringing about so much of fitnah in everybody's homes. This is a universal fitnah. In fact it is worse than TV. People are using this WhatsApp Iblis for futile and haraam entertainment 90% of the time. You can send video clips, etc. to each other.

Somebody put it so aptly- It's the halaal T.V. (*In fact, television recedes into oblivion in front of the shaitaanियat of this vile, immoral contraption – The Majlis*). While laying in the bed my husband

was on WhatsApp and each time a message comes through, it makes a ding-dong sound. This ding-donging carried on for over an hour. I asked him nicely to switch off the volume but he ignored me. After another hour of this I went to sleep in another room. So enraptured was he in the haraam that he didn't even realize this until midnight when he got off his chat. It was so peaceful that I did it again.

The next day in an argument over food, he said: “Take your children and get out”. “I can't bear the sight of you, you are old and ugly. I don't want to see your face.” Pack your bags and go stay at your mother's house

till you are blue in the face. Just go! Just leave me!” I asked him if it is a Talaaq, he said: “No!”

What is my position in the Shariah. If I leave here I have no intention to have any contact with him whatsoever. He can have contact with his children. (*End of the Sister's lament.*)

(1) You are still in his Nikah. Since he had explicitly negated Talaaq, the harsh, insensitive litany of haraam pejoratives he had uttered do not represent Talaaq.

(2) If you are determined to leave, endeavour to leave with his permission. If you leave with his consent, he will still be responsible for your maintenance while you will

be living with your parents. If he refuses to maintain you, you will then have valid grounds for lodging an application for annulment of the Nikah.

If you leave without his consent, he will have valid grounds for denying maintenance. You will then be in a limbo. You will not have grounds for annulment.

(3) If you are able to make Sabr and tolerate his injustices and haraam conduct, you will, Insha-Allah, attain the rank and thawaab of a Shaheed (Martyr).

(4) The Shariah's Fatwa on the WhatsApp issue appears on this page.

THE POISONS OF PRODUCTS

Q, I would like your advice on the following products:

Honey Whole

Wheat: Ingredients

WHOLE WHEAT FLOUR, WATER, HONEY, SUGAR, WHEAT GLUTEN, YEAST, WHEAT BRAN, SOYBEAN OIL, SALT, MONOGLYCERIDES, CALCIUM PROPIONATE (PRESERVATIVE), DATEM, CALCIUM SULFATE, GRAIN VINEGAR, CITRIC ACID, SOY LECITHIN, CALCIUM CARBONATE, WHEY, NON-FAT MILK

Healthy Multi-Grain: Ingredients

WHOLE WHEAT FLOUR, WATER, SUGAR, WHEAT

GLUTEN, BROWN RICE, CORNMEAL, OATS, WHEAT BRAN, YEAST, CELLULOSE FIBER, SOYBEAN OIL, BLACK & WHITE SESAME SEEDS, SALT, MOLASSES, DATEM, CALCIUM PROPIONATE (PRESERVATIVE), MONOGLYCERIDES, CALCIUM SULFATE, POPPY SEEDS, GRAIN VINEGAR, SOY LECITHIN, CITRIC ACID, CALCIUM CARBONATE, NUTS [WALNUTS AND/OR HAZELNUTS (FILBERTS) AND/OR ALMONDS], WHEY, NON-FAT MILK

Low Fat Cottage Cheese

Organic Cultured Pasteurized Skim Milk, Organic Pasteur-

ized Cream, Organic Nonfat Milk, Citric Acid, Salt, Organic Guar Gum, Organic Locust Bean Gum, Acidophilus and Bifidus Cultures, Vitamin A Palmitate, Enzymes.

Are these products halaal?

A. Rasulallah (sallallahu alayhi wasallam) said: “*Sin is that which agitates your conscience.*” Another Hadith says: “*Seek a fatwa from your heart.*” It is the agitation of your conscience which is the effect of Imaan that has constrained you to seek a fatwa from us for these poisonous products produced by the kuffaar. Instead of seeking a fatwa from us, if you look into your heart and seek a fatwa as commanded by Rasulallah (sallallahu alayhi wasallam),

you will receive the ‘unanimous’ fatwa of *hurmat*, i.e. prohibition, which requires you to abstain from all these products loaded with poisons and perhaps even swine ingredients, all camouflaged with ‘swear words’ which the average person can hardly pronounce. All these mysterious ingredients with chemical designations must necessarily extract a disastrous toll from the health of the human being, the effects of which he will rue in later life when physicians fail to diagnose and prescribe correctly. Without hesitation, the fatwa is that all of these products are **HARAAM**, and found the ‘halaal’ logos of the

haram carrion-halaalizing agents of Iblees.

