

# The Majlis

"VOICE of ISLAM"

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brains of baatil." (Qur'aan)

Roses have thorns!  
The Haqq too has thorns!  
"We strike baatil with the Haqq. Then it crushes the

The Majlis

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muftis@themajlis.co.za  
www.themajlis.co.za

SINCERITY

"Ikhlâas in a deed is more difficult than the deed itself."

(Hadhrat Abdullah Khabeeq)

## ALLAH'S ATHAAB - HOW TO CONFRONT IT

"Verily, We have afflicted them with punishment. However, (despite the punishment) they did not submit nor become humble."

"(They flagrantly persist with their transgression) Until (the time) when We shall open a door (the floodgate) of a severe punishment which will leave them therein totally demoralized."

(Al-Mu'minoon, 76 and 77)

ALLAH TA'ALA states in several places of the Qur'aan Majeed: "Never will you find a change for the Sunnah (Way) of Allah." It is of the Sunnah of Allah Azza Wa Jal, to apprehend flagrant transgressors with severe punishment when they have crossed the point of no return in their fisq and fujoor – vice and immorality. At first He apprehends them with a light punishment such as a mini drought or some losses, mutual strife, oppression of rulers, etc. If these light forms of punishment are not heeded and no lesson is derived, and the people continue unabated with their flagrant transgression, then Allah Ta'ala overwhelms them with massive, unbearable punishment. This is the purport of the aforementioned two Qur'aanic verses.

Once a severe drought afflicted the Quraish. When Rasulullah (sallallahu alayhi wasallam) supplicated (made dua) for allevia-

tion of the misery, the aforementioned aayat No.76 was revealed to confirm that droughts are the Punishment of Allah Ta'ala. Thus, the way of confronting Divine Punishment is with repentance, submission and obedience to Allah Ta'ala as mentioned in the aforementioned Qur'aanic verse as well as in other Aayaat and numerous Ahaadith. There is absolutely no other way of countering Allah's Athaab.

Once when the people were complaining about the severe oppression of the ruler, Hajjaaj, Hadhrat Hasan Basri (Rahmatullah alayh) said:

"Verily, Hajjaaj is Allah's Athaab. Therefore, do not (try to) ward off Allah's punishment with your hands. On the contrary, submission and humility are obligatory on you, for verily, Allah Ta'ala said: "Verily, We have afflicted them with punishment. However, they did not submit to their Rabb nor did they become humble."

Hadhrat Talq Bin Habeeb (Rahmatullah alayh) said: "Save (yourselves) from the punishment with Taqwa. If you are obedient to Allah Ta'ala, then you can hope for the mercy of Allah. If you abandon disobedience to Allah Ta'ala, Allah's Athaab will be warded off."

People complain of the oppres-

sion of the rulers and the cranks in the community fabricate a variety of prescriptions for the oppression without understanding the cause of the oppression. They miserably fail to diagnose the diseases of the Ummah, hence they fabricate drivel remedies. Hadhrat Hasan Basri (Rahmatullah alayh) said:

"The oppression of the kings is from the punishments of Allah Ta'ala. The punishment of Allah Ta'ala cannot be warded off with swords.

Verily, safety (from Allah's punishment) and warding it off are (possible) only by means of Dua, Taubah, Inaabat (turning to Him with repentance), and by eliminating sins. Verily, when the punishment of Allah is confronted by swords, it (Allah's Punishment) becomes sharper."

Rasulullah (sallallahu alayhi wasallam) said: "Your deeds are your rulers." In other words, Allah Ta'ala appoints over you rulers according to your deeds. The Hadith explicitly mentions that the consequence of villainy and transgression is the imposition of oppressive rulers by Allah Ta'ala. The consequence of obedience to Allah Ta'ala is just rulers.

Allah's Athaab cannot be fought off by rebellion. The way is as explained by Hadhrat Hasan Basri (Rahmatullah alayh) in the

aforementioned advice. Once a group came to Hadhrat Hasan Basri during times of great oppression and anarchy. He advised them as follows:

"Remain within your homes and lock your doors. Wallaah! If people had to adopt Sabr when oppressed by their Sultan, Allah Azza Wa Jal will soon eliminate the oppression. However, when they resort to the sword (i.e. rebellion), they are assigned to it."

The Qur'aan Majeed and the Ahaadith testify to the reality and truth stated by Hadhrat Hasan Basri (Rahmatullah alayh), By 'Sabr' in this context means complete submission to Allah Ta'ala, repentance and obedience. Allah Ta'ala will then create the circumstances for either the change of the hearts of the rulers, substituting oppression with justice, or He will eliminate the oppressors and tyrants. Those who have genuine Imaan will readily understand what Allah Ta'ala says in the following Qur'aanic aayat:

"Say (O Muhammad!): O Allah! King of Sovereignty, You give Mulk (country to rule) to whomever You will, and you snatch away Mulk from whomever you will. You grant honour to whomever you will, and you humiliate whomever You will. In Your Hand is all goodness. Verily, You are powerful over everything."

### SPECIAL BAYAANS FOR THE 'ULAMA'

Q. The recent trend among the ulema (I mean no disrespect to ulema) is to have special ulema programs when senior pious Alims come to our shores, where presumably, they, like Christian priests, discuss what information to keep from the Ummah. Otherwise it makes no sense because Ulema get the same deeni knowledge when they study surely.

If the aim is to get real piety and taqwa like our Akabereen (Senior Ulama) of the past, then this can't be achieved in one special ulema program. To achieve this if they lack it, what they should do is go and spend 6 months - 6 years in their khanqaas or longer. Did Rasullallah (sallallahu alaihi wassallam) do this, i.e. Did he restrict knowledge for only the

senior Sahaabah? Please comment.

A. Some decades ago when Hadhrat Masihullah (rahmatullah alayh) was requested by Maulana Abdul Haq Omarjee (Rahmatullah alayh) to convene a special program for the Ulama, he refused. Hadhrat Masihullah (Rahmatullah alayh) said that the Ulama should attend the same bayaan

(Continued on page 10)

### TEMPTATION OF IBLEES

HADHRAT HAAMID Li-faaf (rahmatullah alayh) said that Hadhrat Haatim (rahmatullah alayh) said: "Every morning Iblees tempts me by saying: 'What will you eat today?' I respond: 'I shall eat Maut (Death)'. When Iblees says: 'What will you wear?', I say: 'The kafan.' When he says: 'Where will you live?', I say: 'In the Qabar.'" Then Iblees says

with much annoyance: 'You are extremely harsh and hard-hearted.' Then he flees from me." Hadhrat Haatim Asamm, in this naseehat, depicts the general state of people. He states their fears and provides the answer and the solution. People fear poverty. They struggle to acquire their Rizq. In so doing they pursue

(Continued on page 11)

# Questions and Answers

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P.O. BOX 3393  
PORT ELIZABETH  
SOUTH AFRICA 6056

**Q. Is Bismillaah an aayat of Surah Faatihah?**

**A.** According to the Shaafi' Math-hab, Bismillaah is an aayat of Surah Faatihah. According to the Hanafi Math-hab, while Bismillaah is an aayat of the Qur'aan Majeed, it is not part of Surah Faatihah.

**Q. Is trophy hunting permissible? Is fishing for sport permissible?**

**A.** Hunting/fishing for sport is not permissible. Trophy hunting is not permissible.

**Q. A Molvi says that Rasulallah (sallallahu alayhi wasallam) had ordered a non-Muslim to be tied to the pillar inside the Masjid. Also non-Muslim delegations were allowed in the Masjid. On this basis it is permissible to allow non-Muslims inside the Masjid. What is the answer for this?**

**A.** The molvi is a moron. The answer is that we are not Mujtahideen. Deducting masaa-il from the Qur'aan and Hadith is the *wazeefah* (function) of the Mujtahideen. For a mas'alah we have to refer to the Kutub of the Fuqaha. Now check Beheshti Zewer, all the Fataawa Kutub and all the Kutub of the Fuqaha, and you will find that it is not permissible for even a Muslim male to enter the Masjid without wudhu. The illustrious Aimmah-e-Mujtahideen and the innumerable Fuqaha of all ages were more aware and had greater understanding of these Ahaadith than all the moron molvis and maajin muftis put together. Their arguments are stupid flotsam devoid of any Shar'i merit and substance.

**Q. In these so-called Islamic schools, the pupils sit with their backs towards the Qur'aan Shareef. They sit in rows of desks one behind the other. What is the ruling?**

**A.** These schools are not 'Islamic'. They are shaitaani schools, hence they are able to tolerate the disrespect shown to the Qur'aan. Sitting in this manner with the backs to the Qur'aan is haraam.

**Q. A kuffaar court in U.K. has annulled the marriage of a Muslim. The wife had applied for annulment. After the divorce was granted, a Muslim married this woman. A Maulana had arranged the nikah. Now after a few months this new husband discovered that neither did the woman's former husband issue Talaaq nor did any Ulama body**

**annul the nikah. The Maulana who had arranged the marriage insists that the nikah is valid. What should this man/husband do?**

**A.** The person to whom you refer to as the 'former' husband, is not the 'former' husband. He is the current husband. His nikah remains valid. The annulment by a kuffaar court has no validity in the Shariah. If what you say is correct, then the nikah subsequently performed by the moron maulana who accepted the kuffaar court's 'annulment' as valid in the Shariah, is not valid. The man and the woman are living in the state of zina.

As long as the husband has not issued Talaaq nor has a body of Ulama annulled the marriage, her Nikah with her husband remains intact.

**Q. I am a student at a Darul Uloom. What do you advise regarding listening to Islahi jalsah programmes and other kinds of jalsah programmes usually organized by Madrasahs?**

**A.** The time that is wasted listening to these insincere, worldly-nafsaani-motivated and hollow proceedings of jalsahs and islahi jalsahs should be devoted to mutaala-ah of the kutub or to reading stories of the Auliya or to Tilaawat or to some other constructive work. Don't waste time with these bid'ah jalsah issues.

**Q. I wish to contribute for the Syrian and Palestinian refugees. Which organizations does *The Majlis* recommend?**

**A.** Do not entrust Sadqah to modernist organizations. If you wish to contribute for Syria, etc. send your contribution to Al-Imdaad Foundation. The modernist organizations should not be trusted. Much abuse and embezzlement take place, especially by those who collect funds in the name of Palestine.

**Q. A Muslim school hosted a William Shakespeare play the Islamic way. Is such a play permissible?**

**A.** Devils are in control of these so-called 'muslim' schools which in reality are kuffaar schools. All of these 'muslim' schools with their molvi staffs are agents of Iblees. This should explain the Jahannam category of the kufr play which is stupidly called the 'islamic' way. It is in fact the way of Iblees under whose spell operate these evil schools.

**Q. Is a monarchy permissible in Islam?**

## L-CYSTENE

**Q. Are products containing L-Cystene halaal? The primary source of this chemical substance used to be human hair.**

**However, nowadays the bulk of L-Cystene is acquired from feathers. A Mufti says that as long as the ingredient is not from pigs or humans the products are halaal because the hair and feathers of all animals besides pigs are taahir (pure/clean).**

**A.** What need did this Mufti Sahib discern in extracting a far-fetched interpretation to halaalize the harmful junk processed 'food' products of the kuffaar? It appears that the function of Ifta is not being understood. Further-

more, when human hair is still used widely, how can a genuine Mufti even venture to proclaim these products halaal? Just what need is there for this nonsensical 'fatwa'?