Some of the ‘swear words’ with possible pig origins are: *monoglycerides, calcium propionate, datem, sulphate, cellulose fibre, whey, acidophilus bifidus cultures, palmitate and enzymes*. Follow the instruction and advice of the Qur’aan Majeed, and both your physical and spiritual health will be assured: “*O People! Eat from the earth that which is halaal and tayyib (wholesome), and do not follow in the footsteps of shaitaan (by devouring haram and mushtabah). Verily, he is for you an avowed enemy. Verily, he instructs you only with immorality and evil, and that you fabricate about Allah what you know not.*”

WHAT IS WHATSAPP!!!

The internet and its many facilities are instruments of use and misuse like all other instruments and devices which are *per se* permissible. If a permissible instru-

ment is misused or used in conflict with the Shariah or utilized immorally, it will obviously be **HARAAM**, just as zina, liquor, interest, etc. are haraam. This ruling

applies to all instruments which are *per se* permissible, e.g. radios, cell phones and innumerable other devices.

If the WhatsApp medium is used strictly for permissible and necessary communication, it will be permissible. If misused, it will be haraam. In the current context, WhatsApp, cell phones and computers are haraam for children. The sin of destroying the Akhlaaq and ruining the Imaan of children with these vile, shaitani contraptions of immorality settles on the parents if the children are *na-baaligh*, and if *baaligh*, on both the children and the parents.

The prohibition of WhatsApp multiplies manifold as far as girls are concerned. It introduces them to a world of *fisq*, *fujoor*, *kufr*, prostitu-

tion and satanism. Their Akhlaaq are utterly corrupted and destroyed. This very same ruling of prohibition applies to males who utilize this medium for haraam as the sister's husband. In fact, most are using WhatsApp for haraam. And it applies to wives as well. Husbands too have written complaining about the zina relationships which their wives have struck up via the internet, and vice versa. The *hurmat* applies across the board – to all and sundry.

Ulama, Madrasah students, husbands, wives, children, the rich and the poor are all entrapped in the internet snares of Iblees. We are well aware of the internet vices – *fisq* and *fujoor* – immorality and zina – which even *molvis*, *sheikhs* and *madrasah* students perpetrate. Shamelessly, and without the slightest concern and fear for Allah's perma-

nent Presence and the presence of the two Recording Malaikah, do even the personnel of *Ilm* indulge in the internet filth. It is therefore no surprise to see the mass of *ulama-e-soo'* being churned out by the *madaaris* of this era. It never occurs to them that *Maut* may strike precisely at the moment when they are trapped in the internet zina.

The sister, pouring out her lament, said that 90% of those addicted to the WhatsApp Iblees are entrapped in the haraam filth being disgorged like effluvia and sewerage waste. Her observation is an understatement. Perhaps 98% of people are mired in the moral effluent excreted by the device of Iblees. There is no doubt that misuse of WhatsApp and other similar social media apps such as Facebook are **HARAAM**.

(Continued from page 1)

OUR FALL

Umara are the rulers –

kings, sultans, governments. Shaikhs of Tareeqat). When The Fuqara are the saints – the Ulama become corrupt, the pious, the buzrugs, the Deen of the masses becomes corrupt. When the

Umara are corrupt, the economy of the country becomes corrupt and bankrupt. When the Fuqara become corrupt, the spiritual hearts of the masses become corrupt and darkened.”

In this age, all three of these groups are corrupt and rotten to the core, hence there is misery, corruption, degradation and humiliation in all affairs of the Ummah.

INTERMINGLING

(Continued from page 7)

The analogy of the haraam cable car with malls and shops is ridiculously stupid. There is no need waste time and brains explaining this obvious prohibition. It is not permissible to go by cable car since men and women are cooped up together in a haraam manner for an objective which according to the Shariah is *lahw-la'b* (futility and play – haraam amusement) which is the antithesis of the objective of life on earth.

THE DEPARTMENTS OF AMR BIL MA'ROOF?

Q. Is the Jamiatul Ulama KZN's Department of Amr Bil Ma'roof-Nahi Anil Munkar a group of Ulama Haqq?

A. From the contents of their pamphlets it appears that the Department of Amr Bil Ma'roof of both the Jamiat KZN and Daarul Ihsaan are Ulama-e-Haqq. Just make dua that they stay on the Haqq. There is no enduring confi-

dence anymore. People and groups flip overnight. Always make dua for *istiqamat*.

Just look at the deplorable condition of the NNB Jamiat of Fordsburg. Once upon a time it was the only Jamaat of Haqq in South Africa. Pious seniors in Transvaal had originated the Jamiatul Ulama Transvaal way back in the 1930's. To day, with the new breed deobandi-bid'ati-salafi-

faasiq-fajir-zindeeq type of molvis at the helm of the Jamiat, it has been transformed into a haraam *mudhil* group of liberals and modernists camouflaging their *zanadaqah* beliefs and their flagrantly *fisq* and *fujoor* misdeeds with deobandi style kurtahs and Sunnah beards to bamboozle and deceive the masses. There is not even a slight fragrance of Deobandi'ism in these louts of the NNB Jamiat.

The condition of these so-called 'ulama' is so deplorable and distressing that it is difficult to believe that Salaat performed behind them is valid. While we hesitate to outrightly slam the fatwa of kufr on these vagabonds masquerading as Ulama, we do advise that if anyone has the misfortune to perform Salaat behind any of these liberal miscreants, he should repeat it.

So make dua that this new phenomenon of Amr Bil Ma'roof-Nahi Anil Munkar departments stay on the course of Haqq. Rasulallah (sallallahu alayhi wasallam) said: "*Imaan is suspended between fear and hope.*" We do not know what the morrow holds for us. May Allah Ta'ala save our Imaan and keep us steadfast on Imaan and the Haqq right until the very last moments of our life on earth.

SPIRITUAL REMEDIES for physical ailments

Many spiritual remedies for physical sicknesses are mentioned in the Ahaadith. For example, Rasulallah (sallallahu alayhi wasallam) said that Surah Faatihah is a cure for every sickness. Surah Falaq, Surah Naas, Aayatul Kursi, etc. are cures for the afflictions of *sihr* and the like. The Auliya too have prescribed a variety of spiritual remedies for physical diseases.

Hadhrat Umar (radhiyallahu anhu) had prepared a Ta'weez in which he wrote *Bismillaahir Rahmaanir Raheem* as a cure for headaches.

There are several factors which regulate the efficacy of spiritual remedies. When the spiritual remedy seems to be ineffective, not curing the patient, he sometimes doubts the veracity of the remedy. However, if a physician's remedy

fails to cure – in the majority of cases, physical medicine and remedies are ineffective – then no one complains.

Someone asked a Buzrug to explain why the recitation of Surah Faatihah by a Sahabi would bring immediate relief and cure to the patient while nowadays reciting the Surah many times does not yield the same results. The Buzrug explained that the efficacy of the spiritual remedy, among several requisites, also depends on the type of person reciting the Surah/Aayaat.

A Hakeem's prescription usually consists of medicine and a diet. Without observing the diet, the medicine will be ineffective. The medicine may not be faulted by a person who does not adhere to the prescribed diet. Spiritual remedies are incumbently accompanied by spiritual diets. The spiritual diet is strict ob-

servance of the Shariah and adoption of the Sunnah in everyday life. Abstention from sin and futility is an essential factor for the efficacy of the spiritual remedy.

A patient whose eyes are filled with zina, television and internet muck and filth cannot complain if he finds the spiritual remedy to be ineffective. A vulgar tongue should not expect the efficacy of Surah Faatihah. Rasulallah (sallallahu alayhi wasallam) spoke the Truth, but the patient's Imaan is corrupt. Not only is his physical body sick, his very Imaan is diseased and reeks of the abhorrent stench of sin. Hence, the Mashaaikh advise a patient to recite *Istighfaar* in abundance. *Istighfaar* and *Tauabah* are cures for the diseased Imaan and heart.