If a wolf or a lion or a donkey is Islamically slaughtered with Tasmiah as well, then despite the meat being taahir, it remains haraam to consume. The same applies to many taahir things. Sand is taahir, glass is taahir, paper is taahir, but eating these substances is not permissible. Crabs, prawns, ants, insects, etc. are taahir, but consuming them is haraam.

It is not permissible to eat feathers despite their *tahaarat*. Products with L-Cystene are not permissible.

**A.** Yes, monarchies are permissible. Some Ambiya (alayhimus salaam) were kings as well. Allah Ta'ala had established also the system of monarchy. A monarchy is permissible as long as the king rules according to the Shariah. The determinant is the Shariah. The ruler will be legitimate and valid in terms of the Shariah if he governs in accordance with the Law of Allah Ta'ala.

**Q. A person has embraced Islam. Are the daily Salaat compulsory on him immediately? How does he perform Salaat? He has just accepted Islam. It will take some time for him to memorize some qiraat, Tashahhud, etc.**

**A.** The five daily Salaat become obligatory on a person the very day he embraces Islam. Even if he is unable to recite the Qur'aan, and the other requisites of the Salaat, he still has to perform Salaat. It will take only a few minutes to explain to him the different postures of Salaat. In every posture he should recite only 'Subhaanallaah' a few times. It is not a problem for him to say 'Allaahu Akbar'. When changing positions he should say 'Allaahu Akbar', and in each position recite either 'Subhaanallaah' a few times, or recite just: *Bismillahir Rahmaanir Raheem* three times.

**Q. If I am without wudhu and I want to pick up the Qur'aan, will it be permissible to hold it with gloves I am wearing or with part of a flowing garment on me?**

**A.** It is not permissible for one without wudhu to pick up the

Qur'aan Majeed with gloves or with any part of a garment which is on his body. He should take a towel or a cloth, etc. with which to hold the Qur'aan. It may be touched with a cloth, etc. which is not on the body.

**Q. Is it permissible to practise yoga as a physical exercise? The instructor when beginning fold his hands and says, 'namaste'.**

**A.** It is haraam to practise yoga even as an exercise. Saying 'namaste' is not permissible.

**Q. Since I have learnt that the commentary of Yusuf Ali is defective, I no longer study it. What should be done with the copy I have?**

**A.** Unauthentic copies of translations of the Qur'aan should be wrapped in cloth and buried.

**Q. Should one read the books of the poet, Iqbal?**

**A.** Abstain from reading the works of Iqbal. He was a deviate.

**Q. When performing Fajr Salaat alone, is it incumbent to recite aloud?**

**A.** When performing Fajr, Maghrib and Isha' Salaat alone, it is permissible to recite silently. Reciting audibly is not compulsory when performing alone.

**Q. In jail here in the U.S., prisoners are given a gift bag on Christmas day. The bag contains edibles, toiletries and other useful items which are much needed by inmates. Is it permissible to accept the gift bag?**

**A.** It is permissible to accept the gift bag. The halaal items in the holiday gift bag may be taken and used.

**Q. Is Fataawa Rahimiyah a**

# Questions and Answers

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PORT ELIZABETH  
SOUTH AFRICA 6056

## good book for a layman?

**A.** Fataawa Rahimiyyah is a good kitaab. There are a couple of issues which are incorrect. However, on the whole it is an excellent kitaab. The view on Jumuah Salaat in prison, the ruling on shrimps/prawns, and the view on copyright stated in this kitaab are incorrect.

## Q. Why is Mina regarded as a 'choke' point?

**A.** Mina is not a 'choke point'. However, it has been made into a 'choke point' by the evil of the Saudi regime and the evil and ignorance of the people. We have written several articles on the calamities in recent days.

## Q. The organization in our country which certifies meats says that stunned animals are halaal. Is this correct?

**A.** Stunning is haraam. Animals which are stunned should not be consumed. The 'halaal' organizations are haraam organizations which halaalize haraam for the sake of the money. Never trust them.

## Q. Someone owes me a substantial sum of money. Could I write it off as my Zakaat payment?

**A.** It is not permissible to regard a loan as a Zakaat payment. When the loan is repaid, then Zakaat will have to be paid on the loan for the past years as well.

## Q. Must Zakaat be paid on bad loans?

**A.** Zakaat is payable on loans only when the loan is repaid. Then Zakaat of the past years has to be paid on the amount received. As long as the loan has not been repaid, Zakaat will not be Waajib.

## Q. On what value of stock-in-trade does Zakaat have to be paid? What value should be given to dead stock?

**A.** Zakaat has to be paid on the current wholesale price of the stock. If some stock is dead, its value may be reduced for Zakaat purposes.

## Q. A friend wanted a loan to pay his debts. I gave him the money with the intention of Zakaat, but I did not inform him. He now wants to repay the loan. What should I do?

**A.** Since the niyyat of Zakaat was made at the time of giving the money to the person, it may now not be repossessed. You should simply tell the person that at the time you gave the money you had intended it to be a gift, hence you cannot now take it back. If the person insists on returning it, then you should say that: 'I am accepting the money as a gift from you.' The

money is the property of the one to whom it was initially given with the intention of Zakaat.

## Q. I was extremely angry with my father and took an oath that when he dies I will not attend his Janaazah. I regret having taken this oath. What am I now supposed to do?

**A.** You acted like a shaitaan by taking the haraam oath. When your father dies, then participate in the Janaazah, and pay the Kaffarah of the violated oath. Right now you should repent and recite Istighfaar for your shaitaaniyat. If your father is aware of your shaitaaniyat, go up to him and profusely seek forgiveness from him. Paying the penalty for the violated oath is not sufficient. Furthermore, the Kaffarah can be paid only on the death of your father, not now.

## Q. In your reply to my question you had said that the Ulama should not perform the Nikah of those who are clean shaven. Such a stance will create a huge problem because most Muslims in this age shave their beards. What then is the solution?

**A.** Your conclusion is erroneous. If all the Ulama adopt this strict stance, the people will then understand the gravity of their sin of shaving their beards. They will then start keeping beards.

Secondly, the presence of an Aalim is not necessary for a Nikah. Any non-Aalim could perform the Nikah.

Thirdly, in practical life, your fear will never materialize because most of the imaams at the Musjids are mercenaries, and they are fully under the control of the fussaag trustees. These imams will not disobey their fussaag employers.

Fourthly, Rasulullah (sallallahu alayhi wasallam) had refused to lead the Janazah Salaat of a debtor. Whilst he refused to personally perform the Janaazah Salaat, he allowed another Sahaabi to lead the Salaat. Similarly, an Aalim-e-Haqq who happens to be in control of a Musjid, should not perform the Nikah of a faasiq. However, he should quietly instruct an *aami* (a layman) to perform the Nikah.

Fifthly, the Aalim could extract from the beardless faasiq a pledge that he will start keeping a beard. If he gives this pledge, the Aalim will perform the Nikah. This was the course of action adopted by Hadhrat Maulana Yusuf Binnoori (rahmatullah alayh).

## Q. My brother-in-law went to the Midrand Turkish mosque

## FEMALES AND UNIVERSITY BROTHELS

### Q. Some people who are in favour of Muslim girls attending university argue: 'Would you like your wife to be examined by kuffaar male doctors? There have to be female Muslim doctors to attend to Muslim females.' What is the response for this?

**A.** The question should be asked: 'Would you like your daughter to be in constant zina and associating with fussaag, fujjaar and kuffaar on a daily basis at university?' Intelligence and a Mu'min's honour can tolerate that his wife occasionally acquires the services of a non-Muslim *female* doctor. There are numerous non-Muslim female doctors available, and in the unlikely absence of a female doctor, a Muslim male doctor, and in the unlikely event of there being no Muslim male doctor, then a kaafir male doctor will be permissible. While this occasional

visit to the doctor by a wife together with her husband is tolerable, the Mu'min's Imaani honour cannot tolerate that his daughter passes several years of her life in zina, fisq, fujoor and immorality on a daily basis at a university. In fact, in addition to destroying her morality, hayaa and chastity in the company of fussaag, fujjaar and kuffaar, she even stands to lose her Imaan.

The occasional, and in most cases, the seldom, visit of the wife to the non-Muslim doctor is tolerable, but not the daily pillage and plunder of one's daughter's modesty and chastity in the educational brothels and vice dens known as 'universities'.

The arguments in favour of sending females to university are absolutely baseless and in total conflict with the Shariah. Such putrid arguments are inspirations and deceptions of Iblees.

### for Isha' Salaat. As the Jamaat was over, he performed his Salaat alone. While in Salaat a woman wearing a short skirt passed by him in front. Inside the mosque he found a couple holding each other. He became upset and told the man to get out of the mosque. He now says that this place in Midrand is not a mosque. It is a museum. Is his claim correct?

**A.** Your brother-in-law is 100% correct in his understanding. However, the place is an evil place. It is not a Musjid. Muslims should not perform Salaat in a place which has been established to destroy the Deen.

### Q. Someone is writing an exam on Friday during Jumuah time. Will it be permissible for him to miss Jumuah Salaat. He spoke to the department to allow him to write the paper earlier, but they refused. He says that if he fails this paper, the course has to be repeated. One Aalim told him that it is not permissible to miss Jumuah Salaat for the sake of the exam. However, a Mufti advised him to miss Jumuah, write the exam, and perform Zuhr afterwards. Was this Mufti's fatwa correct?

**A.** This 'mufti' is a moron. He is a jaahil devouring the carrion of the dunya, hence he paved the path of Jahannam for the person. It is ab-

solutely haraam to forgo Jumuah Salaat for the sake of scrap secular education. Allah Ta'ala has created us on earth precisely to weather the little storms in the conflict between truth and falsehood. This dunya is the arena for the conflict between Haqq and baatil, vice and virtue. Life on earth will pass in constant conflict. The Muslim is required to prepare, develop and perfect his Aakhirat. He has not been sent here to accomplish worldly perfection. The fact that the student sought a fatwa for a glaringly haraam act, testifies to the extreme deficiency of his Imaan, and the copro-fatwa of the *mufti maajin* testifies to his gross *jahaalat* and corrupt Imaan.

### Q. Are sea eggs halaal?

**A.** All sea eggs are not halaal. Only fish eggs are halaal.

### Q. Can the bride and bridegroom exchange rings on the day of Nikah?

**A.** Exchanging rings on the Nikah day is not an Islamic practice. It is a non-Muslim practice, hence they should not emulate the kuffaar. The husband may give his wife a ring on any day, not on her wedding day. The wife should not give her husband a ring. We are Muslims, and we should not imitate the kuffaar.

### Q. My grandmother did not pay Zakaat on her gold jewellery for 35 years. What should she now

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do?

**A.** Your grandmother is still liable for the Zakaat of 35 years. There is no escape from this obligation.

**Q. Money and gold were received from inheritance only 15 years after the passing away of our father. What is the law regarding Zakaat for the past 15 years?**

**A.** Zakaat on inherited money is paid only after you have taken possession of it. There is no Zakaat payable before distribution of the inheritance.

**Q. Here in Pakistan, some Deobandi Ulama have initiated a death anniversary day called, *Yaum-e-Shahadat-e-Uthmaan (Radhi Allahu anhu)*. The anniversary is to commemorate the day Hadhrat Uthaam (radhiyallahu anhu) was assassinated. Is there a basis in Islam for such anniversaries?**

**A.** There is no basis in Islam for the fabrication of anniversaries. This is a new bid'ah which is of the ways of the people of bid'ah and deviation. People who innovate unfounded practices should not be called Deobandis. They are Bid'atis.

**Q. You are already aware about the global suffering of the Muslim community. The situation is not different over here in India. Lately some of the Ulema as well as a well-known person are urging Muslims to stop labelling themselves either Deobandi/Barelvi/Ahle Hadees, and to come on a single platform so as to become a single Ummah. This is surely affecting common Muslims who are unaware/ignorant about teaching of Islam. I would like to ask whether this statement of Ulema/well known person is correct? Or whether this labelling of 'I am Deobandi; You are Barelvi' is ok.**

**A.** The Ulama in India and the well-known person are off the mark. They do not understand the diseases of the Ummah, hence they offer misguided prescriptions. We do not even say: 'I am a Hanafi'. We don't say: 'I am a Deobandi'. However, when there is a need to clarify an issue and it becomes necessary to mention these designations, then there is nothing wrong in stating them.

It is not possible to come on to a single platform with Bareilwis, for example, because they believe that all Deobandis are kaafir. The Ulama have failed to understand that the problems of Muslims and

the dangers which are hovering over us are signs of Allah's impending Athaab for the gross and flagrant transgressions of the Ummah. Since Muslims have completely accepted the western kuffaar as their leaders, Allah Ta'ala has made them our rulers. The Ulama should actively and emphatically propagate and practise the Sunnah. Adherence to the Deen correctly is the cure and the solution, not forming alliances with the people of baatil and bid'ah.

**Q. You say that it is forbidden for women to wear artificial rings. What are the Hadith sources for claiming this?**

**A.** We provide information for the guidance of Muslims who have confidence in us. We state the laws of the Shariah, not the sources or basis on which the laws were structured.

**Q. The Majlis says that hunting and fishing for sport are haraam. Another Mufti says that it is 'undesirable', not haraam. What is his reason for saying that it is undesirable?**

**A.** You have to ask the Mufti Sahib for his reason. We do not represent him. We say that fishing and hunting for sport are haraam.

**Q. The man who slaughters our chickens eats haraam, watches television and even believes many haraam things are halaal. Is it permissible to consume the chickens he slaughters?**

**A.** It is not permissible to eat chickens slaughtered by the type of person described by you. If he himself eats haraam, then he cannot be trusted in any way.

**Q. A brother went missing. After a few weeks his body was found in a mortuary. The body was giving off a bad odour. The body was handed over in a sealed plastic bag. The mayyit was buried without ghusl and Janaazah Salaat. Was this proper?**

**A.** Most certainly it was not proper. If it was possible to open the sealed bag, then it was incumbent to pour water over the mayyit even if touching him was not feasible. Water had to be poured from head to feet on the entire body.

If opening the bag was not possible, then Tayammum had to be effected. Tayammum is effected with two movements. With one movement of the hands the face has to be rubbed. With the second movement, the two hands as far as the arms have to be rubbed. If the bag could not be opened, then the-

## NAIL POLISH

**Q. According to the Jamiatul Ulama KZN, it is permissible for women to apply nail polish. They state permissibility despite conceding that wudhu is not valid with nail polish applied. Please comment.**

**A.** Brother, the Natal Jamiat has joined the ranks of the juhala, modernists, deviates and fussaag. The current chaps at the Jamiat's office are modernist youngsters lacking in proper Deeni knowledge. They have no *mu-naasabat (compatibility)* with Ilm-e-Deen, and they are completely bereft of Taqwa which is a vital

attribute for a Mufti. They have joined the ranks of the modernist NNB Jamiat of Fordsburg, the Qabar Pujaaris of Durban and the Zindeeq carrion halaalizers of the MJC who lack expertise in even the rudiments of Istinja.

These fellows who are experts in carrion halaalizing do not use water to purify themselves after discarding their loads of najaasat. Dump their corrupt 'fatwas' in the sewerage drain. **Nail polish is haraam at all times.** The Jamiat has been re-named, Jamiatul Juhala.

se movements should have been effected on top of the bag on the face and on the sides where the arms are.

**Q. If the feet are lifted off the ground during Sajdah, will the Salaat be valid?**

**A.** If both feet are lifted off the ground in Sajdah for the duration of three Tasbeehs, then the Salaat is invalid. If only one foot is lifted, the Salaat will remain valid, but Makrooh.

**Q. Some people were performing Salaat in jamaat. The Imaam and the muqtadis were facing the wrong direction. What should a bystander do to alert the Imaam?**

**A.** A person who is not in the congregation should turn the Imaam towards the right Qiblah direction. The musallis should follow suit.

**Q. If there is a large gap in front of me in the Saff. Should I step forward to occupy the gap?**

**A.** Yes, you should step forward to fill the gap.

**Q. Is it permissible to miss Jumuah Salaat to write exams?**

**A.** It will never be permissible to miss Jumuah Salaat for writing exams. Confound the kufr exams. This is Allah's Law which may not be trifled with.

**Q. Please comment on the current heatwave and drought in large areas of South Africa.**

**A.** There is no drought in South Africa at this time. Claims of drought are the hallucinations of stupid people. Heat-waves and droughts are undoubtedly the consequences of our flagrant transgressions. You are aware of the condition of the Muslim masses and of even the Ulama. Greater punishments are still in store for Muslims who refuse to understand and abandon their life of evil, im-

morality, bid'ah and even kufr.

The advice of the Qur'aan and Rasulullah (sallallahu alayhi wasallam) is clear in such situations. The prescription is only Istighfaar. Dua and to abandon disobedience. But the people are not prepared to accept this prescription, hence the punishment is set to only increase. The heatwave is merely a sign of impending Athaab. It is a mild warning to reform.

**Q. What is Laylatun Noor? We have never heard of this practice in all the decades of our life. Is there any basis in the Sunnah for Laylatun Noor which is becoming an annual practice?**

**A.** Laylatun Noor is another confounded bid'ah of those pursuing nafsaani objectives. It is not permissible to participate in this new bid'ah which the miscreants have innovated. With new innovations they seek to promote their image to gain a greater following. A large following is a lucrative way of monetary gain, and for the acquisition of donations for pet projects.

**Q. To alert the Imaam of an error in Salaat some people say: 'Allaahu Akbar!'. Others say: 'Subhaanallaah!' Which is correct?**

**A.** To alert the Imaam of his error, the musallis should exclaim: 'Subhaanallaah'.

**Q. Is it bid'ah to state the niyyat for Salaat verbally?**

**A.** It is permissible to state the niyyat verbally. It is not bid'ah.

**Q. The heirs of a deceased have asked me to collect and distribute the rental of the buildings in his estate. However, the will is un-Islamic. Is it permissible?**

**A.** Only if you are allowed by the heirs to distribute the rental in

# Questions and Answers

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

terms of the Shariah, should you agree to handle their affairs.

**Q. The deceased left a will which is in total conflict with the Shariah. What is the Shariah's view in this matter? What is the position of the children who refuse to rectify the distribution of the assets?**

**A.** A person who leaves a will in conflict with the Shariah, will be encased in a steel coffin and flung into Jahannam, This is Allah's Law. The Shariah states that he will suffer great torment in the grave and in the Akhirah. Those of the heirs who refuse to rectify the grave error committed by the deceased will also be punished equally. They will be displaying absolutely no sympathy for their marhoom father, and no concern for his plight in the Qabar and in the Akhirah. They will follow suit into Jahannam.

**Q. Is it necessary to bury the bones of an Aqeeqah animal?**

**A.** It is not necessary to bury the bones of the Aqeeqah animal.

**Q. Is it permissible to put in the toilet a bottle of air freshener on which is written the Arabic script?**

**A.** It is not permissible to put a bottle of air freshener, etc. in a toilet if it has Arabic writing on it. The Qur'aan Majeed is composed of these letters.

**Q. My husband gave me Talaq as follows: "I want to give you one talaq tonight." After some time he sends me a cell phone message, saying: "I am giving you your second talaq." After a few days, he sends another message: "I am giving you the third talaq." We require clarity on the number of talaqs. Did my husband issue three or two talaqs?**

**A.** The first statement, "I want to give you one talaq tonight.", is not Talaq. If at the time when he made the second Talaq statement, he had assumed that the first statement was Talaq, hence he said '2<sup>nd</sup> Talaq', then it will be only one Talaq. The same applies to the third statement. If he was adding the first statement, thinking that it was a valid Talaq, then it will be two Talaqs since the first statement was not a valid Talaq.

**Q. A Muslim rents out a portion of his premises to a non-Muslim to sell fireworks for just one month. Is this permissible?**

**A.** The rent will not be permissible. Also, it is haraam to rent out

premises for any haraam activity.

**Q. What is the Shar'i status of meat products certified by a body called ICOSA?**

**A.** ICOSA is also a carrion haalizer like SANHA although on a smaller scale. The products certified by these scoundrel Maitah haalizing entities are haraam.

**Q. A family is poor and cannot make ends meet. They have a son who is a drug addict. He does not work. Is it permissible to give Zakaat to this family?**

**A.** Even if the son is on drugs, if the family is poor, it will be valid to give them the Zakaat. Allah Ta'ala provides the Rizq of every creature in the universe. He feeds even the kuffaar and the sinners. He sends their Rizq via different media. It is Allah Ta'ala Who provides the sustenance for even the worst of criminals and the drug addicts.

**Q. I find it extremely difficult to keep control of my eyes. There is too much temptation around. Please offer some advice.**

**A.** As long as the presence of Allah Ta'ala, the Recording Angels and the closeness of Maut do not become realities, a person will in practical life conduct himself as if Allah Ta'ala and the Recording Angels do not exist. People abstain from sins in the public because their perception of the presence of people around them is vivid and real. They do not abstain because of fear for Allah Ta'ala. Despite believing that Allah Ta'ala is ever present, we commit the sins when others are not present. This is because our beliefs are dead. Our Aqeedah is lifeless.

To create life in our beliefs, Rasulullah (sallallahu alayhi wasallam) had prescribed remembrance of Maut and the Qabr in abundance. Every night you should devote a few minutes contemplating on Death and the Grave. Meditate on the pangs of death and the torments of the grave. If you do so regularly, every night, then Allah Ta'ala will create life in your beliefs. Genuine fear will then deter you from evil. Guarding the eyes and the mind will then become a simple issue.

**Q. A woman has remarried but she still makes demands on her son for money. Is he obliged to satisfy his mother's demands when she has a husband whose obligation it is to maintain her?**

**A.** If the mother is in need, it remains the Waajib duty of her son to assist her regardless of her hav-

## GHEEBAT

**Q. What is gheebat?**

**A.** Gheebat is a true statement which mentioned about a person in his absence will cause him grief/annoyance. If the statement is false, it will be buhtaan (slander).

If the talk is idle, there being no valid reason for speaking about the person, then it will be haraam gheebat. However, if there is a valid reason, then the talk will not be haraam gheebat.

Example: a boy proposes to marry the daughter of your friend. The friend asks you for advice. In this case if you are aware that the boy is a drug addict, etc., then it will be permissible and necessary to inform him of the truth notwithstanding that it will be literally 'gheebat', but not sinful haraam gheebat.

The criterion is 'need'. If it is necessary to speak about a person's defects, it will be permissible. If there is no need, then it will be haraam gheebat.

ing remarried. The son will always be obligated to his mother.

**Q. Please explain Jumua Salaat for travellers.**

**A.** If the travellers on the journey happen to be in a place where Jumua Salaat is being performed, and if it is not difficult to reach the Musjid, then they should join in the Jumua Salaat.

If it is inconvenient for them to attend the Jumua Salaat, then they should perform Zuhr individually, not in congregation. Also, they should delay their Zuhr until after the Salaat has been performed in the Musjid. But if they are in a hurry to leave, they may perform Zuhr even before the Jumua in the Musjid.