A patient who has usurped the *Huqooq (Rights)* of people

should not be surprised when Surah Faatihah, etc. appear to be ineffective. A man who has committed *zulm* whether on people or animals, should attribute the lack of beneficial results of the remedy to his *zulm*. Once a governor in Iraq became bed-ridden with an incurable disease. All the hukama (plural of hakeem) had given up hope. Death was imminent. A confidante of the governor advised the governor to send for a Buzrug who lived in a hut on the outskirts of the city, and to request him to make Dua for Shifa' (Cure). This was the only and the last hope.

When the Buzrug was ushered into the presence of the governor confined to his bed, he (the governor) pleaded for Dua. The Buzrug responded that no amount of Dua will avail as long as he does not make amends for the *zulm* he

has committed on people. He said: "*How can I supplicate to Allah Ta'ala when your prisons are filled with Mazloomeen (oppressed)?*" The governor ordered the immediate release of all prisoners. The prison gates were opened and all inmates released.

Even before the Buzrug had completed his Dua, the governor was cured. To express his gratitude and appreciation, the governor presented a bag of gold coins to the Buzrug. However, the Buzrug declined the gift and departed.

When Allah's Shariat is flagrantly flouted and mocked – when sins are justified – when the Sunnah is abandoned – when the rights of creation are trampled on, and when internet and television vice and immorality have become acceptable, then there should be no surprise when the spiritual remedy does not have the effect for which it is prescribed.

INTERFAITH IS KUFR

Allah Ta'ala raised Rasulallah (sallallahu alayhi wasallam) to deliver to mankind the Message of Tauheed which he presented in its unadulterated form, pure from every vestige of kufr and shirk. The Tauheed of Islam is vehemently uncompromising. There is no harmonious chord between Islamic Tauheed and any other religion or ideology.

The mission of the Ambiya

was only to deliver the Haqq of Allah's Message without striking a balance with kufr and shirk. Islam offers not the slightest quarter for any dalliance with any religion and ideology. By Allah, the Qur'aan says, the Deen is only Islam.

Declaring the Deen of Allah Ta'ala unequivocally and with the greatest clarity precluding all notions of a possi-

ble harmonious inclination to other faiths and ideologies, Nabi Ibraaheem (alayhis salaam) said to the mushrikeen:

"(Remember) when Ibraaheem said to his father and his nation: 'What are you worshipping?' They said: 'We worship idols and we shall be steadfast (in worshipping) them.'

He said: 'What, do they hear you when you call, or do

they benefit you or harm you?' They said: '(No), but we found our forefathers doing so (i.e. worshipping these idols).' He (Ibraaheem) said: 'You and your forefathers, verily are my enemies, except the Creator of all the worlds (He is my Friend).....(Ash-Shu'raa, Aayaat 72 – 77)

Describing the firmness of Nabi Ibraaheem (alayhis salaam) and of his followers who rejected every compromise with alien religions and ideologies, the Qur'aan states:

"There was most certainly a wonderful example for you in Ibraaheem and those who were with him when they said to (their kuffaar) people: 'Verily, we dissociate from you and from that (idols) which you worship besides Allah. We reject you, and enmity and hatred have become

apparent between us and you forever (O Mushrikeen!). (And this mutual animosity will continue) until you believe in the One Allah....." (Al-Mumtahinah, Aayat 4)

This was the clarity which Allah Ta'ala commanded the Ambiya to adopt when presenting the Deen to the kuffaar. Muslims are not permitted to listen to the 'da'wat' of the kuffaar. We are instructed by Allah Ta'ala to deliver the clear Message of Tauheed without proffering an attentive ear to the kufr and shirk of the satanic ideologies of other religions and cults. Participation in interfaith seminars, conferences and conventions are not permissible. While Muslims can live harmoniously with non-Muslims, toleration of their kufr and shirk beliefs is haraam.

FAECES WATER

A natural propensity of kufr is love for *najaasat* (filth and impurity). Thus, it is seen that kuffaar are naturally drawn to *najaasat* like a magnet attracting steel. The Creation of Allah Ta'ala teems with billions of species of pure and wholesome substances, but the brains of kuffaar are naturally attracted to *najaasat and brutality*.