If the travellers happen to be in such a place (a farm or village) where there is no Jumua Salaat being held, then they should perform Zuhr in Jamaat.

**Q. A shaykh charges a fee to perform Hajj Badal. Please comment.**

**A.** The 'shaykh' is a mercenary who is commercializing the ibaadat of Hajj. Never should he be engaged for doing Hajj on behalf of someone.

**Q. In India two Muslim brothers were killed for having cow meat with them. In these circumstances what is your advice regarding Qurbaani of cows in India?**

**A.** In view of the abject weakness of Imaan of Muslims and the consequences which Muslims are unable to bear, it is unwise to slaughter cows in India in the present evil climate which has been created by the evil, immorality, bid'ah and kufr of Muslims. May Allah Ta'ala have mercy on us.

**Q. A Trader is using our trademark to market his wares. Is it permissible to charge him?**

**A.** It is permissible to institute legal action to prevent the unauthorized use of your trademark. But it

is not permissible to claim monetary compensation.

**Q. Now that insurance is haraam, what can Muslims do to plan for the dangers of the future? Many scholars suggest the principle of takafol which is also called cooperative insurance. Under this principle, participants make donations to the company.....**

**A.** Takafol is not a Shar'i principle. It is a riba/insurance transaction. It is the same haraam wine in a different bottle, that is, the so-called 'cooperative insurance'. It is haraam insurance. The talk of 'donation' is a satanic canard. There is no such thing as 'donation' in takafol which is the same as kuffaar insurance. It is merely old wine in another bottle. We have been sent to earth to prepare for the Qabr and the Hereafter. The future on earth is under Allah's command and control. It is haraam to plan in haraam ways. Have trust on Allah Ta'ala, and conduct your life within the confines of the Shariah. Allah Ta'ala will take care of the future dangers. Reflect on the dangers of Maut and the Qabr.

**Q. Mufti Bhoja of Benoni took a dig at The Majlis from the mimbar on the Istisqa' issue. Although he did not mention the name of The Majlis, it was clear to whom he was referring. He severely criticized you for your stance. Please comment.**

**A.** In our Math-hab it is not permissible to respond to personal criticism. We grab and throttle people on Shar'i issues, not on personal issues. Salaam on the Juhala.

**Q. Is it permissible for a male qaari to teach females Qur'aan recitation from behind a screen or online?**

**A.** It is not permissible for a male

(Turn to page 12)

# INTER-FAMILY MARRIAGES

**Q.** Cousin and inter-family marriages are undoubtedly permitted in Islam. However, current day medical experts believe that certain diseases such as diabetes, heart disease, weak eyesight run in family genes, so if both parents belong to the same family (i.e. cousins), the children have a higher chance of suffering from these conditions. I have personally observed this.

In some areas where inter-family marriage is the norm, it has been observed that children are born crippled or mentally challenged, with defects and abnormalities which were not present in the earlier generations.

In conclusion, the scien-

tists and doctors firmly believe that inter-family marriages should be discouraged as the children can be born with physical and mental defects. I am curious to know the Islamic perspective on this issue, and my questions are below:

1) Is there any scope in Islam to believe what the medical experts say: that inter-family and cousin marriages are the cause of children born with defects or other genetic diseases?

2) If a person believes what the doctors believe, does that constitute Kufr?

3) What is the ruling on abstaining from inter-family marriages due to this fear of children having these diseases and de-

fects?

**A.** The very fact that Allah Ta'ala has permitted marriage to cousins, and the fact that Rasulallah (sallallahu alayhi wasallam) had married his cousin, and the fact that this was the general practice among the Sahaabah, indicate that what the doctors are saying is baseless. The diseases mentioned develop in innumerable families in which there is no inter-family marriages. The development of diseases is not restricted to inter-family marriages. It occurs across the board.

The claim that inter-family marriages *per se* is a cause of disease is utterly baseless. If it has to be accepted that it does cause

disease on the basis of the existence of disease in some such marriages, then by the same token could it be argued that outer-family marriages also cause disease because we have seen numerous such marriages in which the children are diseased, crippled and deformed.

It is unintelligent and unscientific to regard inter-family marriages as a cause of disease to be a rule and an established fact. We are aware of countless such marriages in which not a single child is diseased or crippled.

However, if it is known that in a certain family the children are diseased, then it is permissible to refrain from marrying in that family whether the family is closely related or total outsiders.

The issue of disease has nothing to do with inter-family marriage. The inheritance of disease could be in inter-marriage or outer-marriage.

To believe that inter-family marriage *per se* is definitely a cause of disease is close to kufr. Abstaining from such a marriage purely on the basis of this belief despite the fact that the cousin's family is free of disease, is also close to kufr. However, if it is observed that a certain disease is to be found in the majority of the members of a family, then it will be permissible to abstain from marrying in that family regardless of whether the family is a complete stranger or a relative. The issue does not concern only inter-family marriages. It applies equally to outer-family marriages.

## THE IMMORAL, LEWD CONDUCT OF JAMIATUL JUHALA AND THE NNB JAMIAT

(Jamiatul Juhala was formerly known as Jamiatul Ulama KZN.

The NNB Jamiat refers to the moron molvis of the Fordsburg Jamiat)

Several brothers and sisters have asked:

**The Jamiatul Ulama KZN had conducted a programme called 'MARITAL INTIMACY' 'strictly for married couples'. Now the Fordsburg Jamiat is following suit with a similar programme. Are programmes of this nature permissible for the public? To us ordinary people it appears shameless. Please comment. What is the Shariah's stance in this mat-**

ter?

**OUR COMMENT**

Rasulullah (sallallahu alayhi wasalam) said: "Haya (shame/modesty) is a branch of Imaan." The greater the deficiency of Imaan, the more lewd, immoral and shameless will one be. This is the condition of the vile molvis of Jamiatul Juhala and the NNB Jamiat. They have eliminated every vestige of *Imaanihaaya*, hence they can afford to be so rudely audacious as to discuss the bedroom life and affairs of people in the public domain. The Sages of Islam say: "When shame is lost, then do as you please."

Despite their stupidity,

they must at least be aware of what Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayh) says in Beheshti Zewer. It is emphasized in his Kitaab that the female teacher should bypass the sex masaa-il. Due to *haya* it is highly improper for even a female teacher to conduct herself shamelessly like these jaahil, shaitaani molvis. She is not permitted to explain explicit sex masaa-il to her girl students. They will learn of these masaa-il of their own accord later. Hadhrat Thanvi (rahmatullah alayh) has stated this fact with clarity.

But, it appears that these

juhala molvis are obsessed with sex, hence they seek lustful gratification in the public domain. Perhaps they are in competition with Channel Shaitaan's lewd sex programmes.

According to the Hadith of Rasulallah (sallallahu alayhi wasallam), molvis of the ilk which have ruined both Jamiats are the worst scum of the Ummah. In this regard Rasulallah (sallallahu alayhi wasallam) said:

"Soon will there dawn a time when nothing will remain of Islam but its name. Nothing will remain of the Qur'aan, but its text. The Musaaqid will be adorned structures

(like the Ormonde Masjid, the Houghton

Musjid and Masjid Dhiraar of Gulenin Johannesburg), but bereft

of guidance. **The worst of the people under the canopy of the sky will be their ulama. From them will emerge fitnah, and the fitnah will rebound on them.** (It will ultimately hem them in and destroy them).

This Hadith adequately applies to the evil, juhala-molvis of JamiatulJuhala and the NNB Jamiat. In fact the NNB Jamiat conducts what we could dub as an escort agency with its female 'counsellors'. Details of this evil shall soon be published, Insha-Allah.

### A RECKONING SHALL BE DEMANDED

"Most assuredly, on that Day shall you be questioned about the Bounties (of Allah)." (Qur'aan)

Once Hadhrat Abu Bakr (radhiyallahu anhu) and Hadhrat Umar (radhiyallahu anhu) were with Rasulallah (sallallahu alayhi wasallam) eating some dates. Rasulallah (sallallahu alayhi wasallam) recited the aforementioned verse to emphasize that a reckon-

ing will be taken on the Day of Qiyaamah for every *Ni'mat* Allah Ta'ala has provided on this earth.

Now ponder! What answer will the wasters have for the bounties of Allah ta'ala which they squander in haraam wedding functions and other haraam, futile and unnecessary luxuries, and in constructing such mansions which convey the idea that they will be living forever in this dunya? For them the Qur'aan Majeed says:

"What! Do you construct mansions as if you shall live forever (on earth)?"

### "MAKE HASTE WITH THE JANAAZAH"

Rasulallah (sallallahu alayhi wasallam) said:

"Make haste with the Janaazah. If he was a pious person, then (know) that the abode you are sending him to is better (than this dunya). If he was evil, then get rid of him from your necks."

Rasulallah's command is to make haste with the burial of the mayyit. Delaying the burial for no valid reason is not permissible. There are different acts of bid'ah associated with burials. Unnecessary delay in burial and women converging on the

home of the deceased whilst the mayyit has not yet been buried are also among the haraam bid'ah customs. Inordinate delays are caused waiting for relatives and friends from even other towns and cities.

One act of bid'ah is to delay the burial for the specific reason of gathering at the mayyit to engage in Qur'aan recitation as if the Janaazah Salaat is inadequate, hence the need to supplement it with a new fabricated custom.

The custom of delaying the burial specifically for gather-

ing at the home of the mayyit to recite Qur'aan, is bid'ah and not permissible. Janaazah Salaat should be performed immediately after ghusl and kafan, and immediately thereafter the mayyit should be taken straight to the Qabrustaan for burial.

The congregation of women at the home of the mayyit before the burial is haraam. Total disregard for hijab rules is displayed by the shameless women. Rasulallah (sallallahu alayhi wasallam) had once chased them away from the mayyit's home.

# WORSHIPPING THE GRAVES OF THE AULIYA

**Question:** Sheikh Faaik Gamiendien of Cape Town has apparently said that those who pray at the gravesides of the Auliya are mushriks and kaafirs. In response, the votaries of the darghas (graves) of the Auliya, issued a rebuttal with their proofs for the permissibility of praying to the dead Auliya. Please examine the article and apprise us of the Shariah's view on this issue.

**Answer:** In the introduction to their refutation, the supporters of grave-worship (qabar-puja) state:

Recently, there has been much controversy regarding the well-established practice of Muslims of visiting the shrines of the Awliya and paying homage to them. A local Muslim cleric, Shaykh Faaik Gamiendien, has referred to the Muslims who show respect to the blessed shrines as "Mushriks" and "Kafirs". He further claims

that there is no Qur'anic or Sunnah injunction to justify the visiting of these graves. He holds that the dead have no awareness or spiritual life and there is no Baraka at the shrines of these saints. He goes on to claim that it is forbidden to build structures around or above the graves of the saints and to honour them. He claims that expressing respect and veneration for the Prophets (s) leads to Shirk.

These outrageous claims have caused an uproar and unnecessary conflict and division in the Muslim community. The great scholar of Makkah, and one of the most highly respected 'Ulama (religious scholars) of the contemporary Muslim world, Sayyid Muhammad bin Alawi Al-Maliki, has discussed these issues in detail, especially in his major work (Mafahim Yajib an Tusahhah.), a book recognised by 'Ulama from every

Muslim country, including the muftis of Al-Azhar and Pakistan.

(End of the introduction)

We have not seen the Sheikh's article, hence we cannot comment on what he had said. Nevertheless, after scanning the refutation of the grave-worshippers, we must say that all their arguments are old hat and spurious. Although we are not aware of what the Sheikh had commented, we are sure that he does not deny the permissibility of *Ziyaaratul Quboor* (visiting the graves). Visiting the graves in general is meritorious.

However, what the juhala masses are perpetrating at the quboor (graves) of the Auliya is not permissible *ziyaarat* of the quboor. The ignorant masses are actually worshipping the graves. Whilst the evidences produced by the grave-worshippers pertain to valid *ziyaarat*, these arguments

in no way whatsoever support their acts of *shirk* and qabar puja/grave-worship.

Undoubtedly, those who divert their focus from Allah Azza Wa Jal, and instead of supplicating to Him for their needs, pray to the dead Auliya, are guilty of *shirk*. If the Sheikh had said that they are *mushriks* in this context, then he is quite right. The Qur'aan Majeed commanding us to supplicate to Allah Ta'ala, says:

*"When My servants ask you (O Muhammad!) about Me, then (know) that verily, I am near (to them). I answer the Call of the caller when he calls Me....."*

Now when Allah Ta'ala commands us to supplicate to Him, and that He is near to us, and that He answers our call, what induces people to worship the graves of the Auliya? Such worship is most certainly *shirk*.

The issue of *Tawassul*

(i.e. asking Allah Ta'ala to accept one's dua by the barkat of Rasulullah – *sallallahu alayhi wasallam* or His pious servants – the Auliya) is an act entirely apart from the Satanism of *shirk* which the ignorant masses practise at the gravesides of the Auliya. In this context, it is haraam to even visit the darghas because these mausolea have become haunts of *shirk*.

There is not a single evidence of the Shariah to justify grave-worship. Whatever the Qabar Puja people have cited in justification of their *shirki* practices has absolutely no bearing on grave-worship. Whilst they have proffered evidence for the permissibility of *ziyaarat* and *tawassul*, their shenanigans at the darghas/karamats are *shirk*.

In the prevailing circumstances it is not permissible to visit the darghas/karamats where *shirk* preponderates.

## DROUGHTS?

**Q. What is the cause of droughts?**

**A.** Droughts are a manifestation of Allah's Wrath and Punishment. The current mini-drought in some parts of South Africa is a sign of impending greater Punishment. It is not really a punishment, hence Allah Ta'ala has sent it in a mild form. The cause of Divine Wrath is sin and transgression, especially the *fisq* and *fujoor* of Muslims. Muslims have transgressed all bounds in the perpetration of gross and flagrant immorality, injustice, exploitation, and every other sin imaginable

under the sun.

The public displays of flagrant immorality by Muslim women, and their participation in functions and gatherings of *fisq*, *fujoor* and *kufr* are absolutely appalling. Hitherto, Allah Ta'ala has shown His Mercy by withholding such terrible punishment which effaces and eliminates a community.

The active connivance for *fisq* and *fujoor* of the evil television and radio molvis and sheikhs, and the horrible silence of such *ulama* who believe themselves to be sincere and pious are prime factors for the invitation of Allah's Punishment.

## TREASURES OF THE SUNNAH

Hadhrat Sahal Isfahaani (Rahmatullah alayh) said: "I searched for wealth and found it in Ilm (Knowledge of the Deen). I searched for honour and nobility, and found it in Faqr (Poverty). I searched for Aafiyat (Safety) and found it in Zuhd (Renunciation of the world). I desired an easy Hisaab (Reckoning in Qiyaamah), and found it in silence. I desired Raahat (peace and comfort), and found it in abandonment of hope (i.e. hope in anyone and anything of the dunya)."

All these treasures are attainable only by following meticulously the Sunnah of Rasulullah (sallallahu alayhi wasallam).

## BODY TALK KUFR

A Sister has the following explanation and advice regarding the treatment called *Body Talk*:

Please do stay away from body talk. I am speaking from experience. I used to go a lot for these sessions and also my mother, sister and others, even some who studied *deen* went on to become practitioners.

It seems innocent enough, just tapping etc., and yes, we all thought that and used to say that we taking the *nur* from ALLAH to heal etc., but later on when we researched this in detail it made us so uncomfortable. The origins, the founders, etc, etc. gets more sinister as you go deeper. You won't find out right away this evidence as it is very new and they make it sound all professional. In the end it takes from many impermissible things of Islam.. I sent all the evidence in and a fatwa was given that its not permissible.

We all were caught up in this for many years till our eyes opened and we regretted and realised that healing is with Quran and Sunnah, Salaah,

etc and not with these new "energy therapies" whose very founders are corrupt, and it takes its foundations on things that Islam does not approve of.

My mother did study it and has now left so we know the things they teach. And in the end its one money-making scheme designed to keep you coming over and over for your "health". I was once there too. Hope this helps someone. Jazakallaah.

Here is the fatwa from Mufti AK Hoosen for the benefit of others and will also include some of the research about Body Talk and its founders John and Ester Valtheim.

It should be borne in mind that BodyTalk's foundation was based on Reiki which was given the fatwa of haraam by many Muftis.

"ASSALAMU ALAYKUM WA RAHMATULLAHI WA BARAKATUHU

Sister in Islam, I ALWAYS SAID IT IS NOT PERMISSIBLE AND UNDESIRABLE.

(MUFTI AK HOOSEN)

An incident as I know the Muslim lady mentioned here so I can verify this incident: A case comes to mind where a Hindu practitioner starts her sessions saying

*"I call upon the healing of the universe"* and the client was Muslim. The Muslim got scared and started reading Ayatul Kursi. The practitioner then starts saying: *"I'm getting a blockage, I'm getting a blockage..."*, and couldn't go further with the session. This has us thinking -- doesn't Ayatul Kursi block shaytaan?

The Same Hindu practitioner claims that once when the founder John Veiltheim came to South Africa and in the seminar did a session on her, she levitated off the table a few inches. She said the founder and his wife were very impressed with her and even invited her to Australia but she didn't go. She said she has the gift of "Kundalini"...She is a mushrik and one can see some connection here."

**BODY TALK  
TREATMENT IS  
HARAAM**

## DO NOT COMPROMISE HAQQ

Once a wealthy man offered a considerable sum of money to Hadhrat Haatim. Refusing to accept, he said: "I fear that after your death, I shall have to supplicate: "O Provider of Sus-

tence in the Heavens! The provider on earth had died. So now You take care of me."

Deeni personnel (Ulama and Imaams of the Musaajid) should heed this lesson. Allah

Ta'ala is the Sole Raaziq. Rizq is ordained and sealed. Do not compromise the Haqq for fear of displeasing your paymasters and those who donate to your Deeni causes. Allah Ta'ala is sufficient for us.

# OMNIPRESENCE: THE SHIRK OF THE GRAVE-WORSHIPPERS

## Question

Some say you can, some say you can't say: 'Ya Rasoolallah!'. A Bid'ati molvi narrates the following episode in support of the belief that Rasulallah (sallallahu alayhi wasallam) is omnipresent. "There's another incident inside this war which Ibn Kathir writes in his famous 'al-Bidayahwal-Nihayah':

'If someone came in front of you in the war, you have to make him realise that you're a true servant (follower) of the Prophet (ﷺ) Khalid ibn al-Walid (radhiAllahuanh) was the Area Commander of Yamama. When the war started and the necks started to twirl in the battlefield, the bodies started to get hurt and streams of blood started to flow. Now the circumstances were such that if the war did not turn in the Companions favour soon then the situation would deteriorate further. Hazrat Khalid ibn al-Walid (radhiAllahuanh) went to a mountain which was in the front. I have gone to Yamama myself and identified the area of the war. I had the necessary papers with me so I measured the area and worked out which area is which. The war is taking place here (on the ground) and Khalid ibn al-Walid (radhiAllahuanh) went to there (to the mountain which is opposite).

He goes there to the mountain which is in the front and faces himself towards Madina-Munawwarah and calls out

'YA MUHAMMADA!' (ﷺ)

The omnipresence of the Prophet (ﷺ) is proven by this act of Khalid ibn al-Walid (radhiAllahuanh) right? If Khalid ibn al-Walid (radhiAllahuanh) had said 'YaMuhammada (ﷺ) just when he came face to face to someone in the battlefield, then one can say it was so the opponent recognises him. In Khalid ibn al-Walid's hand is the flag, he is the flag holder, so he does not need any identification. To climb the peak of the mountain and then facing himself towards Madina and saying 'YaMuhammada (ﷺ) It means that he said it as a request for help, a beseech for help, that 'YaRasoolAllah'

(ﷺ) I have bought your mission therefore keep me safe in the battlefield (i.e. grant us victory) as we are fighting for your mission."

(End of the Bid'ati's atrocity – errors and all included in his stupid paraphrasing.)

## ANSWER.

Firstly, the Bid'ati buffoon is not a Mujtahid. The moron has no right to extract a narration from a history book or from a Hadith book, then subject it to his stupid opinion to formulate an Aqeedah. Such is the methodology of Bid'atis who are termed in the Hadith, *Kilaabun Naar (Dogs of the Fire)*. We have to follow the Shariah as it reached us from above. No one in this age has the right to dig out narrations and submit these to his defective opinion for deduction of masaa-il, leave alone Aqaa-id.

An Aqeedah (Belief) is established on the solid basis of *Daleel Qat'i (Qur'aan and Ahaadith-e-Mutawaatarah)*. The Bid'ati moron ascribes the *shirki* belief of omnipresence to Rasulallah (sallallahu alayhi wasallam) on an episode which transpired in a battle after the demise of Rasulallah (sallallahu alayhi wasallam). Belief is what Rasulallah (sallallahu alayhi wasallam) taught and what is categorically affirmed by the Qur'aan Majeed.

The Bid'ati latches on to the term 'Ya Muhammadaah!' which was the Battle Cry of the Sahaabah in the Battle of Yamaamah. In all their battles the Sahaabah had battle cries. In the battle against the Romans, the battle cry was: 'Ya Mansoor!' During the battle in the conquests of Iraq, the battle cry was: 'Ya

Aala Ibaadillaah!' In the Battle of Yarmuk, the battle cry of Khalid Bin Walid (radhiyallahu anhu) was: 'Ya Hizbillaah!' The battle cry of the Tribe of Abas was: 'Ya La Abas!'. The battle cry of the Yemeni fighters was, 'Ya Ansaarallaah!'. The battle cry of Humair was 'Al-Fatah!' The battle cry of Bani Mu-raad was: 'Ya Nasrallaah Anzil!', etc., etc.

These battle cries had no relationship whatsoever with the Divine Attribute of Omnipresence, which the mushrik Qabar Pujaari seek to ascribe to Rasulallah (sallallahu alayhi wasallam) in the same way as the Nasaara had attributed divinity/godhood to Nabi Isaa (alayhis salaam). Thus, warning the mushrikeen of all hues, the Qur'aan Majeed states:

"Do not commit excess (ghulu') in your Deen."

Battle cries are not the substance for structing Aqeedah. It is ridiculous and downright stupid to base omnipresence for Rasulallah (sallallahu alayhi wasallam) on the battle cry of Hadhrat Khalid (radhiyallahu anhu). Utilizing this battle cry of Hadhrat Khalid for forging a belief of *shirk* is the shenanigan of only grave-worshippers and Dogs of the Fire.

There is not the slightest iota of evidence to prove that Hadhrat Khalid Bin Walid (radhiyallahu anhu) had ascribed to the belief of omnipresence for Rasulallah (sallallahu alayhi wasallam). Those who claim omnipresence for Rasulallah (sallallahu alayhi wasallam) on the basis of Hadhrat Khalid's call are morons. Their ignorance is stark and lamentable. The believer in the omnipresence of Rasulallah

(sallallahu alayhi wasallam) is guilty of *shirk*. This was NEVER the belief of Hadhrat Khalid (radhiyallahu anhu).