While there exist innumerable beneficial and valuable things in the plant, mineral and stone kingdoms in which

Allah Ta'ala has created benefits and cures for mankind, the kuffaar's first choice is the filth of faeces, urine, blood, sputum, human placenta, and other impurities and organs of pigs and animals in general. Experimenting on live animals and inflicting excruciating pain to them are all justified in the name of medicine and making money.

The latest invention of the kuffaar is faeces-water. Faeces is scientifically converted into what they term

'delicious' water. Bill Gates, the Microsoft founder has produced 'pure' water by processing human faeces. Showing off his technological success, he drunk a glass of water made from pure excreta of humans. Mr. Gates watched as the faeces was fed into the processor, before drinking his faeces juice which is termed 'sewer sludge'. A man must indeed have a sewerage brain to perform the sewer task of drinking faeces juice. "The water tasted as good as any I've had out of a bottle."

TAFUQUH

Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayh) said: "The Author of Durre Mukhtaar, Shaami and others are only *naaqil (narrators)*. However, they lacked affinity with Fiqh which is an intrinsic attribute. Hadhrat Gangohi (rahmatullah alayh) had some affinity with Fiqh. It is my opinion that *Tafuquh* has disappeared since the past three centuries."

DUBAI – SHAITAAN'S BIG BROTHER

DUBAI SPENDS HALF A BILLION DOLLARS ON THE NEW YEAR CELEBRATIONS

“Informed sources said that the celebrations of the city of Dubai costs of the new year 2015, amounted to \$ 460 million, according to estimates

from an initial, which is more than three times the cost of the launch of fireworks in all of Germany on the occasion of the new year, which amounted to 124 million euros (\$150 million).

The sources, who declined to give their names in remarks

told Anatolia Thursday, the cost would increase by about \$60 million for the previous year 2014, an increase of 15%, where the cost of the celebrations and then \$ 400 million, noting that the final cost may be approaching half a billion dollars.

The UAE has seen huge celebrations of the start of the new year, marked by fireworks lit up the sky of the state, amid demand from citizens, residents and visitors to watch the activities of the celebrations. The sources said: “The increase in the cost of the cele-

brations this year due to the extended time the fireworks to break the previous world record.”

The Dubai has registered a world record in the Guinness Book of Records, while 2014 received its most dramatic fireworks display lasted for 6 minutes, and used the extruded 489.651.”

(Dubai Business News)

UAE spends half a billion dirhams on HARAAM football shirt sponsorship

The UAE spent more on European football shirt sponsorship than any other country last year, with firms ploughing a staggering half a billion dirhams into teams.

Led by Emirates and Etihad, the deals saw the UAE overtake Germany in terms of total spent last year, shelling out Dhs593million, according to a report by sports marketing research company Repucom.

Middle Eastern sponsorship, mainly led by the UAE and Qatar, has increased six-fold between the 2009/2010 and 2013/2014 seasons, said the report, and it now accounts for almost a fifth of sponsor spending in the European leagues.

“The United Arab Emirates has emerged as the biggest single investor in the sponsorship of European team foot-

ball shirts,” said the report. “The UAE’s investment was actually non-existent less than ten years ago. It now tops the sponsorship investment table.”

In Europe, Emirates sponsor Real Madrid, Paris Saint-Germain, Arsenal, AC Milan, Olympiakos and Hamburg, while Etihad sponsor Manchester City.

The report said 20 of the largest European clubs are now sponsored by Middle East airlines.

Boutros Boutros, divisional senior vice president for Corporate Communications, Marketing and Brand at Emirates, said the airline’s shirt deals have led to a major boost for the brand.

“Enhanced brand awareness has definitely brought commercial benefits and we have seen our operations grow in many countries after the sponsorship of a big event or club,” he said. “Emirates’ objective in sponsoring some of the biggest global sports events has been to boost brand awareness and increase our profile alongside many other global brands.