When Hadhrat Umar (radhiyallahu anhu) called from the mimbar of the Musjid: "Ya Saariyah!" who was in a battle in a distant land, directing him to take certain measures in the battle, he (Hadhrat Umar) did not believe in Hadhrat Saariyah's omnipresence. Nevertheless, his voice reached Saariyah (radhiyallahu anhu). Now on this basis the moron Bid'ati qabar pujaari can believe in the omnipresence of Hadhrat Saariyah (radhiyallahu anhu) as well.

The claim of omnipresence on the basis of Hadhrat Khalid's call is stupid and drivel leading to *shirk*. Why should Hadhrat Khalid (radhiyallahu anhu) face Madinah and seek help, when he was well aware of Allah Ta'ala being very near to him. Why should he supplicate for aid from Rasulallah (sallallahu alayhi wasallam) who had departed from the dunya when Allah Ta'ala commands:

"When My servants ask you (O Muhammad!) about Me, (then say to them), 'Verily I am NEAR. I answer the call of the one who calls when he calls Me...'"

When Hadhrat Khalid Bin Walid (radhiyallahu anhu) was fully aware of the closeness of Allah Azza Wa Jal, and when he was fully aware that Allah Ta'ala has commanded him and us all to call Him, and when he was fully aware that Allah Azza Wa Jal answers the caller, then why did he have to go far away for assistance? Why did he have to climb on to the peak of a mountain to locate assis-

tance, when he was fully aware that Allah Ta'ala is QAREEB \*extremely close by? According to the Qur'aan Majeed, Allah Ta'ala is closer to man than even his own jugular vein. So why did Hadhrat Khalid (radhiyallahu anhu) go to a far off place to seek assistance, when he knew that the most powerful Being and Provider of aid, Allah Azza Wa Jal was omnipresent and right by him, closer than his own jugular vein?

Furthermore, if Hadhrat Khalid (radhiyallahu anhu) had ascribed to the *shirk* of omnipresence for Rasulallah (sallallahu alayhi wasallam) as is the belief of the jaahil, bid'ati pir who authored the stupid article bereft of any *Ilmi (academic)* value, then why did he have to climb on to the peak of the mountain to search for the 'omnipresent' being? Why did he not call on Rasulallah (sallallahu alayhi wasallam) from wherever he was? Why make a special trip climbing on to the peak of a mountain when Rasulallah (sallallahu alayhi wasallam) in terms of the belief of *shirk* of the Qabar Pujaaris is right at your service in front of you, close by just as is the Omnipresent Allah Azza Wa Jal?

When calling on Allah Azza Wa Jal, The Omnipresent Being, we need not climb on to mountain peaks, He is Omnipresent, right in front of us, right with us, hence He says in the Qur'aan: "**I am Qareeb.**" The Bid'ati talks palpable bunkum.

The other falsehood or lie disgorged by the qabar pujaari pir is that Ibn Kathir does not narrate the version of Hadhrat Khalid Bin Walid climbing on to the peak of the mountain.

## SAHAL'S MAUT

Once Hadhrat Sahal Isfahaani (Rahmatullah alayh) said to his companions: "You think that I shall die like you, lying in bed with people coming to visit you. I shall depart when the call is sounded."

One day whilst walking with some companions, he suddenly

exclaimed: "*Labbaika*" ("*I am present, O Allah!*"). Then he laid himself down. Shaikh Abul Hasan Muzayyin (Rahmatullah alayh) said to him to recite *Kalimah Shahaadat*. Hadhrat Sahal, smilingly responded: "You tell me to recite the *Kalimah*. I take oath by Allah's Glory and Greatness! The only veil be-

tween Him and me is His Greatness." As he said these words, his Rooh took flight from its terrestrial body.

Shaikh Muzayyin lamented: "Woe on me! Woe on me! How could I remind Allah's Wali about the *Kalimah*? He held his beard and sobbed profusely for his indiscretion.

## ALLAH'S KITCHEN

Once someone asked Hadhrat Haatim: "From whence do you eat?" He responded: "From such a kitchen of Allah Ta'ala in which there is no fear of reduction."

Hadhrat Haatim said:

"Banish having hopes on others. So that they too will have no hope in you. Worship Allah in such a manner that no one besides Allah and you are aware thereof. Wherever you are, be of service to creation."

# SALAATUL ISTISQA' BASELESS JUSTIFICATION

## (1) QUESTION

The NNB Jamiat of Fordsburg justifies the Salaatul Istisqa' performances on the basis of the Fatwa of Mufti Mahmoodul Hasan (Rahmatullah alayh). His fatwa appears in Fataawa Mahmoodiyyah, Vol.8, page 566. What are your comments?

(Question posed by United Muslims of S.A.)

## OUR ANSWER AND COMMENTS

What Hadhrat Mufti Mahmood (rahmatullah alayh) says in Fataawa Mahmoodiyyah is correct, but it does not affect the validity of our stance regarding the mock 'istisqa' organized by the charlatans of the NNB Jamiat of Fordsburg. We are not saying that there is no such

thing as Salaatul Istisqa'. Hadhrat Mufti Sahib explains a valid Salaatul Istisqa' while we are saying that these evil molvis are making a mockery of the Deen by staging a mock istisqa'.

Firstly, not even the kuffaar authorities have introduced water restrictions. Swimming pools are being used. Car Wash businesses are operating. Lawns are being watered, and millions of litres of waters are used daily by industry.

Secondly, a prerequisite for Salaatul Istisqa' is Taubah. The chaps who had organized the Istisqa' indulge publicly in television. These facebook characters have halaalized haraam television, haraam videoing, carrion, kuffaar sport, intermingling of sexes, e.g. the Benoni Madrasah immoralities, shaitaani wedding ceremonies, and a

host of other evils all halaalized in the name of the deen under the subterfuge of 'benefits' and 'hikmat'. They have no intention of abandoning their flagrant acts of fisq and fujoor. They are perpetrating their haraam villainy full blast. They are unfit to organize Istisqa'.

Thirdly, they have organized the Istisqa as a publicity stunt, hence they allowed the proceedings to be videoed.

Fourthly, whilst they are eager to display their stunt, they refuse to select the appropriate venue and adopt the correct stance which accompanies Salaatul Istisqa'. No one who participated in the mock event is suffering as a consequence of water shortage because there is no real water shortage in the vast majority of areas in the country.

Fifthly, the average water in the dams in the country is over 60% full with Gauteng's having been 72% about two weeks ago.

Sixthly, if there are Muslims in the genuinely drought-stricken regions, they may perform Salaatul Istisqa' on condition that it is not a mock parade. All the conditions, both Fiqhi and Akhlaaqi, should be observed.

Seventhly, the water position in places such as Vereeniging and in most of the towns/areas where mock performances were staged – where they performed for the gallery – does not justify Salaatul Istisqa'.

Eighthly, our objection is directed at the insincerity, the ostentation, the lack of humility, the lack of suffering, the lack of genuine water-shortage, the current massive water wastage, the absence of Taubah, and the continued flagrant indulgence in fisq and fujoor of the molvis and the masses –

at the mass mockery of an act of Ibaadat. In such circumstances, Salaatul Istisqa' is a mockery of the Deen.

## (2) QUESTION

Mufti Bhoja of Benoni had severely criticized *The Majlis* from the mimbar on Friday for its stance on Salaatul Istisqa'. Although the Mufti did not mention you by name, it was clear at whom he was making his dig. Please comment on the criticism of the Mufti. His full statement is attached.

## ANSWER

According to our Math-hab, we do not respond to personal criticism. We only apprehend and throttle the progeny of Shaitaan for attacks on the Deen. Salaam to the Juhala. May Allah Ta'ala guide the Ulama-e-Soo to the Path of Rectitude. May Allah Ta'ala transform them into Ulama-e-Haqq. Nothing is difficult for Allah Azza Wa Jal.

# "INSPIRATIONAL AND MOTIVATIONAL" ZINA

Q. A 'moulana' had recently organized 'inspirational and motivational' talks at his residence for women. Which man in his right mind will allow his wife or mother or sister or daughter to go at night to another man's house for this type of activity called 'inspirational and motivational'? Please comment on this weird development in our community.

A. Very few men nowadays have 'right minds'. Their minds are all convoluted with zina. The brains of even molvis are convoluted

with zina, hence you find them on zina social media such as facebook and television displaying their ugly snouts to the females. In fact, in this age of vice and immorality, most men are of the *dayyooth* class. Rasulullah (sallallahu alayhi wasallam) described the type of man who allows his wife to mingle or be free with men as a *dayyooth*. While the English translation of the term is *cuckold*, the word is something like saying 'swine'. The community is flooded with the *dayyooth* type of 'swines'.

There is in the community

even worse immorality than the 'inspirational' talks of the Qabar Pujaari 'moulana'. Even wife-swapping is taking place.

The 'inspirational and motivational' talks are in fact stepping stones to zina, and the Qur'aan states: "Do not approach *near* to zina." Note that the Qur'aan does not say: "Do not commit zina." It says do not come *near* to zina. All those who organize activities which lure women out of their homes into the public domain are in fact arranging the stepping stones and introductory measures for zi-

na.

There is a splurge of such zina-preparing activities in the community. This is not restricted to the Qabar Pujaari molvis and modernists. Nowadays, the molvis who profess to be 'deobandis' – frauds masquerading as 'deobandis' – are also complicit in setting up stages for zina. Among their zina staging activities are luring females to the Musjid; luring women to attend thikr programs; women raising funds for musjids and madrasahs; souks (bazaars); so-called 'aalimahs' (in reality jaahil-lahs) having their own programmes in the public domain; family get-togethers organized by the moron

molvis; female marriage counsellors such as those employed by the NNB Jamiat of Fordsburg and Jamiatul Juhala of Durban; girls sports teams; purdahless 'madrasahs' such as the institution run by the ulama-e-soo' of the Benoni Muslim Jamaat, female activity such as those organized at the Nurul Islam Musjid in Lenasia; female radio broadcasters; grandparents day, women's day, devil's day, and of course ZINA DAY, etc., etc.

All these scoundrel elements are firmly trapped in the deception of shaitaan, hence like their western kuffaar counterparts, they emphasize on female activi-

(Continued on page 10)

## WESTERN CULTURE

### ADOPTED BY MUSLIMS

"According to George Mason University, Worldwide Sexual Assault Statistics, 1 in 3 American women will be sexually abused during their lifetime. About 19.3% of women and 2% of men have been raped at least once in their lives. Additionally, an estimated 43.9% of women and

23.4% of men experienced other forms of sexual violence during their lifetimes. Many victims of sexual abuse were victimized at a young age, about 79% were first raped before age 25, and 40% before age 18. (usa today).

According to RAIIN, Every 107 seconds, someone in the United States is sexually assaulted. There is an average of 293,000 victims

(age 12 or older) of sexual assault each year. 68% of sexual assaults are not reported to the police. 98% of rapists will never spend a day in jail....More than a quarter of college-age women report having experienced a rape or rape attempt since age 14. Out of all, only 16% of the total cases are reported. (Bureau of Justice Statistics)"

## RAJA' -HOPE

Raja' (Hope for Allah's Mercy) are of three kinds:

- (1) Virtuous deeds accompanied by the hope of acceptance (the fear of rejection).
  - (2) Sins accompanied by the hope of forgiveness (and rejection of one's repentance).
  - (3) Constant (and reckless) sinning while hoping for forgiveness. This is a false hope."
- (Hadhrat Abdullah Khabeeq)

# MAINTENANCE OF A DESTITUTE WOMAN

## QUESTION

According to the Shariah, who is responsible for the maintenance of a widow?

## ANSWER

The Shariah has an elaborate and just structure for the maintenance of women. If those on whom the Shariah imposes the responsibility fear Allah Ta'ala and discharge their obligation, the widow will have no need for suffering and complaining. A woman is never left destitute by the Shariah.

The responsibility of maintaining a woman whether a widow or an unmarried destitute woman or a divorcee, etc., devolves on her relatives in the sequence of Inheritance.

## ASBAAT

This responsibility devolves first on her *Asbaat* relatives. The *Asbaat* are her male relatives on her father's side. The order of priority is as follows:

- (1) Adult sons
- (2) Grandsons, i.e. son's sons

- (3) Father
- (4) Grandfather
- (5) Paternal uncles – father's brothers
- (6) Brothers
- (7) Brother's sons (nephews)

## ZAWIL ARHAAM

- (1) Grandsons, i.e. daughter's sons
- (2) Maternal grandfather
- (3) Nephews, i.e. sister's sons.
- (4) Maternal uncles, i.e. mother's brothers.

As long as there are members of the *Asbaat*, the re-

sponsibility will not be on the *Zawil Arhaam*. The members of the *Asbaat* cited above are by order of priority. The responsibility of maintaining a woman devolves on them in the order mentioned above. In the absence of a prior *Asbah*, the responsibility devolves on the next in line.

## QUESTION

What is the responsibility of the stepsons towards their stepmother as far as maintenance is concerned?

## ANSWER

According to the Shariah, the Waajib responsibility devolves on the *Asbaat* as outlined above. Only if all the *Asbaat* shirk their Waajib obligation and refuse to maintain the woman will the responsibility devolve on the stepsons as a last resort. However, if they contribute towards her maintenance, it will be an act of merit and immense thawaab. But the understanding that it is the Waajib obligation in the first instance of the stepsons, is erroneous.

(Continued from page 1)

(talk) which he will be giving to all and sundry.

These special ulama programmes are deceptions of the nafs. There is no goodness in *nafsaaniyat*. Shaitaan and the Nafs are cunning ustaadhs. They dupe even senior Ulama into misguidance and misconceptions. There is no copyright on the Ilm emanating from the Qur'aan which Rasulullah (sallallahu alayhi wasallam) taught for the benefit of entire mankind. This Knowledge is not the capital of any exclusive class or strata of society.

Ulama is not a special class for whom knowledge may be restricted. While a

## SPECIAL BAYAANS FOR THE 'ULAMA'

Madrasah may refuse to enrol a person as a student, it has no right to prohibit any person from the public sitting in the classes to listen to the bayaans on the Qur'aan, Hadith, etc.

“Special” bayaans for only the Ulama are indeed deceptions of the nafs. It creates false pride and self-esteem (*ujub*) in those attending. There are many youngsters who have just emerged from Darul Uloom, who with their smattering of knowledge believe themselves to be Ulama whilst in reality they are *juhala*. Their nafs becomes bloated when they

attend bayaans restricted for Ulama.

Then comes the question: Who are the Ulama? Any person who regards himself as an Aalim is in fact a *jaahil*. The Madrasah certificate does not make a chap an Aalim. Only a stupid *molvi* thinks of himself to be an Aalim. A person who is a *Sanadi Molvi* should have gained sufficient insight to understand his own *jahl* relative to the Ocean of *Uloom*, only the surface of which he is able to partly scan with the limited knowledge he has acquired at a Darul Uloom. And, this applies to the genuine student who had passed his

Madrasah days with Taqwa and diligence. As for the majority, we see only flotsam, hence the *dunya* abounds with what we term ‘*ulama*’-e-soo’. A better designation would be *Juhala-e-Soo*’ because the vast majority is ignorant of even the rudiments of the *Uloom - Zaahiri and Baatini* – which goes into the making of an Aalim who becomes an Heir/Representative of the *Ambiya*.

The malady of bayaans for the ‘Ulama’ specially, has become a grounded disease especially in the *Tablighi Jamaat*. In fact, at their *Ijtimas* they post guards at the entrance to debar Muslims

from entering the ‘special’ bayaan. In fact, nowadays, ‘*visas*’ are required to visit and meet the big *Buzrug* in his special tent guarded by bodyguards. Indeed, Christian priesthood has crept into the ranks of Muslim scholars. We say ‘*scholars*’, for they are not Ulama in terms of the Qur'aan. The Qur'aan stipulates the condition of *Khashiyat* as a qualification for an Aalim. *Khashiyat* is a whole concept embracing the entire Sunnah of Rasulullah (sallallahu alayhi wasallam), from A to Z.

We are undoubtedly living in an age in which the *Juhala-e-Soo*’ are in the ascendancy.

## “UNNECESSARILY STRICT” IN FATWAS

Q. Many Ulama claim that Mufti Rasheed

Ludhyaani (Rahmatullah alayh) was unnecessarily strict in his fatwas. They feel that his fatwas were clouded with his *tabiyat* (disposition). The majority of the Ulama do not agree with many of his fatwas. Please comment.

A. The idea that Mufti Rasheed Ludhyaani (Rahmatullah alayh) was “unnecessarily strict”, is baseless. He stated his view

on the basis of *dalaa-il*. It is incorrect to say that a view is “too strict” when the Aalim has *dalaa-il*. The proper course is to negate his *dalaa-il* by the one who believes that he has erred. It is a layman who speaks the drivel of “strictness”. A fatwa is not based on strictness. It is based on *dalaa-il*.

Where we differ with him or with any other Aalim, we do have our *dalaa-il*. His

*fataawa* are very beneficial and fully in accord with the Shariah. There will always be differences among the Ulama. As long as the differences are based on valid *dalaa-il*, the differences will be valid.

In our era, the majority is generally in error. ‘Majority’ is not a *daleel*, especially in our day. What the Aalim said about his strict disposition is incorrect. While an Aalim’s *Taqwa* and natural disposition

do play a role in his *fataawa*, all his *fataawa* are based on solid *Shar’i dalaa-il*. He opposed the majority on the basis of *Shar’i dalaa-il*, not on the basis of *tabiyat*.

Mufti Rasheed was a staunch follower of Hanafi Fiqh. Every great Aalim slips and makes errors, even the great *Aimma-e-Mujtahideen*.

If *tabiyat* overwhelms *daleel*, then obviously the Mufti will be in error. For

(Continued on page 11)

## CANING LAW FOR GAY SEX

GAY people caught having sex in Indonesia’s staunchly Islamic Aceh province will from today be punished by 100 strokes of the cane, an official said, despite criticism of the inhumane law.

Under an Islamic bylaw, sex between men and “the rubbing of body parts between women for stimulation” is outlawed.

The rule applied to all Muslims including foreigners, provincial sharia chief Syahrizal Abbas said.

The regulation was passed last year amid outrage from rights groups.

However, officials took a year to educate the public about the new law before it came into effect today.

“The law is to safeguard human dignity. It is to protect Aceh’s Muslims from committing immoral acts,” Abbas said yesterday. – AFP The Herald 23 Oct 2015

## “INSPIRATIONAL AND MOTIVATIONAL” ZINA

(Continued from page 9)

ty – female participation in community affairs – female emergence from the home – female exhibition. They are all in the vice grip of *Iblees* who is in this era utilizing his trap of *Habaailush Shaitaan* most

effectively. Rasulullah (sallallahu alayhi wasallam) said that women are *Habaailush Shaitaan* (Traps of the Devil). In other words, shaitaan uses them to trap males into the net if *zina*.

## RIZQ IN ALLAH’S HANDS

Once Hadhrat Haatim decided to participate in Jihad for four months. He said to his wife: “How much should I leave for your maintenance?” His wife responded: “For as long as you wish me to live.” Hadhrat Haatim said: “Your life is not in my control.” The wife said: “Similarly, my Rizq is not in your control.”

After Hadhrat Haatim’s departure, an old lady asked his wife: “How much has Haatim left for your Rizq?” The wife said: “Haatim himself used to consume Rizq. He has now left while the Provider of Rizq is right here.”

# VIOLATING A PLEDGE IS NIFAAQ

**Q. My friend had made a vow to Allah Ta'ala on a certain issue. If Allah Ta'ala saved him from a certain calamity which had befallen him, he would contribute a sum of money in Allah's Path. The amount was quite large. After his dua was accepted and he emerged safe from the calamity, it appears that he is reluctant to part with the money. He presents flimsy excuses to justify not giving the money to Sadqah. What is his status?**

**A.** He displays a trait of nifaaq (hypocrisy). Violating a pledge/vow made with Allah Ta'ala is a sin of an exceptionally serious nature. Your friend comes within the scope of the Qur'aanic ayat:

*"And from people there are some who pledged with Allah: 'If He gives us of His grace (wealth), then most assuredly we shall give Sadqah and most certainly we shall become pious.*

*Then when He bestowed to*

*them from His grace, they became niggardly (stingy). They turned away whilst ignoring (their pledge).*

*Then (as a consequence) He (Allah) instilled nifaaq in their hearts until the day they will meet Him because they had violated what they had pledged to Him, and because they spoke lies."* (At-Taubah, 75,76, and 77)

Tha'labah Ibn Haatib Ansaari requested Rasulullah (Sallallahu alayhi wasallam) to make dua so that he (Tha'labah) becomes wealthy. Rasulullah (Sallallahu alayhi wasallam) asked: "Are you not pleased with my way? I take oath by That Being in Whose power is my life! If I had desired, the mountains of Madinah would become gold. But I do not love such wealth."

Tha'labah went away. After some time he came again, and repeated his request for wealth. In addition he pledged to fulfil the rights of all people. Then Rasulullah (Sallallahu

alayhi wasallam) made dua for him. As a result of this dua, his goats increased considerably. Due to the huge flocks of goats he went to live on the outskirts of Madinah. He would come to perform Zuhr and Asr in Madinah with Rasulullah (Sallallahu alayhi wasallam).

His flocks went on increasing so much that he acquired a farm very far from Madinah

Now he would come only on Jum'ah to Madinah for Salaat. His flocks went on increasing so much that he felt constrained to settle very far from Madinah. He was now completely deprived of Jum'ah and Jamaat Salaat. After some time Rasulullah (Sallallahu alayhi wasallam) asked the people about Tha'labah. They said that due to his vast flocks of goats he was compelled to move very far from Madinah. Rasulullah (Sallallahu alayhi wasallam) then said thrice: "Woe to Tha'labah!"

Coincidentally, the

Qur'aanic verses pertaining to Sadqah were revealed during this period. Rasulullah (Sallallahu alayhi wasallam) had the laws of Sadqaat on animals written. He appointed two persons to collect Sadqah on animals. He instructed them to go also to Tha'labah to collect the Sadqah due on his animals.

When they met Tha'labah and informed him of their mission, he asked to see the document detailing the Sadqah. While examining it, he commented: "This is a kind of *jizyah* which should not be taken from Muslims. For the present, you may leave. I shall later decide on this issue." (*Jizyah is a tax levied on the non-Muslim citizens in an Islamic state.*)

Then the aforementioned Qur'aanic Verses were revealed. A relative of Tha'labah hastened to inform him of what had transpired. Tha'labah came to Madinah and requested Rasulullah (Sallallahu alayhi wasallam) to accept his Sadqah. Rasulullah

(Sallallahu alayhi wasallam) said that Allah Ta'ala has forbidden acceptance of his Sadqah. Tha'labah departed. A few days thereafter, Rasulullah (Sallallahu alayhi wasallam) passed away.