THE BROTHERS OF SHAITAAN

Following in the footsteps of shaitaan, the UAE, American backyard principalities have enormous amounts of money to squander down the sewerage drain in their haraam, immoral and obscene mundane pursuits. While hundreds of thousands of Muslim refugees living in squalor and poverty in refugee camps such as in Syria, and while millions of

poor and destitute Muslims all over the world are languishing in suffering, these Dubai/UAE shayaateen are satanically and obscenely squandering the bounties of Allah Ta’ala to surpass even the kuffaar in haraam indulgences, thereby ruining their salvation in the Aakhirah.

Wealth has ruined the dunya and Aakhirah of these Bedouins for whom the West has created puppet states to serve its ends. Describing these juhhaal Bedouins who find themselves swimming in wealth, the Qur’aan Majeed says: “Do not be (satanically) wasteful. Verily the (satanic) wasters are the brothers of the shayaateen, and shaitaan was most ungrateful to his Rabb.”

THE AUTHORITY OF THE DEPARTMENTS OF AMR BIL MA’ROOF

Many people have written to enquire about the newly formed Departments of Amr Bil Ma’roof-Nahyi Anil Munkar of Jamiatul Ulama KZN and Darul Ihsaan of Durban. The gist of their query and confusion is: “Are these Departments of Amr Bil Ma’roof Islamically valid in view of the rejection stated by the parent bodies?”

ANSWER: The rejection and denial of Jamiat KZN and Darul Ihsaan are of no significance. Their denial is worthless. The Haq cannot be denied into oblivion. While the Departments of Amr Bil Ma’roof are valid and upheld by the Qur’aan and Sunnah, the abnegation of the ‘parent’ bodies is baatil –not valid. These Departments of Haqq cannot be wished and willed away by denials.

Amr Bil Ma’roof-Nahyi Anil Munkar is an obligation commanded by the Qur’aan and Hadith. The Ulama derive the right to occupy this noble Office of Nubuwwat

in their capacity of being Warathah (Heirs and Representatives) of the Ambiya (alayhimus salaam). Amr Bil Ma’roof is a Waajib obligation, and it is the primary function of the Ulama-e-Haq.

Since the Ulama who have initiated these Departments of Haq in submission to the Qur’aanic command are from Natal, and also are members of these groups, they Islamically enjoy the entitlement of operating under the names of Jamiatul Ulama KZN and Darul Ihsaan regardless of the chagrin of the liberals in the office whose function it has become to conceal and misinterpret the ahkaam of the Shariah, and to abstain from Amr Bil Ma’roof-Nahyi Anil Munkar. In fact, the office workers and the executive committees of these bodies have Islamically forfeited the right to designate themselves Jamiatul Ulama and Darul Ihsaan. They have abandoned their primary

function and obligation.

It is abstention from Amr Bil Ma’roof of the office workers which have constrained sincere Ulama of these bodies to initiate the Departments of Amr Bil Ma’roof-Nahyi Anil Munkar. These Departments of Haq are responsible to only Allah Azza Wa Jal. They are not paid employees like the office workers, hence they have no obligation to answer to the executive committees or to the office labourers who are paid workers.

On the contrary, from the Islamic perspective, the office labourers and executive committees of these two organizations are subservient to their respective Department of Amr Bil Ma’roof-Nahyi Anil Munkar. The independence of these Departments of Haq is sacrosanct. The chanting and trumpeting against these Departments of Haq are bereft of Islamic substance. May Allah Azza Wa Jal guide and protect the Ahl-Haq.

THE RIGHT OF THE CURATOR

Q. The following fatwa in *The Majlis* was brought to my notice:

“The son may, however, enter into a fresh partnership contract with the other partners on behalf of his father if they are agreeable.”

I have noted the statement, the son in his capacity as the wali may enter into a fresh partnership contract, on behalf of his father. I

would be obliged if you would kindly send me the *nusoos* in support of this statement which empower the wali of a partner, who is mentally incapacitated (*al-junoon*) to enter into a new partnership contract with the remaining partners. (I query this) “Because *al-junoon* negates (contractual) capacity in a manner which precludes the possibility of (its) return except with rarity. (Al-Hidaayah and its Shurooh, and Ibn Aabideen).

A. The fatwa in *The Majlis* is 100% correct. You have cited Al-Hidaayah and Ibn Aabideen as if this fact was ignored. Yet, the article, *Dissolution of a Partnership*, in which appeared the fatwa clearly mentions the factor of *al-junoon* being *mubtil*. That is, it is mentioned more than once in the article that mental incapacity terminates partnership. Thus your query is the effect of failing to apply your mind. Perhaps you were merely searching

for some point to criticize, hence you latched on to the statement which you perceived to be in denial of the element of insanity as a terminator of partnership.

In our brief response to the question, we had mentioned thrice that due to mental incapacity the partnership has terminated. Thus, raising this factor in the context of our response is devoid of merit. If you are interested in “*nusoos*” we advise that you extend the parameters of your research. You will then quite easily discover copious *nusoos* – *juzwi nusoos* – to corroborate the Fatwa of *The Majlis*. We have no obligation to provide the *nusoos* you are so keen on.

Furthermore, we are sure that you do possess at least sufficient rational ability to comprehend that the Shariah does not advocate the destruction of the wealth of minors, insane and mentally incapacitated persons. There is no scope in the Shariah for dumping their wealth in the sea. It is imperative, morally and legally, in terms of the Shariah for the Wali to safeguard the wealth of the minor/insane person. It is immoral to allow the erosion and ultimate depletion of the wealth by maintenance expenditure and by the new creature called inflation.

For your edification and benefit, while there is difference of opinion regarding the *Wujoob* of the Wali investing the wealth of the minor or insane person, there is unanimity in its permissibility. Was-salaam

Questions and Answers

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

(Continued from page 5)

Q. Are Ahmadis, Qadianis and Barelvis Muslim? Is Salaat behind them permissible?

A. Ahmedis and Qadianis are not Muslims. They are the followers of Gulam Ahmed of Qadian who was an imposter who claimed to be a nabi. Salaat behind them is obviously not valid. Barelvis, although people of Bid'ah, are Muslims. Endeavour not to perform Salaat behind them. But in a situation where a Barelvi happens to be the imaam, the Salaat will be valid.

Q. If I marry a man who has boys and girls from a previous marriage, will the rules of Hijaab apply between myself and his sons, and between my son and his daughters?

A. If you marry a man who has boys and girls of a previous marriage, there will be Hijaab between your son and the girls when they are of age. Marriage between your son and these girls is permissible. Since the boys are the children of the man who is your husband, you may appear in front of them without face-covering. You may talk with them although the Shariah instructs that there should not be very close ties between step sons and their stepmother.

Q. What is the Shariah's ruling regarding the following issue: The trustee of Waqf funds uses the funds for his personal needs. In other words, he takes the funds as a loan with the intention of repaying it. Later he repays the amount taken. However, after repayment, the funds are lost/stolen/destroyed. I have heard conflicting rulings. Please provide the Shariah's ruling.

A. The quality of Aamaanat is attached to trust funds. If the funds are lost without the negligence of the trustee, he is absolved. He cannot be held liable for the lost funds. However, once he uses the trust funds, the quality of Aamaanat is eliminated. Now the funds become a debt. If lost/stolen, the trustee is liable. He has to repay the money.

Q. What is Talaq Kinaayah?

A. Talaq Kinaayah is an ambiguous statement, e.g. "Get out of my house". "Go back to your parents." "The marriage is over." "Pack your bags and leave." If statements of this nature are said with the intention of Talaq, then one Talaq Baa-in comes into effect. Talaq Baa-in immediately ends the marriage. If there was no intention of Talaq, then even these words of Kinaayah will not be Talaq.

Q. Is it permissible to use a lotion which contains animal ingredients?

A. It is not permissible to use the lotion which contains animal ingredients.

Q. Is it permissible for latecomers to perform a second Jamaat in the Musjid?

A. A second jamaat in the Musjid proper is not permissible. A second jamaat in the Sehn or outside the boundary of the Musjid is permissible.

Q. There are some shops which are Waqf for the maintenance of the Musjid. The trustees are using the rent of these shops to pay for the electricity and water of the secular school in the nearby suburb. Is this permissible?