Tha'labah then came to Hadhrat Abu Bakr Siddique (Radhiyallahu anhu) and offered his Sadqaat. He refused to accept Tha'labah's Sadqaat. During the Khilafat of Hadhrat Umar (Radhiyallahu anhu), he offered to give the Sadqaat. Hadhrat Umar (Radhiyallahu anhu) too refused to accept it. Then when Hadhrat Uthmaan (Radhiyallahu anhu) became the Khalifah, Tha'labah requested him to accept his Sadqaat, but Hadhrat Uthmaan (Radhiyallahu anhu) also refused. Tha'labah died during the Khilafat of Hadhrat Uthmaan (Radhiyallahu anhu) without his Sadqaat having been accepted.

This is the status of your friend who has violated his pledge with Allah Ta'ala. May Allah Ta'ala save us from nifaaq and the evil of our deeds.

## A 'KA'BAH' STRUCTURE

A group of Ulama's (Islamic religious leaders) Sunday staged a mock demonstration of the Hajj performance at Hodhan neighbourhood in the capital Mogadishu in order to acquaint this year's Hajj-goers with how to perform the pilgrimage ahead of their actual visit next year.

The clerics constructed a duplicate of the Kaaba, the structure in Mecca that houses the Black Stone, to familiarize the people with the correct performance of the pilgrimage. The volun-

teers in the mock demonstration were required to go round the Kaaba-like structure seven times. Trainers were on sight to correct them where they go wrong in the whole process. The performance of the pilgrimage is an obligatory pillar of Islam where every able Muslim is expected to visit the sanctuary city of Mecca and the Kaaba among other activities. Kasim Sheikh Mohamed Noor who was among the team that organised the demonstration, said they decided to organise for the event following massive

ignorance on the side of the Hajj-goers as they would come back from Mecca while not having performed the important pillar of the religion as per required. (*End of report*)

The group of "ulama" is in the trap of shaitaan. Shaitaan is a cunning teacher. He presents his wares and snares in 'deeni' guise. It is not permissible to set up a mock 'ka'bah' and engage in a mock 'hajj' performance. With time, this will develop into an entrenched bid'ah with kufr as well.

Idolatry had begun

quite 'innocently' in this manner. First only a picture of the deceased Nabi was drawn by Iblees and people were convinced to only stand in reverence to soothe their hearts and grief. Then it developed into full scale idolatry. This self-same danger is inherent in this 'kabah' stunt of Iblees who has entrapped the moron sheikhs in his tentacles.

For fourteen centuries billions of Muslims have performed Hajj without the need for this satanic and deceptive gimmick. A time may come when shaitaan will whisper very 'logical' arguments into the brains of

the morons to convince them of the 'validity' of actual Hajj at the mock 'ka'bah'.

After all, this devil logician had utilized his logic in his debate with Allah Ta'ala. When he was asked by Allah Ta'ala to state his reason for his refusal to make Sajdah to Adam (alayhis salaam), he responded defiantly: "You created me from fire, and him from soil." He will produce Qur'aanic verses and Hadith narrations to substantiate the 'validity' of the mock 'hajj' at the mock 'ka'bah'. It is a haraam satanic stunt designed to corrupt and ruin the Imaan of people.

## RUBBISH

Rasulullah (Sallallahu alayhi wasallam) said:

**"The Saalihoon (pious Ulama) are departing, one after the other (in rapid succession). Then there shall remain only the rubbish (chaff) like the rubbish of corn or dates. Allah will not have the slightest care for them."**

This is an apt commentary of the ulama-e-soo' of this age.

## "UNNECESSARILY STRICT"

(Continued from page 10)

example, one senior Mufti of Pakistan (he no longer lives) was asked whether drinking Fanta is permissible. He replied, and his fatwa is published in his Fataawa: 'Bandah Fanta peeta he.' (*I drink Fanta*). Now this 'fatwa' is drivel. It was a state-

ment made to cover up the Mufti Sahib's weakness.

Whether the *bandah* consumes Fanta or not, is not the issue. The issue is: Is it permissible to drink Fanta?" In response, the Mufti Sahib had no Shar'i daleel, hence he had grievously erred with such a nafsaani answer.

## TEMPTATION OF IBLEES

(Continued from page 1)

unlawful and doubtful ways and means. All these fears are baseless and inspirations from shaitaan.

The remedy is to contemplate on Maut and the Aakhirat so that the reality of the shortness of life and the real existence of the Qabar and Aakhirat become a

vivid perception to create life in our dead beliefs.

Our Rizq is predestined and so are all our affairs. Operate within the bounds of the Shariah and assign all affairs to Allah Ta'ala. Whatever the end result is of our lawful efforts is Allah's decree with which we must be contented.

# Questions and Answers

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

(Continued from page 5)

qaari to teach women qiraa't online or from behind a screen or by any other method.

**Q. Is it necessary for women to wear gloves when they have applied henna?**

**A.** It is not necessary for women to wear gloves when henna has been applied to their nails or palms.

**Q. I follow the Sunnah and eat on the floor. However, when I went to an Aalim's house, the food was served on a table and all present sat on chairs at the table. I could not ask them to arrange for me to sit on the ground. What does a person do in such a situation?**

**A.** What will you do if in the Aalim's house you are served with liquor or pork? Will you consume it? If not, why? So just as you will refuse the liquor and pork, so too should you refuse to sit at the table. You should not visit the Aalim's house at meal times.

**Q. Alhamdulillah, I am financially well-off. What is your advice regarding opening more shops?**

**A.** While it is permissible to open more shops, it will only add to your problems, occupy more time, decrease your free time, bring more worries, weaken your bond with the Deen, etc. In short, it is not advisable. Rizq is predetermined and fixed. Rasulullah (sallallahu alayhi wasallam) said:

*"Restrict your search (for Rizq). Rizq is sealed and the greedy one is deprived."*

Free time is a wonderful ni'mat. When you are earning comfortably and when there is no shortage, then it is not advisable to expand into the dunya. Maut is always stalking us. We have to make preparations for the stay in Barzakh. Rasulullah (sallallahu alayhi wasallam) said that the most intelligent person is he who makes preparations for the sojourn in

Barzakh and the Aakhirat. The Qur'aan Majeed says:

*"The life of this world is but play and amusement while the abode of the Aakhirat is best for those who adopt Taqwa. What, do you not understand?"*

**Q. I am at secular school in U.K. It is compulsory to attend secular school. We are not allowed to perform Asr Salaat in time. With the short winter days, Asr becomes qadha. I am baaligh. What should I do?**

**A.** The right action is to simply walk out of class and perform Asr Salaat wherever place is available. Then if they want to expel you, make Shukr to Allah Ta'ala for the expulsion.

Is there no Muslim school where you could study? It is the Waajib obligation of the Ulama in U.K. to take up this issue with the government, and if necessary to institute court action against the school for suppressing your religious right.

**Q. Is it permissible to invest in Oasis bank?**

**A.** Oasis is just like the other haraam riba banks. Don't be deceived by the Islamic terminology they deceptively use to market their haraam riba products. It is not permissible to invest in any of these banks. It is best to buy gold coins. The value always appreciates.

**Q. I always recite Surah Dukhaan since special rewards are mentioned for it in the Hadith. A Salafi woman says that all such Ahaadith are weak and not authentic? I have been offering naseehat to others to recite this Surah.**

**A.** Your naseehat regarding Surah Dukhaan is valid. Ignore the stupidity of the stupid Salafi aunt. The Ahaadith in this regard are valid regardless of what the deviant Salafis say. Advise the Salafi aunt to concentrate on cooking, dress-making and domestic issues

in general.

**Q. A grave was opened up after 15 years for burying another mayyit. To everyone's surprise the mayyit was intact as if it had been buried the same day. What explanation is there for this?**

**A.** It signifies shahaadat. The body being intact in the Qabar after 15 years is evidence for that person having died as a Shaheed.

**Q. If a non-Muslim says to me: "God bless you.", should I say Aameen?**

**A.** If a non-Muslim says: "May God bless you.", just say thank you. Don't say Aameen. They believe in false gods. Trinity and idols, etc.

**Q. A mufti says that it is permissible for a woman to travel by plane without a mahram. He says that the mode of plane travel is safe. The law does not apply to such travel according to him. Is he correct?**

**A.** This chap is fodder for Jahannam. The character who says that a woman no longer requires a mahram for a journey has lost his Imaan. He is guilty of kufr. In these times there is an increase of jaahil 'muftis' who are agents of shaitaan. In these times there is a greater need for a mahram on a journey.

**Q. I am pregnant. My husband insists that I do an abortion. He says that since the rooh has not yet been blown into the foetus, abortion is permissible. I am 7 weeks pregnant. I refuse to submit to this terrible act. Am I disobedient to my husband?**

**A.** Congratulations for your pregnancy. Allah Ta'ala is the Sole Creator. He creates as He wills. Your husband's attitude is kufr. How can he ever suggest that you should ruin your Imaan by committing the heinous sin of abortion? It is absolutely haraam to commit abortion. On the Day of Qiyaamah, the aborted foetus will bear evidence against its parents

who had murdered it. You should not agree to abortion. It is a capital sin akin to murder in terms of Islam.

It is haraam to resort to abortion even before the Rooh enters the foetus. It is indeed most ungrateful to reject the gift which Allah Ta'ala has bestowed. Repose your trust on Allah Ta'ala, and accept whatever trial lays ahead. Do not submit to haraam, evil, immorality and never be a party to murdering the foetus which Allah Ta'ala has bestowed to you as a Trust. You are not disobedient. Your husband is grossly and rebelliously disobedient to Allah Ta'ala. How can a mother murder her own baby?

**Q. What is the punishment for those who usurp inheritance?**

**A.** Those who usurp inheritance will be everlastingly in Jahannam according to the Qur'aan. Since their term will be so long and enduring in Jahannam, the Qur'aan describes it as 'everlasting'. In one narration it is mentioned that violators of inheritance will be encased in steel coffins and flung into Jahannam.

**Q. A customer broke an item in a supermarket by mistake. Who is liable?**

**A.** The customer who breaks an item in a shop is liable for the damage.

**Q. We have observed since the water crisis began in South Africa that many Muslims under the rule and command of the Ulama congregate after the Fardh Salaat to recite Surah Yaaseen so that Allah Ta'ala sends rains. A loud dua is then made by the Imaam. Is this a valid Shar'i practice?**

**A.** The new practice which you have described is a new bid'ah. It is not permissible. It is like the additional dua which the Bid'atis make after the Janaazah Salaat. As predicted in the Hadith, bid'ah is being treated as Sunnah.

## SUPPORT THIS STRUGGLE

SUPPORT THE ISLAMIC PROJECT OF THIS CENTURY. SUPPORT THE WAAJIB MAKTAB PROJECT. SUPPORT THE PROGRAMME OF ISLAM TO RECLAIM THE LOST CHILDREN OF THE UMMAH

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Important: Please notify us of your contribution deposited into any of our banking accounts. Please let us know the designation of the contribution, whether it is Zakaat, Lillah, Majlis contribution, etc. A copy of the deposit slip will be appreciated. Email, post or fax it to us. Our tel/fax number is:

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### THE HEART

Hadhrat Sahal Isfahaani (Rahmatullah alayh) said: "Since the time of Aadam (alayhis salaam) people have been discussing and theorizing about the heart,

and so will they continue until the Day of Qiyaamah. Hitherto I have not found a single person who could explain to me what the heart (i.e. the spiritual heart) actually is."