A. It is not permissible to use funds belonging to

the Musjid for any other expenditure whatsoever. The rents of the Musjid's Waqf property may not be used to pay for the electricity of the secular school or for even the electricity of a Madrasah. The trustees are guilty of *khiyaanat* (abuse of *amaanat* – trust). They have to repay the Musjid from their pockets.

Q. If Qadha Qur'baani is made, is it mandatory to slaughter the animal during the days of Qur'baani?

A. To compensate for Qadha Qur'baani the animal may be slaughtered at any time during the year.

Q. Is it permissible to wear socks with pictures of soccer balls?

A. Socks with pictures of soccer balls should not be worn. Such socks are fit for only the kuffaar. It is not permissible to wear kuffaar styles.

Q. May we use items such as musallahs distributed to the public by Darul Ihsaan?

A. We are not aware of the source of the funds with which Darul Ihsaan buys and distributes items such as musallahs. It is best not to use such items if one is not poor and destitute. In all probability the funds are Sadqah or Lillaah. These chaps have no proper perception of the *ahkaam* of the Shariah. They have a penchant for churning out fatwas of *jawaaz* (permissibility) for any kind of evil.

Q. We know that Islamic punishment cannot be meted out in a non-Muslim country. Assuming that the two men who had killed the 12 blasphemers in France were true and sincere Muslims who believed that they were on the Haq for avenging the honour of Rasulullah (sallallahu alayhi wasallam), what will their status be in terms of the Shariah?

A. Insha-Allah they will be rewarded and even attain the ranks of shahaadat.

Q. The Salafis ask me "Where is Allah?" How should I respond?

A. Since you lack knowledge, you should not respond. The response for stupidity is silence. This is the teaching of the Qur'aan Majeed. Salafis are downright stupid and anthropomorphist. Answering the ridiculous question of the deviated Salafis is beyond the scope of a letter. If you study our book, *The Scourge of Salafi'ism*, you will find some detailed response. A brief response to silence them is to say:

Allah is where the Qur'aan says He is. The Qur'aan states:

* "East and West belong to Him. Whichever way you turn, there is His Presence." (Baqarah, 115)

* "He is the Ilaah (Deity) in the heaven, and the Ilaah in the earth."

(Zukhruf, 84)

If they argue, say that you know only what Allah Ta'ala says in the Qur'aan, and that is: He is all over as is confirmed in the first aayat above, and He is in the heaven and in the earth as is confirmed in the second aayat mentioned above. Don't allow them to drag you into details. Whatever they say, answer that you only believe what is said in the Qur'aan, and you don't know how He is in the heaven and in the earth and everywhere as the Qur'aan says.

Q. Some Hanafis say that it is permissible to perform Taraaweeh while looking in the Qur'aan. They say that according to Imam Abu Yusuf and Imaam Muhammad it is permissible.

A. According to the Hanafi Math-hab the Salaat is invalid if the musalli looks into a copy of the Mushaf during Salaat. According to the Shaafi' and Hambali Math-hab, it is permissible. Imaam Abu Yusuf and Imaam Muhammad did not say that it is permissible. They said that it is Makrooh which means Makrooh Tahrimi the consequence of which is the Fire of Jahannam.

Q. I have been told that after performing Witr it is not permissible to perform Qiyaamul Lail. After Witr is it permissible to perform Nafl.

A. Those who have so terribly misinformed you are morons. It is baseless to say that Qiyaamul Lail (i.e. Tahajjud) cannot be performed after Witr. Witr is apart from Tahajjud. Tahajjud may be performed before or after Witr. Nafl after Witr is permissible the entire night until the dawn of Fajr.

Q. Some people say that the sign of McDonalds and KFC, etc. being halaal is that the Hujjaaj on arrival and departure consume these products. If these products were haraam, Allah Ta'ala would have given them some sign. Is this argument valid?

A. Its an argument which even baboons will be amused with. The brains of such people are contaminated with haraam filth, hence they are capable of disgorging such rubbish. On the contrary, the sign of the rejection of their Hajj is that on their arrival and on their departure they devour haraam McDonalds, KFC, etc. carrion. A person whose Hajj is accepted will not devour haraam carrion.

Q. Is it permissible to visit Auschwitz?

A. It is not permissible to visit places such as Auschwitz.

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Rabi-ul-Aakhir 1436
February 2015

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